

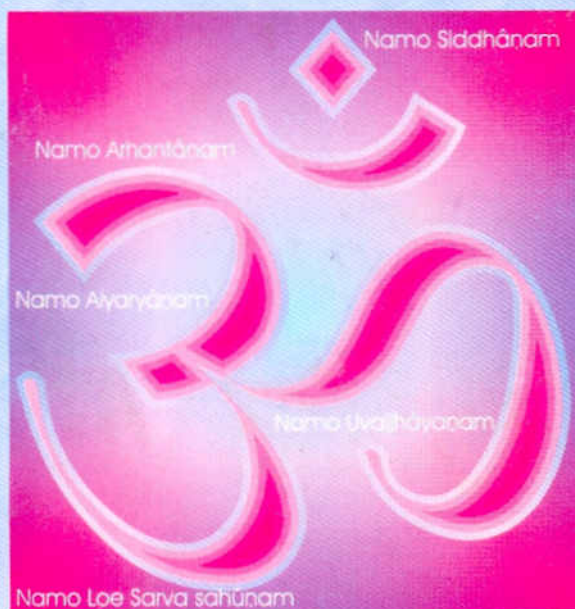
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Composed by Rev. 108 Swami Samantabhadra Achârya

# The "Ratna Karanda Shrâvakâchâra"



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# **The "Ratna Karanda Shrâvakâchâra"**

(Householder's conduct)

Author

Rev. 108 Swami Samantbhadra Achârya

(A famous Jain Saint of 2nd Century A.D., a  
brilliant Grammarian poet, logician, philosopher  
and author of several authentic books)

Translated into English in 1917 A.D. by  
Late Shri Champat Rai Jain, Barrister-at-law.

"Preface & Introduction" also written by the  
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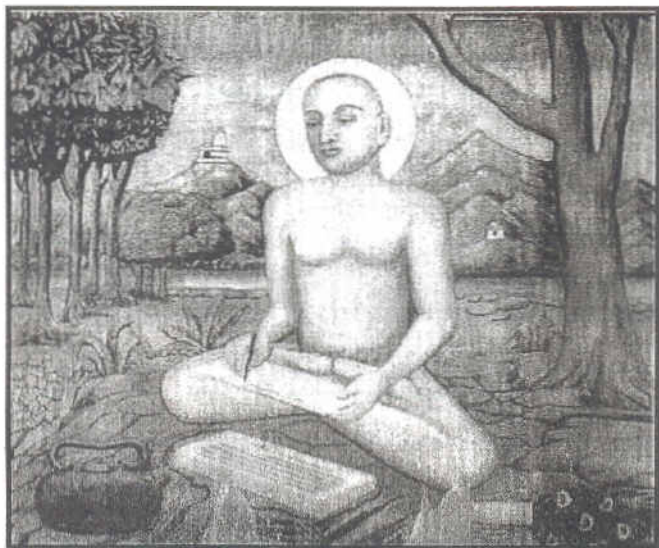
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Pujya Shree Kanjiswami Smarak Trust, the main center of all the spiritual activities takes immense pleasure in publishing the book "**The Ratna Karanda Shrâvkâchâra**" Our trust is thankful to **Shri Rameshbhai Mangaljibhai Mehta** for showing keen interest in publishing and sponsoring this book. He has donated for subsidizing the price of this book by keeping Rs. 10/- as selling price.

We are thankful to **Bal Br. Hemchand Jain** "**Hem**" for his efforts in editing this book in English.

We are thankful to printers for showing keen interest in printing this book in time. All our efforts are directed towards the solemn goal of spreading the teachings and preachings of Jain Philosophy world wide.

**- Pujya Shree Kanjiswami Smarak Trust**

Shri Mukundray Manilal Khara

Shri Kantilal Ramjibhai Motani

Shri Pravinchandra Popatlal Vora

Shri Sumanbhai Ramjibhai Doshi

## Foreword

It gives me great pleasure to write the foreword for “**The Ratna Karanda Shrâvakâchâra**” on the Householders’ religious conduct in day-to-day life.

The original book has been written by “Rev. 108 Swami Samantbhadra Acharya” in 2nd Century A. D. (approx. 2000 years). This book on “The householder’s conduct shows the real & strong belief of a Jain & his behaviour. The real & strong belief of true Jain is always towards the true God, true scripture and true preceptor-(Deva, Shastra & Guru) which defines the samyak-Darshana. The behaviour of a true Jain is always dedicated to true Deva, Shastra & Guru & he follows the path as shown by them. This path includes the Anu-Vrata which is essential part of life of a shravak. This path & behaviour practiced with right faith & knowledge is called the samyak-charitrya.

This book describes the duties of a shravak who is a real Jain trying to follow the way shown by his Guru & to reach the condition of liberation, a real happiness.

I hope this small book will go a long way to educate the new generation mainly Jains living outside



India and who find it difficult to understand Jain literature in Indian languages.

The whole idea of printing this book in English is to make it easier for the younger generation studying in English medium in Europe and USA would find this book very helpful.

I am also thankful to Pandit Hemchandji for editing this rare book in English wherein we have tried our best to translate into English from the original writings.

**- Ramesh M. Mehta**

Deolali  
April 2004

51, Shivner,  
84, Neapeansea Road,  
Mumbai - 400 006.

## Editorial

A great need was being felt since many years that an authentic book on Jaina ethical science must be published in English so that the rapidly falling ethical values in the so-called modern Jains and human beings as a whole may be restored. The entire ethical discipline of Jainism is self-oriented and systematic. Hence a layman can also follow and practise Jainism as per his capacity and external-conditions. Swami Samantabhadra Acharya's immortal work- the 'Ratna Karanda Shrâvakâchâr' on householders' religion/conduct can fulfill this need to a great extent.

No misbelief or misunderstanding or misconduct or superstition is allowed or entertained in Jainism. The Jain philosophy is mainly concerned with the determination of the nature of substances and the right path of liberation. When the doubts of an individual about the self and non-self are removed by the instruction of an enlightened teacher (Guru), he attains the right-belief (self-realisation) but he may not yet be able to observe any of the vows enjoined on a layman (shrâvak) However, he does not eat flesh, eggs, honey, figs category of fruits containing germs, butter beyond time limit of 48 minutes, potato etc. vegetable roots, 'Dahibara' (pulse meal cooked or mixed with curd), poison etc. and also he does not eat

in night nor in non-vegetarian hotels. He does not drink alcoholic drinks and does not drink unfiltered water. As a matter of fact, a Jain householder is recognised by his food habits only.

A true Jain wants to lessen his desires, passions, dependency and worldly acts for his spiritual progress & meditation. When his passionless pure thought activity increases with renunciation feeling he reduces his involvement in worldly affairs and takes oath of observing minor vows (conventional conduct) enjoined on a layman.

Accomplishing the religious vows & conduct is always dependent upon the individual's capacity. It is for this reason that two divisions have been made in the Jain path of conduct; i.e., householder's conduct and homeless ascetic's conduct. A house holder is always conscious of his conduct and tries his best to progress towards the conduct prescribed for a monk. Because of the entry and attack of the western culture (also known as vultures' culture) on the Indian culture (also known as the oldest culture of non-violence) the non-violence loving laity of India is forgetting their house holder's religion and inviting calamities to themselves by adopting blindly the western styles of livings.

In the above changing circumstances and since the medium of instruction in most of the schools /colleges has become English, it has become imperative to publish

the Jaina books on ethical science & householder's conduct in English. There is great dearth of such books on Jainism. During my pilgrimage alongwith "The all India Digamber Jain Dharmachakra" in Feb.-March 1975 A.D. under the leadership of Late Shri Pt. Baboobhaiji C. Mehta, Fatepur (Gujarat), I could get nearly 15 books in English on Jainism from different persons & temples. I am keeping them safely for reprinting them with the help of religious institutes / trusts & persons interested in this work.

This, the present volume-the "Ratna Karanda Shrâvakâchâra" of Swami Shri Samantbhadra Achârya of 2nd Century A.D. was translated and published in English by Late Barrister Shri Champat Rai Jain in 1917 A.D. alongwith his 'Preface' & 'Introduction' and the same was not available any where. So, knowing the generosity and inclination of Shri Rameshbhai M. Mehta Mumbai, I requested him in Nov. 2003 to get this sacred book of the Jains published. He immediately okayed it and consented very pleasedly and appointed Shri Vinod Raichand Shah (Shri Vinoo Bhai) Mumbai with responsibility to get this work done. Shri Vinoo Bhai, a selfless Mumukshu, cheerfully accepted this job and could do this work very shortly. I am really very much thankful to both of them and also thankful to Shri Ullash Zobia for all arrangement of printing and Shri Rajendra Gandhi for DTP.

Later on, it was decided to publish this book from the “Pujya Shree Kanji Swami Smarak Trust, Kahan Nagar, Deolali (Nasik) with the help of Shri Ramesh Bhai M. Mehta so that its storage / distribution / sale can be managed conveniently because the devotees / pilgrims / foreigners continue coming Deolali for visiting the magnificent Jain temples. Shri Mukund Bhai M. Khara and all other trustees of above trust deserve my all thanks and gratitude for their whole-hearted co-operation in this publication. We all are really indebted to Rev. Shri Kanji Swami, Songadh whose right forth interpretation of Jain philosophy has made us think impartially and understand the eternal truth correctly. His dawn in 20th century has been a great boon for whole of the world & man-kind.

In the end I would like to express my hearty gratitude and indebtedness to the translator of this book - Late Barrister Shri C. R. Jain (Hardoi, U.P. / India) whose many books on Jainism have inspired me very much to do some work in this direction, thus utilising the precious moments of this human-birth in the service of ‘Jinavani’.

ब्र. हेमचन्द जैन ‘हेम’

**Br. Hem Chand Jain ‘Hem’**

Kahan Nagar  
Deolali (Nasik)  
Shri Mahavir Jayanti  
3rd April 2004.

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## PREFACE.

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A word of explanation seems necessary for the present undertaking, inasmuch 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 Karanda Sravakachara 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 Sravana Belgola showing, in his own words, that he successfully carried on discussion even in places so widely apart as Dacca in Bengal and Kararh in the 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 Maha-Purana, 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 Benares). 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 Chandra Prabhu Bhagwan, the eighth of the holy *tirthamkaras*, 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 Sravana Belgola.

As regards the works composed by the *acharya*, he is known to be the author of the following books in addition to the *Ratnakaranda Sravakachara* :

(1) the *Gandhahastimahabhasya*, a monumental commentary, comprising no less than 84,000 *slokas*, on the *Tattvartha Sutra*,

(2) the *Yuktyanusasana*,

(3) the *Jinasatakalanakara*,

(4) the *Vijayadhavala tika*, and

(5) the *Tattvanusasana*.

