LALIT C. SHAH

SAMAṆ SUTTAṀ

Compiled by
Sri Jinendra Varni

●

Edited by
Prof. Sagarmal Jain

●

Translated by
Justice T.K.Tukol
Dr. K.K. Dixit

Sarva Seva Sangh Prakashan
Rajghat, Varanasi - 221001 (U.P.)
India

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Varanasi - 5

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Roman Transliteration by

Dr. Ashok Kumar Singh

Dr. Harihar Singh

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समणसुत्तं

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श्री जिनेन्द्र वर्णी

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मूल्य : सौ रुपये (भारत में)

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Jain Society of Greater Detroit

August 20, 1996

Jai Jinendra!

जय वीयराय! जयगुरू! होउ मम तुह पभावओ भयवं! ।
भवणिव्वेओ मग्गाणुसारिया इट्ठफलसिद्धी ॥६॥

Jaya vīyarāya! jayagurū! Hou mama tuha pabhāvao bhayavaṁ!
Bhavaṇivveo maggâṇusāriyā iṭṭhaphalasiddhī.

Oh the Conqueror of all attachments Oh, the world teacher
Oh the blessed one through your grace may I develop
detachment to the mundane world, continue to follow the
path of Salvation and attain fulfilment

Eternal source of the divine spiritual teachings has finally become available in comprehensive format This monumental work is a culmination of exhaustive knowledge and years of untiring dedication of Shri Jinendra Varniji The invaluable contribution of hundreds of Jain , Sadhus, and Sadhviji has made it possible for this unique reference work to come to reality This unprecedented spiritual work was the result of the inspiration of Shri Vinobaji, who is revered as much as Shri Mahatma Gandhi, all over India,

I feel extremely fortunate for being instrumental in bringing SAMAN SUTTAM to the Jain community of North America. The publication of approximately 8000 copies was made possible by the generous support of all the donors, the Board of Trustees and fund raising committee(1995) of the Jain Society of Greater Detroit and countless other individuals I feel it is appropriate to express my special gratitude to Shri Jagat Jain who first envisioned this project for North America

I sincerely hope this compendium of inspirational spiritual scriptures will help our present as well as future generations immensely The publication of "Saman Suttam" could not have been more timely but to coincide with the initiation of our long awaited temple project in Farmington Hills, Michigan

I take this opportunity to request participation of the Jain community of North America in this worthy cause which is destined to guide the lives of our children as per the holy scriptures of Jainism perpetuated over the millenniums by our Thirthankars.

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णाणं सरणं मे, दंसणं च सरणं च चरिय सरणं च।
तव संजमं च सरणं, भगवं सरणो महावीरो ॥१॥

Nānaṁ saraṇaṁ me, damsaṇaṁ ca saraṇaṁ ca cariya saranaṁ ca.
Tava saṁjamaṁ ca saranaṁ, bhagavaṁ sarano Mahāvīro.

Right Knowledge is my shelter, Right Faith is my shelter, Right Conduct is my shelter, austerity and self-restraint are my shelters, Bhagavan Mahavira is my shelter

Sincerely,

Bharat M. Tolia, M D West Bloomfield, MI 48323 U.S A.

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HISTORY OF JAIN SOCIETY OF GREATER DETROIT

The Jain Society of Greater Detroit, Inc. was founded in 1975 as a religious organization. Starting with 50 families, the total membership in 1996 is approaching 300 families. Significant milestone have been established along the way, including:

1981	-	Incorporated as a non-profit, religious organization
	-	Established the first constitution for the organization
1982	-	Society was granted non-profit tax exempt status by IRS
	-	First relious summer camp for adults and children
1983	-	Jain study class for children
1985	-	Study class for adults was established
	-	Hosted 3rd JAINA convention of North America
1986	-	Established "Clothes Dopnation" program for needy families in India
1988	-	Newsletter named "Jain Vani" was started
1989	-	Bought 3 acres of land for TEMPLE project in Farmington Hills, Michigan
1991	-	"BHUMI POOJAN" for the TEMPLE celebrated
1992	-	"SHILA ROPAN" for the TEMPLE celebrated
1993	-	Jain Organization of Youth (JOY) group was established
	-	Additional 3 acre of land with house was purchased
1994	-	House was inauguarated as interim Temple
1995	-	Construction of the 25,000 sequre foot Jain Temple was started
1996	-	Anticipated completion of Temple in December
1997	-	Summer. Pratishtha of 11 Murtis planned in the first phase

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PUBLISHER'S NOTE

Sarva Seva Sangh feels immense pleasure in bringing out the English Translation of Samaṇ-Suttaṃ. Acharya Vinobaji has brought out the essence of all the religions and their religious works such as the Essence of Christianity, Navasaṁhita of Dhammapada, Kuranasara, Bhagvata Dharma Sara, Essence of Vedas, Essence of Manusmṛti etc. He also wanted to bring out the essence of Jaina Religion, prepared by Jaina Monks. He consented to go through the collection. Inspired by him respected Sri Jinendra Varṇiji undertook the responsibility to prepare its first draft. Initially it was published as Jainadharma Sara. Then incorporating the comments and suggestions therein of monks and scholars, a new compilation entitled 'Jinadhamma' was published. Finally, an assembly was held on 29-30 November in 1974, in Delhi, attended by the Jaina Acharyas and monks, scholars and laymen, representing all the Jaina sects. It is in this assembly that Samaṇa-Suttaṁ took its present form.

With the inspiration of Acharya Vinobaji I (Radha Krisna Bajaj) contacted, Acharyas and monks of all the Jaina sects, with the draft prepared by Jinendra Varṇiji. I am very grateful to Acharya Tulsiji, Yuvacharya Mahāprajña, Muni Nathmalaji, Acharya Vidyanandaji and Acharya Susil Kumarji who co-operated whole heartedly. Acharya Janakavijayaji was able to give little time for it.

Acharya Anand Ṛṣiji, Upadhyaya Amarmuniji, Acharya Dharmasagarji, Acharya Vijaya Samudrasuriji, Muni Santa Balji and Muni Yaśovijayaji all gave their co-operation in some form or other. We had blessings of Acharya Ramachandra Suriji also. Sri Kanjiswami also supported us. It is mentioned in religious texts that 'Sarveṣāmavirodhena brahmakarma samārabhe' 'सर्वेषामविरोधेन ब्रह्मकर्म समारभे' that is a work ought to be performed with the congregation of all. It is a matter of great

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pleasure that in its compilation and publication we had co-operation from all and opposition from none.

During the course of last two thousand years, it was for the first time that an unanimous work was published on the eve of 25th centenary of Nirvāṇa of Lord Mahāvīra. Saint Vinobaji remarked that impact of Mahāvīra on his mind was second only to the Bhagvad Gita.

After the Assembly of 1974, in April 1975, the first edition of Samaṇasuttaṁ with Hindi translation was published. Its second edition was published in May 1975, just one month after the first. Third edition was published in 1982. In all 15,000 copies of Hindi editions have been published. The demand for its English translation arose after some time. To bring out an edition with appropriate and upto mark English translation, we have been striving for last twelve years. We have to be very careful in the translation of a religious text to avoid contradiction.

First of all Dr. K.K. Dixit translated it into English. He was entrusted with the task on the advice of Padmabhuṣaṇa Pt. Dalsukhbhai Malvania. Mr. Justice T.K. Tukol also translated it, on the suggestion of Honourable vice-President of India Sri B.D. Jatti. Both the drafts were handed over to Dr. Sagarmal Jain, Director, Pārśvanātha Sodhapeeth, Varanasi in accordance with recommendation of Late Chimanabhai Chikubhai Shah. On the basis of both the drafts he corrected the translation and prepared this final draft. The draft prepared by him is being published now. I am very thankful to all of them. I appeal to the learned readers to write us, about the errors in it, to enable us to correct those in ensuing editions.

I find that the publicity of Samaṇasuttaṁ was not at desired level during last 15 years. As far as the English edition of Samaṇasuttaṁ is concerned it was undually delayed. Respected Vinobaji and Sarva Seva Sangh have entrusted me the responsibility of bringing out the English Edition. I am extremely sorry for this delay.

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I wish that Jaina society should take the responsibility of its publication and circulate lakhs of copies of their precious text. The copies of samaṇasuttaṁ should be with all the temples, monks, scholars and laities. Like Bhagvadgita each and every house ought to keep it as an essential one for daily reading. Sarva Seva Sangh will willingly hand over the responsibility of its publication to Jaina Society with one reservation that no change should be made without prior and explicit approval of prominent Jaina Acharyas of Svetambara, Digambar, Terapanthi and Sthanakavasi Jaina sects.

I will also like to thank Dr. Harihar Singh, Lecturer, Ancient History. B.H.U. who transliterated into Roman, Prakrita gathas of Samaṇasuttaṁ which was lost unfortunately. It is the Roman transliteration by Dr. Ashok Kumar Singh, P.V. Research Institute, which is appearing with the text of the English edition. He has also done proof-reading. My thanks are due to him also.

My sincere thanks to M/s. Ratna Printing Press for fine Printing.

Radhakrishna Bajaj
for Sarva Seva Sangh
Prakashan

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Prominent Jaina Acharyas and monks of all the Jaina Sects

From L. to R.

Br. Sri Jinendra Varni, Acharya Sri Dharmasagarji Uppadhyaya, Acharya Vidyanandji, Acharya Sri Susila Kumarji. Yuvacharya Mahaprajna, Acharya Sri Tulsiji, Acharya Sri Vijaya Samudra Suriji and other Jaina monks.

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LETTER TO VINOBA FROM THE MUNIS (MONKS)

Anuvrat Vihar
Vira Nirvana Date. 24-1-2501.

210, Deendayal
Upadhyaya Marg
New Delhi.
Date 7-12-74.

Auspicious-minded. Lover of Religion
Sri Acharya Vinobaji.

"Jaina Dharma Sara" and its new form "Jiṇadhamma" have been compiled bearing in mind your timely suggestion based on equanimity of thought. In this task of compilation, we have received the co-operation of Sri Jinendra Kumar Varniji and other scholars. An assembly was organized due to the untiring efforts of Radhakrishna Bajaj, for Sarva Seva Sangha. All the Acharyas, monks and scholars who participated in the Assembly endorsed your suggestion and brought out a book entitled "Samaṇasuttaṁ" acceptable to the entire Jaina Community. It has been regarded as a great achievement during the 2500th Year of the Nirvana of Bhagavan Mahavira. The Assembly met on the 29th and 30th November, 1974 and the text was recited therein. Critical observations, reviews and thoughtful comments were received from the Acharyas, Monks and scholars. The responsibility of critical revision was finally entrusted to the monks and the co-operation of Varniji was placed at their disposal.

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The work was completed within the course of a week after frequent meetings for revision and mature consideration. We are quite happy over it. We hope that you will puruse the text with seriousness and plan it after the pattern of the *Dhammapada*. If there be still more suggestions, you may give them. That will please us all.

Presidents of the various sessions of the Assembly.

विद्यानन्दमुनि

(Muni Sri Vidyanandaji)

मुनि सुशील कुमार

(Muni Sri Susila Kumariji)

मुनि जनक विजय

(Muni Sri Janakavijayaji)

मुनि नथमल

(Muni Sri Nathmalji)

जिनेन्द्र वर्णी

(Jinendra Varniji)
Compiler of the Book.

राम हरि
राम हरि
राम हरि

(In the handwriting of Vinobaji).

12.12.1974.

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SATISFACTION

(Vinoba)

There have been many events of satisfaction in my life. Perhaps, the best of the satisfactions, the final one, came to me at last this year. I had often requested the Jainas that the essence of the Jaina philosophy should be available in the same manner as that of the Vedic religion which was available in the *Gita* in about seven hundred verses and that of *Buddhism* in the *Dhammapada*. This was a difficult task for the Jainas, as they have many traditions and many books. Thus there are the Bible and the Quran, however big in size they might be, they are one. But among the Jainas, there are two: the Svetambaras and the Digambaras, apart from some others. I have been frequently telling all of them that their monks should mee together, discuss and bring about an universally acceptable essence of Jainism for all Jainas. At last, 'a fool' by name Varniji came forward and the views of Baba appealed to him. He is studious, and with great labour, he has also compiled a Dictionary of Jainas technical terms. He published a book entitled *Jaina Dharma-Sara*. He printed a thousand copies of the book and sent them to Jaina scholars and also to the scholars outside the community. On the suggestions made by the scholars, he dropped some verses, added some and after doing all that, he published a book "Jina-dhamma". An Assembly was convened on the persistence of Baba in order to hold discussions thereon; monks, acharyas and the other scholars including some house-holders, those participated therein, numbered nearly three hundred. After frequent discussions, they changed its name, form and finally prepared by unanimous consent, a book entitled "Samaṇa-suttaṁ" in Ardhamagadhi took its shape. There are 756 verses. The figure 'seven' is very auspicious for the Jains. If 7 and 108 are multiplied, the result is 756. So many verses were selected by unanimous consent. It was decided that the book should be

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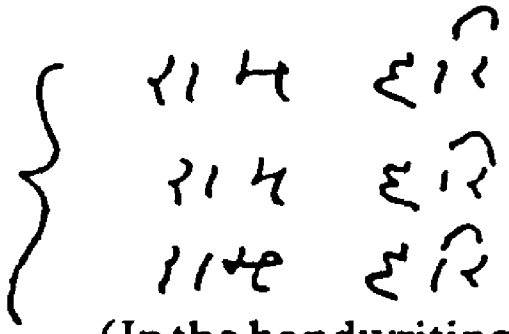
published on *Chaitra Sukla* 13, the date of the birth anniversary of Bhagavan Mahavira which fell on 24th April this year; it was to be published in the most auspicious manner. The essence of Jainism was to be available throughout India on that day under the title of "Samaṇasuttaṁ". It will be continued to be read in future by Jainas and non-Jainas so long as Jainism continues to be in existence as also the Vedic religion and Buddhism continue to be alive. A very great thing which could not be achieved during the last thousand or fifteen hundred years has been achieved. Baba became merely an instrument but Baba fully believes that it is all the grace of Bhagavan Mahavira.

I confess that the *Gita* has had a tremendous influence on me. Barring the *Gita* there has been no other influence on my mind greater than that of Mahavira. The reason for it is that Baba whole heartedly accepts the command of Mahavira. His command is "become a votary of truth". Today whoever rises high, he becomes a votary of truth. The heritage of a Votary of Truth was conferred personally on Baba by Gandhiji; Baba knew who he was, not a votary of truth but one who accepted the truth. There is in every individual an element of truth; that is why human birth becomes meaningful. One ought to accept that element of truth that is found in every religion, every sect and in all human beings. We must all become the votaries of truth; this has been the teaching of Mahavira; that is the influence on Baba apart from the influence of the *Gita*. When I look beyond what has been said in the *Gita*, I see no difference between the two.

Brahma-Vidya Mandir.
Pawnar (Wardha).
25-12-1974.



(In the handwriting of Vinobaji).

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INTRODUCTION

The compilation of this book by name '*Samaṇasuttaṁ*' was undertaken on the inspiration of Acharya Vinobaji. As a result of that inspiration, the text was read in the Assembly which accorded its unanimous approval. This is a significant historical event.

The basic foundation of all religions in the world is - the Atma and the Parmatma, the soul and the Supreme Soul. The grand edifice of religion stands on the pillars of these two principles. Some religions of the world are believers in the existence of the soul along with the existence of God; some religions are atheistic. Those who believe in the doctrine of the existence of God, regard him as the Creator, Protector and Regulator of the Universe, a God who is all powerful Supreme Soul. Everything in the Universe is dependent upon Him. He is called the Brahma, the Creator, the Supreme Father and so on. According to this tradition, whenever there is increase of irreligion or religion deteriorates, God incarnates Himself on earth and protects the world after conquering the evil-forces; thereby he sows the seeds of righteousness.

Tradition of non-existence of God.

The second tradition is one which believes in the existence of the Soul but not of God; as a creator of the universe, it believes in the independent progress of the soul. The Soul reaches the highest position after attainment of supreme purification by destruction of attachment or indulgance and hatred, and acquisition of complete detachment. It is an eternal existence and self-regulated. He is his own friend and foe. Jainism follows this philosophy which has an independent and scientific outlook. This tradition is known, in brief, by the name of *Sramana*-culture. The Indian tradition, of believers in the existence of God, is known as the *Brahmana*-Culture. Buddhism

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is another Indian religion which also follows the philosophy of non-creation of universe by god, but believes in the cycle of birth and death.

Antiquity

The greatness or the utility of a religion does not depend upon its antiquity or its recent origin. If some religious tradition, besides being ancient, has been alive since long, has remained active and progressive, has been successfully helpful in ethical advancement, and inspired and assisted long in cultural enrichment, it is a great religion. The antiquity of such religion and its continued importance are indicative of the inherent nature of its eternal and universal principles. The tradition of Jainism, from the point of view of its principles both on conduct and thought, goes very deep beyond comprehension. Historians have so far recognised fully the truth of this position and that Tīrthankara Mahavira is not the founder of the religion. He was preceded by many Tīrthankaras. He merely reiterated and rejuvenated that religion. It is correct that history has not been able to trace the origin of the Jaina religion; but the historical evidence now available and the results of dispassionate researches in literature have established that Jainism is undoubtedly an ancient religion. References to Wataraśanā Muni, Keśi and Vrātya-kṣatriya in the Ṛgveda, Srimad Bhagavata and other famous books have become available now.

The Jaina history contains references to the 63 *Śalākā-puruṣas* (the Supreme Personages). These *Śalākā Puruṣas* lived during each of the ancient periods of time called a cycle of two parts, one the "*avasarpiṇīkāla*" and the other "*Utsarpiṇī-kāla*". They each inspired the people to follow religion and ethics during the course of the advancement of human civilization. The Tirthankaras occupy the highest position among the *Śalākā-puruṣas*. During the present period of *Avasarpiṇīkāla*, the 24 Tirthankaras were born during the fourth portion of that period; the first of them is Ṛṣabhadeva

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who was the son of King Nābhi and queen Marudevi. He is designated as Ādināth, Ādibrahma, Ādīśvara etc. The last of the Tirthankaras, Mahāvīra lived about 2500 years ago. Buddha Tathāgata was his contemporary. The 23rd Tirthankara Pārśvanāth preceded Mahāvīra by 250 years; he was the son of Aśvasena, the King of Varanasi. The Buddhistic scriptures mention Mahāvīra as *Niganthanataputta*. The Pārsva's tradition has been also mentioned as *Cāturyāma Dharma* (religion of four vows). Mahāvīra was the representative of Pārsva's tradition. If one were to consider the uninterrupted flow of time, neither Ṛṣabha is the first nor Mahāvīra, the last. This tradition is without a beginning and without end - who knows how many twenty-four Tirthankaras have gone by and how many will come in future?

Viewed from the point of cultural evolution, it would be apparent that from the point of spiritual stand-point, there is not much difference between the *Vedic* and *Sramanic* cultures; but the difference between the two from the popular view-point, in respect of principles, conduct and faith, appears to be quite clear. The two cultures have influenced each other to a considerable extent; there have been exchanges between the two while the social circumstances have almost remained the same. The difference that is evident is not such as is not perceptible. Besides, it is very helpful in understanding the levels of advancement in human civilization. In the rich ancient literature of India, we get ample evidence of the mutual exchange and influence that seem to have taken place between the two cultures and traditions. Even in one family, people with different traditions used to follow their respective modes of religious worship.

Doctrine of the Soul.