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

(i) the *Astasati*, containing 800 *slokas*, by Akalanka Bhatta,

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

(iii) the *Devagamavritti* by Sri Vasunanda Siddhanta Chakravarti.

HARDOI.

C. R. JAIN.

June 17th, 1917.



## INTRODUCTION.

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In order to appreciate the true position of the householder's *dharma* described in the following pages, 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, nor 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 endeavour 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\*

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\* 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 me 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 in it would, without doubt, also have their origin

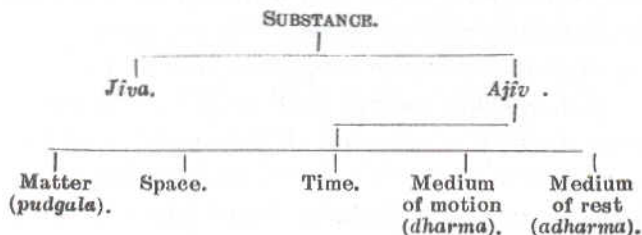
through the senses, and are characterised by colour (red, black, blue, yellow and white), taste (pungent, bitter, saline, acid and sweet), odour (pleasant or unpleasant) and tactile properties (hard, soft, light, heavy, hot, cold, smooth and rough); and sound arises from the agitation of their parts 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 *jīva*) and the unconscious (*jara*, also called *ajīva*). 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

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in my mind, and would, therefore, be known to me. But since I am not aware of the presence of such causes in what is by far the greatest majority of cases, it must follow that they exist independently 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*.



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

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\*The Key of Knowledge by the present writer may also be referred to in this connection.

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 (see *The Modern Views on Matter*, p. 9):—

“If an electron is represented by a sphere an inch in diameter, the 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 *Siddhânta* that an infinity of *prâmanus* (units) of matter may exist at a point in space. Atoms combine together to form bodies, which offer resistance to other bodies, but the *pramanu* (a simple unit or particle) passes unobstructed through all kinds of solids, travelling 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 function of a pure nonentity. Hence, they must 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\* or composite substance, such as, for

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\* 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.*"

instance, the brain. This will be seen by a little reflexion. In order that the indivisible idea of, say, truth, be the result of the 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 same argument also proves the simplicity of the subject of judgment. Maher, S. J., again points out :

"The simplest judgment pre-supposes the comparison of two distinct ideas, which must be simultaneously apprehended by one indivisible agent. Suppose the judgment, 'Science is useful,' to be elicited. If the subject which apprehends the two concepts 'science' and 'useful' is not indivisible, then we must assume that one of these terms is apprehended by one part and the other by a second : or else that separate elements of the divisible subject are each the seat of both ideas. In the former case, however, we cannot have any judgment at all. The part *a* apprehends 'science,' the different part *b*

conceives the notion 'useful,' but the indivisible act of comparison requiring a single agent who combines the two ideas is wanting, and we can no more have the affirmative predication than if one man thinks 'science,' and another forms the concept 'useful.' In the second alternative, if *a* and *b* each simultaneously apprehended both 'science' and 'useful,' then we should have not one, but a multiplicity of judgments. The simplicity of the inferential act of the mind by which we seize the logical sequence of a conclusion is still more irreconcilable with the hypothesis of a composite substance. The three judgments—every *y* is *z*: every *x* is *y*; *therefore* every *x* is *z*—could no more constitute a syllogism if they proceeded from a composite substance than if each proposition was apprehended by a separate man."

The phenomena of memory and intellection cannot, indeed, be explained on the materialistic hypothesis by saying that as the liver secretes the bile so does the gray matter of the brain secrete consciousness. Assuming that consciousness, thus secreted by the brain, arises, like light, from the friction of material particles, or otherwise, it would only go to illumine the scene. It could not, at the same time, create the spectator whose presence is necessary in order that the scene be seen, and personal relations understood and adjusted. The same difficulty has materialistic mechanism to face in respect of feelings and impulses. Let your machine be as delicate as you please, let its parts be as well-balanced and finely poised as you like; let it be capable of registering and recording the faintest movements—let all this be granted, yet is

it impossible to imagine that it can feel pleasure and pain by coming in contact with the external stimulus, or express anger when thwarted, and delight when its task is done for the day. We can no more imagine the secretions of a brain formed of dead, unconscious matter deliberating over the affairs of life, than we can a steam-engine thinking to itself that it ought to have tea and toast instead of the coal and water it always gets.

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 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 *âtman*, the soul. Prof. Bowne observes as to this\* :—

“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 perceptive 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

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\* *Metaphysics*, pp. 407-10.

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 comes 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 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 consciousnesses. 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 different parts of the body would neutralize one another. But as neither this kind of disintegration nor stagnation is ever 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 or 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 recognize the fact that all things in nature are knowable, which means not that there is nothing unknown to us today, but that 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

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\* For a further explanation of the subject, see the *Science of Thought* by the present writer.

ordinary humanity is almost wholly ignorant in our day. The researches of reliable bodies of men, such as the 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 whose powers of observation were far in excess of our own, also bear powerful witness to 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 no-

thing but one's own states or affections can be felt 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 pleasure 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 it is no exaggeration to say that it is born in pain and ends in tears. Besides, gratification only goes to augment the craving, 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: whence 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 in 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 *de-light*, 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 unmoving 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 the 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 discharged? 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 substantive 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 than 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.

Some people think that there is only one soul and that is all-pervading. But this also cannot be true, for on such a hypothesis the feelings and knowledge of one individual ought to be the feelings and knowledge of every other individual, so that if one man eats the fruit of a mango-tree at Hardoi in India, its taste should immediately be enjoyed by him who resides at Manchester in the United Kingdom. On the other hand, if it be said that the soul's individuality prevents knowledge from becoming manifold, then in that case this very argument would belie the original thesis of there being only one soul, for if there be only one individual soul in the universe, how account for the contents of different consciousnesses ? Whoever has clearly understood the nature of the soul to consist in pure consciousness, with its two kinds of awareness, namely, feeling (or perceiving) and knowing, will immediately perceive the absurdity involved in the proposition, and would recognise the infinity of living beings, each of whom has his knowledge and mental equipment separate and distinct from others.

It follows from the above that every soul per-

vades its body, and that the number of souls is not one. Now, since the body is not constant, but is a thing which grows from small dimensions, and, because the soul cannot be imagined to be extending\* beyond the body, which it must be, at least in some cases, if its dimensions be said to be permanently fixed, it follows that it cannot have a permanent size of its own so long as it is associated with matter. Hence, the soul must be growing with its body. This amounts to saying that consciousness is an expanding† and contracting substance; it begins from a microscopical size in the female womb and goes on expanding with its body till it attain its full proportion. Finally, that is at the end of each earthly life, it is contracted again into the seed of the next incarnation to undergo the process of expansion and contraction once more. Thus does the soul continue to expand and contract in its different bodies in the course of transmigration till *nirvâna* be reached.

Those who are not fully familiar with the nature

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\* In some cases, *e.g.*, in extreme anger, the soul actually expands beyond its physical body; but this is only a momentary condition and does not affect the general rule.

† It is interesting to note in this connection that the word Brahman which represents the Advaitist's conception of divinity, said to be pure consciousness, is derived from the root *brih*, meaning to burst forth.

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.

There 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 self-conscious. On the destruction of its bonds the 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 desires 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 :—

ده درویشے در گلیهے بخشیند  
و در شهریارے در اقلیمے ننگیند

[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 fulness and perfection. The greatest miracle of all is that the bare contemplation of the worshipful feet of the *Siddhâtman* (Perfect Soul) is potent enough to destroy the *karmas* of His worshippers. And who can measure the power of that 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 *dhyâna* (contemplation) none can disturb even for as much as the millionth fraction of a second? The *Siddhâtman* 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 if 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 beginningless 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, in the absence of a restraining force or body of some kind, 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 thereby 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 *jīvas* 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 the *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 *kārmāna sharira* (the body of *karmic* matter) and the gross matter of the physical organism. The *kārmāna sharira* itself is the result of the fusion of spirit and matter, and accompanies the soul till it attain *nirvāna*, 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,

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\* As to the description of the *taijasa* and the *kārmāna shariras*, see 'The Practical Path,' Chap. III and IV.

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 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 deified, 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 rob the former of its natural perfection and joy 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, *vis.*, (1) that which affects beliefs, and (2) that which relates to conduct. In addition to the above, three 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\* kinds of forces:—

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\* 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, whichs, therefore, must be held in abeyance by some kind of forces operating on it. We thus get three different kinds of force, namely, (i) those which obstruct knowledge (*jñānāvarniya*), (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.

- (1) *jñānāvaraniya*, the knowledge-obstructing,
- (2) *darsanāvaraniya*, the perception-obstructing,
- (3) *vedaniya*, which regulates 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) *châritra-mohaniya*, which prevents one from following the right path (religion) in practice,

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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 (*anantânubandhi*) 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—anger, pride, deceit and greed of different degrees of intensity other than the *anantânubandhi* 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) *darsana-mohaniya* which does not allow one to adopt the right faith, and (2) *châritra-mohaniya* which acts as an obstacle on the practical side of *dharma* (religion).

(5) *āyuh*, the force which determines the duration of the association of the soul with its physical body,

(6) *nāma*, or the group of forces which organize 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

(8) *antarāya*, which prevents effectiveness and interferes with energy in general.

Every unredeemed soul is under the sway of the above mentioned forces whose minor sub-

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 (*āyuh karma*), and to the energies responsible for the making of that body and its limbs (*nāma 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 *kārmāṇa* 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 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 *antarāya karma*. These are the eight main kinds of force 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.

divisions may be studied in the Gommatasara and other works on the Jaina Philosophy.\* Of these the first, second, fourth and eighth kinds of forces are called *ghâtia* (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 which 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 (*asrava*),
- (iv) the fusion of spirit and matter (*bandha*),
- (v) the checking of the influx (*samvara*),
- (vi) the elimination of matter (*nirjarâ*), and
- (vii) *moksha*, that is, the attainment of the natural

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\* *The Practical Path*, by the present writer, is also intended to throw some light on the subject.

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) *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 matter from the soul, and the last to the purity of 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 become 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 accompanied 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 food passes into the stomach through the gullet, some finer particles of relish reach 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, known 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 spirit and matter.

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\* Greed, it will be seen, is but another word for desire, to gratify which deceit is resorted to ; and pride arises from the possession of what is desirable, while anger blazes up in consequence of being foiled in an endeavour to secure an object of desire or from wounded pride.

*The fusion of spirit and matter does not take place except where the soul is thrown into a condition of expectancy, i.e., weakness.*

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 thralldom of matter, also described as the bondage of *karma* on account of *karmas* (actions) being the primary causes of the material influx and *bandha*. A 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 divides proper conduct into two parts, *nischaya* and *vyavahâra*, of which the latter is the cause of steadiness and stability of the former. *Vyavahâra 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 *śâstra* (Scripture), and in the observance of vows which steadily become more and more austere as the soul progresses onwards. *Vyavahâra dharma* finally enables the householder 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 householder'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 Scripture, 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 overruled by others endowed with better judgment and understanding; it is the Truth revealed by the Omniscient *Tirthamkaras*, 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.



श्री वीतरागाय नमः

# The Ratna Karanda Sravakachara.

PART I.

नमः श्रीवर्द्धमानाय निर्धूतकलिलात्मने ।

सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ १ ॥

I bow to Śrī Vardhamān Mahāvīra, who has washed off [all] the impurities of sin [*i.e.*, *karmas*] from His soul and whose knowledge reflects [*i.e.*, embraces] the entire *lokāloka*.\*

देशयामि समीचीनं धर्मं कर्मनिबर्हणम् ।

संसारदुःखतः सत्त्वान्यो धरत्युत्तमे सुखे ॥ २ ॥

\* The knowledge of *lokāloka* signifies omniscience pure and simple, *loka* being the universe and *aloka* all the rest of pure space which lies beyond it. Here obeisance is offered to Bhagwān Mahāvīra, the last *Tīrthamkara*, on the ground of His having attained omniscience and also because He is the destroyer of the forces of *karma*. The *āchārya*, who wishes to attain to the position of glory attained by the Holy *Tīrthamkara*, naturally praises two of the divine qualities of the Great Master to develop them in his own soul.

Which frees souls from the pain and misery of embodied existence and instals them in supreme bliss, that excellent *karma*-destroying *dharma* (creed) I preach [unto you].

सद्दृष्टिज्ञानवृत्तानि धर्मं धर्मेश्वरा विदुः ।

यदीयप्रत्यनीकानि भवन्ति भवपद्धतिः ॥ ३ ॥

The Masters have described the Path (to *nirvâna*) 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.

श्रद्धानं परमार्थानामाज्ञागमतपोभृताम् ।

त्रिमूढापोढमष्टाङ्गं सम्यग्दर्शनमस्मयम् ॥ ४ ॥

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.*, *mokṣa*], is called Right Faith.

*Explanation.*—The belief that the Jaina *Tīrthamkaras* are the true Gods, the Jaina *Śâstras* the true Scripture, 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).



आप्तेनोच्छिन्नदोषेषु सर्वज्ञेनागमेशिना ।

भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥ ५ ॥

In the nature of things the true God should be free from the faults and weaknesses of the lower nature ; [he should be] the knower of all things and the revealer of *dharmā* ; in no other way can *divinity* be constituted.

शुक्तिपासाजरातड्कुञ्जन्मान्तकभयस्मयाः ।

न रागद्वेषमोहाश्च यस्याप्तः स प्रकीर्त्यते ॥ ६ ॥

He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise is called a God.

*Explanation.*—The Jaina *Tīrthamkaras* are free from the eighteen kinds of blemishes described in this *gāthā* (verse).

परमेष्ठी परंज्योतिर्विरागो विमलः कृती ।

सर्वज्ञोऽनादिमध्यान्तः सार्वः शास्तोपलाल्यते ॥ ७ ॥

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 *hitopadeśī*.\*

\* *Hitopadeśī* is he who imparts a useful lesson.

अनात्मार्थं विना रागैः शास्ता शास्ति सतो हितम् ।  
ध्वनन् शिल्पिकरस्पर्शान्मुरजः किमपेक्षते ॥ ८ ॥

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.

*Explanation.*—Revelation is not made by the omniscient *Tīrthaṅkara* 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 *dayâ* (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.

आप्तोपज्ञमनुल्लङ्घ्यमहष्टेष्टविरोधकम् ।  
तत्त्वोपदेशकृत्सार्वं शास्त्रं कापथघट्टनम् ॥ ९ ॥

That alone is true Scripture which is the word of a *Tīrthaṅkara*, 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.

*Explanation.*—The *âchârya* gives here the six principal characteristics of the Jaina Scripture. The

word of the *Tīrthaṃkara* 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 the 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.

विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।

ज्ञानध्यानतपोरक्तस्तपस्वी स प्रशस्यते ॥ १० ॥

That Preceptor is praiseworthy 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.

इदमेवेदृशमेव तत्त्वं नान्यन्न चान्यथा ।

इत्यकम्पायसाम्भोवत्सन्मार्गेऽसंशया रुचिः ॥ ११ ॥

*The Eight aṅgas of Right Faith.*

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 lustre of the sharp edge of a sword, in the Jaina *Siddhānta* is [the first limb of Right Faith and is] called *nih-saṅkita aṅga*.

कर्मपरवशे सान्ते दुःखैरन्तरितोदये ।

पापबीजे सुखेऽनास्था भ्रद्धानाकाङ्क्षया स्मृता ॥ १२ ॥

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*.

स्वभावतोऽशुचौ काये रत्नत्रयपवित्रिते ।

निर्जुगुप्सागुणप्रीतिर्मता निर्विचिकित्सता ॥ १३ ॥

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].

*Explanation.*—Non-Jainas generally express disgust at the sight of Jaina ascetics whose rules of conduct do not allow them to attend to 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, fæces, saliva and many other similar impurities, how can the body, asks the *âchârya*, 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 scorns 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* (ascetic) is a necessary step in the path of progress, and is unavoidable at a certain stage.

As a matter of fact, the attainment of *nirvâna* is consistent only with a complete absorption in one's own *âtman* (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 gra-

dually train himself to neglect his fleshy 'prison,' the body of matter, and to study the well-being of his soul. The ascetic, 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 *ghâtiâ* \* *karmas* 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 *nirvâna*, 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 *nirvâna*.

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\* *Ghâtiâ karmas* are those energies of *karma* which bar the manifestation of the divine attributes of the soul. For a further explanation of the subject, see *The Practical Path*, pages 39-49.

† 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

कापथे पथि दुःखानां कापथस्थेऽप्यसम्मतिः ।  
असंपृक्किरनुत्कीर्त्तिरमूढा दृष्टिरुच्यते ॥ १४ ॥

Non-recognition of the authority of false creeds which can only lead to pain, and of those who are

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 *âtman* (soul) itself. But how shall this be accomplished if the mind is worried over the ways and means of procuring even a *langoṭī* (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 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 stand-still 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 ?



established therein, by thought, deed or word, is [the fourth limb of Right Faith, and is] known as the *amūḍhadriṣṭi anga*.

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What, likewise, might not happen to the sick imbecile whose nurse declined to attend on him from considerations 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 Purāṇas. 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 Purāṇas 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 re-births 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 *nirvāṇa cannot possibly be attained without the renunciation of the very last article of apparel and worldly goods.*

स्वयं शुद्धस्य मार्गस्य बालाशक्तजनाश्रयाम् ।  
वाच्यतां यत्प्रमार्जन्ति तद्वदन्त्युपगूहनम् ॥ १५ ॥

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*.

दर्शनाच्चरणाद्वापि चलतां धर्मवत्सलैः ।  
प्रत्यवस्थापनं प्राज्ञैः स्थितिकरणमुच्यते ॥ १६ ॥

The re-establishing therein, 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.

स्वयूथ्यान्प्रति सद्भावसनाथापेतकैतवा ।  
प्रतिपत्तिर्यथायोग्यं वात्सल्यमभिलष्यते ॥ १७ ॥

Entertaining love and proper respect for one's co-religionists with mental purity, and not from crooked motives, is called *vātsalya* [the seventh limb of Right Faith].

अज्ञानतिमिरव्याप्तिमपाकृत्य यथायथम् ।  
जिनशासनमाहात्म्यप्रकाशः स्यात्प्रभावना ॥ १८ ॥

To establish the glory of the Jaina *Siddhānta* by removing, in all suitable ways, the dense clouds of ignorance is *prabhāvanā* [the eighth *anga* of Right Faith].

तावदञ्जनचौरोऽङ्गे ततोऽनन्तमती स्मृता ।  
उद्गायनस्तृतीयेऽपि तुरीये रेवती मता ॥ १९ ॥

ततो जिनेन्द्रभक्तोऽन्यो वारिषेणस्ततः परः ।

विष्णुश्च वज्रनामा च शेषयोर्लक्ष्यतां गतौ ॥ २० ॥

Anjana thief in the first *aṅga*, then Anantamati are remembered ; Uddayana in the third and Revati in the fourth are considered [most excellent]. Then Jinendrabhakta, after that Variṣeṇ, and Viṣṇu Kumâr and Vajra Kumâr [respectively] in the remaining [two, *i.e.*, seventh and the eighth *angas* of Right Faith] have attained to fame.

*Explanation.*—The biographies of these great personages, who have acquired undying fame by excelling in the different *aṅgas* of Right Faith, are given in the Jaina Puraṇas, 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.

नाङ्गहीनमलं छेत्तुं दर्शनं जन्मसन्ततिम् ।

न हि मन्त्रोऽक्षरन्यूनो निहन्ति विषवेदनां ॥ २१ ॥

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 line of [repeated]

births [*i.e.*, is not able to obtain emancipation for the soul].

आपगासागरस्नानमुच्चयः सिकताश्मनाम् ।

गिरिपातोऽग्निपातश्च लोकमूढं निगद्यते ॥ २२ ॥

Bathing in [the so-called 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 *sati*) are (some of the) common *murhatâs* (follies).

वरोपलिप्सयाशावान् रागद्वेषमलीमसः ।

देवता यदुपासीत देवतामूढमुच्यते ॥ २३ ॥

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.

*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 *âchârya* in this verse. As to the grounds of condemnation, perfection in knowledge and happiness being the very nature of the soul, evidently he who begs for 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 desire 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.

सग्रन्थारम्भहिंसानां संसारावर्त्तवर्त्तिनाम् ।

पास्त्रण्डिनां पुरस्कारो ज्ञेयं पास्त्रण्डिमोहनम् ॥ २४ ॥

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).

ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ २५ ॥

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.

स्मयेन योऽन्यानत्येति धर्मस्थान् गर्विताशयः ।

सोऽत्येति धर्ममात्मीयं न धर्मो धार्मिकैर्विना ॥ २६ ॥

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.