What we call the Jaina Religion today, must have had some other name in ancient days. It is true that the word 'Jaina' is derived from the word 'Jina'; again the word 'Jaina' is relatively new. During the period of Mahāvīra, *'Nirgrantha'* or

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'Nirgranthapravacana' was the indicative of the word 'Jaina religion'. During that period of Pārśvanatha, the religion was being called *Sramanadharma*. At the time of Ariṣṭanemi, the 22nd Tirthankara who preceded Pārśvanath, it was called 'Arhatdharma'. Ariṣṭanemi was the cousin-brother of Sri-kṛṣṇa, the Karma-yogi (the propounder of activism) *Śalākāpuruṣa*. In fact, the service of the cow and the spread of use of milk was an auspicious step in the direction of establishing a non-violent social order. In the Bihar region, Jaina-Dharma is still popular as *Arhat-dharma*. The King-Saint Nami was from Mithila and hailed from the family of Janaka. The Jaina scriptures contain beautiful account of his spiritual practices. There are many changing pictures of different names found reflected on the curtains of history; but this much can be said that the original doctrine of this religion, of its tradition and its culture remains today what it was in the form of a seed, viz., *Ātmavāda* and *Anekāntavāda*. On the fertile soil of Ātmavāda, the *Kalpa-vṛkṣa* (tree) is continuing to bear fruit. Monks of the Jaina religion are called *'Sramana"* even today. The word Sramana is still in use as suggestive of labour (*śrama*), equanimity (samatā) and subdued-passions (Vikāra samana).

The meaning of Jaina Religion is the pathway to welfare, preached or propounded by Jina. He is called Jina who has achieved victory over the passions of his body and soul, namely external and internal. The greatest enemies of the soul are attachment, hatred, delusion and other passions. Therefore, the word Jaina maintains one meaning, that it is not indicative of any caste. He is a Jaina who follows the path shown by Jina or follows it for the sake of self-realization.

Conquest of Attachment and Realization.

The aim of the Jaina religion is attainment of complete conquest of attachment, and realization. Conquest of attachment and realization is auspicious; it will bring in bliss and by attaining it, man can achieve the position of the *Arhat* in the

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other World. This victory over attachment becomes possible by a harmonious accomplishment of the three jewels of Right Faith, Right Knowledge and Right Conduct. It is the path of happy combination of Faith, Knowledge and Conduct by following which man can attain salvation or perfection. Faith, Knowledge and Conduct together can bestow perfection on man. The primary or the basic teaching of Jainism is that right knowledge should be acquired by looking at mundane things with an eye of right faith and that the same should be translated into conduct in life. However, the pivotal point of entire conduct and thought is attainment of conquest over attachment. Even the greatest riches of the world are futile in the face of conquest of attachment. Conquest of attachment in an ever-increasing degree by constant endeavour is regarded as conducive to the highest welfare of the inner-most soul in both the states, whether one is in a state of involvement or detachment or of a house-holder of a monk. But the path of attainment of conquest of attachment cannot be reached without the aid of an attitude of many points-of-views. This doctrine of many points-of-views will show the right path of liberation by creating in an individual an inclination towards detachment when he is inclined towards a mundane life, or by exposing the hollowness of mundane life when an individual is in a state of detachment.

Ahiṁsā or non-violence

Non-violence is the foundation of Jaina ethics. The observance of non-violence is not possible without an attitude of many points-of-view. Because from the Jaina point of view, a person can be non-violent even when violence is committed, or even when committing violence. According to Jainism, commission of violence or non-violence is dependent upon the mental condition of the door, not on the act. If the violence that is taking place outside is to be regarded as violence, then none can be non-violent because the entire world is pervaded by living creatures and there is constant violence to them going on.

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Therefore, he who conducts himself with the utmost caution is non-violent in his thought; hence he is non-violent; and he who does not observe caution in his active daily life, there is violence in his mental state so even if no violence is actually committed by him, he would be ethically violent. All this analysis is not possible unless one possesses the many points-of-views. Hence a person who possesses an attitude of many points-of-view is regarded as being possessed of right faith, and it is the person possessed of right faith that can acquire right knowledge and become capable of right conduct. He who has no right attitude cannot have right knowledge and his conduct also cannot be of right type. Hence righteousness or right faith has special significance in the Jaina faith; that is the foundation-stone to the path of liberation.

Mundane life is a bondage. The soul is involved in this bondage from times immemorial; he has forgotten his real nature on this account; he regards it as his real nature and continues to find pleasure in it; it is this forgetfulness that is responsible for his bondage. He will realize this mistake only when he discovers that his nature is endowed with infinite-consciousness, that his strength is greater than what is seen in mundane life, that he is the treasure-house of infinite knowledge, infinite faith, infinite bliss and infinite power; it is only when he becomes alive to this faith that he will achieve right attitude and then he will try to achieve firmness of conviction about his real nature through his right conduct. Hence the pathway of Jaina ethics is the royal road that leads to the state of conquest of attachment in accordance with right knowledge.

Anekanta :

Viewed from the real point of view, even the highest knowledge that is acquired by an embodied soul in this vast world is limited, imperfect and one-sided. It is not possible for such persons to comprehend the infinite qualities of an object simultaneously, let alone the expression of it which is far more

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difficult. The inadequacy of language and the limitations of the meaning of words create conflicts and disputes now and then. The ego of man further accentuates the matter. The doctrine of Anekanta paves the way for harmony and removal of conflicts. There is an element of truth in every statement and it is possible to dissolve the conflict in a straightforward manner by understanding that element of truth. He who is not obstinate or persistent in his own point of view can solve easily almost every problem. Every person lives under the vital influence of Anekanta but he does not know that he lives the very light which illumines his life. So long as the sight is obscured by the veil of persistence, it is not possible to get a proper perspective of an object. The doctrine of Anekanta proclaims the independent existence of an object. In the world of thought, Anekanta is the tangible form of Ahimsa. Whoever is non-violent shall be the possessor of Anekant view of life and whoever possesses the Anekanta view of life shall be non-violent in thought and action.

The present form of Jainism as is available to us was inspired by the teachings of Mahavira. It is his religious code that is in vogue today. Mahavira brought about a synthesis between religion and philosophy. It is the harmony between knowledge, faith and conduct that can lead man towards liberation from misery. Action without knowledge or knowledge without action are both futile. The practice of truth that is known and the knowledge of the truth that is practised-it is only when both combine together that there can be fruitful result.

Nature of substance-Dharma

The nature of an object (or substance) is Dharma - this is the most significant contribution of Jaina philosophy - *vatthu sahāvo dhammo*. Every substance in this world behaves according to its own nature. Its existence is attended with origination, sustenance and destruction. No substance, whether it possesses consciousness or is immobile, departs from its

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nature. The form of existence always sustains it; due to its changing nature, it is always subject to constant modifications. The mansion of Jaina philosophy stands on this triple foundation. The significance of Jaina philosophy is that the world-organization is expounded on the strength of this triple character. It is clear from the existence of this triple character. It is clear from the existence of the six substances that this world is without a beginning and without an end, and that, there is no special being or power that is its creator, preserver or builder. There can be no room for inequalities in society like class-distinctions or caste-distinctions when once the existence of soul is accepted on the basis of space, time and nature of the substance. In such circumstances, it was possible for Mahavira, the conqueror of attachments and the seer of principles, to say in this mundane world that equanimity is Ahiṁsā, and that non-possessiveness consists in not entertaining any sense of attachment or of ownership. Truth is contained not in sacred books but in experience; *brahmacarya* or celibacy consists in walking along the path of the Supreme Soul. Through action alone, a person becomes a *Brahmin*; through action alone, a person becomes a *Kṣatriya*; through action alone, a person becomes a *Vaiśya*; through action alone, a person becomes a *Śūdra*. Neither tradition nor apparel, neither money nor strength, neither power nor wealth, neither knowledge nor books, can afford any protection to a person devoid of character. No protection can be available to a person by performance of various rituals for propitiation to please gods and goddesses or the different powers in nature. Self-realisation, self-knowledge and self-absorption-absorption in the bliss of one's own soul, alone can bring about liberation to man. This is certainly the right-faith. Mahavira was a Nirgranth in the true sense-making a distinction between an object of possession and possession, he was devoid of a body, though embodied. The atmosphere was surcharged with his speech, which was devoid of words, though comprehensible to everyone, pouring nectar.

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House-holder's conduct.

Fulfilment is always dependent upon the capacity of a devotee. It is for this reason that two divisions have been made in the Jaina path of conduct: House-holder's conduct and Monk's conduct. The rules of conduct prescribed for a house-holder are easier than those prescribed for a monk. Because he has not renounced his house-hold and remains occupied with his occupation, a house-holder always remains conscious of his conduct and his aim is to progress towards the ethical code prescribed for a monk. When the inherent capacity of the soul of a house-holder increases and when his power of restraint over the perturbations of attachment, hatred etc. and control of passions like anger etc. goes on increasing, he progresses gradually upwards step by step to march over the path of a monk. A house-holder reaches the state of a monk by observing the twelve vows without any transgressions and crossing the eleven stages (pratimas). Really speaking, the ethical rules of conduct prescribed for a house-holder form the foundation for and are complementary to the ethical rules prescribed for a monk. It is worthy of mention that the entire ethical discipline of Jainism is self-oriented, and a systematic and a gradually progressive prescription of ethical codes capable of leading upwards is available. Jainism does not merely preach morality or rules of conduct from the point of view of mutual relationship in life. There is no place for external rituals, popular beliefs, or false beliefs about gods and preceptors, as it is directed towards the achievement of spiritual strength. When observance of the small vows etc. gives an inspiration to a house-holder to become a spiritual-seeker, he discharges a unique role in the conduct of affairs of the society.

Introducing the Book.

"*Samaṇasuttaṁ*" is an orderly and brief compilation of the essential principles of the Jainas' religion and philosophy. There are four parts and forty-four sections in the book. There are 756 verses altogether.

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The book has been composed or compiled with verses in Prakrit which can be sung and are fit for regular recitation. The Jaina Acaryas have called the Prakrit verses as *sūtras*. The Prakrit word *'sutta'* means *sūtra, sūkta* or also *śruta*. The word *'sūtra'* is popular in the Jaina tradition. Hence the book has been given the title of "*Samaṇasuttaṁ*" (*Śramaṇasūtraṁ*). The collection of the verses has been made ordinarily from the ancient texts. Hence this *Samanasuttaṁ* is itself as valid as the scriptures.

The first part is *Jyotirmukha* or source of illumination: therein an individual gets a glimpse of internal life by rising above the plane of mundane or external life of 'eat', drink and make 'merry'. He understands the futility of sensuous enjoyment, of the cause of misery, birth and death in mundane life, and develops detachment towards mundane life. He understands that attachment and hatred are his greatest enemies and begins trying to subdue them in every possible way and takes recourse to forgiveness, compassion, sincerity, contentment and other virtues by replacing anger, pride, delusion and greed. He restrains his passions and controls the senses, covetous of pleasures. He looks upon all living creatures as on himself, begins to experience the sensations of pleasure and pain of others and renounces possessiveness according to his capacity, taking into consideration the needs of others. He remains ever wakeful towards himself and others, as also begins to march fearlessly on the path of emancipation with perseverance.

The second part deals with the Path of Emancipation. On being initiated into it, all doubts, sensations born of fear, desires as also false beliefs are all washed off by the trio of right faith, knowledge and conduct or devotion, knowledge and action. The dualism of what is desirable and undesirable comes to an end and there will be a sudden outburst of equanimity and affection. One becomes detached towards worldly attachments and the mind becomes full with peace. Even if he remains in his house, he remains as detached as a lotus in water remains

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unaffected by it. He does nothing, even if he is carrying on his business and occupations. The house-holder gradually relies on the religion of the monk and his mind ascends progressively the different steps of knowledge, detachment and meditation; the mind rises higher and higher till all its inclinations become uprooted; the sun of knowledge begins to illumine with all his brightness; the mind rises and falls with the tides in the ocean of bliss. So long as he is associated with the body, he remains in the state of an *Arhat* or a liberated being though embodied, continues to move about giving his message of welfare to the world; and when he is freed from his body or his life comes to an end, he attains the status of a Siddha, only to become absorbed in the ocean of bliss.

The third part deals with *Tattva-darśana* or faith in principles; in it are contained the expositions on the seven principles like soul, non-soul etc. or the nine fundamental principles including merit and demerit. After giving an account of the six substances like soul, matter-atom, there is an exposition of the theory of creation of the universe by the combination and division of these substances, as also its eternity and endlessness.

The fourth part deals with *Syādvāda* (or the Doctrine of Seven Predications). Besides, there is a brief account of Anekanta. This is the fundamental principle of Jaina logic. This section contains a heart-captivating, simple and brief account of deep and serious topics like *pramāṇa, naya, nikṣepa* and *saptabhaṅgī*. Finally the book ends with a prayer to Mahavira.

It can be said that the four parts or the 756 verses contain an all-sided and brief account of the Jaina religion, an exposition of its principles and ethical code of conduct. The Jaina literature is vast and there are many books available on each of the subjects. Surely, it is ncessary that one should make a comprehensive study of those books for a deep understanding of the subjects. This is a representative book acceptable to all for the purpose of having a general acquaintance with the doctrines of the Jaina religion, its code of ethics and the process of

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gradual spiritual advancement of life, in a traditional but devotional manner. Victory shall there be to the Jaina doctrine.

Justice T.K. Tukol
&
Dr. K.K. Dixit

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SAMAṆA SUTTAṀ

Part - 1

Source of Illumination

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१. मङ्गलसूत्र
1. Mangalasūtra

1. णमो अरहंताणं । णमो सिद्धाणं । णमो आयरियाणं ।
णमो उवज्झायाणं । णमो लोए सव्वसाहूणं ॥१॥

Ṇamo arahantāṇaṁ. Ṇamo siddhāṇaṁ. Ṇamo āyariyāṇaṁ.
Ṇamo uvajjhāyāṇaṁ. Ṇamo loe savvasāhūṇaṁ.

2. एसो पंचणमोक्कारो, सव्वपावप्पणासणो ।
मंगलाणं च सव्वेसिं, पढमं हवइ मंगलं ॥२॥

Eso pancaṇamokkāro, savvapāvappaṇāsaṇo.
Mangalāṇaṁ ca savvesiṁ, paḍhamaṁ havai mangalaṁ

3-5. अरहंता मंगलं । सिद्धा मंगलं । साहू मंगलं ।
केवलिपण्णत्तो धम्मो मंगलं ॥३॥

अरहंता लोगुत्तमा । सिद्धा लोगुत्तमा । साहू लोगुत्तमा ।
केवलिपण्णत्तो धम्मो लोगुत्तमो ॥४॥

अरहंते सरणं पव्वज्जामि । सिद्धे सरणं पव्वज्जामि ।
साहू सरणं पव्वज्जामि ।
केवलिपण्णत्तं धम्मं सरणं पव्वज्जामि ॥५॥

Arahantā maṅgalaṁ. Siddhā maṅgalaṁ. Sāhū maṅgalaṁ.
Kevalipaṇṇatto dhammo maṅgalaṁ.
Arahantā loguttamā. Siddhā loguttamā. Sāhū loguttamā.
Kevalipaṇṇatto dhammo loguttamo.
Arahante saraṇaṁ pavvajjāmi. Siddhe saraṇaṁ pavvajjāmi.
Sāhū saraṇaṁ pavvajjāmi.
Kevalipaṇṇattaṁ dhammaṁ saraṇaṁ pavvajjāmi.

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PRECEPTS ON THE AUSPICIOUS

(1) Obeisance to the Worthy souls.
Obeisance to the Liberated souls.
Obeisance to the Preceptors (Spiritual guides).
Obeisance to the Spiritual Teachers.
Obeisance to all the Saints in the world.

(2) This five-fold obeisance is destructive of all sins and is the foremost amongst all the auspicious.

(3 to 5) Auspicious are the Worthy souls.
Auspicious are the Liberated souls.
Auspicious are the Saints.
Auspicious is the Religion preached by the Worthy Souls.
Supreme in the world are the Worthy Souls.
Supreme in the world are the Liberated Souls.
Supreme in the world are the Saints.
Supreme in the world is the Religion preached by the Worthy Souls.
I seek protection with the Worthv Souls.
I seek protection with the Liberated Souls.
I seek protection with the Saints.
I seek protection with the Religion preached by the Worthy Souls.

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6. झायहि पंच वि गुरवे, मंगलचउसरणलोयपरियरिए ।
णर-सुर-खेयर-महिए, आराहणणायगे वीरे ॥६॥
Jhāyahi panca vi gurave, mangalacausaraṇaloyapariyariye.
Ṇara-sura-kheyara-mahie, ārāhaṇaṇāyage vīre.

7. घणघाइकम्ममहणा, तिहुवणवरभव्व-कमलमत्तंडा ।
अरिहा अणंतणाणी, अणुवमसोक्खा जयंतु जए ॥७॥
Ghaṇaghāikammamahaṇā, tihuvaṇavarabhavva-kamalamattaṇḍā.
Arihā aṇantaṇāṇī, aṇuvamasokkhā jayantu jae.

8. अट्ठविहकम्मवियला, णिट्ठियकज्जा पणट्ठसंसारा ।
दिट्ठसयलत्थसारा, सिद्धा सिद्धिं मम दिसंतु ॥८॥
Aṭṭhavihakammaviyalā, ṇiṭṭhiyakajjā paṇaṭṭhasaṁsāra.
Diṭṭhasayalatthasārā, siddhā siddhiṁ mama disantu.

9. पंचमहव्वयतुंगा, तक्कालिय-सपरसमय-सुदधरा ।
णाणागुणगणभरिया, आइरिया मम पसीदंतु ॥९॥
Pancamahavvayatungā, tukkāliya-saparasamaya-sudadharā.
Ṇāṇāguṇagaṇabhariyā, āiriyā mama pasīdantu.

10. अण्णाणघोरतिमिरे, दुरंततीरम्हि हिंडमाणाणं ।
भवियाणुज्जोययरा, उवज्झाया वरमदिं देंतु ॥१०॥
Aṇṇāṇaghoratimire, durantatīramhi hiṇḍamāṇāṇaṁ.
Bhaviyāṇujjoyayarā, uvajjhāyā varamadiṁ dentu.

11. थिरधरियसीलमाला, ववगयराया जसोहपडिहत्था ।
बहुविणयभूसियंगा, सुहाइं साहू पयच्छंतु ॥११॥
Thiradhariyasīlamālā, vavagayarāyā jasohapaḍihatthā.
Bahuviṇayabhūsiyangā, suhāiṁ sāhū payacchantu.

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(6) Meditate upon the five Supreme Souls, who afford four-fold shelter for the world and who are auspicious, the greatest among those deserving veneration, victors (over the passions) and worshipped by human beings, Vidyadharas (demi-god) and gods.

(7) May there be glory in this world to the Worthy Souls (Arhats) who have destroyed the dense of destructive Karmas, who like the sun bloom forth the louts like hearts of devoted persons capable of liberation, and who are possessed of infinite knowledge and excellent bliss.

(8) May the path of emancipation be shown to me by the Liberated Souls who have freed themselves from the eight kinds of Karmas, have attained complete fulfilment, have freed themselves from the cycles of births and deaths and who have known the essence of all the things.

(9) May the preceptors, who are elevated by the five great vows, wellversed in their own Scriptures as well as in other contemporary scriptures and endowed with numerous virtues, be pleased with me.

(10) May the spiritual teachers, who show the path of illumination of the Souls capable of liberation but are groping in the dense and impassable darkness of ignorance, grant me excellent wisdom.

(11) May the saints, who have adorned themselves firmly with the garland of virtues, earned glorious reputation and are devoid of attachments, and are the embodiments of humility, grant me happiness.

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12. अरिहंता, असरीरा, आयरिया, उवज्झाय मुणिणो ।
पंचक्खरनिप्पण्णो, ओंकारो पंच परमिट्ठी ॥१२॥
Arihantā, asarīrā, āyariyā, uvajjhāya muṇiṇo.
Pancakkharanippaṇno, oṁkāro panca parumitthī.

13. उसहमजियं च वंदे, संभवमभिणंदणं च सुमइं च ।
पउमप्पहं सुपासं, जिणं च चंदप्पहं वंदे ।१३॥
Usahamajiyaṁ ca vande, sambhavamabhiṇandaṇaṁ ca sumaiṁ ca.
Paumappahaṁ supāsaṁ, Jiṇaṁ ca candappahaṁ ca vande.

14. सुविहिं च पुप्फयंतं, सीयल सेयंस वासुपुज्जं च ।
विमलमणंत-भयवं, धम्मं संतिं च वंदामि ॥१४॥
Suvihiṁ ca pupphayantaṁ, sīyala seyaṁsa vāsupujjaṁ ca.
Vimalamaṇanta-bhayavaṁ, dhammaṁ santiṁ ca vandāmi.