*Explanation.*—Religion only lives in the souls of those who practise 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.

यदि पापनिरोधोऽन्यसम्पदा किं प्रयोजनम् ।

अथ पापास्रवोऽस्त्यन्यसम्पदा किं प्रयोजनम् ॥ २७ ॥

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 still continue, then what purpose can be served by wealth and the like ?

*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 *âchârya*, therefore, says that there is gain in the renunciation of material goods, but not in their acquisition.

सम्यग्दर्शनसम्पन्नमपि मातङ्गदेहजम् ।

देवा देवं विदुर्भस्मगूढाङ्गारान्तरौजसम् ॥ २८ ॥

*The glory of Right Faith.*

The Propounders 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.

श्वापि देवोऽपि देवः श्वा जायते धर्मकिल्बिषात् ।

कापि नाम भवेदन्या सम्पद्धर्माच्छरीरिणाम् ॥ २९ ॥

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 indescribable in words.

भयाशास्नेहलोभाच्च कुदेवागमलिङ्गिनाम् ।

प्रणामं विनयं चैव न कुर्युः शुद्धदृष्टयः ॥ ३० ॥

He who is purified by Right Faith should not salute or show reverence to a false deity, scripture and preceptor, even from fear, expectation of good, attachment or greed.

दर्शनं ज्ञानचारित्रात्साधिमानमुपाश्रुते ।

दर्शनं कर्णधारं तन्मोक्षमार्गं प्रचक्ष्यते ॥ ३१ ॥

Right Faith is entitled to precedence over knowledge and conduct, because it acts as a pilot in guiding the soul towards *nirvâna*.

*Explanation.*—Right Faith is the cause<sup>\*</sup> of Right Knowledge and Right Conduct, and, therefore, entitled to precedence over them.

विद्यावृत्तस्य संभूतिस्थितिवृद्धिफलोदयाः ।

न सन्त्यसति सम्यक्त्वे बीजाभावे तरोरिव ॥ ३२ ॥

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.

*Explanation.*—Discrimination leads to Right Faith in the first instance, and Right Faith then transforms knowledge into Right Knowledge and leads to Right Conduct.

गृहस्थो मोक्षमार्गस्थो निर्मोहो नैव मोहवान् ।

अनागारो गृही श्रेयान् निर्मोहो मोहिनो मुनेः ॥ ३३ ॥

The householder, whose interior is illumined with Right Faith, follows the 'path;' but the ascetic involved in wrong beliefs is nowhere near

\* See *The Practical Path*, pp. 124 and 125, foot-note.



it; for this reason the 'enlightened' householder is considered superior to an ascetic devoid of true faith.

*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 *âchârya* says that asceticism without faith is inferior to faith without asceticism.

न सम्यक्त्वसमं किञ्चिज्जैकाल्ये त्रिजगत्पि ।  
श्रेयोऽश्रेयश्च मिथ्यात्वसमं नान्यत्तनूभृताम् ॥ ३४ ॥

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.

*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.

सम्यग्दर्शनशुद्धा नारकतिर्यङ्मपुंसकस्त्रीत्वानि ।  
दुष्कुलविकृताल्पायुर्दरिद्रतां च व्रजन्ति नाप्यवतिकाः ॥ ३५ ॥

Those whose mind is illumined with Right Faith may not observe vows, yet are they 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.

अजस्तेजोविद्यावीर्यशोवृद्धिविजयविभवसनाथाः ।

महाकुला महार्था मानवतिलका भवन्ति दर्शनपूताः ॥३६॥

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), *kāma* (enjoyment) and *moksha* (salvation)] of life ; they are the best of men.

अष्टगुणपुष्टितुष्टा दृष्टिविशिष्टाः प्रकृष्टशोभाजुष्टाः ।

अमराप्सरसां परिषदि चिरं रमन्ते जिनेन्द्रभक्ताः स्वर्गे ॥ ३७ ॥

Those who have the Right Faith are born in the heaven-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 *devāngnās*. \*

नवनिधिसप्तद्वयरत्नाधीशाः सर्वभूमिपतयश्चक्रम् ।

वर्त्तयितुं प्रभवन्ति स्पष्टहृशः क्षत्रमौलिशेखरचरणाः ॥ ३८ ॥

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.

\* *Devas* are the male residents of heavens, and their wives are called *devāngnās*.

अमरासुरनरपतिभिर्यमधरपतिभिश्च नूतपादाम्मोजः ।  
दृष्ट्वा सुनिश्चितार्था वृषचक्रधरा भवन्ति लोकशरण्याः ॥३९॥

By virtue of Right Faith men acquire the supreme status of a *Tirthamkara*, the Master who knows all things well, whose feet are worshipped by the Rulers of *devas*, Lords of *asuras*\* and kings of men, as well as by holy saints, who is the support of *dharma*† and the protector of all living beings in the three worlds.

शिवमजरमरुजमक्षयमव्याबाधं विशोकमयशङ्कम् ।  
काष्ठागतसुखविद्याविभवं विमलं भजन्ति दर्शनशरण्याः ॥४०॥

They who take refuge in Right Faith (finally) attain to the Supreme Seat, *i. e.*, *mokṣa*, 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*.

देवेन्द्रचक्रमहिमानममेयमानम्  
राजेन्द्रचक्रमवनीन्द्रशिरोऽर्चनीयम् ।  
धर्मेन्द्रचक्रमधरीकृतसर्वलोकम्  
लब्ध्वा शिवं च जिनभक्तिरूपैति भव्यः ॥ ४१ ॥

\* *Asuras*, broadly speaking, are the inhabitants of the region called the *Pātāla loka*.

† The literal rendering would be the supporter or preserver of the wheel of *dharma* (religion).

The *bhavya*,\* who follows the creed of the Holy *Tīrthaṅkaras*, acquires the immeasurable glory of *deva*-life, and the discus † of a *chakravartī*, ‡ before whom kings and rulers of men prostrate themselves, and, attaining to the supremely worshipful status of Godhood, [finally also] reaches *nirvāṇa*.

Thus ends the first part, descriptive of Right Faith, of the Ratna Karanda Śrāvakāchāra, composed by Śrī Samantabhadra Swāmī.

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\* He who has the potentiality to attain *nirvāṇa* is called *bhavya*.

† The discus is a kind of divine weapon.

‡ A *chakravartī* is a great emperor who wields the divine weapon known as *chakra*.



## PART II.

### CHARACTERISTICS OF RIGHT KNOWLEDGE.

अन्यूनमनतिरिक्तं याथातथ्यं विना च विपरीतात् ।  
निःसन्देहं वेद यदाहुस्तज्ज्ञानमागमिनः ॥ ४२ ॥

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 Scripture call Right Knowledge.

प्रथमानुयोगमर्थाख्यानं चरितं पुराणमपि पुण्यम् ।  
बोधिसमाधिनिधानं बोधति बोधः समीचीनः ॥ ४३ ॥

[One of the departments 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 standpoint of virtue, describes the lives of great men, and is a treasury of useful knowledge and subjects for meditation.

लोकालोकविभक्तोर्युगपरिवृत्तेश्चतुर्गतीनां च ।  
आदर्शमिव तथामतिरवैति करणानुयोगं च ॥ ४४ ॥

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.†

गृहमेध्यनगराणां चारित्रोत्पत्तिवृद्धिरक्षाङ्गम् ।

चरणानुयोगसमयं सम्यग्ज्ञानं विजानाति ॥ ४५ ॥

Right Knowledge also embraces *charṇānuyoga*, which specifically deals with the subject of commencement, development and maintenance of conduct prescribed for laymen and ascetics.

जीवाजीवसुतत्त्वे पुण्यापुण्ये च बन्धमोक्षौ च ।

द्रव्यानुयोगदीपः श्रुतविद्यालोकमातनुते ॥ ४६ ॥

*Dravyānuyoga* [the fourth department of Right Knowledge] illumines, like a lamp, the true *tattvas* (essential principles)—*jīva*, *ajīva*, etc.,—virtue, vice, bondage and freedom, as well as amplifies [or intensifies] the light of *Śruta jñāna* (knowledge derived from meditation or study).

Thus ends the second part, descriptive of Right Knowledge, of the Ratna Karanda Śrāvakāchāra, composed by Śrī Samantabhadra Swāmī.

\* The expression *lokāloka* 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.

† The Jaina *Siddhānta* 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.

मोहतिमिरापहरणे दर्शनलाभादवाससंभानः ।  
रागद्वेषनिवृत्त्यै चरणं प्रतिपद्यते साधुः ॥ ४७ ॥

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 practise the rules of Right Conduct, to be rid of personal likes and dislikes [that is, to attain to the state of desirelessness].

रागद्वेषनिवृत्तेर्हिंसादिनिवर्त्तना कृता भवति ।  
अनपेक्षितार्थवृत्तिः कः पुरुषः सेवते नृपतीन् ॥ ४८ ॥

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.

*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.

हिंसानृतचौर्येभ्यो मैथुनसेवापरिग्रहाभ्यां च ।

पापप्रणालिकाभ्यो विरतिः संज्ञस्य चारित्रम् ॥ ४९ ॥

*Himsâ*, falsehood, theft, unchastity and attachment to wordly goods—the stopping of these five channels of sin is the conduct suitable for him who is endowed with Right Knowledge.

सकलं विकलं चरणं तत्सकलं सर्वसङ्गविरतानाम् ।

अनगाराणां विकलं सागाराणां ससङ्गानाम् ॥ ५० ॥

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.

गृहिणां त्रेधा तिष्ठत्यणुगुणशिक्षाव्रतात्मकं चरणम् ।

पञ्चत्रिचतुर्भेदं त्रयं यथासङ्गमाख्यातम् ॥ ५१ ॥

The conduct prescribed for a layman is of three kinds and assumes the form of *anu*, *guna* and *śikshâ vratas* (vows), which comprise five, three and four kinds each, respectively.

प्राणातिपातवितथव्याहारस्तेयकाममूर्च्छेभ्यः ।

स्थूलेभ्यः पापेभ्यो व्युपरमणमणुज्वतं भवति ॥ ५२ ॥



*Anu* (minor) *vratas* (vows) consist in the avoidance of the gross forms of *hiṃsā*, falsehood, theft, unchastity and love of possessions.

सङ्कल्पात्कृतकारितमननाद्योगत्रयस्य चरसत्त्वान् ।

न हिर्नस्ति यत्तदाहुः स्थूलवधाद्विरमणं निपुणाः ॥ ५३ ॥

Refraining from injuring living beings having two or more senses, with a deliberate act of mind, speech or body, in any of the three ways, *kṛita*, *kârita* and *mananât*, is called *ahiṃsâ anu vrata* by the wise.

*Explanation.*—The layman who has taken the vow of refraining from *hiṃsâ* 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 (*kṛita*); 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*).

छेदनबन्धनपीडनमतिभारारोपणं व्यतीचाराः ।

आहारवारणापि च स्थूलवधाद्व्युपरतेः पञ्च ॥ ५४ ॥

Piercing, binding, causing pain, overloading and starving, or not feeding at proper times, are the five faults appertaining to *ahiṃsâ anu vrata*.

*Explanation.*—The layman who wishes to observe the *ahiṃsâ vrata* should avoid these five kinds of faults also.

स्थूलमलीकं न वदति न परान् वादयति सत्यमपि विपदे ।  
यत्तद्वदन्ति सन्तः स्थूलमृषावादवैरमखम् ॥ ५५ ॥

Refraining from uttering oneself, and from causing others to utter, gross falsehood, as well as truth which causes affliction to others, that is called *satyānu vrata* (the minor vow of truthfulness) by the saints.

*Explanation.*—The ascetic's 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 householder 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.

परिवादरहोभ्याख्या पैशुन्यं कूटलेखकरणं च ।

न्यासापहारितापि च व्यतिक्रमाः पञ्च सत्यस्य ॥ ५६ ॥

Spreading false doctrines, revealing the secrets and deformities of others, back-biting, making false documents, not returning in full a deposit made by another [on his asking for less through forgetful-

ness],—these are the five transgressions of the vow of truthfulness of a layman.

निहितं वा पतितं वा सुविस्मृतं वा परस्वमविसृष्टं ।

न हरति यन्न च दत्ते तदकृशचौर्य्यादुपाहरणम् ॥ ५७ ॥

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.

चौरप्रयोगचौरार्थादानविलोपसदृशसन्मिथ्याः ।

हीनाधिकविनिमानं पञ्चास्तेये व्यतीपाताः ॥ ५८ ॥

Imparting instruction on the method of committing theft, receiving stolen property, evading law, adulteration, and keeping false weights and measures are the five *atichâras* (faults) of the layman's vow of non-stealing.

न तु परदारान् गच्छति न परान् गमयति च पापभीतेर्यत् ।

सा परदारनिवृत्तिः स्वदारसन्तोषनामापि ॥ ५९ ॥

He who neither 'visits,' nor causes any other person to 'visit,' another man's wife from fear of sin—that man is said to observe the *anu vrata*, known as the renunciation of the wife of another and contentment with one's own.

अन्यविवाहाकरणानङ्गक्रीडाविटत्वविपुलतृषः ।

इत्वरिकागमनं चास्मरस्य पञ्च व्यतीचाराः ॥ ६० ॥

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.

धनधान्यादिग्रन्थं परिमाय ततोऽधिकेषु निस्पृहता ।

परिमितपरिग्रहः स्यादिच्छापरिमाण नामापि ॥ ६१ ॥

Having fixed the measure of one's worldly possessions, cash, grain and the like, to desire for no more is called the *parigraha-parimāna* (possession-limiting) vow, also known as the *ichehkhā-parimāna* (desire-limiting).

अतिवाहनातिसङ्ग्रहविस्मयलोभातिभारवहनानि ।

परिमितपरिग्रहस्य च विक्षेपः पञ्च लभ्यन्ते ॥ ६२ ॥

Keeping a larger number of vehicles 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.

पञ्चाणुव्रतनिधयो निरतिक्रमणाः फलन्ति सुरलोकं ।

यत्रावधिरष्टगुणा दिव्यशरीरं च लभ्यन्ते ॥ ६३ ॥

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 jñāna*), the eight kinds of miraculous powers† and a divine body.

मातङ्गो धनदेवश्च वारिषेणस्ततः परः ।

नीली जयश्च संप्राप्ताः पूजातिशयमुत्तमम् ॥ ६४ ॥

The low caste Yampāla [in respect of the first], Dhanadeva [in respect of the second], then Variṣeṇa, Nīlī and Jayakumar [in respect of the third, fourth and fifth vows respectively] have risen to high, worshipful status.

धनश्रीसत्यघोषौ च तापसारक्षकावपि ।

उपाख्येयास्तथा श्मश्रुनवनीतो यथाक्रमम् ॥ ६५ ॥

Dhanaśrī, Satyaghoṣa and Tāpasī, the police officer [Yamadanda], and in the same way Śmaśru-navanīta have attained to notoriety, in the order of enumeration.

*Explanation.*—These two verses give the names of those who have attained to fame and notoriety by the observance and non-observance respectively

\* The word clairvoyance, it may be pointed out, does not convey the exact idea of *avadhi jñāna* which embraces a knowledge of some of the past lives of the soul; but in the absence of a more suitable word its use is not open to objection in a work like this.

† These include such wonderful powers as *ayimā* (the power to become very small), *laghimā* (the power to become surpassingly light), *mahimā* (the power to become very large), and the like.

of the five minor vows of the Jaina householder. Their biographies can be learnt from the Jaina Purāṇas. 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 *anū vrātas*, 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.

मद्यमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥ ६६ ॥

The [observance of the] five *anū vrātas* and refraining from the use of wine, flesh and honey, are regarded as the eight fundamental virtues of a householder by holy saints.

*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 Karanda Srāvakāchāra, composed by Śrī Samantabhadra Swamī.

## PART IV.

### THE GUṆA VRATAS.

दिग्व्रतमनर्थदण्डव्रतं च भोगोपभोगपरिमाणम् ।

अनुवृं ह्यष्टाद्गुणानामाख्यान्ति गुणव्रतान्यार्याः ॥ ६७ ॥

Because the *dig*, the *anarthadanda* and the *bhogo-pabhoga parimāna vratas* (vows) tend to increase virtue [*i.e.*, the merit of the five *anu vratas*], great personages have called them *guna vratas*.

दिग्वलयं परिगणितं कृत्वातोऽहं बहिर्न यास्यामि ।

इति सङ्कल्पो दिग्व्रतमामृत्युपापविनिवृत्तयै ॥ ६८ ॥

“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*.

मकराकरसरिदटवीगिरिजनपदयोजनानि मर्यादाः ।

प्राङ्मुदिशां दशानां प्रतिसंहारे प्रसिद्धानि ॥ ६९ ॥

In placing limits on one's movements in the ten directions, well-known oceans, rivers, forests, moun-

tains, countries and *yojana*\*-marks should be selected as boundaries.

अवधेर्बहिरणुपापप्रतिविरतेर्दिग्गतानि धारयताम् ।

पञ्चमहाव्रतपरिणतिमणुव्रतानि प्रपद्यंते ॥ ७० ॥

By the avoidance of subtle sins beyond the determined limits, [even] the minor vows of a householder are able to rank as the unqualified vows of asceticism [in respect of the regions lying beyond those limits].

*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 *dig vrata*, 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 *mahâ vratas* 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

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\* Ordinarily a *yojana* is equal to four *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.



beyond the boundaries determined by him for his physical and mental activity.

प्रत्याख्यानतनुत्वान्मन्दतराश्चरुणमोहपरिणामाः ।

सत्त्वेन दुरवधारा महाव्रताय प्रकल्प्यन्ते ॥ ७१ ॥

The extremely quiescent states of conduct-in-fatuating *karmas* which arise from the subsidence 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.

*Explanation.*—Anger, pride, deceit and greed are the four principal kinds of passions (*kaṣayas*). They are dealt with under four different heads in the Jaina *Siddhānta*, according to the degree of their intensity. The intensest, called the *anantānubandhī*, 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 (*śukla 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 *mahâ vratas* ; and of the fourth, to *śukla dhyâna*, which is the cause of omniscience and *nirvâna*.

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

पञ्चानां पापानां हिंसादीनां मनोवचःकायैः ।

कृतकारितानुमोदैस्त्यागस्तु महाव्रतं महताम् ॥ ७२ ॥

Abstaining from the commission of the five sins, *himsâ* and the like, in all the three ways, *krita*, *kârîta* and *anumodanâ*, with mind, speech or body, constitutes the *mahâ vratas* of great ascetics.

उर्ध्वाधस्तात्तिर्यग्व्यतिपाताः क्षेत्रवृद्धिरवधीनाम् ।

विस्मरणं दिग्विस्मरणं त्यागाः पञ्च मन्यन्ते ॥ ७३ ॥

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 *dig vrata*.

अभ्यन्तरं दिग्वधेरपार्थिकेभ्यः सपापयोगेभ्यः ।

विरमणमनर्थदण्डव्रतं विदुर्व्रतधराग्रण्यः ॥ ७४ ॥

The best of ascetics call refraining from wanton (purposeless) activity, likely to cause injury to others,

within the limits [fixed for one's activity], *anartha-dānda vrata*.

पापोपदेशहिंसादानापध्यानदुःश्रुतीः पञ्च ।

प्राहुः प्रमादचर्यामनर्थदण्डानदण्डधराः ॥ ७५ ॥

Those who do not inflict any kind of punishment on others call evil lesson, *hiṃsādāna*, *apadhyāna*, *duhśrutī* and *pramādaacharyya*, the five [kinds of] *anartha dānda*.

तिर्य्यक्कृशवणिज्याहिंसारम्मप्रलम्भनादीनाम् ।

कथाप्रसङ्गप्रसवः स्मर्त्तव्यः पाप उपदेशः ॥ ७६ ॥

Narrating accounts having reference to acts of cruelty to lower forms of life, trade, *hiṃsā*, occupations, swindling and the like is to be known as *pāpa upadeśa* (evil lesson).

परशुकपाणस्रनित्रज्वलनायुधश्टङ्गश्टङ्गलादीनाम् ।

वधहेतूनां दानं हिंसादानं ब्रुवन्ति बुधाः ॥ ७७ ॥

The giving of the means of *hiṃsā*—a battle-axe, a sword, an instrument for digging, fire, weapons, a horn, a chain and the like—is called *hiṃsādāna* by the wise.

वधबन्धच्छेदादेर्द्वेषाद्वागाच्च परकलत्रादेः ।

आध्यानमपध्यानं शासति जिनशासने विशदाः ॥ ७८ ॥

They who excel in the Jaina religion have described the wishing, from motives of love or hatred, of destruction, imprisonment, injury, *etcetera*, to

another's wife and the like as *apadhyâna* [*anarthadanda*].