15. कुंथुं च जिणवरिंदं, अरं च मल्लिं च सुव्वयं च णमिं ।
वंदामि रिट्ठणेमिं, तह पासं वड्ढमाणं च ॥१५॥
Kunthuṁ ca Jiṇavarindaṁ, araṁ ca mallim ca suvvayaṁ ca ṇamiṁ.
Vandāmi ritthaṇemiṁ, taha pāsaṁ vaḍḍhamāṇaṁ ca.

16. चंदेहि णिम्मलयरा, आइच्चेहिं अहियं पयासंता ।
सायरवरगंभीरा, सिद्धा सिद्धिं मम दिसंतु ॥१६॥
Candehi ṇimmalayarā, āiccehiṁ ahiyaṁ payāsaṁtā.
Sāyaravaragaṁbhīrā, siddhā siddhiṁ mama disantu.

२. जिनशासनसूत्र
2. Jinaśāsanasūtra

17. जमल्लीणा जीवा, तरंति संसारसायरमणंतं ।
तं सव्वजीवसरणं, णंददु जिणसासणं सुइरं ॥१॥
Jamaḷiṇā jīvā, taranti samsārasāyaramaṇantaṁ.
Taṁ savvajīvasaraṇaṁ ṇamdadu jiṇasāsaṇaṁ suiraṁ

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(12) The word Om is denotative of five supreme spiritual guides, because it is made of five first letters (a,a, a, u and m) of Arhat, Aśarīrī (Siddha) Ācārya, Upādhyāya and Muni.

(13) I bow to the Jinas: Ṛṣabha, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Supārśva and Candraprabha.

(14) I bow to the Jinas: Suvidhi (Puṣpadanta), Śītala. Śreyāṁsa, Vāsupūjya, Vimala, Anant, Dharma and Śānti

(15) I bow to the Jinas: Kunthu, Ara, Malli, Munisuvrata, Nami, Ariṣṭanemi, Pārśva and Vardhamāna.

(16) May the Siddhas (or the Liberated Souls) who are more immaculate than the moons, brighter than the suns and more serene than the oceans, show me the path of liberation.

2 PRECEPTS ON JINA'S TEACHINGS

(17) May the teachings of Jina which enable all souls to cross over the endless ocean of mundane existence and which afford protection to all living beings, flourish for ever.

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18. जिणवयणमोसहमिणं, विसयसुह-विरेयण अमिदभूय
जरमरणवाहिहरणं, खयकरणं सव्वदुक्खाण ॥२॥
Jinavayanamosahaminam, visayasuha-vireyanam amidabhūyam
Jaramaranavāhiharanam, khayakaranam sav-vadukkhānam.

19. अरहंतभासियत्थं, गणहरदेवेहिं गंथियं सम्म ।
पणमामि भत्तिजुत्तो, सुदणाणमहोदहिं सिरसा ॥३॥
Arahantabhāsiyattham, gaṇahardevehim ganthiyam sammaṁ.
Panamāmi bhattijutto, sudaṇāṇamahodahim sirasā.

20. तस्स मुहुग्गदवयणं, पुव्वावरदोसविरहियं सुद्धं ।
आगममिदि परिकहियं, तेण दु कहिया हवंति तच्चत्था ॥४॥
Tassa muhuggadavayaṇam, puvvāvaradosavirahiyaṁ suddhaṁ.
Āgamamidi parikahiyam, teṇa du kahiyā havanti taccatthā

21. जिणवयणे अणुरत्ता, जिणवयणं जे करेंति भावेण ।
अमला असंकिलिट्ठा, ते होंति परित्तसंसारी ॥५॥
Jinavayaṇe aṇurattā, jinavayanam je karenti bhāvena.
Amalā asankilitthā, te honti parittasamsārī

22. जय वीयराय! जयगुरू! होउ मम तुह पभावओ भयवं! ।
भवणिव्वेओ मग्गाणुसारिया इट्ठफलसिद्धी ॥६॥
Jaya vīyarāya! jayagurū! Hou mama tuha pabhāvao bhayavaṁ!
Bhavanivveo maggāṇusāriyā iṭṭhaphalasiddhī.

23. ससमय-परसमयविऊ, गंभीरो दित्तिमं सिवो सोमो ।
गुणसयकलिओ जुत्तो, पवयणसारं परिकहेउं ॥७॥
Sasamaya-parasamayaviu, gambhīro dittimam sivo somo.
Guṇasayakalio jutto, pavayaṇasāraṁ parikaheuṁ.

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(18) The teachings of Jina are nectar-like medicine for weaning away people from all mudane pleasures, for curing them of ailments of old age and death, and for relief from all miseries.

(19) I bow down my head with devotion to the vast ocean of scriptural knowledge preached by the Worthy souls and properly composed in the form of scriptures by the Venerable Gaṇadharas ((group leaders of ascetic order).

(20) That which has come from the mouth of the worthy souls is pure and completely free from contradictions is called the āgama or the Scripture and what is recorded in the Scriptures is verily ture.

(21) Those who are fully devoted to the preachings of the Worthy Souls and practise them with sincerity shall attain purity and freedom from miseries and shortly get emancipation from the cycle of birth and death

(22) Oh the Conqueror of all attachments: Oh, the world teacher: Oh the blessed one through your grace may I develop detachment to the mundane world, continue to follow the path of Salvation and attain fulfilment.

(23) He, who is conversant with the doctrines of his own as well as that of others, is serene, illuminated, benevolent, gentle and possessed of hundred of other virtues-is fit to expound the essence of the Scriptures.

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24. जं इच्छसि अप्पणतो, जं च ण इच्छसि अप्पणतो ।
तं इच्छ परस्स वि या, एत्तियगं जिणसासणं ॥८॥
Jaṁ icchasi appaṇato, jaṁ ca ṇa icchasi appaṇato.
Taṁ iccha parassa vi yā, ettiyagaṁ jiṇasāsaṇaṁ.

३. संघसूत्र
3. Saṅghasūtra

25. संघो गुणसंघाओ, संघो य विमोचओ य कम्माणं ।
दंसणणाणचरित्ते, संघायंतो हवे संघो ॥१॥
Saṁgho guṇasaṁghāo, saṁgho ya vimocao ya kammāṇaṁ.
Daṁsaṇaṇāṇacaritte, saṁghāyanto have saṁgho.

26. रयणत्तयमेव गणं, गच्छं गमणस्स मोक्खमग्गस्स ।
संघो गुण संघादो, समयो खलु णिम्मलो अप्पा ॥२॥
Rayaṇattayameva gaṇaṁ, gaccham gamaṇassa mokkhamaggassa.
Saṁgho guṇa saṁghādo, samayo khalu ṇimmalo appā.

27. आसासो वीसासो, सीयघरसमो य होइ मा भाहि ।
अम्मापितिसमाणो, संघो सरणं तु सव्वेसिं ॥३॥
Āsāso vīsāso, sīyagharasamo ya hoi mā bhāhi.
Ammāpitisamāṇo, saṁgho saraṇaṁ tu savvesiṁ.

28. नाणस्स होइ भागी, थिरयरओ दंसणे चरित्ते य ।
धन्ना गुरुकुलवासं, आवकहाए न मुंचंति ॥४॥
Nāṇassa hoi bhāgī, thirayarao daṁsaṇe caritte ya.
Dhannā gurukulavāsaṁ, āvakahāe na muncanti.

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(24) What you desire for yourself desire for others too, what you do not desire for yourself do not desire for others too-this is the teaching of the Jina.

3. PRECEPTS OF RELIGIOUS ORDER

(25) A religious order is accumulation of virtues: a religious order frees people from the pollution of Karmas and conjoins together Right Faith, Right Knowledge and Right Conduct.

(26) The (said) three jewels alone constitute a gaṇa, what leads to the path of Salvation constitutes a gaccha: the accumulation of virtues is Saṅgha and a pure soul is "Samaya" (right doctrine).

(27) The *Saṅgha* grants assurance, evokes confidence and gives peace like a cool chamber. It is affectionate like the parents and affords shelter to all living beings so be not afraid of the *Saṅgha*.

(28) Blessed are those who reside life-long in their preceptor's entourage as they acquire knowledge and specially attain stability in faith and conduct.

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29. जस्स गुरुम्मि न भत्ती, न य बहुमाणो न गउरवं न भयं ।
न वि लज्जा न वि नेहो, गुरुकुलवासेण किं तस्स? ॥५॥
Jassa gurummi na bhattī, na ya bahumāṇo na gauravaṁ:
na bhayaṁ.
Na vi lajjā na vi neho, gurukulavāseṇa kiṁ tassa?

30- कम्मरयजलोहविणिग्गयस्स, सुयरयणदीहनालस्स ।
31. पंचमहव्वयथिरकण्णियस्स, गुणकेसरालस्स ॥६॥
सावगजणमहुयरपरिवुडस्स, जिणसूरतेयबुद्धस्स ।
संघपउमस्स भद्दं, समणगणसहस्सपत्तस्स ॥७॥
Kammarayajalohaviṇiggayassa, suyarayaṇadīhanālassa.
Pancamahavvayathirakaṇṇiyassa, guṇakesarālassa.
Sāvagajaṇamahuyaraparivuḍassa, jiṇasūrateyabuddhassa.
Saṁghapaumassa bhaddaṁ, samaṇagaṇasahassapattassa.

४. निरूपणसूत्र
4. Nirūpaṇasūtra

32. जो ण पमाणणयेहिं णिक्खेवेणं णिरिक्खदे अत्थं ।
तस्साजुत्तं जुत्तं, जुत्तमजुत्तं च पडिहादि ॥१॥
Jo ṇa pamāṇaṇayehiṁ, ṇikkheveṇaṁ ṇirikkhade atthaṁ.
Tassājuttaṁ juttaṁ, juttamajuttaṁ ca paḍihādi.

33. णाणं होदि पमाणं, णओ वि णादुस्स हिदयभावत्थो ।
णिक्खेओ वि उवाओ, जुत्तीए अत्थपडिगहणं ॥२॥
Ṇānam hodi pamānaṁ, ṇao vi ṇādussa hidayabhāvattho.
Nikkheo vi uvāo, juttie atthapadigahaṇaṁ.

34. णिच्छयववहारणया, मूलभेया णयाण सव्वाणं ।
णिच्छयसाहणहेउं, पज्जयदव्वत्थियं मुणह ॥३॥
Ṇicchayavavahāraṇayā, mūlabheyā ṇayāṇa savvāṇaṁ.
Ṇicchayasāhaṇaheuṁ, pajjayadavvatthiyaṁ muṇaha.

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(29) What is the use of residing in the preceptor's entourage for him who does not have a sense of devotion, respect, reverence, regard and affection and feels no awe of his preceptor.

(30-31) May the lotus like *Sangha* prosper which keeps itself aloof from the Karmic-dirt just as a lotus keeps itself away from the mud and water. The *Saṅgha* is a lotus whose long stalk is scriptures, the paricalp is the five great vows the filoments are the other virtues and petals are the *munis* (monks) As the black bees move around the lotus similarly the house-holders frequent the *Sangha*. As the lotus blossoms on account of the sunrays, similarly the *Saṅgha* grows on account of the precepts of *Jina*

4. PRECEPTS ON SCRIPTURAL EXPOSITION

(32) To one, who does not ascertain the meaning (of a word) by *Pramāṇa*, *Naya* and *Nikṣepa*, appears what is proper to be improper and what is improper to be proper.

(33) Knowledge is *pramāṇa* *naya* is view-point of the knower, the way of knowing is called *Nikṣepa* i e. reasoning to understand the proper meaning of the text.

(34) The real point of view *(Niścaya-naya)* and the empirical point of view *(vyavahāra-naya)* are the two fundamental types of view-points (*nayas*). The *dravyārthika naya* (substantial point of view) and the *paryāyārthika-naya* or the modal point of view are the two means for comprehending the real nature of a thing.

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35. जो सिय भेदुवयारं, धम्माणं कुणइ एगवत्थुस्स ।
सो ववहारो भणियो, विवरीओ णिच्छयो होइ ॥४॥
Jo siya bheduvayāraṁ, dhammāṇaṁ kuṇai egavatthussa.
So vavahāro bhaṇiyo, vivarīo ṇicchayo hoi.

36. ववहारेणुवदिस्सइ, णाणिस्स चरित्तं दंसणं णाणं ।
ण वि णाणं ण चरित्तं, न दंसणं जाणगो सुद्धो ॥५॥
Vavahāreṇuvadissai, ṇāṇissa carittaṁ daṁsaṇaṁ ṇāṇaṁ.
Ṇa vi ṇāṇaṁ ṇa carittaṁ, na daṁsaṇaṁ Jāṇago suddho.

37. एवं ववहारणओ, पडिसिद्धो जाण णिच्छयणयेण ।
णिच्छयणयासिदा पुण, मुणिणो पावंति णिव्वाणं ॥६॥
Evaṁ vavahāraṇao, paḍisiddho jāṇa ṇicchayaṇayeṇa.
Ṇicchayaṇayāsidā puṇa, muṇiṇo pāvanti ṇivvāṇaṁ.

38. जह ण वि सक्कमणज्जो, अणज्जभासं विणा उ गाहेउं ।
तह ववहारेण विणा, परमत्थुवएसणमसक्कं ॥७॥
Jaha ṇa vi sakkaṃaṇajjo, aṇajjabhāsaṁ viṇā u gāheuṁ.
Taha vavahāreṇa viṇā, paramatthuvaesaṇamasakkaṁ.

39. ववहारोऽभूयत्थो, भूयत्थो देसिदो दु सुद्धणओ ।
भूयत्थमस्सिदो खलु, सम्माइट्ठी हवइ जीवो ॥८॥
Vavahāro'bhūyattho, bhūyattho desido du suddhaṇao.
Bhūyatthamassido khalu, sammāiṭṭhī havai jīvo.

40. निच्छयमवलंबंता, निच्छयतो निच्छयं अजाणंता ।
नासंति चरणकरणं, बाहिरकरणालसा केई ॥९॥
Nicchayamavalaṁbantā, nicchayato nicchayaṁ ajāṇantā.
Nāsanti caraṇakaraṇaṁ, bāhirakaraṇālasā keī.

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(35) The empirical point of view (or the *Vyavahāra-naya)* is fragmentary i. e. it does take a thing as whole but concentrates on its units only. The opposite of it is called the real view-point which takes a comprehensive view and takes into consideration the thing as a whole.

(36) From the stand-point of *vyavahāra-naya* it is said that a knower is possessed of conduct, faith and knowledge, but in fact (that is, from the stand-point of *niścaya-naya)* he possesses neither knowledge nor conduct, nor faith but is purely of the form of a knower.

(37) Know that the empirical point of view is contradicted by the real point of view. The saints who take recourse to the real point of view *(Niścaya-Naya)* attain salvation.

(38) Just as it is impossible to explain things to a non-Arya without taking recourse to a non-Aryan language, similarly it is impossible to explain the ultimate truth without taking recourse to *vyavahāra-naya*.

(39) It is said that the empirical point of view does not explain reality as it is, while the real point of view explains it as it is. He who takes recourse to the reality as it is, attains the right faith.

(40) Those who have recourse to the real point of view only and does not know it correctly, being negligent regarding to the minor rule of external conduct spoil the whole discipline i.e. major and minor code of conduct.

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41. सुद्धो सुद्धादेसो, णायव्वो परमभावदरिसीहिं ।
ववहारदेसिदा पुण, जे दु अपरमे ट्ठिदा भावे ॥१०॥
Suddho suddhādeso, ṇāyavvo paramabhāvadarisīhiṁ.
Vavahāradesidā puṇa, je du aparame ṭṭhidā bhāve.

42. निच्छयओ दुण्णेयं, को भावे कम्मि वट्टई समणो ।
ववहारओ य कीरइ, जो पुव्वठिओ चरित्तम्मि ॥११॥
Ṇicchayao duṇṇeyaṁ, ko bhāve kammi vaṭṭaī samaṇo
Vavahārao ya kīrai, jo puvvaṭṭhio carittammi.

43. तम्हा सव्वे वि णया, मिच्छादिट्ठी सपक्खपडिबद्धा ।
अन्नोन्नणिस्सिया उण, हवंति सम्मत्तसब्भावा ॥१२॥
Taṁhā savve vi ṇayā, micchādiṭṭhī sapakkhapaḍibaddhā.
Annonnaṇissiyā uṇa, havanti sammattasabbhāvā.

44. कज्जं णाणादीयं, उस्सग्गाववायओ भवे सच्चं ।
तं तह समायरंतो, तं सफलं होइ सव्वं पि ॥१३॥
Kajjaṁ ṇāṇādīyaṁ, ussaggāvavāyao bhave saccaṁ.
Taṁ taha samāyaraṁto, taṁ saphalaṁ hoi savvaṁ pi.

५. संसारचक्रसूत्र
5. Saṁsāracakrasūtra

45. अधुवे असासयम्मि, संसारम्मि दुक्खपउराए ।
किं नाम होज्ज तं कम्मयं, जेणाऽहं दुग्गइं न गच्छेज्जा? ॥१॥
Adhuve asāsayammi, saṁsārammi dukkhapaurāe.
Kiṁ nāma hojja taṁ kammayaṁ, jeṇāahaṁ duggai na gacchejjā?

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(41) Reality can be understood properly by those who have realized the highest truth; but for those who are in a lower stage it is proper to expound the reality through the empirical point of view.

(42) Verily, it is very difficult to know the mental stages of monks; therefore the criterion of seniority in the order of monks should be decided by practical view-point i. e. standing monk-hood.

(43) Hence all the *nayas* (view-points), so long as they remain confined to their own respective stand-points, are perverted, but when they are mutually dependent on one another, they verily become true.

(44) Conduct, knowledge etc. are right one when they satisfy general rules as well as the exceptional conditions. They should be practised in such a manner that they become fruitful.

5. PRECEPTS ON THE TRANSMIGRATORY CYCLE

(45) In this world which is unstable, impermanent and full of misery, is there any thing by the performance of which I can be saved from taking birth in undesirable conditions.

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46. खणमित्तसुक्खा बहुकालदुक्खा, पगामदुक्खा अणिगामसुक्खा ।
संसारमोक्खस्स विपक्खभूया, खाणी अणत्थाण उ कामभोगा ॥२॥
Khaṇamittasukkhā bahukāladukkhā, pagāmadukkhā, aṇigāma sukkhā.
Saṁsāramokkhassa vipakkhabhūyā, khāṇī aṇatthāṇa u kāmabhogā.

47. सुट्ठुवि मग्गिज्जंतो, कत्थ वि केलीइ नत्थि जह सारो ।
इंदिअविसएसु तहा, नत्थि सुहं सुट्ठु वि गविट्ठं ॥३॥
Suṭṭhuvi maggijjanto, kattha vi kelīi, natthi jaha sāro.
Indiavisaesu tahā, natthi suhaṁ suṭṭhu vi gaviṭṭhaṁ.

48. नरविबुहेसरसुक्खं, दुक्खं परमत्थओ तयं बिंति ।
परिणामदारुणमसासयं च जं ता अलं तेण ॥४॥
Naravibuhesarasukkhaṁ, dukkhaṁ paramatthao tayaṁ binti.
Pariṇāmadāruṇamasāsayaṁ ca jaṁ tā alaṁ teṇa.

49. जह कच्छुल्लो कच्छुं, कंडयमाणो दुहं मुणइ सुक्खं ।
मोहाउरा मणुस्सा, तह कामदुहं सुहं बिंति ॥५॥
Jaha kacchullo kacchuṁ, kaṇḍayamāṇo duhaṁ muṇai sukkhaṁ.
Mohāurā maṇussā, taha kāmaduhaṁ suhaṁ binti.

50. भोगामिसदोसविसन्ने, हियनिस्सेयसबुद्धिवोच्चत्थे ।
बाले य मन्दिए मूढे, बज्झई मच्छिया व खेलम्मि ॥६॥
Bhogāmisadosavisanne, hiyanisseyasabuddhivoccatthe.
Bāle ya mandiye mūḍhe, bajjhaī macchiyā va khelammi.