आरम्भसङ्गसाहसमिथ्यात्वद्वेषरागमदमदनैः ।

चेतःकलुषयतां श्रुतिरवधीनां दुःश्रुतिर्मवति ॥ ७९ ॥

Listening to works dealing with occupations, worldly possessions, daring crimes, false doctrines, hatred, love, pride and sex-passion, which disturb the mind, is *duhśruti* [*anarthadanda*].

क्षितिसलिलदहनपवनारम्भं विफलं वनस्पतिच्छेदं ।

सरणं सारणमपि च प्रमादचर्यां प्रभाषन्ते ॥ ८० ॥

Dealing in [*i. e.*, meddling with, or handling], earth, water, fire and air; destroying or striking down plants; also moving about, and causing others to move about—these, when done without purpose, are called *pramâdacharyâ* (*pramâda*=carelessness + *charyâ*=activity).

कन्दर्पं कौतुक्यं मौख्यमतिप्रसाधनं पञ्च ।

असमीक्ष्य चाधिकरणं व्यतीतयोऽनर्थदण्डकृद्विरतेः ॥ ८१ ॥

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 renunciation of *anarthadanda* (*anartha*=purposeless + *danda*=punishment).

अक्षार्थानां परिसङ्ख्यानं भोगोपभोगपरिमाणम् ।  
अर्थवतामप्यवधौ रागरतीनां तनूकृतये ॥ ८२ ॥

Putting limitation, for the day, even within the limits allowed by the *parigraha parimāna 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 parimāna vrata*.

भुक्त्वा परिहातव्यो भोगो भुक्त्वा पुनश्च भोक्तव्यः ।  
उपभोगोऽशनवसनप्रभृतिः पञ्चेन्द्रियो विषयः ॥ ८३ ॥

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*.

त्रसहतिपरिहरणार्थं क्षौद्रं पिशितं प्रमादपरिहृतये ।  
मद्यं च वर्जनीयं जिनचरणौ शरणमुपयातैः ॥ ८४ ॥

Those who seek refuge at the feet of the *Tirthamkaras* should give up honey and flesh to avoid injuring moving living-beings, and wine to escape from *pramāda* (carelessness, *i. e.*, spiritual laziness).

अल्पफलबहुविघातान्मूलकमाद्राणि शृङ्गवेराणि ।  
नवनीतनिम्बकुसुमं कैतकमित्येवमवहेयम् ॥ ८५ ॥

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].

*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.

यदनिष्टं तद्व्रतयेद्यच्चानुपसेव्यमेतदपि जह्यात् ।

अभिसन्धिकृता विरतिर्विषयाद्योग्याद्व्रतं भवति ॥ ८६ ॥

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).

*Explanation.*—As no one ever takes what is undesirable, asceticism only consists in refraining from the use of that which is desirable.

नियमो यमश्च विहितौ द्वेषा भोगोपभोगसंहारे ।

नियमः परिमितकालो यावज्जीवं यमो ध्रियते ॥ ८७ ॥

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*.

*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*.

भोजनवाहनशयनस्नानपवित्राङ्गरागकुसुमेषु ।  
ताम्बूलवसनभूषणमन्मथसंगीतगीतेषु ॥ ८८ ॥  
अद्य दिवा रजनी वा पक्षो मासस्तथर्तुरयनं वा ।  
इति कालपरिच्छित्या प्रत्याख्यानं भवेन्नियमः ॥ ८९ ॥

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*.

विषयविषयोऽनुपेक्षानुस्मृतिरतिलौल्यमतितृषाऽनुभवः ।  
भोगोपभोगपरिमा व्यतिक्रमाः पञ्च कथ्यन्ते ॥ ९० ॥

Constant craving for the venom [of sensual enjoyment], dwelling upon pleasurable experiences of the past, abandoning oneself to the sensations of pleasure at the time of indulgence, cherishing insatiable craving for gratification of senses in the future [and], going through sensuous experiences in imagination,—these are called the five transgressions of the *bhogopabhoga parimâṇa vrata*.

Thus ends the fourth part, descriptive of *guṇa-vratas*, of the Ratna Karanda Śrāvakâchâra, composed by Śrī Samantabhadra Swâmi.

PART V.

ŚIKSHĀ VRATAS.

देशावकाशिकं वा सामयिकं प्रोषधोपवासो वा ।

वैयावृत्यं शिक्षा व्रतानि चत्वारि शिष्टानि ॥ ९१ ॥

*Deśāvakāśika, sāmāyika, praśadhopavāsa and vaiyāvṛitya*,—these four are known as *śikshā* vows.

देशावकाशिकं स्यात्कालपरिच्छेदनेन देशस्य ।

प्रत्यहमणुव्रतानां प्रतिसंहारो विशालस्य ॥ ९२ ॥

Limiting [the sphere of one's activity still further] from day to day and for fixed periods [within] the larger field [fixed in the *dig vrata*], is called the *deśāvakāśika* vow of the householder.

गृहहारिप्रामाणां क्षेत्रनदीदावयोजनानां च ।

देशावकाशिकस्य स्मरन्ति सीमां तपोवृद्धाः ॥ ९३ ॥

Those who are constantly advancing on the path of *tapa* (asceticism) describe the limits of the *deśāvakāśika vrata* to consist in a specific house, street, village, field, river, forest, or *yojana*-stone.

संवत्सरमृतुरयनं मासचतुर्मासपक्षमृक्षं च ।

देशावकाशिकस्य प्राहुः कालावधिं प्राज्ञाः ॥ ९४ ॥



The wise have described the time-limits of the *desâvakâsika* 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 travelling from one asterism [or lunar mansion] to another.

सीमान्तानां परतः स्थूलेतरपञ्चपापसंत्यागात् ।

देशावकाशिकेन च महाव्रतानि प्रसाध्यन्ते ॥ ९५ ॥

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 *desâvakâsika* vow is also regarded as the observer of *mahâ vratas*.

प्रेषणशब्दानयनं रूपाभिव्यक्तिपुद्गलक्षेपैः ।

देशावकाशिकस्य व्यपदिश्यन्तेऽत्ययाः पञ्च ॥ ९६ ॥

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 *atichâras* (transgressions) of the *desâvakâsika* vow.

आप्तमयमुक्तिमुक्तं पञ्चाघानामशेषभावेन ।

सर्वत्र च सामयिकाः सामयिकं नाम शंसन्ति ॥ ९७ ॥

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 *sâmayika* vow by those who are learned in Scripture.

*Explanation.*—The *sâmayika 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 *sâmayika* 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—*hiṃsâ*, falsehood, theft, unchastity and love of material possessions—with his mind, speech and body, in any of the three ways (*kṛita*, *kârita*, and *anumodanâ*), both within and without the limits determined by him in connection with the *deśâvakâśika* vow.

In performing *sâmayika* the devotee stands facing north or east\* and bows to the *pañcha prameṣṭhî* †. He then sits down and recites the *namokâra mantra* ‡ a certain number of times, and finally devotes himself to holy meditation. This consists in :

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\* These are the directions of the *Videha kshetra*, where a *Tīrthaṅkara* is living now-a-days.

† The *pañcha prameṣṭhî* is a collective term, signifying the five kinds of preceptors enumerated on page 61 post.

‡ The *namokâra mantra* consists in a salutation to the *panchu prameṣṭhî* (see page 61 post).

(i) *pratīkramaṇa*, recounting the sins committed and repenting for them,

(ii) *pratīkhyāna*, resolving to avoid particular sins in future,

(iii) *sāmayika karma*, renunciation of personal attachments, and the cultivation of a feeling of regarding every body and thing alike,

(iv) *stuti*, praising the four and twenty *Tīrthaṅkaras*,

(v) *vandanā*, devotion to a particular *Tīrthaṅkara*, and

(vi) *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 âsana*, the standing 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 fixed on the point of the nose as in the *padma âsana* ; or

(iii) *ardha-padma âsana*, 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 *sâmayika* 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.

मूर्धरुहमुष्टिवासेबन्धं पर्यङ्कुञ्चनं चापि ।

स्थानमुपवेशनं वा समयं जानन्ति समयज्ञाः ॥ २८ ॥

The wise perform the *sâmayika* by tying a knot in their *choṭî*, or a garment, or by closing the fist ; they know the posture, the place, as well as the suitable subjects of meditation and time.

*Explanation.*—The idea of tying a knot in one's *choṭî* (a tuft of hair on the top of the head worn by Hindus and Jainas) and the like, is 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 untied. 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.

एकान्ते सामयिकं निर्व्याक्षेपे वनेषु वास्तुषु च ।

चैत्यालयेषु वापि च परिचेतव्यं प्रसन्नधिया ॥ १९ ॥

*Sāmayika* should be performed with a cheerful heart in undisturbed solitude, in forests, private dwellings and temples.

व्यापारवैमनस्याद्विनिवृत्त्यामन्तरात्मविनिवृत्त्या ।

सामयिकं बध्नीयादुपवासे चैकभुक्ते वा ॥ १०० ॥

Withdrawing the mind and body from all kinds of worldly activities, subduing in particular [all forms of] mental disturbance, one should perform *sāmayika* [especially] on the day of fasting and half-fasting.

सामयिकं प्रतिदिवसं यथावदप्यनलसेन चेतव्यं ।

व्रतपञ्चकपरिपूरणकारणमवधानयुक्तेन ॥ १०१ ॥

*Sāmayika* is the cause of perfection [in the observance] of the five vows ; it should be practised daily according to the prescribed method, with one-pointed mind, [and] by overcoming laziness.

*Explanation.*—*Sâmayika* leads to perfection of conduct gradually. For this reason, it is described here as the cause of perfection in the observance of vows.

सामयिके सारम्भाः परिग्रहा नैव सन्ति सर्वेऽपि ।

चेलोपसृष्टमुनिरिव गृही तदा याति यतिभावं ॥ १०२ ॥

Because there is the absence of all kinds of attachments and undertaking in *sâmayika*, therefore the householder [while engaged in its observance] approaches asceticism and resembles a *muni* on whom a piece of cloth has been thrown to protect him from harm.

*Explanation.*—The *muni*, who aspires to obtain liberation in the shortest possible duration of time, has to renounce even a *langotî* (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 *sâmayika* 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 *sâmayika*

vow resembles a *muni* on whom a piece of cloth has been thrown to protect him from harm.

शीतोष्णदंशमशकपरीषद्दुपसर्गमपि च मौनधराः ।  
सामयिकं प्रतिपन्ना अधिकुर्वीरन्नचलयोगाः ॥१०३॥

Those who aspire to perfect themselves in the *sâmayika* vow bear the hardships consequent on cold, heat, gnat-sting and mosquito-bite, as well as trouble [caused by an enemy], maintaining unbroken silence and control over *yogas*.

*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), and (iii) *kâya-yoga* (bodily activity). These are to be kept under control during the period of *sâmayika*, even in the face of trying circumstances and conditions.

अशरणमशुभमनित्यं दुःखमनात्मानमावसामि भवम् ।  
मोक्षस्तद्विपरीतात्मेति ध्यायन्तु सामयिके ॥ १०४ ॥

“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*.

वाक्कायमानसानां दुःप्रणिधानान्यनादरास्मरणे ।  
सामयिकस्यातिगमा व्यज्यन्ते पञ्च भावेन ॥ १०५ ॥

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.

पर्वण्यष्टम्यां च ज्ञातव्यः प्रोषधोपवासस्तु ।

चतुरभ्यवहार्याणां प्रत्याख्यानं सदेच्छामिः ॥ १०६ ॥

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 *praoṣadhopavâsa* vow.

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

पञ्चानां पापानामलंक्रियारम्मगन्धपुष्पाणाम् ।

स्नानाञ्जननस्यानामुपवासे परिहृतिं कुर्यात् ॥ १०७ ॥

On the day of fasting, one should refrain from the five kinds of sin [*ahimsâ* and the like], personal adornments, undertakings, scents, flowers, bathing, collyrium and fragrant things.

धर्मामृतं सत्पुण्यः श्रवणाभ्यां पिबतु पाययेद्वान्यान् ।

ज्ञानध्यानपरो वा भवतूपवसन्नतन्द्रालुः ॥ १०८ ॥

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.

*Explanation.*—The day of fasting should be spent in hearing and reciting Scripture and in religious meditation generally.

चतुराहारविसर्जनमुपवासः प्रोषधः सकृद्भुक्तिः ।

स प्रोषधोपवासो यदुपोष्यारम्भमाचरति ॥ १०९ ॥

Refraining from the four kinds of food is called *upavāsa* ; taking only one meal in 24 hours is *proṣadha* ; 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 *proṣadhopavāsa*

*Explanation.*—The day of undertaking is the day preceding the full-fasting day. Thus, the *proṣadhopavāsa* vow consists in fasting for about 48 hours at a stretch.

ग्रहणविसर्गस्तरणान्यदृष्टमृष्टान्यनादरास्मरणे ।

यत्प्रोषधोपवासव्यतिलङ्घनपञ्चकं तदिदम् ॥ ११० ॥

That which consists in handling, depositing, spreading [things], carelessly and without due regard for insect life, [also] in contempt for the vow and in forgetfulness of its requirements,—that is the 'quintette' of transgressions of the *proṣadhopavāsa vrata*.

दानं वैयावृत्त्यं धर्माय तपोधनाय गुणनिधये ।

अनपेक्षितोपचारोपक्रियमगृहाय विभवेन ॥ १११ ॥

The giving of [suitable] gifts to *guṇa-nidhiye* \* homeless saints, in the approved manner, for the increase of *dharma*, and without expecting anything in return, is called *vaiyāvṛitta*.

व्यापत्तिव्यपनेदः पदयोः संवाहनं च गुणरागात् ।

वैयावृत्त्यं यावानुपग्रहोऽन्योऽपि संयमिनाम् ॥ ११२ ॥

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 *vaiyāvṛitya*.

नवपुण्यैः प्रतिपत्तिः सप्तगुणसमाहितेन शुद्धेन ।

अपसूनारम्भाणामार्याणामिष्यते दानम् ॥ ११३ ॥

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 *dāna* (gift).

*Explanation.*—The nine-fold method of showing respect to a saint consists in : (i) prostrating oneself

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\* *Guṇa-nidhiye* means a repository of excellent qualities or attributes

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 in 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) *jñāna* (wisdom), (v) control of greed, (vi) forgiveness and (vii) *śakti* (energy or assiduity).

गृहकर्मणापि निश्चितं कर्म विमार्ष्टि खलु गृहविमुक्तानाम् ।  
अतिथीनां प्रतिपूजा रुधिरमलं धावते वारि ॥ ११४ ॥

As water for certain washes away blood, so does the giving of food, with devotion, to homeless saints (*atithîs*), without doubt, destroy the sins incidental to a householder's life.

*Explanation.*—As the saints do not accept invitation beforehand, but come without previous appointment, they are called *atithî* (from *a*, not, and *tithî*, 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.

उच्चैर्गोत्रं प्रणतेर्भोगो दानादुपासनात्पूजा ।

भक्तेः सुन्दररूपं स्तवनात्कीर्तिस्तपोनिधिषु ॥ ११५ ॥

Noble lineage [that is, birth in a high family, is obtained] by saluting holy saints; profusion and prosperity by giving them *dâna*; respect [*i.e.*, exalted or kingly status] by attending upon them; beauty of person by offering them devotion; and fame by praising their virtues.

क्षितिगतमिववटबीजं पात्रगतं दानमल्पमपि काले ।

फलति च्छायाविभवं बहुफलमिष्टं शरीरभृतां ॥ ११६ ॥

Even a small *dâna* (gift) given to a *pâtra* (proper or suitable donee), bears much desirable fruit for souls in the fulness of time, just as the [tiny] seed of the Indian fig-tree, sown in [good] soil, produces [a tree, casting] magnificent shade.

आहारौषधयोरप्युपकरणावासयोश्च दानेन ।

वैयावृत्त्यं ब्रुवते चतुरात्मत्वेन चतुरस्त्राः ॥ ११७ ॥

Those who enjoy four kinds of *jñâna* regard the giving of food, medicine, means (or instruments of knowledge, *i. e.*, books) and shelter as the four forms of *vaiyâvṛitya*.

*Explanation.*—The four kinds of *jñâna* referred to in this *gâthâ* (verse) are : (i) *mati*,\* (ii) *śruta*, (iii)

\*For a description of these forms of knowledge, see *The Science of Thought* and other works on Jaina Philosophy. In a general way, *mati jñâna* signifies sense-perception, *śruta*, knowledge arising from the interpretation of signs, words and the like, *avadhi*, a kind of super-clairvoyance and *manah paryaya*, pure thought-reading.

*avadhi*, and (iv) *manah paryaya*, which are enjoyed by highly advanced saints.

श्रीषेणवृषभसेने काण्डेशः शूकरश्च दृष्टान्ताः ।  
वैयावृत्त्यस्यैते चतुर्विकल्पस्य मन्तव्याः ॥ ११८ ॥

*Sriṣeṇa, Vṛiṣabhasena, Kaundeśa and Sukara*—these four should be regarded as patterns of the four kinds of *vaiyāvṛitya* [respectively].

*Explanation.*—These four names are famous in the Jaina tradition in connection with the four kinds of *vaiyāvṛitya*. Their biographies may be studied in the Purāṇas.

देवाधिदेवचरणे परिचरणं सर्वदुःखनिर्हरणम् ।  
कामदुहि कामदाहिनि परिचिनुयादाहतो नित्यं ॥ ११९ ॥

The worshipping of the feet of the *Deva*\* of *devas* (Holy *Tīrthamkara*), 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.

अर्हच्चरणसपर्यामहानुभावं महात्मनामवदत् ।  
भेकः प्रमोदमत्तः कुसुमेनैकेन राजगृहे ॥ १२० ॥

The glory of worshipping the feet of the Holy *Tīrthamkara* with a single [petal of a] flower was demonstrated by a joy-intoxicated frog at Rājagṛiha before great personages.

\* *Deva of devas* means a God of gods.

*Explanation.*—The reference is to the *jîva* of a frog who obtained *deva*-birth in the heaven-worlds by devotion to the last *Tîrthamkara*, Bhagwân Mahâvîra. This particular soul happened 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 *Tîrthamkara* 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 *Tîrthamkara*, 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 in one of the heavens, and immediately descended to the earth to worship the source of his great good luck.

हरितपिधाननिधाने ह्यनादरास्मरणमत्सरत्वानि ।

वैयावृत्त्यस्यैते व्यतिक्रमाः पञ्च कथ्यन्ते ॥ १२१ ॥

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 jealousy [towards a 'rival'

donor]—these, verily, are said to be the five transgressions of *vaiyâṛitya*.

Thus ends the fifth part, descriptive of the *śikṣā vratas*, of the Ratna Karanda Śrāvakaçhâra, composed by Śri Samantabhadra Svâmi.

## PART VI.

### SALLEKHANÂ.

उपसर्गे दुर्मिक्षे जरसि रुजायां च निःप्रतीकारे ।

धर्माय तनुविमोचनभाद्दुःसल्लेखनामार्याः ॥ १२२ ॥

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*.

*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 judgment to the claim of death, the adoption of the *sallekhanâ* attitude is calculated to directly strengthen the soul and to prevent its future re-birth 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 suffering, 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 unenviable circumstances and surroundings.

अन्तक्रियाधिकरणं तपःफलं सकलदर्शिनः स्तुवते ।

तस्माद्यावद्विभवं समाधिमरणे प्रयतितव्यं ॥ १२३ ॥

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 *sallekhanā* death to the extent of one's power.

*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 *sallekhanā* attain to the very best conditions of life in the hereafter.

स्नेहं वैरं सङ्गं परिग्रहं चापहाय शुद्धमनाः ।

स्वजनं परिजनमपि च क्षान्त्वा क्षमयेत्प्रियैर्वचनैः ॥ १२४ ॥

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.

आलोच्य सर्वमेनः कृतकारितमनुमतं च निर्व्याजं ।

आरोपयेन्महाव्रतमामरणस्थायि निश्शेषं ॥ १२५ ॥

Renouncing duplicity and reflecting on the sins committed in any of the three ways, *kṛita*, *kārita* and *anumodanā*, one should take all the great vows of asceticism for the rest of one's days.

शोकं भयमवसादं क्लेदं कालुष्यमरतिमपि हित्वा ।

सत्त्वात्साहमुदीर्य च मनः प्रसाद्यं श्रुतैरमृतैः ॥ १२६ ॥

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].

आहारं परिहाप्य क्रमशः स्निग्धं विवर्द्धयेत्पानम् ।

स्निग्धं च हापयित्वा खरपानं पूरयेत्क्रमशः ॥ १२७ ॥

Giving up solid food by degrees, one should take to milk and whey, then giving them up, to hot or spiced water.

खरपानहापनामपि कृत्वा कृत्वोपवासमपि शक्यता ।

पञ्चनमस्कारमनास्तनुं त्यजेत्सर्वयत्नेन ॥ १२८ ॥

[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).