51. जाणिज्जइ चिन्तिज्जइ, जम्मजरामरणसंभवं दुक्खं ।
न य विसएसु विरज्जई, अहो सुबद्धो कवडगंठी ॥७॥
Jāṇijjai cintijjai, jammajarāmaraṇasambhavaṁ dukkhaṁ.
Na ya visaesu virajjaī, aho subaddho kavaḍagaṇṭhī.

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(46) Sensuous enjoyments give momentary pleasure, but prolonged misery, more of misery and less of pleasure and they are the obstructions to salvation and a veritable mine of misfortunes.

(47) Just as no substantial thing can be found in a banana-plant even after a minute search, similarly there can be no happiness in the objects of senses even when minutely looked for.

(48) From the real point of view the pleasures enjoyed by emperors and the lord of gods are painful as they are momentary and agonizing in their effect, therefore it is proper to remain away from them.

(49) Just as a person suffering from itches considers the scratching of his body to be a pleasure though really it is painful, similarly people who are under the spell of infatuation consider the sensuous enjoyment to be pleasurable.

(50) He who is immersed in carnal pleasures becomes perverted in knowing what is beneficial and conducive to spiritual welfare, becomes ignorant, dull and infatuated and entangles himself in his own Karmas like a fly caught in phlegm.

(51) Everyone knows and thinks about the pains of birth, old age and death, and yet no one develops disregard for the objects of sense. Oh: how tight is this knot of conceit?

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52. जो खलु संसारत्थो, जीवो तत्तो दु होदि परिणामो ।
54. परिणामादो कम्मं, कम्मादो होदि गदिसु गदी ॥८॥
गदिमधिगदस्स देहो, देहादो इंदियाणि जायंते ।
तेहिं दु विसयग्गहणं, तत्तो रागो व दोसो वा ॥९॥
जायदि जीवस्सेवं, भावो संसारचक्कवालम्मि ।
इदि जिणवरेहिं भणिदो, अणादिणिधणो सणिधणो वा ॥१०॥

Jo khalu samsārattho, jīvo tatto du hodi parināmo.
Pariṇāmādo kammaṁ, kammādo hodi gadisu gadī.
Gadimadhigadassa deho, dehādo iṁdiyāṇi jāyante.
Tehiṁ du visayaggahaṇaṁ, tatto rāgo vā doso vā.
Jāyadi jīvassevam, bhāvo samsāracakkavālammi.
Idi jiṇavarehiṁ bhaṇido, aṇādinidhaṇo saṇidhaṇo vā.

55. जम्मं दुक्खं जरा दुक्खं, रोगा य मरणाणि य ।
अहो दुक्खो हु संसारो, जत्थ कीसन्ति जंतवो ॥११॥

Jammaṁ dukkhaṁ jarā dukkhaṁ, Rogā ya maraṇāni ya.
Aho dukkho hu saṁsāro, jattha kīsanti jantavo.

६. कर्मसूत्र
6. Karmasūtra

56. जो जेण पगारेणं, भावो णियओ तमन्नहा°जो तु ।
मन्नति करेति वदति व, विप्परियासो भवे एसो ॥१॥

Jo jeṇa pagāreṇaṁ, bhāvo ṇiyao tamannahā jo tu.
Mannati kareti vadati va, vipparīyāso bhave eso.

57. जं जं समयं जीवो आविसइ जेण जेण भावेण ।
सो तंमि तंमि समए, सुहासुहं बंधए कम्मं ॥२॥

Jam jaṁ samayaṁ jīvo āvisai jeṇa jeṇa bhāveṇa.
So tammi-taṁmi samae, suhāsuhaṁ bandhae kammaṁ.

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(52 to 54) A person who is worldly, becomes the subject of feeling like attachment and aversion; as a consequence, karma binds his soul; the bondage of karmas results in cycles of births. As a result of birth, he gets a body; the body will have its senses; the senses will lead to their respective enjoyments which in turn will give birth to attachment and aversion. Thus is the soul involved into cycles of births and deaths - that is why it is said by the supreme *Jinas*, that the soul as such is beginningless and endless and still it has an end (due to its death).

(55) Birth is painful, old age is painful, disease and death are painful. Oh: painful, indeed, is worldly existence, where living beings suffer afflictions.

6. PRECEPTS ON KARMAS

(56) If a thing is possessed of a certain definite form, then to consider it otherwise, to act as if it were otherwise, or to describe as otherwise is perversion.

(57) Whenever a soul experiences this or that mental state at that very time it gets bound by a corresponding good or evil karmas.

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58. कायसा वयसा मत्ते, वित्ते गिद्धे य इत्थिसु ।
दुहओ मलं संचिणइ, सिसुणागु व्व मट्टियं ॥३॥
Kāyasā vayasā matte, vitte giddhe ya itthisu.
Duhao malaṁ saṁciṇai, sisuṇāgu vva maṭṭiyaṁ.

59. न तस्स दुक्खं विभयंति नाइओ, न मित्तवग्गा न सुया न बंधवा ।
एक्को सयं पच्चणुहोइ दुक्खं, कत्तारमेव अणुजाइ कम्मं ॥४॥
Na tassa dukkhaṁ vibhayaṁti nāio, na mittavaggā na suyā na bandhavā.
Ekko sayaṁ paccaṇuhoi dukkhaṁ, kattārameva aṇujāi Kammaṁ

60. कम्मं चिणंति सवसा, तस्सुदयम्मि उ परव्वसा होंति ।
रुक्खं दुरुहइ सवसो, विगलइ स परव्वसो तत्तो ॥५॥
Kammaṁ ciṇanti savasā, tassudayammi u paravvasā hoṁti.
Rukkhaṁ duruhai savaso, vigalai sa paravvaso tatto.

61. कम्मवसा खलु जीवा, जीववसाइं कहिंचि कम्माइं ।
कत्थइ धणिओ बलवं, धारणिओ कत्थई बलवं ॥६॥
Kammavasā khalu jīvā, jīvavasāiṁ kahiṁci kammāiṁ.
Katthai dhaṇio balavaṁ, dhāraṇio katthaī balavaṁ.

62. कम्मत्तणेण एक्कं, दव्वं भावो त्ति होदि दुविहं तु ।
पोग्गलपिंडो धव्वं, तस्सत्ती भावकम्मं तु ॥७॥
Kammattaṇeṇa ekkaṁ, davvaṁ bhāvo tti hodi duvihaṁ tu.
Poggalapiṇḍo dhavvaṁ, tassatī bhāvakammaṁ tu.

63. जो इंदियादिविजई, भवीय उवओगमप्पगं झादि ।
कम्मेहिं सो ण रंजदि, किह तं पाणा अणुचरंति ॥८॥
Jo indiyādivijaī, bhavīya uvaogamappagaṁ jhādi.
Kammehiṁ so ṇa ranjadi, kiha taṁ pāṇā aṇucaranti.

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(58) Whoever is careless about his physical activities and speech and covetous of wealth and woman, accumulates Karmic dirt of attachment and aversion just as an earh-worm accumulates mud by both ways (i. e. internally and externally).

(59) As Karmas pursues the doer, the doer must suffer misery all alone and neither his castemen, nor friends, nor sons, nor brothers can share his misery.

(60) Just as a person is free while climbing a tree but once he starts falling then he has no power to check it. Similarly a living being is free in accumulating the Karmas but once accumulated it is beyond his power to control their fruition.

(61) At sometimes (i. e. at the time of fruition) the living beings are controlled by Karmans while at other times (i. e. at the time of doing) the Karmans are controlled by them, just as at the time of lending the money the creditor is in a stronger position, while at the time of returning it, a debtor is in a stronger position.

(62) Karma as such is of one type. But it is of two kinds also, *dravyakarma* and *bhāvakarma*. The *dravyakarma* is a mass of physical particles and the inherent capacity of it is *bhāvakarma* (and this capacity is originated from the attachment and aversion of the self).

(63) He who has gained victory over his senses and meditates on the very nature of soul, is not bound by Karmas; how can the prāṇa which is made of Karmic matter follow such a being? (That is his soul gets freedom from transmigration).

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64. नाणस्सावरणिज्जं, दंसणावरणं तहा ।
65. वेयणिज्जं तहा मोहं, आउकम्मं तहेव य ॥९॥
नामकम्मं च गोयं च, अंतरायं तहेव य ।
एवमेयाइं कम्माइं, अट्ठेव उ समासओ ॥१०॥
Nāṇassāvaraṇijjaṁ, daṁsaṇāvaraṇaṁ tahā.
Veyaṇijjaṁ tahā mohaṁ, āukammaṁ taheva ya.
Nāmakammaṁ ca goyaṁ ca, antarāyaṁ taheva ya.
Evameyāiṁ kammāiṁ, aṭṭheva u samāsao.

66. पड-पडिहार-सि-मज्ज, हड-चित्त-कुलाल-भंडगारीणं ।
जह एएसिं भावा, कम्माण वि जाण तह भावा ॥११॥
Paḍa-paḍihāra si majja, haḍa-citta-kulāla-bhaṇḍagārīṇaṁ.
Jaha eesiṁ bhāvā, kammāṇa vi jāṇa taha bhāvā.

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(64-65) In brief, the Karmas are of eight kinds: (1) *Jñānāvaraṇīya* (knowledge obscuring), (2) *Darśanāvaraṇīaya* (Apprehension obscuring), (3) *Vedanīya* (feeling producing), (4) *Mohanīya* (causing delusion), (5) *Āyu* (determining the life-span), (6) *Nāma* (physique-determining), (7) Gotra (status determining) and (8) *Antarāya* (obscuring the power of self).

(66) The nature of these eight karmas resembles respectively a curtain, a door-keeper, a sword, wine, wooden fetters, a painter, a potter and a treasurer.

Explanation: This verse explains the nature of the eight karmas thus:

(1) The knowledge-obscuring karma, is like a curtain which prevents a person from knowing what is inside a room;
(2) The *darśanāvaraṇīya* karma prevents a person from apprehension like a door-keeper who prevents one from seeing a dignitary;
(3) *Vedanīya* karma is the cause of pleasure and pain like a sword smeared with honey which while licking becomes the cause of pleasure due to honey and pain as there is chance of an injury to the tongue;
(4) *Mohanīya* karma causes delusion as does wine;
(5) The *Āyu* karma keeps the soul tied down to a body, just as the wooden-fetters on legs keep the person tied down to a place until they are removed;
(6) *Nāma-karma* cause the soul to enter different kinds of bodies, just as a painter paints different pictures;
(7) *Gotra-karma* is responsible for birth in high or low families just as a potter prepares small or big pots;
(8) The *Antarāya* karma prevents a person from doing good deeds just as treasurer prevents his master from making gifts and donations.

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७. मिथ्यात्वसूत्र
7. Mithyātvasūtra

67. हा! जह मोहियमइणा, सुग्गइमग्गं अजाणमाणेणं ।
भीमे भवकंतारे, सुचिरं भमियं भयकरम्मि ॥१॥
Hā! jaha mohiyamaiṇā, suggaimaggaṁ ajāṇamāṇeṇaṁ.
Bhīme bhavakamtāre, suciraṁ bhamiyaṁ bhayakarammi.

68. मिच्छत्तं वेदंतो जीवो, विवरीयदंसणो होइ ।
ण य धम्मं रोचेदि हु, महुरं पि रसं जहा जरिदो॥२॥
Micchattaṁ vedanto jīvo, vivarīyadaṁsaṇo hoi.
Ṇa ya dhammaṁ rocedi hu, mahuraṁ pi rasaṁ jahā jarido.

69. मिच्छत्तपरिणदप्पा, तिव्वकसाएण सुट्ठु आविट्ठो ।
जीवं देहं एक्कं, मण्णंतो होदि बहिरप्पा ॥३॥
Micchattapariṇadappā, tivvakasāeṇa suṭṭhu āviṭṭho.
Jīvam dehaṁ ekkaṁ, maṇṇaṁto hodi bahirappā.

70. जो जहवायं न कुणइ, मिच्छादिट्ठी तओ हु को अन्नो ।
वड्ढइ य मिच्छत्तं, परस्स संकं जणेमाणो ॥४॥
Jo jahavāyaṁ na kuṇai, micchādiṭṭhī tao hu ko anno.
Vaḍḍhai ya micchattaṁ, parassa saṁkaṁ jaṇemāṇo.

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7. PRECEPTS ON WRONG FAITH

(67) Oh: what a pity? Due to my delusion, I have not been able to know the path leading to spiritual progress; so, I have been wandering since long in this formidable and terrible forest of mundane existence

(68) Owing to the delusion, the attitude of a soul becomes perverted and he does not relish religion, just as a person suffering from fever cannot relish even a sweet.

(69) A perverted soul, who remains completely in the grip of passions or intense moral impurities and due to this regards soul and body as one; is an extrovert.

(70) Could there be a person with greater wrong faith than the one who does not lead his life according to the precepts of Jina? He develops wrong beliefs by creating doubt in others (about the right path of Jina).

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८. राग-परिहारसूत्र
8. Rāga-parihārasūtra

71. रागो य दोसो वि य कम्मवीयं, कम्मं च मोहप्पभवं वयंति।
कम्मं च जाईमरणस्स मूलं, दुक्खं च जाईमरणं वयंति ॥१॥
Rāgo ya doso vi ya kammavīyaṁ, kammaṁ ca mohappabhavaṁ vayanti.
Kammaṁ ca jāīmaraṇassa mūlaṁ, dukkhaṁ ca jāīmaraṇaṁ vayanti.

72. न वि तं कुणइ अमित्तो, सुट्ठु वि य विराहिओ समत्थो वि ।
जं दो वि अनिग्गहिया, करंति रागो य दोसो य ॥२॥
Na vi taṁ kuṇai amitto, suṭṭhu vi ya virāhio samattho vi.
Jaṁ do vi aniggahiyā, karaṁti rāgo ya doso ya.

73. न य संसारम्मि सुहं, जाइजरामरणदुक्खगहियस्स।
जीवस्स अत्थि जम्हा, तम्हा मुक्खो उवादेओ ॥३॥
Na ya saṁsārammi suhaṁ, jāijarāmaraṇadukkhagahiyassa.
Jīvassa atthi jamhā, tamhā mukkho uvādeo.

74. तं जइ इच्छसि गंतुं, तीरं भवसायरस्स घोरस्स ।
तो तवसंजमभंडं, सुविहिय! गिण्हाहि तूरंतो ॥४॥
Taṁ jai icchasi gaṁtuṁ, tīraṁ bhavasāyarassa ghorassa.
To tavasaṁjamabhaṇḍaṁ, suvihiya! giṇhāhi tūramto.

75. बहुभयंकरदोसाणं, सम्मत्तचरित्तगुणविणासाणं ।
न हु वसमागंतव्वं, रागद्दोसाण पावाणं ॥५॥
Bahubhayaṁkaradosāṇaṁ, sammattacarittaguṇavināsāṇaṁ.
Na hu vasamāgantavvaṁ, rāgaddosāṇa pāvāṇaṁ.

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8. PRECEPTS ON RENUNCIATION OF ATTACHMENT

(71) Attachment and aversion are seeds of karma; karma originates from infatuation; karma is the root-cause of birth and death. Birth and death are said to be sources of misery.

(72) Even the most offended and powerful enemy does not cause as much harm as uncontrolled attachment and aversion do.

(73) Since living beings caught in the grip of miseries of birth, old age and death, have no happiness in this mudane existence, liberation is, therefore, worthy of attainment.

(74) If you are desirous of crossing this terrible ocean of mundane existance, Oh: virtuous one, better catch quickly a boat of penance and self-control.

(75) One should not be under the influence of attachment-aversion which are formidable defects, destructive of right faith, right conduct and other virtues.

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76. कामाणुगिद्धिप्पभवं खु दुक्खं, सव्वस्स लोगस्स सदेवगस्स ।
जं काइयं माणसियं च किंचि, तस्संतगं गच्छइ वीयरागो ॥६॥
Kāmāṇugiddhippabhavaṁ khu dukkhaṁ, savvassa logassa sadevagassa.
Jaṁ kāiyaṁ māṇasiyaṁ ca kiṁci, tassaṁtagaṁ gacchai vīyarāgo.

77. जेण विरागो जायइ, तं तं सव्वायरेण करणिज्जं ।
मुच्चइ हु ससंवेगी, अणंतवो होइ असंवेगी ॥७॥
Jeṇa virāgo jāyai, taṁ taṁ savvāyareṇa karaṇijjaṁ.
Muccai hu sasaṁvegī, aṇantavo hoi asaṁvegī.

78. एवं ससंकप्पविकप्पणासुं, संजायई समयमुवट्ठियस्स ।
अत्थे य संकप्पयओ तओ से, पहीयए कामगुणेसु तण्हा ॥८॥
Evaṁ sasaṁkappavikappaṇāsuṁ, saṁjāyaī samayamuvaṭṭhiyassa.
Atthe ya saṁkappayao tao se, pahīyae kāmaguṇesu taṇhā.

79. अन्नं इमं सरीरं, अन्नो जीवु त्ति निच्छियमईओ ।
दुक्खपरीकेसकरं, छिंद ममत्तं सरीराओ ॥९॥
Annaṁ imaṁ sarīraṁ, anno jīvu tti nicchiyamaīo.
Dukkhaparīkesakaraṁ, chhinda mamattaṁ sarīrāo.

80. कम्मासवदाराइं, निरुंभियव्वाइं इंदियाइं च ।
हंतव्वा य कसाया, तिविहं-तिविहेण मुक्खत्थं ॥१०॥
Kammāsavadārāiṁ, nirumbhiyavvāiṁ indiyāiṁ ca.
Haṁtavvā ya kasāyā, tivihaṁ-tiviheṇa mukkhatthaṁ.

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(76) Bodily and mental misery of all human beings and of gods is to some extent born of their constant sensual desire; he who is free from desire can put an end to this misery.

(77) That which secures freedom from attachment must be practised with utmost respect; he who is free from attachments secures release from mundane existence; while, one who is not, continues to wander in it endlessly.

(78) He,who endeavours to recognise that the cause of his misery lies in desires and not in the objects of senses, acquires the equanimity of mind. When he ceases to desire the objects (of the senses),his thirst for sensual pleasure will become extinct.

(79) From the real pont of view the body and the soul are distinct from each other, that is why shake off the attachment to the body because it is the cause of suffering and pain.

((80) To attain liberation,one must block all the passages of karmic influx and also curb the activities of one's sense organs and must annihilate all passions, all this (must be achieved) through the three modes of activity i.e. mind, speech and body and in a three-fold manner of doing, causing to be done and approving the action.

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81. भावे विरत्तो मणुओ विसोगो, एएण दुक्खोहपरंपरेण।
न लिप्पई भवमज्झे वि संतो, जलेण वा पोक्खरिणीपलासं ॥११॥
Bhāve viratto maṇuo visogo, eena dukkhohaparamparena.
Na lippaī bhavamajjhe vi samto, jaleṇa vā pokkhariṇīpalāsaṁ.

९. धर्मसूत्र
9. Dharmasūtra

82. धम्मो मंगलमुक्किट्ठं, अहिंसा संजमो तवो ।
देवा वि तं नमंसंति, जस्स धम्मे सया मणो ॥१॥
Dhammo mangalamukkittham, ahimsā saṁjamo tavo.
Devā vi tam namamsanti, jassa dhamme sayā maṇo.

83. धम्मो वत्थुसहावो, खमादिभावो य दसविहो धम्मो ।
रयणत्तयं च धम्मो, जीवाणं रक्खणं धम्मो ॥२॥
Dhammo vatthu sahāvo, khamādibhāvo ya dasaviho dhammo.
Rayaṇattayaṁ ca dhammo, jīvānaṁ rakkhaṇaṁ dhammo.

84. उत्तमखममद्दवज्जव-सच्चसउच्चं च संजमं चेव ।
तवचागमकिंचण्हं, बम्ह इदि दसविहो धम्मो ॥३॥
Uttamakhamamaddavajjava-saccasauccaṁ ca saṁjamaṁ ceva.
Tavacāgamakiṁcaṇhaṁ, bamha idi dasaviho dhammo.