*Explanation.*—The *pancha-namaskāra* (five-fold obeisance) *mantra* is as follows :—

*Namo Arhantāṇam* (I bow to *Arhants*);<sup>\*</sup>

*Namo Siddhāṇam* (I bow to *Siddhas*);<sup>†</sup>

*Namo Aiyaryāṇam* (I bow to *Āchāryas*);<sup>‡</sup>

*Namo Uvajjhāyanam* (I bow to *Upādhyās*);<sup>§</sup>

*Namo Loe sarva sahūṇam* (I bow to all *Sādhus*)<sup>¶</sup>.

जीवितमरणाशंसे भयमित्रस्मृतिनिदाननामानः ।

सल्लेखनातिचाराः पञ्च जिनेन्द्रैः समादिष्टाः ॥ १२९ ॥

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 *sallekhanā* by the Jinendra (Lord of Conquerors).

\* *Arhanta* means a Perfect Being while still living in the world of men.

† *Siddha* is a Perfect Soul in *Nirvāṇa*.

‡ *Āchārya* signifies the Head of an order of holy Ascetics.

§ *Upādhyā* is the Preceptor of less advanced Ascetics.

¶ *Sādhu* means an ascetic.

निःश्रेयसमभ्युदयं निस्तीरं दुस्तरं सुखाम्बुनिधिम् ।  
निःपिबति पीतधर्मा सर्वैर्दुःखैरनालीढः ॥ १३० ॥

He who has quaffed the nectar of *dharma* [such as an observer of the *sallekhanā* vow] becomes freed from all kinds of pain, and drinks from the endless, unsurpassed and exalted 'ocean' of blissfulness of *moksha*.

*Explanation.*—The soul who successfully observes the *sallekhanā* vow escapes from the pain and misery of *samsāra* 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.

जन्मजरामयमरणैः शौकैर्दुःखैर्भयैश्च परिमुक्तम् ।  
निर्वाणं शुद्धसुखं निःश्रेयसमिष्यते नित्यम् ॥ १३१ ॥

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*.

विद्यादर्शनशक्तिस्वास्थ्यप्रज्ञादत्तमिशुद्धियुजः ।  
निरतिशया निरवधयो निःश्रेयसमावसन्ति सुखं ॥ १३२ ॥

[Those who perform *sallekhanā*] dwell unexcelled for all eternity, in the joy of final beatitude, endowed with [infinite] wisdom, faith, energy, renunciation, bliss, satisfaction and purity.

काले कल्पशतेऽपि च गते शिवानां नः विक्रिया  
लक्ष्या । उत्पातोऽपि यदि स्यात् त्रिलोकसम्भ्रा-  
न्तिकरणपटुः ॥ १३३ ॥

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).

*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.

निःश्रेयसमधिपन्नास्त्रैलोक्यशिखामणिश्रियं दधते ।

निष्कट्टिकालिकाच्छविचामीकरभासुरात्मानः ॥ १३४ ॥

They who attain *nirvāna* possess the lustre of pure unalloyed gold; they shine with effulgence [which is] the crest jewel of the three worlds.

*Explanation.*—The glory of the *siddhātman* is unsurpassed in the three worlds.

पूजार्थाङ्गैश्वर्यैर्वलपरिजनकामभोगभूयिष्ठैः ।

अतिशयितभुवनमद्भुतमभ्युदयं फलति सद्धर्मः ॥१३५ ॥

The merit acquired by the practising 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.

*Explanation.*—This verse describes the effects of adopting the vows, *sallekhanā* 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 *sallekhanā*, of the Ratna Karanda Śrāvakāchāra, composed by Śrī Samantabhadra Swāmī.

## PART VII.

### THE ELEVEN PRATIMÂS.

श्रावकपदानि देवैरेकादश देशितानि येषु खलु ।

स्वगुणाः पूर्वगुणैः सह संतिष्ठन्ते क्रमविवृद्धाः ॥ १३६ ॥

The *Tîrthamkara* 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.

सम्यग्दर्शनशुद्धः संसारशरीरभोगनिर्विण्णः ।

पञ्चगुरुचरणशरणा दर्शनिकस्तत्त्वपथगृह्यः ॥ १३७ ॥

He who is disgusted 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* (preceptors), who is desirous of following the true 'path,'—such a one is called a *darśanika śrāvaka* (householder).

निरतिक्रमणमशुव्रतपञ्चकमपि शीलसप्तकं चापि ।

धारयते निःशल्यो योऽसौ व्रतिनां मतो व्रतिकः ॥ १३८ ॥

He who, avoiding obstacles, observes, without committing transgression, the five *aṇu vratas* as

well as the seven *śīla vratas*, such a being is called a *vratika śrāvaka* by the observers of vows.

*Explanation.*—The last seven vows of the householder are called *śīla* (virtue) *vratas*.

चतुरावर्त्तत्रितयश्चतुःप्रणामः स्थितो यथाजातः ।  
सामयिको द्विनिषद्यस्त्रियोगशुद्धस्त्रिसन्ध्यमभिव-  
न्दी ॥ १३९ ॥

He who, turning round in the four directions of space, performs three *āvartas* 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 *sāmayika* three times daily,—he is called a *sāmayika śrāvaka*.

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

The approved postures are the first two described on pages 45 and 46 *ante*.

पर्वदिनेषु चतुर्ष्वपि मासे मासे स्वशक्तिमनिगुह्य ।

प्रोषधनियमविधायी प्रणधिपरः प्रोषधानशनः ॥ १४० ॥



He who, applying himself to holy meditation, observes the *proṣadhopavāsa 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 *proṣadhānaśanaḥ śrāvaka*.

मूलफलशाकशाखाकरीरकन्दप्रसूनबीजानि ।

नामानि योऽत्ति सोऽयं सचित्तविरतो दयामूर्त्तिः १४१ ॥

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 is an embodiment of mercy : this very being is called a *sachitta virata śrāvaka*.

अन्नं पानं खाद्यं लेह्यं नाश्नाति यो विभावर्याम् ।

स च रात्रिभुक्तिविरतः सरवेष्वनुकम्पमानमनाः १४२

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, sweetmeats and semi-liquids, after sunset—such a one is called a *rātri bhuktivirata śrāvaka*.

मलबीजं मलयेनिं गलन्मलं पूतिगन्धि बीमत्सं ।

पश्यन्नङ्गमनङ्गाद्विरमति यो ब्रह्मचारी सः ॥ १४३ ॥

He who, perceiving that the private parts are the seed, the source and the channels of filth, [also] stinking and disgusting to look at, abstains from sexual indulgence,—that being is called a *brahma-chārī śrāvaka*.

सेवाकृषिवाणिज्यप्रमुखादारम्भतो ब्युपारमति ।  
प्राणतिपातहेतोर्योऽसावारम्भविनिवृत्तः ॥ १४४ ॥

He who renounces the undertakings involved in service, cultivation, trade and other occupations, the causes of *himsâ*, is called an *ârambhavinivṛitta śrâvaka*.

बाह्येषु दशसु वस्तुषु ममत्वमुत्सृज्य निर्ममत्वरतः ।  
स्वस्थः सन्तोषपरः परिचित्तपरिग्रहाद्विरतः ॥ १४५ ॥

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 śrâvaka*.

*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.

अनुमतिरारम्भे वा परिग्रहे वैहिकेषु कर्मसु वा ।  
नास्ति खलु यस्य समधीरनुमतिविरतः स मन्तव्यः ॥१४६॥

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 śrâvaka*.

*Explanation.*—A householder at this stage does not even give advice on temporal matters.

गृहतो मुनिवनमित्वा गुरूपकण्ठे व्रतानि परिगृह्य ।  
भैक्ष्याशनस्तपस्यन्नत्कृष्टश्चेलखण्डधरः ॥ १४७ ॥

He who, giving up home, proceeds to a forest where ascetics are to be found, [and] taking the vows in the presence of a *gurū*, [and] performing austerities, lives on food obtained by begging, that wearer of a piece of cloth is an excellent *śrāvaka*.

*Explanation.*—The highest point of a householder's conduct is reached in the eleventh *pratimā* which takes him to the door of asceticism. This *pratimā*, called the *uddiṣṭa* (that which has been ordered or mentioned beforehand) *tyāga* (renouncing) is indicative of the mental determination of the aspiring *jīva* 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 *langotī*\* and a sheet of cloth, three cubits long and of a single width, but the *ellaka* rejects the wrapper and keeps only the *langotī*. 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.

\* *Langotī*—a narrow strip of cloth worn by men to hide their nudity.

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 *súdra*. 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* (see page 61 ante). 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 out in search of food between the hours of ten and eleven in the morning.

पापमरातिर्घर्मो बन्धुर्जीवस्य चेति निश्चिन्वन् ।

समयं यदि जानीते श्रेयो ज्ञाता ध्रुवं भवति ॥१४८॥

“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.

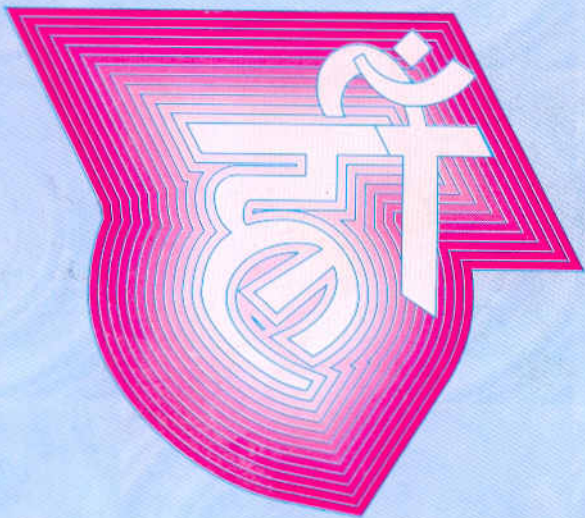
येन स्वयं वीतकलङ्कविद्या दृष्टि क्रिया रत्नकरण्ड भावं ।  
नीतस्तमायाति पतीच्छयेव सर्वार्थसिद्धिस्त्रिषुविष्टपेषु ॥१४९॥

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.

सुखयतु सुखभूमिः कामिनं कामिनीव,  
सुतमिवजननी मां शुद्धशीला भुनक्तु ।  
कुलमिवगुणाभूषा कन्यका संपुनीता-  
ञ्जिनपतिपदपद्मप्रेक्षिणी दृष्टि लक्ष्मीः ॥१५०॥

May the Goddess of true discernment, who reveals 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 Karanda Shrivakachara composed by Shri Samantbhadra Swami. \*



The Symbol ॐ represents the 24 Tirthankaras