85. कोहेण जो ण तप्पदि, सुर-णर-तिरिएहि कीरमाणे वि ।
उवसग्गे वि रउद्दे, तस्स खमा णिम्मला होदि ॥४॥
Koheṇa jo na tappadi, sura-nara-tiriehi kīramāṇe vi.
Uvasagge vi raudde, tassa khamā nimmalā hodi.

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(81) A person who is free from worldly attachments becomes free from sorrow. Just as the petals of lotus growing in the midst of a lake remain untouched by water, even so,a person who is detached from all passions will remain unaffected by sorrows in this world.

9.PRECEPTS ON RELIGION

(82) Religion is supremely auspicious; non-violence, self-control and penance are its essentials. Even the gods bow down before him whose mind is ever preoccupied with religion.

(83) The essential nature of a thing is called dharma. The ten virtues, i.e. forgiveness etc., are the ten foms of dharma. The three jewels, i.e. right faith, right knowledge and right conduct, constitute the dharma (religion), To render protection to the living being is also called dharma.

(84) Supreme forgiveness, supreme humility,supreme straightforwardness; supreme truthfulness, supreme-purity, supreme self-restraint, supreme penance, supreme renunciation, supreme non-possessiveness and supreme celibacy-these constitute the ten-fold Religion.

(85) He who does not become excited with anger even when terrible afflictions are caused to him by gods, human beings and beasts-his forbearance is perfect.

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86. खम्मामि सव्वजीवाणं, सव्वे जीवा खमंतु मे ।
मित्ती मे सव्वभूदेसु, वेरं मज्झं ण केण वि ॥५॥
Khammāmi savvajīvāṇaṁ, savve jīvā khamamtu me.
Mittī me savvabhūdesu, veraṁ majjhaṁ ṇa keṇa vi.

87. जइ किंचि पमाएणं, न सुट्ठु भे वट्टियं मए पुव्विं ।
तं मे खामेमि अहं, निस्सल्लो निक्कसाओ अ ॥६॥
Jai kiṁci pamāeṇaṁ, na suṭṭhu bhe vaṭṭiyaṁ mae puvviṁ.
Taṁ me khāmemi ahaṁ, nissallo nikkasāo a.

88. कुलरूवजादिबुद्धिसु, तवसुदसीलेसु गारवं किंचि ।
जो णवि कुव्वदि समणो, मद्दवधम्मं हवे तस्स ॥७॥
Kularūvajādibuddhisu, tavasudasīlesu gāravaṁ kiṁci.
Jo ṇavi kuvvadi samaṇo, maddavadhammaṁ have tassa.

89. जो अवमाणकरणं, दोसं परिहरइ णिच्चमाउत्तो ।
सो णाम होदि माणी, ण दु गुणचत्तेण माणेण ॥८॥
Jo avamāṇakaraṇaṁ, dosaṁ pariharai ṇiccamāutto.
So ṇāma hodi māṇī, ṇa du guṇacatteṇa māṇeṇa.

90. से असइं उच्चागोए असइं नीआगोए, नो हीणे नो अइरित्ते ।
नोऽपीहए इति संखाए, के गोयावाई के माणावाई? ॥९॥
Se asaiṁ uccāgoe asaiṁ nīāgoe, no hīṇe no airitte.
No'pīhae iti saṁkhāe, ke goyāvāī ke māṇāvāī ?

91. जो चिंतेइ ण वंकं, ण कुणदि वंकं ण जंपदे वंकं ।
ण य गोवदि णियदोसं, अज्जव-धम्मो हवे तस्स ॥१०॥
Jo cintei ṇa vaṁkaṁ, ṇa kuṇadi vaṁkaṁ ṇa jampade vaṁkaṁ.
Ṇa ya govadi ṇiyadosaṁ, ajjava-dhammo have tassa.

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(86) I forgive all living beings and may all living beings forgive me; I cherish feelings of friendship towards all and I harbour enmity towards none.

(87) If I have behaved towards you in the past in an improper manner due to slight inadvertance, I sincerely beg your pardon, with a pure heart (i.e.without any sting and passion).

(88) A monk who does not boast even slightly of his family, handsomeness, caste, learning, penance, scriptural knowledge and character observes the religion of humility.

(89) He alone is really worthy of proud who is careful not to insult other people. A person who merely boasts, has no virtues, cannot command respect.

(90) Every one has been born several times in high families as well as in low families; hence none is either high or low. After knowing this, who will feel proud of taking birth in respectable or high family ?

(91) He who does not think crookedly,does not act crookedly, does not speak crookedly and does not hide his own weaknesses, observes the virtue of straightforwardness.

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92. परसंतावयकारण-वयणं, मोत्तूण सपरहिदवयणं ।
जो वददि भिक्खु तुरियो, तस्स दु धम्मो हवे सच्चं ॥११॥
Parasaṁtāvayakāraṇa-vayanaṁ, mottūṇa saparahidavayanaṁ.
Jo vadadi Bhikkhu turiyo, tassa du dhammo have saccaṁ.

93. मोसस्स पच्छा य पुरत्थओ य, पओगकाले य दुही दुरंते ।
एवं अदत्ताणि समाययंतो, रूवे अतित्तो दुहिओ अणिस्सो ॥१२॥
Mosassa pacchā ya puratthao ya, paogakāle ya duhī durante.
Evaṁ adattāṇi samāyayanto, rūve atitto duhio aṇisso.

94. पत्थं हिदयाणिट्ठं पि, भण्णमाणस्स सगणवासिस्स ।
कडुगं व ओसहं तं, महुरविवायं हवइ तस्स ॥१३॥
Patthaṁ hidayāṇitthaṁ pi, bhaṇṇamāṇassa sagaṇavāsissa.
Kaḍugaṁ va osaham taṁ, mahuravivāyam havai tassa.

95. विस्ससणिज्जो माया व, होइ पुज्जो गुरु व्व लोअस्स ।
सयणु व्व सच्चवाई, पुरिसो सव्वस्स होइ पिओ ॥१४॥
Vissasaṇijjo māyā va, hoi pujjo guru vva loassa.
Sayaṇu vva saccavāī, puriso savvassa hoi pio.

96. सच्चम्मि वसदि तवो, सच्चम्मि संजमो तह वसे सेसा वि गुणा ।
सच्चं णिबंधणं हि य, गुणाणमुदधीव मच्छाणं ॥१५॥
Saccammi vasadi tavo, saccammi samjamo taha vase sesā vi guṇā.
Saccaṁ ṇibandhaṇaṁ hi ya, guṇāṇamudadhīva macchāṇaṁ.

97. जहा लाहो तहा लोहो, लाहा लोहो पवड्ढई ।
दोमासकयं कज्जं, कोडीए वि न निट्ठियं ॥१६॥
Jahā lāho tahā loho, lāhā loho pavaḍḍhaī.
Domāsakayaṁ kajjaṁ, koḍīe vi na niṭṭhiyaṁ.

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(92) A monk who avoids all speech that is likely to hurt others and speaks only what is good to himself and to others observes the fourth virtue of truthfulness.

(93) A person suffers misery after telling a lie, before telling a lie and while telling a lie-thus suffers endless misery, similarly a person who steels or a person who is lustful also suffers misery and finds himself without a support.

(94) Every beneficial advice given by a group-fellow though unpalatable to the mind at first,proves wholesome in the end, like a medicine which is better in taste becomes agreeable in effect.

(95) A person who speaks the truth becomes trustworthy like a mother, venerable like a preceptor to his people and dear to all others as their relatives.

(96) Truthfulness is the abode of penance, of self-control and of all other virtues; indeed truthfulness is the place of origination of all other noble qualities as the ocean is that of fishes.

(97) Greed grows with every gain,every gain increases greed. A work which could be done by two grams of gold, could not be done even by crores of grams.

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98. सुवण्णरुप्पस्स उ पव्वया भवे, सिया हु केलाससमा असंखया ।
नरस्स लुद्धस्स न तेहि किंचि, इच्छा हु आगाससमा अणंतिया ॥१७॥
Suvaṇṇaruppassa u pavvayā bhave, siyā hu kelāsasamā asaṁkhayā.
Narassa luddhassa na tehi kiṁci, icchā hu āgāsasamā aṇantiyā.

99. जहा य अंडप्पभवा बलागा, अंडं बलागप्पभवं जहा य ।
एमेव मोहाययणं खु तण्हा, मोहं च तण्हाययणं वयंति ॥१८॥
Jahā ya aṇḍappabhavā balāgā, aṇḍaṁ balāgappabhavaṁ jahā ya.
Emeva mohāyayaṇaṁ khu taṇhā, mohaṁ ca taṇhāyayaṇaṁ vayanti.

100. समसंतोसजलेणं, जो धोवदि तिव्व-लोहमल-पुंजं ।
भोयण-गिद्धि-विहीणो, तस्स सउच्चं हवे विमलं ॥१९॥
Samasaṁtosajaleṇaṁ, jo dhovadi tivva-lohamala-punjaṁ.
Bhoyaṇa-giddhi-vihīṇo, tassa sauccaṁ have vimalaṁ.

101. वय-समिदि-कसायाणं, दंडाणं तह इंदियाण पंचण्हं ।
धारण-पालण-णिग्गह-चाय-जओ संजमो भणिओ ॥२०॥
Vaya-samidi-kasāyāṇaṁ, daṇḍāṇaṁ taha iṁdiyāṇa pancaṇhaṁ.
Dhāraṇa-pālaṇa-ṇiggaha-cāya-jao saṁjamo bhaṇio.

102. विसयकसाय-विणिग्गहभावं, काऊण झाणसज्झाए ।
जो भावइ अप्पाणं, तस्स तवं होदि णियमेण ॥२१॥
Visayakasāya-viṇiggahabhāvaṁ, kāūṇa jhāṇasajjhāe.
Jo bhāvai appāṇaṁ, tassa tavaṁ hodi ṇiyameṇa.

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(98) Even if a greedy person comes to accumulate a numberless Kailāśa-like mountains of gold and silver they mean nothing to him, for his desire is as endless as is the sky.

(99) Just as a she-crane is born of an egg and an egg is born of a she-crane, so also delusion is born of craving and craving is born of delusion.

(100) One who washes away the dirty heap of greed with the water of equanimity and contentment and is free from lust for food, will attain perfect purity.

(101) Self-restraint consists of the keeping of five vows, observance of five rules of carefulness (samiti) subjugation of (four) passions, controlling all activities of mind, speech and body, and victory over the senses.

(102) Penance consists in concentration on the self by meditation, study of the scripture and restraining the senses and passions.

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103. णिव्वेदतियं भावइ, मोहं चइऊण सव्वदव्वेसु ।
जो तस्स हवे चागो, इदि भणिदं जिणवरिंदेहिं ॥२२॥
Ṇivvedatiyaṁ bhāvai, mohaṁ caiūṇa savvadavvesu.
Jo tassa have cāgo, idi bhaṇidaṁ jiṇavarindehiṁ.

104. जे य कंते पिए भोए, लद्धे विपिट्ठिकुव्वइ ।
साहीणे चयइ भोए, से हु चाइ त्ति वुच्चई ॥२३॥
Je ya kante pie bhoe, laddhe vipiṭṭhikuvvai.
Sāhīṇe cayai bhoe, se hu cāi tti vuccaī.

105. होऊण य णिस्संगो, णियभावं णिग्गहित्तु सुहदुहदं ।
णिद्दंदेण दु वट्टदि, अणयारो तस्साऽऽकिंचण्णं ॥२४॥
Hoūṇa ya ṇissaṁgo, ṇiyabhāvaṁ ṇiggahittu suhaduhadaṁ.
Ṇiddaṁdeṇa du vaṭṭadi, aṇayāro tassā'kicaṇṇaṁ.

106. अहमिक्को खलु सुद्धो, दंसणणाणमइओ सदाऽरूवी ।
ण वि अत्थि मज्झ किंचि वि, अण्णं परमाणुमित्तं पि ॥२५॥
Ahamikko khalu suddho, daṁsaṇaṇāṇamaio sadā'rūvī.
Ṇa vi atthi majjha kiṁci vi, aṇṇaṁ paramāṇumittaṁ pi.

107- सुहं वसामो जीवामो, जेसिं णो नत्थि किंचण ।
108. मिहिलाए डज्झमाणीए, न मे डज्झइ किंचण ॥२६॥
चत्तपुत्तकलत्तस्स, निव्वावारस्स भिक्खुणो ।
पियं न विज्जई किंचि, अप्पियं पि न विज्जए ॥२७॥
Suhaṁ vasāmo jīvāmo, jesiṁ ṇo natthi kiṁcaṇa.
Mihilāe ḍajjhamāṇīe, na me dajjhai kiṁcaṇa.
Cattaputtakalattassa, nivvāvārassa bhikkhuṇo.
Piyaṁ na vijjaī kiṁci, appiyaṁ pi na vijjae.

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(103) Supreme Jina has said that true renunciation consists in developing indifference towards the three, namely the world, the body and the enjoyment,through detachment for material objects.

(104) He alone can be said to have truly renounced everything who has turned his back on all available, beloved and dear objects of enjoyment possessed by him.

(105) That monk alone acquires the virtue of non-possessiveness, who renouncing the sense of owenership and attachment and controlling his own thoughts, remains unperturbed by the pair of opposites like happiness and misery.

(106) Verily I am alone, pure, eternal and formless and possessing the qualities of apprehension and comprehension except these there is nothing, not even an atom, that is my own.

(107 & 108) We, who have nothing of our own, reside happily and live happily. As Nami-who had renounced his kingdom and become a saint, said when Mithila was in flames nothing of mine is being burnt there. I have abandoned my children and my wife, I have no occupation; I am a mendicant; there is nothing dear or disagreeable to me.

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109. जहा पोम्मं जले जायं, नोवलिप्पइ वारिणा ।
एवं अलित्तं कामेहिं, तं वयं बूम माहणं ॥२८॥
Jahā pommaṁ jale jāyaṁ, novalippai vāriṇā.
Evaṁ alittaṁ kāmehiṁ, taṁ vayaṁ būma māhaṇaṁ.

110. दुक्खं हयं जस्स न होइ मोहो, मोहो हओ जस्स न होइ तण्हा ।
तण्हा हया जस्स न होइ लोहो, लोहो हओ जस्स न किंचणाइं ॥२९॥
Dukkhaṁ hayaṁ jassa na hoi moho, moho hao jassa na hoi taṇhā.
Taṇhā hayā jassa na hoi loho, loho hao jassa na kiṁcaṇāiṁ.

111. जीवो बंभ जीवम्मि, चेव चरिया हविज्ज जा जदिणो।
तं जाण बंभचेरं, विमुक्कपरदेहतित्तिस्स ॥३०॥
Jīvo bambha jīvammi, ceva cariyā havijja jā jadiṇo.
Taṁ jāṇa bambhaceraṁ, vimukkaparadehatittissa.

112. सव्वंगं पेच्छंतो, इत्थीणं तासु मुयदि दुब्भावं ।
सो बम्हचेरभावं, सुक्कदि खलु दुद्धरं धरदि ॥३१॥
Savvaṁgaṁ pecchanto, itthīṇaṁ tāsu muyadi dubbhāvaṁ.
So bamhacerabhāvaṁ, sukkadi khalu duddharaṁ dharadi.

113. जउकुंभे जोइउवगूढे, आसुभितत्ते नासमुवयाइ ।
एवित्थियाहि अणगारा, संवासेण नासमुवयंति ॥३२॥
Jaukumbhe joiuvagūḍhe, āsubhitatte nāsamuvayāi.
Evitthiyāhi aṇagārā, saṁvāseṇa nāsamuvayanti.

114. एए य संगे समइक्कमित्ता, सुदुत्तरा चेव भवंति सेसा ।
जहा महासागरमुत्तरित्ता, नई भवे अवि गंगासमाणा ॥३३॥
Ee ya saṁge samaikkamittā, suduttarā ceva bhavanti sesā.
Jahā mahāsāgaramuttarittā, naī bhave avi gaṁgāsamāṇā.

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(109) We call him a Brahmin who remains unaffected by objects of sensual pleasures like a lotus which remains untouched by water though born in it.

(110) He who has got rid of delusion has his misery destroyed, he who has got rid of craving has his delusion destroyed. He who has got rid of greed has his craving destroyed, he who owns nothing has his greed destroyed.

(111) The soul verily is Brahman, so the activity regarding the self of a monk-who refrains himself from seeking enjoyment through other's body (i. e. sexual enjoyment), is called Brahma-carya (celibacy).

(112) He observes the most difficult but pious virtue of celibacy, who does not entertain evil thoughts even after looking at all the organs of a woman.

(113) Just as a jar made of lac (sealing wax) when placed near fire soon gets melted and perished. Similarly a monk who moves in the company of women looses his character.

(114) One, who overcomes desires for association with women, can overcome other temptations of his life as easily as a person, who has crossed an ocean, can easily cross the river Ganges.

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115. जह सीलरक्खयाणं, पुरिसाणं णिंदिदाओ महिलाओ ।
तह सीलरक्खयाणं, महिलाणं णिंदिदा पुरिसा ॥३४॥
Jaha sīlarakkhayāṇaṁ, purisāṇaṁ ṇindidāo mahilāo.
Taha sīlarakkhayāṇaṁ, mahilāṇaṁ ṇindidā purisā.

116. किं पुण गुणसहिदाओ, इत्थीओ अत्थि वित्थडजसाओ ।
णरलोगदेवदाओ, देवेहिं वि वंदणिज्जाओ ॥३५॥
Kiṁ puṇa guṇasahidāo, itthīo atthi vitthaḍajasāo.
Ṇaralogadevadāo, devehiṁ vi vandaṇijjāo.

117. तेल्लोक्काडविडहणो, कामग्गी विसयरुक्खपज्जलिओ ।
जोव्वणतणिल्लचारी, जं ण डहइ सो हवई धण्णो ॥३६॥
Tellokkāḍaviḍahaṇo, kāmaggī visayarukkhapajjalio.
Jovvaṇataṇillacārī, jaṁ ṇa ḍahai so havai dhaṇṇo.

118. जा जा वज्जई रयणी, न सा पडिनियत्तई ।
अहम्मं कुणमाणस्स, अफला जन्ति राइओ ॥३७॥
Jā jā vajjaī rayaṇī, na sā paḍiniyattaī.
Ahammaṁ kuṇamāṇassa, aphalā janti rāio.

119- जहा य तिण्णि वणिया, मूलं घेत्तूण निग्गया ।
120 एगोऽत्थ लहई लाहं, एगो मूलेण आगओ ॥३८॥
एगो मूलं पि हारित्ता, आगओ तत्थ वाणिओ ।
ववहारे उवमा एसा, एवं धम्मे वियाणह ॥३९॥
Jahā ya tiṇṇi vaṇiyā, mūlaṁ ghettūṇa niggayā.
Egottha lahaī lāhaṃ, ego mūleṇa āgao.
Ego mūlaṁ pi hārittā, āgao tattha vāṇio.
Vavahāre uvamā esā, evaṁ dhamme viyāṇaha.

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(115) Just as women become censurable by men observing calibacy, similarly men become censurable by women observing celibacy.

(116) But there are women endowed with stern character, renowned far and wide, who are goddesses on this earth and are even adorned by gods.

(117) The sexual fire fed by the trees of desires can burn the forest of the three world, one is blessed whose grass of youthful life remains unburnt by this fire.

(118) The nights that pass away cannot return back. The night of a person engaged in sinful activities, go waste.

(119-120) Three Merchants started (on business) with their capital; one of them made profit in his business; the other returned back with his capital only; the third one returned after losing all the capital that he had taken with him Know that in practice, this simile is also applicable in religious matter.

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121. अप्पा जाणइ अप्पा; जहट्ठिओ अप्पसक्खिओ धम्मो ।
अप्पा करेइ तं तह, जह अप्पसुहावओ होइ ॥४०॥
Appā jāṇai appā, jahaṭṭhio appasakkhio dhammo.
Appā kareiṁ taṁ taha, jaha appasuhāvao hoi.

१०. संयमसूत्र
10. Saṁyamasūtra

122. अप्पा नई वेयरणी, अप्पा मे कूडसामली ।
अप्पा कामदुहा धेणू, अप्पा मे नंदणं वणं ॥१॥
Appā naī veyaraṇī, appā me kūḍasāmalī.
Appā kāmaduhā dheṇū, appā me nandaṇaṁ vaṇaṁ.

123. अप्पा कत्ता विकत्ता य, दुहाण य सुहाण य ।
अप्पा मित्तममित्तं च, दुप्पट्ठिय सुप्पट्ठिओ ॥२॥
Appā kattā vikattā ya, duhāṇa ya suhāṇa ya.
Appā mittamamittaṁ ca, dupaṭṭhiya supaṭṭhio.

124. एगप्पा अजिए सत्तू, कसाया इन्दियाणि य ।
ते जिणित्तु जहानायं, विहरामि अहं मुणी ! ॥३॥
Egappā ajie sattū, kasāyā indiyāṇi ya.
Te jiṇittu jahānāyaṁ, viharāmi ahaṁ muṇī.

125. जो सहस्सं सहस्साणं, संगामे दुज्जए जिणे ।
एगं जिणेज्ज अप्पाणं, एस से परमो जओ ॥४॥
Jo sahassaṁ sahassāṇaṁ, saṁgāme dujjae Jiṇe.
Egaṁ jiṇejja appāṇaṁ, esa se paramo jao.

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(121) The soul verily knows himself. Really one's soul itself is the witness of religiousity, hence he performs religious activity in such a manner as brings satisfaction to himself.

10. PRECEPTS ON SELF-RESTRAINT

(122) My soul is to me the river Vaitaraṇi and the thorny tree Śālmalī. But is to me the cow *Kāmadhenu* (as it yields all that I desire) and the heavenly garden Nandanavana also.

(123) The soul is the doer and enjoyer of both happiness and misery; it is his own friend when it acts righteously and foe when it acts unrighteously.

(124) One's unconquered self, unconquered passions and uncontrolled sense-organs are one's own enemies. Oh: monk having conquered them, I move about righteously.

(125) One may conquer thousands and thousands of enemies in an invincible battle; but the supreme victory consists in conquest over *one's self*.

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126. अप्पाणमेव जुज्झाहि, किं ते जुज्झेण बज्झओ ।
अप्पाणमेव अप्पाणं, जइत्ता सुहमेहए ॥५॥
Appāṇameva jujjhāhi, kiṁ te jujjheṇa bajjhao.
Appāṇameva appāṇaṁ, jaittā suhamehaẹ.

127. अप्पा चेव दमेयव्वो, अप्पा हु खलु दुद्दमो ।
अप्पा दंतो सुही होइ, अस्सिं लोए परत्थ य ॥६॥
Appā ceva dameyavvo, appā hu khalu duddamo.
Appā daṁto suhī hoi, assiṁ loe parattha ya.

128. वरं मे अप्पा दंतो, संजमेण तवेण य ।
माऽहं परेहिं दम्मंतो, बंधणेहिं वहेहि य ॥७॥
Varaṁ me appā daṁto, samjameṇa taveṇa ya.
Māhaṁ parehiṁ dammaṁto, bandhaṇehiṁ vahehi ya

129. एगओ विरइं कुज्जा, एगओ य पवत्तणं ।
असंजमे नियत्तिं च, संजमे य पवत्तणं ॥८॥
Egao viraiṁ kujjā, egao ya pavattaṇaṁ.
Asaṁjame niyattiṁ ca, saṁjame ya pavattaṇaṁ.

130. रागे दोसे य दो पावे, पावकम्म पवत्तणे ।
जे भिक्खू रुंभई निच्चं, से न अच्छइ मंडले ॥९॥
Rāge dose ya do pāve, pāvakamma pavattaṇe.
Je bhikkhū rumbhaī niccaṁ, se na acchai maṇḍale.

131. नाणेण य झाणेण य, तवोबलेण य बला निरुभंति ।
इंदियविसयकसाया, धरिया तुरगा व रज्जूहि ॥१०॥
Nāṇeṇa ya jhāṇeṇa ya, tavobaleṇa ya balā nirubhanti.
Iṁdiyavisayakasāyā, dhariyā turagā va rajjūhiṁ.

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(126) Fight with thyself; what is the good in fighting against external foes? One can get supreme happiness by conquering one's own self by one's self.

(127) One must conquer one's own self, because it is difficult to conquer it. One who has conquered one's own self attains bliss in this world as well as in the next.

(128) It is proper that I must conquer my self by self-restraint and penance. But it is not proper that I should be vanquished by others and made a prisoner or killed by them.

(129) One should desist from action in one direction and undertake action in another direction. One should avoid being incontinent and should practise self-restraint.

(130) The two sins attachment and aversion lead one to commit sinful acts. That monk who always besieges them will not wander in this mundane existence.

(131) Just as a horse can be controlled by a bridle, the sensual pleasures and passions can be forcefully kept under control by knowledge, meditation and power of penance.

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132. उवसामं पुवणीता, गुणमहता जिणचरित्तसरिसं पि ।
पडिवातेंति कसाया, किं पुण से सरागत्थे ॥११॥
Uvasāmaṁ puvaṇītā, guṇamahatā jiṇacarittasarisaṁ pi.
Paḍivātemti kasāyā, kiṁ puṇa se sarāgatthe.

133. इह उवसंतकसाओ, लहइ अणंतं पुणो वि पडिवायं ।
न हु भे वीससियव्वं, थेवे वि कसायसेसम्मि ॥१२॥
Ih uvasaṁtakasāo, lahai aṇantaṁ puṇo vi paḍivāyaṁ.
Na hu bhe vīsasiyavvaṁ, theve vi kasāyasesammi.

134. अणथोवं वणथोवं, अग्गीथोवं कसायथोवं च ।
न हु भे वीससियव्वं, थोवं पि हु तं बहु होइ ॥१३॥
Aṇathovaṁ vaṇathovaṁ, aggīthovaṁ kasāyathovaṁ ca.
Na hu bhe vīsasiyavvaṁ, thovaṁ pi hu taṁ bahu hoi.

135. कोहो पीइं पणासेइ, माणो विणयनासणो ।
माया मित्ताणि नासेइ, लोहो सव्वविणासणो ॥१४॥
Koho pīiṁ paṇāsei, māṇo viṇayanāsaṇo.
Māyā mittāṇi nāsei, loho savvaviṇāsaṇo.

136. उवसमेण हणे कोहं, माणं मद्दवया जिणे ।
मायं चऽज्जवभावेण, लोभं संतोसओ जिणे ॥१५॥
Uvasameṇa haṇe kohaṁ, māṇaṁ maddavayā jiṇe.
Māyaṁ ca'jjavabhāveṇa, lobhaṁ saṁtosao jiṇe.

137. जहा कुम्मे सअंगाई, सए देहे समाहरे ।
एवं पावाइं मेहावी, अज्झप्पेण समाहरे ॥१६॥
Jahā kumme saaṁgāī, sae dehe samāhare.
Evaṁ pāvāiṁ mehāvī, ajjhappeṇa samāhare.

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(132) When suppressed, passion can bring about the spiritual degeneration of even the most virtuous monk, who in his conduct is akin to Jina himself, what can we say of monks who are under the sway of attachment?

(133) Even one who has subsided or repressed all his passions, once more experiences a terrible spiritual degeneration, hence one ought not to become complacent when some remnants of passions still continue.

(134) One should not be complacent with a small debt, slight wound, spark of fire and slight passion, because what is small (today) may become bigger (later).

(135) Anger destroys love, pride destroys modesty, deceit destroys friendship; greed is destructive of everything.

(136) One ought to put an end to anger through calmness, pride by modesty, deceit by straight-forwardness and greed by contentment.

(137) Just as a tortoise protects itself by withdrawing all its limbs within its own body, similarly a wise man protects himself from evil by withdrawing himself from extrovertness.

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138. से जाणमजाणं वा, कट्टु आहम्मिअं पयं ।
संवरे खिप्पमप्पाणं, बीयं तं न समायरे ॥१७॥
Se jāṇamajāṇaṁ vā, kaṭṭuṁ āhammiaṁ payaṁ.
Saṁvare khippamappāṇaṁ, bīyaṁ taṁ na samāyare.

139. धम्मारामे चरे भिक्खू, धिइमं धम्मसारही ।
धम्मारामरए दंते, बम्भचेरसमाहिए ॥१८॥
Dhammārāme care bhikkhū, dhiimaṁ dhammasārahī.
Dhammārāmarae dante, bambhacerasamāhie.

११. अपरिग्रहसूत्र
11. Aparigrahasūtra

140. संगनिमित्तं मारइ, भणइ अलीअं करेइ चोरिक्कं ।
सेवइ मेहुण मुच्छं, अप्परिमाणं कुणइ जीवो ॥१॥
Saṁganimittaṁ mārai, bhaṇai alīaṁ karei corikkaṁ.
Sevai mehuṇa muccham, apparimāṇaṁ kuṇai jīvo.

141. चित्तमंतमचित्तं वा, परिगिज्झ किसामवि ।
अन्नं वा अणुजाणाइ, एवं दुक्खा ण मुच्चई ॥२॥
Cittamantamacittaṁ vā, parigijjha kisāmavi.
Annaṁ vā aṇujāṇāi, evaṁ dukkhā ṇa muccaī.

142. जे ममाइय मतिं जहाति, से जहाति ममाइयं ।
से हु दिट्ठपहे मुणी, जस्स नत्थि ममाइयं ॥३॥
Je mamāiya matiṁ jahāti, se jahāti mamāiyaṁ.
Se hu diṭṭhapahe muṇī, jassa natthi mamāiyaṁ.

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(138) When an unrighteous deed is committed, whether consciously or unconsciously, one should immediately control oneself so that such an act is not committed again.

(139) A monk who is a courageous driver of the chariot of religion, engrossed in the delight of religion, self-controlled and devoted to celibacy, wanders in the garden of religion.

11. PRECEPTS ON NON-POSSESSIVENESS

(140) Owing to attachment, a person commits violence, tells lies, commits theft, indulges in sex and develops a wish for unlimited hoarding.

(141) A person who hoards even the slightest amount of an animate or inanimate thing or gives consent to some one for hoarding, will not escape from misery.

(142) Whoever frees himself from the instinct of possessiveness, can renounce his possesion. A monk who has nothing of his own has really seen the path (of liberation).

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143- मिच्छत्तवेदरागा, तहेव हासादिया य छद्दोसा ।
144. चत्तारि तह कसाया, चउदस अब्भंतरा गंथा ॥४॥
बाहिरसंगा खेत्तं, वत्थु धणधन्नकुप्पभांडाणि ।
दुपयचउप्पय जाणाणि, केव सयणासणे य तहा ॥५॥
Micchattavedarāgā, taheva hāsādiyā ya chaddosā.
Cattāri taha kasāyā, caudasa abbhantarā ganthā.
Bāhirasaṁgā khettaṁ, vatthu dhaṇadhannakuppabhāṇḍāṇi.
Dupayacauppaya jāṇāṇi, keva sayaṇāsaṇe ya tahā.

145. सव्वगंथविमुक्को, सीईभूओ पसंतचित्तो अ ।
जं पावइ मुत्तिसुहं, न चक्कवट्टी वि तं लहइ ॥६॥
Savvaganthavimukko, Sīibhūo pasantacitto a.
Jaṁ pāvai muttisuhaṁ, Na cakkavaṭṭī vi taṁ lahai.

146. गंथच्चाओ इंदिय-णिवारणे अंकुसो व हत्थिस्स ।
णयरस्स खाइया वि य, इंदियगुत्ती असंगत्तं ॥७॥
Ganthaccāo iṁdiya-ṇivāraṇe aṁkuso va hatthissa.
Ṇayarassa khāiyā vi ya, indiyagutī asaṁgattaṁ.

१२. अहिंसासूत्र
12. Ahiṁsāsūtra

147. एयं खु नाणिणो सारं, जं न हिंसइ कंचण ।
अहिंसासमयं चेव, एतावंते वियाणिया ॥१॥
Eyaṁ khu nāṇiṇo sāraṁ, jaṁ na hiṁsai kaṁcaṇa.
Ahiṁsāsamayaṁ ceva, etāvante viyāṇiyā.

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(143-144) Attachment of possessiveness is of two kinds; internal and external. The internal possessiveness is of fourteen kinds—(1) Wrong belief, (2) Sexual desire for women (3) Sexual desire for man (4) Sexual desire for both, (5) Laughter, (6) Liking, (7) Disliking, (8) Grief, (9) Fear, (10) Disgust, (11) Anger, (12) Pride, (13) Deceit and (14) Greed.

The external possessions are ten: (1) Fields, (2) Houses, (3) Wealth and food-grains, (4) stock of house-hold goods. (5) utensils, (6) male or female slaves (7) Animals, (8) Vehicles, (9) Beddings and (10) Seats,

(145) One who is completely free from all possessiveness, is calm and serene in his mind and attains bliss of emancipation which even an emperor cannot obtain.

(146) The renunciation of attachment is useful for controlling the sense-organs as the driver's hook is useful for controlling an elephant and the ditch for protecting a town. Certainly, the control of sense-organs is the same thing as freedom from all possession.

12. PRECEPTS ON NON-VIOLENCE

(147) It is the essential trait of a wise man that he does not kill any living being. Certainly, one has to understand just two principles namely non-violence and equality (of all living beings).

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148. सव्वे जीवा वि इच्छंति, जीविउं न मरिज्जिउं ।
तम्हा पाणवहं घोरं, निग्गंथा वज्जयंति णं ॥२॥
Savve jīvā vi icchanti, jīviuṁ na marijjiuṁ.
Tamhā pāṇavahaṁ ghoraṁ, niggaṁthā vajjayanti ṇaṁ.

149. जावंति लोए पाणा, तसा अदुव थावरा ।
ते जाणमजाणं वा, ण हणे णो वि घायए ॥३॥
Jāvanti loe pāṇā, tasā aduva thāvarā.
Te jāṇamajāṇaṁ vā, ṇa haṇe ṇo vi ghāyae.

150. जह ते न पिअं दुक्खं, जाणिअ एमेव सव्वजीवाणं ।
सव्वायरमुवउत्तो, अत्तोवम्मेण कुणसु दयं ॥४॥
Jaha te na piaṁ dukkhaṁ, jāṇia emeva savvajīvāṇaṁ.
Savvāyaramuvautto, attovammeṇa kuṇasu dayaṁ.

151. जीववहो अप्पवहो, जीवदया अप्पणो दया होइ ।
ता सव्वजीवहिंसा, परिचत्ता अत्तकामेहिं ॥५॥
Jīvavaho appavaho, jīvadayā appaṇo dayā hoi.
Tā savvajīvahiṁsā, paricattā attakāmehiṁ.

152. तुमं सि नाम स चेव, जं हंतव्वं ति मन्नसि ।
तुमं सि नाम स चेव, जं अज्जावेयव्वं ति मन्नसि ॥६॥
Tumaṁ si nāma sa ceva, jaṁ hantavvaṁ ti mannasi.
Tumaṁ si nāma sa ceva, jaṁ ajjāveyavvaṁ ti mannasi.

153. रागादीणमणुप्पाओ, अहिंसकत्तं त्ति देसियं समए ।
तेसिं चे उप्पत्ती, हिंसेत्ति जिणेहि णिद्दिट्ठा ॥७॥
Rāgādīṇamaṇuppāo, ahiṁsakattaṁ tti desiyaṁ samae.
Tesiṁ ce uppattī, hiṁsetti jiṇehi ṇiddiṭṭhā.

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(148) All the living beings wish to live and not to die; that is why *nirgranthas* (personages devoid of attachment) prohibit the killing of living beings.

(149) Whether knowingly or unknowingly one should not kill living beings-mobile or immobile in this world nor should cause them to be killed by others.

(150) Just as pain is not agreeable to you, it is so with others. Knowing this principle of equality treat other with respect and compassion.

(151) Killing a living being is killing one's own self; showing compassion to a living being is showing compassion to oneself. He who desires his own good, should avoid causing any harm to a living being.

(152) The being whom you want to kill is the very same as you are yourself, the being whom you want to be kept under obedience is the very same as you yourself.

(153) It is said by Lord Jina that absence of attachment etc. is *ahiṁsā* (non-violence) while their presence is hiṁsā (violence).

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154. अज्झवसिएण बंधो, सत्ते मारेज्ज मा थ मारेज्ज ।
एसो बंधसमासो, जीवाणं णिच्छयणयस्स ॥८॥
Ajjhavasieṇa bandho, satte mārejja mā tha mārejja.
Eso bandhasamāso, jīvāṇaṁ ṇicchayaṇayassa.

155. हिंसादो अविरमणं, वहपरिणामो य होइ हिंसा हु ।
तम्हा पमत्तजोगो, पाणव्ववरोवओ णिच्चं ॥९॥
Hiṁsādo aviramaṇaṁ, vahapariṇāmo ya hoi hiṁsā hu.
Tamhā pamattajogo, pāṇavvavarovao ṇiccaṁ.

156. णाणी कम्मस्स खयत्थ-मुट्ठिदो णोट्ठिदो य हिंसाए ।
अददि असढं अहिंसत्थं, अप्पमत्तो अवधगो सो ॥१०॥
Ṇāṇī kammassa khayattha-muṭṭhido ṇoṭṭhido ya hiṁsāe.
Adadi asaḍhaṁ ahiṁsatthaṁ, appamatto avadhago so.

157. अत्ता चेव अहिंसा, अत्ता हिंसति णिच्छओ समए ।
जो होदि अप्पमत्तो, अहिंसगो हिंसगो इदरो ॥११॥
Attā ceva ahiṁsā, attā hiṁsati ṇicchao samae.
Jo hodi appamatto, ahiṁsago hiṁsago idaro.

158. तुंगं न मंदराओ, आगासाओ विसालयं नत्थि ।
जह तह जयंमि जाणसु, धम्ममहिंसासमं नत्थि ॥१२॥
Tuṁgaṁ na mandarāo, āgāsāo visālayaṁ natthi.
Jaha taha jayammi jāṇasu, dhammamahiṁsāsamaṁ natthi.

159. अभयं पत्थिवा! तुब्भं, अभयदाया भवाहि य ।
अणिच्चे जीवलोगम्मि, किं हिंसाए पसज्जसि ॥१३॥
Abhayaṁ patthivā! tubbhaṁ, abhayadāyā bhavāhi ya.
Anicce jīvalogammi, kiṁ hiṁsāe pasajjasi.

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(154) Even an intention of killing is the cause of the bondage of Karma, whether you actually kill or not; from the real point of view, this is the nature of the bondage of Karma.

(155) Non-abstinence from *hiṁsā* or an intention to commit it, is *hiṁsā*. Therefore careless activity through passions amounts to violence *(hiṁsā)*

(156) A wise person is one who always strives to eradicate his Karmas and is not engaged in hiṁsā. One who firmly endeavours to remain non-violent is verily a non-killer.

(157) As per scriptures the self is both violent and non-violent. He who is careful is non-violent and who is careless is violent.

(158) No mountain is higher than the Meru; nothing is more expansive than the sky; similarly know that there is no religion equal to the religion of ahiṁsā in this world.

(159) Oh: Mortal being ! be free from fear and you let others be free from fear. In this transitory world, why do you indulge in hiṁsā?

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१३. अप्रमादसूत्र
13. Apramādasūtra

160. इमं च मे अत्थि इमं च नत्थि, इमं च मे किच्चं इमं अकिच्चं ।
तं एवमेवं लालप्पमाणं, हरा हरंति त्ति कहं पमाए? ॥१॥
Imaṁ ca me atthi imaṁ ca natthi,
imaṁ ca me kiccaṁ imaṁ akiccaṁ.
Taṁ evamevaṁ lālappamāṇaṁ, harā haranti tti kahaṁ pamāe?

161. सीतंति सुवंताणं, अत्था पुरिसाण लोगसारत्था ।
तम्हा जागरमाणा, विधुणध पोराणयं कम्मं ॥२॥
Sītanti suvantāṇaṁ, atthā purisāṇa logasāratthā.
Tamhā jāgaramāṇā, vidhuṇadha porāṇayaṁ kammaṁ.

162. जागरिया धम्मीणं, अहम्मीणं च सुत्तया सेया ।
वच्छाहिवभगिणीए, अकहिंसु जिणो जयंतीए ॥३॥
Jāgariyā dhammīṇaṁ, ahammīṇaṁ ca suttayā seyā.
Vacchāhivabhagiṇīe, akahiṁsu jiṇo jayantīe.

163. सुत्तेसु यावी पडिबुद्धजीवी, न वीससे पण्डिए आसुपण्णे ।
घोरा मुहुत्ता अबलं सरीरं, भारंड-पक्खी व चरेऽप्पमत्तो ॥४॥
Suttesu yāvī paḍibuddhajīvī, na vīsase paṇḍie āsupaṇṇe.
Ghorā muhuttā abalaṁ sarīraṁ, bhāraṇḍa pakkhī va care'ppamatto.

164. पमायं कम्ममाहंसु अप्पमायं तहाऽवरं ।
तब्भावादेसओ वावि, बालं पंडियमेव वा ॥५॥
Pamāyaṁ kammamāhaṁsu, appamāyaṁ tahā'varaṁ.
Tabbhāvādesao vāvi, bālaṁ paṇḍiyameva vā.

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13. PRECEPTS ON VIGILANCE

(160) This is with me and this is not, this is done by me and this is not; even while a man is fondling thus, he is removed away by death; how can one be careless in this state?

(161) He who sleeps, his many excellent things of this world are lost unknowingly. Therefore, remain awake all the while and destroy the Karmas, accumulated in the past.

(162) It is better that the religious-minded should awake and the wicked should sleep; this is what Jina said to Jayanti, the sister of the king of Vatsadeśa.

(163) A wise person of sharp intelligence should be awake, even amongst those who sleep; he should not be complacent, because time is relentless and the body is weak, (So) he should ever be vigilant like the fabulous bird, Bhāraṇḍa.

(164) Carelessness is the cause of Karma i.e.influx. Vigilance stops it. He who is invigilant is ignorant, and he who is vigilant is wise.

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165. न कम्मुणा कम्म खवेंति बाला, अकम्मुणा कम्म खवेंति धीरा ।
मेधाविणो लोभमया वतीता, संतोसिणो न पकरेंति पावं ॥६॥
Na kammuṇā kamma khaventi vālā, akammuṇā kamma khaventi dhīrā.
Medhāviṇo lobhamayā vatītā, saṁtosiṇo na pakarenti pāvaṁ.

166. सव्वओ पमत्तस्स भयं, सव्वओ अप्पमत्तस्स नत्थि भयं ॥७॥
Savvao pamattassa bhayaṁ, savvao appamattassa natthi bhayaṁ.

167. नाऽऽलस्सेण समं सुक्खं, न विज्जा सह निद्दया ।
न वेरग्गं ममत्तेणं, नारंभेण दयालुया ॥८॥
Nā'lasseṇa samaṁ sukkhaṁ, na vijjā saha niddayā.
Na veraggaṁ mamatteṇaṁ, nārambheṇa dayāluyā.

168. जागरह नरा! णिच्चं, जागरमाणस्स वड्ढते बुद्धी ।
जो सुवति ण सो धन्नो, जो जग्गति सो सया धन्नो ॥९॥
Jāgaraha narā! ṇiccaṁ, jāgaramāṇassa vaḍḍhate buddhī.
Jo suvati ṇa so dhanno, jo jaggati so sayā dhanno.

169. आदाणे णिक्खेवे, वोसिरणे ठाणगमणसयणेसु ।
सव्वत्थ अप्पमत्तो, दयावरो होदु हु अहिंसओ ॥१०॥
Ādāṇe ṇikkheve, vosiraṇe thāṇagamaṇasayaṇesu.
Savvattha appamatto, dayāvaro hodu hu ahiṁsao.

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(165) The ignorant cannot destroy their Karmas by their actions while the wise can do it by their inaction i.e.by controlling their activities because they are free from greed and lustful passions and do not commit any sin as they remain contented.

(166) There is fear from every direction for an invigilant person; while there is no fear for a person who is vigilant.

(167) An idle person can never be happy and a sleepy person can never acquire knowledge. A person with attachments cannot acquire renunciation and he who is violent cannot acquire compassion.

(168) Oh: human beings; always be vigilant. He who is alert gains more and more knowledge. He who is invigilant is not blessed. Ever blessed is he who is vigilant.

(169) A compassionate person who is always cautious while lifting and putting a thing, while urinating and excreting, and while sitting, moving and sleeping, is really a follower of non-violence.

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१४. शिक्षासूत्र
14. Śikṣāsūtra

170. विवत्ती अविणीअस्स, संपत्ती विणीअस्स य ।
जस्सेयं दुहओ नायं, सिक्खं से अभिगच्छइ ॥१॥
Vivatti aviṇīassa, sampatti viṇīassa ya.
Jasseyaṁ duhao nāyaṁ, sikkhaṁ se abhigacchai.

171. अह पंचहिं ठाणेहिं, जेहिं सिक्खा न लब्भई ।
थम्भा कोहा पमाएणं, रोगेणाऽलस्सएण य ॥२॥
Aha pancahiṁ ṭhāṇehiṁ, jehiṁ sikkhā na labbhaī.
Thambhā kohā pamāeṇaṁ, rogeṇālassaeṇa ya.

172- अह अट्ठहिं ठाणेहिं, सिक्खासीले त्ति वुच्चई ।
173. अहस्सिरे सया दंते, न य मम्ममुदाहरे ॥३॥
नासीले न विसीले, न सिया अइलोलुए ।
अकोहणे सच्चरए, सिक्खासीले त्ति वुच्चई ॥४॥
Aha aṭṭhahiṁ ṭhāṇehiṁ, sikkhāsīle tti vuccaī.
Ahassire sayā dante, na ya mammamudāhare.
Nāsīle na visīle, na siyā ailolue.
Akohaṇe saccarae, sikkhāsīle tti vuccaī.

174. नाणमेगग्गचित्तो अ, ठिओ अ ठावयई परं ।
सुआणि अ अहिज्जित्ता, रओ सुअसमाहिए ॥५॥
Nāṇamegaggacitto a, ṭhio a ṭhāvayaī paraṁ.
Suāṇi a ahijjittā, rao suasamāhie.

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14.PRECEPTS ON EDUCATION

(170) He who is modest and respectful gains knowledge and he who is arrogant and disrespectful fails to gain knowledge. He who is aware of these two facts acquires education.

(171) Pride, anger, negligence, disease and laziness these are five factors on account of which one fails to receive education.

(172 & 173) Not indulging in jokes,ever controlling oneself, not revealing the secrets of others, not lacking good manners, not exhibiting bad manners, not being very much greedy, not being angry and being committed to truthfulness-these are eight traits of character on account of which one is called a (true) lover of education.

(174) A person acquires knowledge and concentration of mind by studying scriptures. He becomes firm in religion and helps others to acquire that firmness. Thus through the studies of scriptures he becomes absorbed in the conemplation of what is expounded therein.

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175. वसे गुरुकुले निच्चं, जोगवं उवहाणवं।
पियंकरे पियंवाई, से सिक्खं लद्धुमरिहई ॥६॥
Vase gurukule niccaṁ, jogavaṁ uvahāṇavaṁ.
Piyaṁkare piyamvāī, se sikkhaṁ laddhumarihaī.

176. जह दीवा दीवसयं, पइप्पए सो य दिप्पए दीवो।
दीवसमा आयरिया, दिप्पंति परं च दीवेंति ॥७॥
Jaha dīvā dīvasayaṁ, paippae so ya dippae dīvo.
Dīvasamā āyariā, dippaṁti paraṁ ca dīveṁti.

१५. आत्मसूत्र
15. Ātmasūtra

177. उत्तमगुणाण धामं, सव्वदव्वाण उत्तमं दव्वं।
तच्चाण परं तच्चं, जीवं जाणेह णिच्छयदो ॥१॥
Uttamaguṇāṇa dhāmaṁ, savvadavvāṇa uttamaṁ davvaṁ.
Taccāṇa paraṁ taccaṁ, jīvaṁ jāṇeha ṇicchayado.

178. जीवा हवंति तिविहा, बहिरप्पा तह य अंतरप्पा य।
परमप्पा वि य दुविहा, अरहंता तह य सिद्धा य॥ २॥
Jīvā havanti tivihā, bahirappā taha ya antarappā ya.
Paramappā vi ya duvihā, arahaṁtā taha ya siddhā ya.

179. अक्खाणि बहिरप्पा, अंतरप्पा हु अप्पसंकप्पो।
कम्मकलंक-विमुक्को, परमप्पा भण्णए देवो ॥३॥
Akkhāṇi bahirappā, aṁtarappā hu appasaṁkappo.
Kammakalṁka-vimukko, paramappā bhaṇṇae devo.

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(175) He who always resides with the preceptor, practising meditation and austerities, is pleasant in action and sweet in speech such a person is fit to receive education.

(176) A lamp lights hundreds of other lamps and yet remains lighted; so are the Ācāryas who like a lamp enlightened others and continue to remain enlightened themselves.

15.PRECEPTS ON SOUL

(177) Know for certain that the soul is the home of excellent virtues, the best among the substances and the highest reality among the realities.

(178) The Jīvas (souls) are of three kinds:(1) the extrovert soul, (2) the ,introvert soul and (3) the supreme soul. The supreme souls are of two kinds: (i) the Arhats (the worthy souls) and (ii) the Siddhas (the liberated).

(179) He, who is led by his senses is extrovert or Bahirātmā and he who exercises self discretion (i.e.not guided by external factors) is introvet or Antarātmā. The self who is liberated from the pollution of the Karmas is paramātmā.

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180. ससरीरा अरहंता, केवलणाणेण मुणिय-सयलत्था ।
णाणसरीरा सिद्धा, सव्वुत्तम-सुक्ख-संपत्ता ॥४॥
Sasarīrā arahaṁtā, kevalaṇāṇeṇa muṇiya-sayalatthā.
Ṇāṇasarīrā siddhā, savvuttama-sukkha-saṁpattā.

181. आरुहवि अंतरप्पा, बहिरप्पो छंडिऊण तिविहेण ।
झाइज्जइ परमप्पा, उवइट्ठं जिणवरिंदेहिं ॥५॥
Āruhavi antarappā, bahirappo chaṇḍiūṇa tiviheṇa.
Jhāijjai paramappā, uvaiṭṭhaṁ, Jiṇavarindehiṁ.

182. चउगइभवसंभमणं, जाइजरामरण-रोयसोका य ।
कुलजोणिजीवमग्गण-ठाणा जीवस्स णो संति ॥६॥
Caugaibhavasambhamaṇaṁ, jāijarāmaraṇa-royasokā ya.
Kulajoṇijīvamaggaṇa-thāṇā jīvassa ṇo santi.

183. वण्णरसगंधफासा, थीपुंसणवुंसयादि-पज्जाया ।
संठाणा संहणणा, सव्वे जीवस्स णो संति ॥७॥
Vaṇṇarasagandhaphāsā, thīpuṁsaṇavuṁsayādi-pajjāya.
Saṁṭhāṇā saṁhaṇaṇā, savve jīvassa ṇo santi.

184. एदे सव्वे भावा, ववहारणयं पडुच्च भणिदा हु ।
सव्वे सिद्धसहावा, सुद्धणया संसिदी जीवा ॥८॥
Ede savve bhāvā, vavahāraṇayaṁ paḍucca bhaṇidā hu.
Savve siddhasahāvā, suddhaṇayā saṁsidī jīvā.

185. अरसमरूवमगंधं, अव्वत्तं चेदणागुणमसद्दं ।
जाण अलिंगग्गहणं, जीवमणिद्दिट्ठसंठाणं ॥९॥
Arasamarūvamagandhaṁ, avvattaṁ cedaṇāguṇamasaddaṁ.
Jāṇa aliṅgaggahaṇaṁ, jīvamaṇiddiṭṭhasaṁṭhāṇaṁ.

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(180) The Arhats are those who know all the objects by their Omniscience and have human bodies, the Siddhas are those who are endowed with the highest bliss and possessed of a body in the form of knowledge.

(181) Lord Jineśvara has said "relinquishing the extrovert attitude by your mind, speech and body realise the antarātmā and contemplate on the supreme soul (paramātmā)."

(182) Transmigration within the four species of living beings, birth, old-age, death, disease, sorrow,a family, a place of birth, a status in the scheme of Jīvasthānas, a status in the scheme of mārgaṇāsthānas none of these (really) belongs to a soul.

(183) The soul has no colour; no taste, no smell, no touch, no gender like male, female or neuter; on bodily form and no bone-structure.

(184) All these states of beings are said from the empirical point of view. From the real point of view, all souls including the mundane souls are perfect in nature.

(185) Know that infact the soul is devoid of taste, form, smell and sex. It is indescribable and posessed of consciousness, it is not amenable to inferential cognition, and is devoid of bodily structure.

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186. णिद्दंडो णिद्दंदो, णिम्ममो णिक्कलो णिरालंबो ।
णीरागो णिद्दोसो, णिम्मूढो णिब्भयो अप्पा ॥१०॥
Ṇiddaṇḍo ṇiddando, ṇimmamo ṇikkalo ṇirālaṁbo.
Ṇīrāgo ṇiddoso, ṇimmūdho ṇibbhayo appā.

187. णिग्गंथो णीरागो, णिस्सल्लो सयलदोसणिम्मुक्को ।
णिक्कामो णिक्कोहो, णिम्माणो णिम्मदो अप्पा ॥११॥
Ṇiggantho ṇīrāgo, ṇissallo sayaladosaṇimmukko.
Ṇikkāmo ṇikkoho, ṇimmāṇo ṇimmado appā.

188. णवि होदि अप्पमत्तो, ण पमत्तो जाणओ दु जो भावो ।
एवं भणंति सुद्धं, णाओ जो सो उ सो चेव ॥१२॥
Ṇavi hodi appamatto, ṇa pamatto jāṇao du jo bhāvo.
Evaṁ bhaṇanti suddhaṁ, ṇāo jo so u so ceva.

189. णाहं देहो ण मणो, ण चेव वाणी ण कारणं तेसिं ।
कत्ता ण ण कारयिदा, अणुमंता णेव कत्तीणं ॥१३॥
Ṇāhaṃ deho ṇa maṇo, ṇa ceva vāṇī ṇa kāraṇaṁ tesiṁ.
Kattā ṇa ṇa kārayidā, aṇumantā ṇeva kattīṇaṁ.

190. को णाम भणिज्ज बुहो, णाउं सव्वे पराइए भावे ।
मज्झमिणं ति य वयणं, जाणंतो अप्पयं सुद्धं ॥१४॥
Ko ṇāma bhaṇijja buho, ṇāuṁ savve parāie bhāve.
Majjhamiṇaṁ ti ya vayaṇaṁ, jāṇanto appayaṁ suddhaṁ.

191. अहमिक्को खलु सुद्धो, णिम्ममओ णाणदंसणसमग्गो ।
तम्हि ठिओ तच्चित्तो, सव्वे एए खयं णेमि ॥१५॥
Ahamikko khalu suddho, ṇimmamao ṇāṇadaṁsaṇasamaggo.
Tamhi ṭhio taccitto, savve ee khayaṁ ṇemi.

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(186) The pure soul is free from activities of thought, speech and body. He is independent,infallible and fearless. He is also free from mineness, attachment and delusion.

(187) The pure soul is free from complexes, attachment, blemishes, desire, anger, pride, lust and all other kinds of defects.

(188) The state of pure knowership is neither vigilant nor non-vigilant. (because vigilant means .: absence of passions and non-vigilant means presence of passions). The knower self is called pure, because it is only knower and nothing else.

(189) The soul is neither the body,nor the mind nor the speech, nor their cause. Nor is he doer, nor the cause of action nor the approver of action.

(190) After knowing that the pure soul is different from everything else, is there any wise man who says "this is mine"?

(191) I am alone,really pure and free from attachment. I have the faculties of apprehension and of comprehension. Being steadfast in concentrating the real nature of self I discount all those forms that are alien to me.

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SAMAṆA SUTTAṀ

Part - 2

Path of Liberation

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१६. मोक्षमार्गसूत्र
16. Mokṣamārgasūtra

192. मग्गो मग्गफलं ति य, दुविहं जिणसासणे समक्खादं ।
मग्गो खलु सम्मत्तं मग्गफलं होइ णिव्वाणं ॥१॥
Maggo maggaphalaṁ ti ya, duvihaṁ jiṇasāsaṇe samakkhādaṁ.
Maggo khalu sammattaṁ maggaphalaṁ hoi ṇivvāṇaṁ.

193. दंसणणाणचरित्ताणि, मोक्खमग्गो त्ति सेविदव्वाणि ।
साधूहि इदं भणिदं, तेहिं दु बंधो व मोक्खो वा ॥२॥
Daṁsaṇaṇāṇacarittāṇi, mokkhamaggo tti sevidavvāṇi.
Sādhūhi idaṁ bhaṇidaṁ, tehiṁ du bandho va mokkho vā.

194. अण्णाणादो णाणी, जदि मण्णदि सुद्धसंपओगादो ।
हवदि त्ति दुक्खमोक्खं, परसमयरदो हवदि जीवो ॥३॥
Aṇṇāṇādo ṇāṇī, jadi maṇṇadi suddhasampaogādo.
Havadi tti dukkhamokkhaṁ, parasamayarado havadi jīvo.

195. वदसमिदीगुत्तीओ, सीलतवं जिणवरेहि पण्णत्तं ।
कुव्वंतो वि अभव्वो, अण्णाणी मिच्छदिट्ठी दु ॥४॥
Vadasamidīguttīo, sīlatavaṁ jiṇavarehi paṇṇattaṁ.
Kuvvanto vi abhavvo, aṇṇāṇī micchadiṭṭhī du.

196. णिच्छयववहारसरूवं, जो रयणत्तयं ण जाणइ सो ।
जे कीरइ तं मिच्छा-रूवं सव्वं जिणुद्दिट्ठं ॥५॥
Ṇicchayavavahārasarūvaṁ, jo rayaṇattayaṁ ṇa jāṇai so.
Je kīrai taṁ micchā-rūvaṁ savvaṁ jiṇuddiṭṭhaṁ.

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16.PRECEPTS ON THE PATH OF LIBERATION

(192) "The path" and the "result of (following) the path" these two things have been proclaimed in the discipline preached by the Jinas. Really 'right faith' is the path and liberation is the result.

(193) The faith,the knowledge and the conduct together constitute the path of liberation;this is the path to be followed. The saints have said that if it is followed in the right way it will lead to liberation and otherwise it will lead to bondage.

(194) If a wise person ignorantly considers that by doing pure (i.e. religious) performance he will be free from sorrow then he is the follower of an alien view i.e.wrong faith.

(195) An abhavya Jīva (a soul inherently incapable of attaining liberation),even if he observes the five vows,the five types of vigilence, the three fold self-control, the code of morality and the various modes of austerities as laid down by the Jina lacks right understanding and possesses wrong faith.

(196) It is preached by the Jina that all the actions of a person who does not know the three jewels from the empirical and real points of view,are wrong.

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197. सद्दहदि य पत्तेदि य, रोचेदि य तह पुणो य फासेदि ।
धम्मं भोगणिमित्तं, ण दु सो कम्मक्खयणिमित्तं ॥६॥
Saddahadi ya pattedi ya, rocedi ya taha puṇo ya phāsedi.
Dhammaṁ bhogaṇimittaṁ, ṇa du so kammakkhayaṇimittaṁ.

198. सुहपरिणामो पुण्णं, असुहो पाव त्ति भणियमन्नेसु ।
परिणामो णन्नगदो, दुक्खक्खयकारणं समये ॥७॥
Suhapariṇāmo puṇṇaṁ, asuho pāva tti bhaṇiyamannesu.
Pariṇāmo ṇannagado, dukkhakkhayakāraṇaṁ samaye.

199. पुण्णं पि जो समिच्छदि, संसारो तेण ईहिदो होदि ।
पुण्णं सुगईहेदुं, पुण्णखएणेव णिव्वाणं ॥८॥
Puṇṇaṁ pi jo samicchadi, saṁsāro teṇa īhido hodi.
Puṇṇaṁ sugaīheduṁ, puṇṇakhaeṇeva ṇivvāṇaṁ.

200. कम्ममसुहं कुसीलं, सुहकम्मं चावि जाण व सुसीलं ।
कह तं होदि सुसीलं, जं संसारं पवेसेदि ॥९॥
Kammamasuhaṁ kusīlaṁ, suhakammaṁ cāvi jāṇa va susīlaṁ.
Kaha taṁ hodi susīlaṁ, jaṁ saṁsāraṁ pavesedi.

201. सोवण्णियं पि णियलं, बंधदि कालायसं पि जह पुरिसं ।
बंधदि एवं जीवं, सुहमसुहं वा कदं कम्मं ॥१०॥
Sovaṇṇiyaṁ pi ṇiyalam, bandhadi kālāyasaṁ pi jaha purisaṁ.
Bandhadi evaṁ jīvaṁ, suhamasuhaṁ vā kadaṁ kammaṁ.

202. तम्हा दु कुसीलेहिं य, रायं मा कुणह मा व संसग्गं ।
साहीणो हि विणासो, कुसीलसंसग्गरायेण ॥११॥
Tamhā du kusīlehiṁ ya, rāyaṁ mā kuṇah mā va saṁsaggaṁ.
Sāhīṇo hi viṇāso, kusīlasaṁsaggarāyeṇa.

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(197) An abhavya Jīva even,if he develops faith in the religion,has confidence in it has a liking for it and performs it,does all this for the sake of attaining some worldly enjoyment and not for the sake of annihilating his karmas.

(198) An auspicious disposition towards worldly gain secures merit (puṇya) while an inauspicious disposition towards worldly gain acquires sin (pāpa) but one,who remains undisturbed by alien things and enjoys one's own pure nature, can put an end to one's misery.

(199) He who aspires for merit,i.e.worldly well being aspires for life in this mundane world; merit (puṇya) is capable of securing a pleasant state of existence; but it is cessation of merits (puṇya Karma) only that leads to liberation.

(200) Know that an inauspicious Karma (results in) misery while an auspicious Karma in (worldly) happiness; but how can it be said that auspicious Karma results in happiness when it leads to mundane existence?

(201) Just as fetter whether made of iron or gold binds a person similarly Karma whether auspicious (Puṇya) or inauspicious (Pāpa) binds the soul.

(202) Therefore, do not develop attachment for or association with either of them. One loses one's freedom by attachment to or association with what is evil.

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203. वरं वयतवेहि सग्गो, मा दुक्खं होउ णिरइ इयरेहिं ।
छायातवट्ठियाणं, पडिवालंताण गुरुभेयं ॥१२॥
Varaṁ vayatavehi saggo, mā dukkhaṁ hou ṇirai iyarehiṁ.
Chāyātavaṭṭhiyāṇaṁ, paḍivālantāṇa gurubheyaṁ.

204. खयरामरमणुय-करंजलि-मालाहिं च संथुया विउला ।
चक्कहररायलच्छी, लब्भई बोही ण भव्वणुआ ॥१३॥
Khayarāmaramaṇuya-karanjali-mālāhiṁ ca santhuyā viulā.
Cakkahararāyalacchī, labbhaī bohī ṇa bhavvaṇuā.

205. तत्थ ठिच्चा जहाठाणं, जक्खा आउक्खए चुया ।
उवेन्ति माणुसं जोणिं, सेदसंगेऽभिजायए ॥१४॥
Tattha ṭhiccā jahāṭhāṇaṁ, jakkhā āukkhae cuyā.
Uventi māṇusaṁ joṇiṁ, sedasaṁge'bhijāyae.

206- भोच्चा माणुस्सए भोए, अप्पडिरूवे अहाउयं ।
207. पुव्वं विसुद्धसद्धम्मे, केवलं बोहि बुज्झिया ॥१५॥
चउरंगं* दुल्लहं मत्ता, संजमं पडिवज्जिया ।
तवसा धुयकम्मंसे, सिद्धे हवइ सासए ॥१६॥
Bhoccā māṇussae bhoe, appaḍirūve ahāuyaṁ.
Puvvaṁ visuddhasaddhamme, kevalaṁ bohi bujjhiyā.
Caurangaṁ dullahaṁ mattā, saṁjamaṁ paḍivajjiyā.
Tavasā dhuyakammaṁse, siddhe havai sāsae.

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* मनुष्यत्व, श्रुति, श्रद्धा, वीर्य ।

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(203) Though it is better to attain heaven by observing vows and penances than to suffer misery in hell by doing evil. There is great difference between one who stands in shade and the other standing in the sun.

(204) Through merit (puṇya karma) one may attain *cakravartī*-hood (i.e. supreme kingship) where great honour is bestowed on one by the Vidyādharas (demigods), gods and men through praising with folded hands and offering of garlands, but certainly he will not attain the right understanding braised by a bhavya (i. e. soul fit for salvation)

(205) The men of merit (puṇyātmā) after enjoying his divine status in heaven at the end of his life span will be born as a human being with ten types of worldly enjoyment.

(206) & (207) After having experienced for the entire life incomparable enjoyments appropriate to human beings one attains the right-understanding that leads to emancipation on account of the religious performances undertaken by one in one's earlier births. Having realized that four things (viz.human birth,listening to scriptures, having faith in scriptures, appropriate practical endeavour) are difficult to attain, one observes self-restraint and having annihilated one's past karmans through penance, one becomes for ever a soul emancipated.

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१७. रत्नत्रयसूत्र
17. Ratnatrayasūtra

(अ) व्यवहार-रत्नत्रय
(a) Vyavahāra-ratnatraya

208. धम्मादीसद्दहणं, सम्मत्तं णाणमंगपुव्वगदं ।
चिट्ठा तवंसि चरिया, ववहारो मोक्खमग्गो त्ति ॥१॥
Dhammādīsaddahaṇaṁ, sammattaṁ ṇāṇamaṅgapuvvagadaṁ.
Ciṭṭhā tavaṁsi cariyā, vavahāro mokkhamaggo tti.

209. नाणेण जाणई भावे, दंसणेण य सद्दहे ।
चरित्तेण निगिण्हाइ, तवेण परिसुज्झई ॥२॥
Nāṇeṇa jāṇaī bhāve, daṁsaṇeṇa ya saddahe.
Caritteṇa niginhāi, taveṇa parisujjhaī.

210. नाणं चरित्तहीणं, लिंगग्गहणं च दंसणविहीणं ।
संजमहीणं च तवं, जो चरइ निरत्थयं तस्स ॥३॥
Nāṇaṁ carittahīṇaṁ, liṁgaggahaṇaṁ ca daṁsaṇavihīṇaṁ.
Saṁjamahīṇaṁ ca tavaṁ, jo carai niratthayaṁ tassa.

211. नादंसणिस्स नाणं, नाणेण विणा न हुंति चरणगुणा ।
अगुणिस्स नत्थि मोक्खो, नत्थि अमोक्खस्स निव्वाणं ॥४॥
Nādaṁsaṇissa nāṇaṁ, nāṇena viṇā na huṁti caraṇaguṇā.
Aguṇissa natthi mokkho, natthi amokkhassa nivvāṇaṁ.

212. हयं नाणं कियाहीणं, हया अण्णाणओ किया ।
पासंतो पंगुलो दड्ढो, धावमाणो य अंधओ ॥५॥
Hayaṁ nāṇaṁ kiyāhīṇaṁ, hayā aṇṇāṇao kiyā.
Pāsaṁto paṁgulo daḍḍho, dhāvamāṇo ya andhao.

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17. PRECEPTS ON THREE JEWELS

(a) *The three jewels understood from the stand-point of vyavahāra-naya (practical view-point).*

(208) To have faith in the existence of (substances like) dharma etc.is right faith, to have acquaintance with the texts called *Aṅga* and *Pūrva* is right knowledge, to perserve in the performance of penance is right conduct. These three constitute the pathway-to-emancipation understood from the standpoint *vyavahāra-naya.*

(209) One understands by his (right) knowledge the nature of substances, develops belief in them by his (right) faith and controls himself by his(right) conduct and purifies his soul by penance (i.e.,austerities).

(210) Knowledge without right conduct, acceptance of the asceticism without right faith and observance of austerities without self-control are all futile.

(211) Without right faith, there cannot be right knowledge; without right knowledge, there cannot be right conduct; without right conduct, there cannot be release from Karmas; without release of Karmas there cannot be *nirvāṇa* (salvation).

(212) Right knowledge is of no use in the absence of right conduct, action is of no use in the absence of right knowledge. Certainly, in the case of conflagration the lame man burns down even if capable of seeing while the blind man burns down even if capable of running away.

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213. संजोअसिद्धीइ फलं वयंति, न हु एगचक्केण रहो पयाइ ।
अंधो य पंगू य वणे समिच्चा, ते संपउत्ता नगरं पविट्ठा ॥६॥
Saṁjoasiddhīi phalaṁ vayanti, na hu egacakkeṇa raho payāi.
Andho ya paṁgū ya vaṇe samiccā, te saṁpauttā nagaraṁ paviṭṭhā.

(आ) निश्चय-रत्नत्रय
(ā) Niścaya-ratnatraya

214. सम्मद्दंसणणाणं, एसो लहदि त्ति णवरि ववदेसं ।
सव्वणयपक्खरहिदो, भणिदो जो सो समयसारो ॥७॥
Sammaddaṁsaṇaṇāṇaṁ, eso lahadi tti navari vavadesaṁ.
Savvaṇayapakkharahido, bhaṇido jo so samayasāro.

215. दंसणणाणचरित्ताणि, सेविदव्वाणि साहुणा णिच्चं ।
ताणि पुण जाण तिण्णि वि, अप्पाणं चेव णिच्छयदो ॥८॥
Daṁsaṇaṇāṇacarittāṇi, sevidavvāṇi sāhuṇā ṇiccaṁ.
Tāṇi puṇa jāṇa tiṇṇi vi, appāṇaṁ ceva ṇicchayado.

216. णिच्छयणयेण भणिदो, तिहि तेहिं समाहिदो हु जो अप्पा ।
ण कुणदि किंचि वि अन्नं, ण मुयदि सो मोक्खमग्गो त्ति ॥९॥
Ṇicchayaṇayeṇa bhaṇido, tihi tehiṁ samāhido hu jo appā.
Ṇa kuṇadi kiṁci vi annaṁ, ṇa muyadi so mokkhamaggo tti.

217. अप्पा अप्पम्मि रओ, सम्माइट्ठी हवेइ फुडु जीवो ।
जाणइ तं सण्णाणं, चरदिह चारित्तमग्गु त्ति ॥१०॥
Appā appammi rao, sammāiṭṭhī havei phuḍu jīvo.
Jāṇai taṁ saṇṇāṇaṁ, caradiha cārittamaggu tti.

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(213) The desired result is attained when there is a harmony between right knowledge and right conduct, for a chariot does not move by one wheel. This is like a lame man and a blind man come together in a forest and manage to reach the town with the help of one another.

(b) *the three jewels understood from the standpoint of niścaya-naya* (real view-point).

(214) The self is characterised by right faith and right knowledge is merely an assertion (by vyavahāranaya). In reality what transcends all points of view is said to be the Self *(Samayasāra)*

(215) From practical point of view faith, knowledge and conduct should always be cherished by saints.But they must know that from real point of view these three are the self.

(216) It is said from the real point of view that, the soul who comprises all the three together; and does not act otherwise or depart from this even in the slightest degree, follows the path of Liberation.

(217) Right faith means a soul engrossed in itself; Right knowledge is knowledge of the real (nature of) the soul; Right conduct consists in faithful pursuit of that path.

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218. आया हु महं नाणे, आया मे दंसणे चरित्ते य ।
आया पच्चक्खाणे, आया मे संजमे जोगे ॥११॥
Āyā hu mahaṁ nāṇe, āyā me daṁsaṇe caritte ya.
Āyā paccakkhāṇe, āyā me saṁjame joge.

१८. सम्यग्दर्शनसूत्र
18. Samyag-darśana-sūtra

(अ) व्यवहार-सम्यक्त्व: निश्चय-सम्यक्त्व
(a) Vyavahāra-samyaktva : Niścaya-samyaktva

219. सम्मत्तरयणसारं, मोक्खमहारुक्खमूलमिदि भणियं ।
तं जाणिज्जइ णिच्छय-ववहारसरूवदोभेयं ॥१॥
Sammattarayaṇasāraṁ, mokkhamahārukkhamūlamidi bhaṇiyaṁ.
Taṁ jāṇijjai ṇicchaya-vavahārasarūvadobheyaṁ.

220. जीवादी सद्दहणं, सम्मत्तं जिणवरेहिं पण्णत्तं ।
ववहारा णिच्छयदो, अप्पा णं हवइ सम्मत्तं ॥२॥
Jīvādī saddahaṇaṁ, sammattaṁ jiṇavarehiṁ paṇṇattaṁ.
Vavahārā ṇicchayado, appā ṇaṁ havai sammattaṁ.

221. जं मोणं तं सम्मं, जं सम्मं तमिह होइ मोणं ति ।
निच्छयओ इयरस्स उ, सम्मं सम्मत्तहेऊ वि ॥३॥
Jaṁ moṇaṁ taṁ sammaṁ, jaṁ sammaṁ tamiha hoi moṇaṁ ti.
Nicchayao iyarassa u, sammaṁ sammattaheū vi.

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(218) Certainly, my soul is my right knowledge, my right faith, my right conduct, my renunciation of evil acts, my self-restraint and my meditation.

18. PRECEPTS OF RIGHT FAITH

(219) Right Faith is the core of the three jewels; it is the root of the great tree of liberation; it has to be understood from two point of views-real point of view (Niścaya-naya) and empirical point of view (vyavahāranaya).

(220) Lord Jina has said that from the empirical point of view, Right Faith is faith in the existence of the soul and the other principles (Tattvas), from the real point of view, the soul itself is Right Faith.

(221) From real point of view true monkhood constitutes righteousness and righteousness constitutes true monkhood.But from the practical point of view, the causes of righteousness are called Right Faith itself.

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222. सम्मत्तविरहिया णं, सुट्ठु वि उग्गं तवं चरंता णं ।
ण लहंति वोहिलाहं, अवि वाससहस्सकोडीहिं ॥४॥
Sammattavirahiyā ṇaṁ, suṭṭhu vi uggaṁ tavaṁ carantā ṇaṁ.
Ṇa lahanti vohilāhaṁ, avi vāsasahassakoḍīhiṁ.

223. दंसणभट्ठा भट्ठा, दंसणभट्ठस्स णत्थि णिव्वाणं ।
सिज्झंति चरियभट्ठा, दंसणभट्ठा ण सिज्झंति ॥५॥
Daṁsaṇabhaṭṭhā bhaṭṭhā, daṁsaṇabhaṭṭhassa ṇatthi ṇivvāṇaṁ.
Sijjhaṁti cariyabhaṭṭhā, daṁsaṇabhaṭṭhā ṇa sijjhaṁti.

224. दंसणसुद्धो सुद्धो, दंसणसुद्धो लहेइ णिव्वाणं ।
दंसणविहीण पुरिसो, न लहइ तं इच्छियं लाहं ॥६॥
Daṁsaṇasuddho suddho daṁsaṇasuddho lahei ṇivvāṇaṁ.
Daṁsaṇavihīṇa puriso, na lahai taṁ icchiyaṁ lāhaṁ.

225. सम्मत्तस्स य लंभो, तेलोक्कस्स य हवेज्ज जो लंभो ।
सम्मद्दंसणलंभो, वरं खु तेलोक्कलंभादो ॥७॥
Sammattassa ya lambho, telokkassa ya haveija jo lambho.
Sammaddaṁsaṇalambho, varaṁ khu telokkalaṁbhādo.

226. किं बहुणा भणिएणं, जे सिद्धा णरवरा गए काले ।
सिज्झिहिंति जे वि भविया, तं जाणइ सम्ममाहप्पं ॥८॥
Kiṁ bahuṇā bhaṇienaṁ, je siddhā ṇaravarā gae kāle.
Sijjhihiṁti je vi bhaviyā, taṁ jāṇai sammamāhappaṁ.

227. जह सलिलेण ण लिप्पइ, कमलिणिपत्तं सहावपयडीए ।
तह भावेण ण लिप्पइ, कसायविसएहिं सप्पुरिसो ॥९॥
Jaha salileṇa ṇa lippai, kamaliṇipattaṁ sahāvapayaḍīe.
Taha bhāveṇa ṇa lippai, kasāyavisaehiṁ sappuriso.

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(222) Those persons who are devoid of Right Faith will not obtain Right Knowledge, even if they practise severe penance for a thousand crores of years.

(223) Those who have renounced Right Faith are deprived persons. There is no liberation for a person devoid of Right Faith. Those who have renounced Right Conduct may attain liberation but not those who have renounced Right Faith.

(224) He who has Right Faith is certainly pure; he who is possessed of Right Faith attains liberation. A person devoid of Right Faith does not attain the desired result (i.e. liberation).

(225) If on the one hand there be the attainment of right faith and on the other the attainment of (mastery over) all the three world regions, then the former attainment is preferable to the latter.

(226) What is the use of saying more; it is due to the magnanimity of Right Faith that the great personage and the Bhavya (those worthy of attaining emancipation) have attained liberation in the past and will do so in future.

(227) Just as it is on account of its very nature that a lotus-leaf remains untouched by water, similarly a righteous person remains really un-affected by passions and by the objects of sensuous enjoyment.

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228. उवभोगमिंदियेहिं, दव्वाणमचेदणाणमिदराणं ।
जं कुणदि सम्मदिट्ठी, तं सव्वं णिज्जरणिमित्तं ॥१०॥
Uvabhogamiṁdiyehiṁ, davvāṇamacedaṇāṇamidarāṇaṁ.
Jaṁ kuṇadi sammadiṭṭhī, tam savvam ṇijjaraṇimittaṁ.

229. सेवंतो वि ण सेवइ, असेवमाणो वि सेवगो कोई ।
पगरणचेट्ठा कस्स वि, ण य पायरणो त्ति सो होई ॥११॥
Sevaṁto vi ṇa sevai, asevamāṇo vi sevago koī.
Pagaraṇaceṭṭhā kassa vi, ṇa ya pāyaraṇo tti so hoī.

230. न कामभोगा समयं उवेंति, न यावि भोगा विगइं उवेंति ।
जे तप्पओसी य परिग्गही य, सो तेसु मोहा विगइं उवेइ ॥१२॥
Na kāmabhogā samayaṁ uveṁti, na yāvi bhogā vigaiṁ uveṁti.
Je tappaosī ya pariggahī ya, so tesu mohā vigaiṁ uvei.

(आ) सम्यग्दर्शन-अंग
(ā) Samyagdarśana-Aṅga

231. निस्संकिय निक्कंखिय, निव्वितिगिच्छा अमूढदिट्ठी य ।
उवबूह थिरीकरणे, वच्छल्ल पभावणे अट्ठ ॥१३॥
Nissaṁkiya nikkaṁkhiya nivvitigicchā amūḍhadiṭṭhī ya.
Uvabūha thirīkaraṇe, vacchalla pabhāvaṇe aṭṭha.

232. सम्मदिट्ठी जीवा, णिस्संका होंति णिब्भया तेण ।
सत्तभयविप्पमुक्का, जम्हा तम्हा दु णिस्संका ॥१४॥
Sammadiṭṭhī jīvā, ṇissaṁkā hoṁti ṇibbhayā teṇa.
Sattabhayavippamukkā, jamhā tamhā du ṇissaṁkā.

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(228) Whatever use of living or non-living objects, a man of Right Faith may make through his senses, is all for getting release from the Karmas.

(229) A man of Right Faith even when enjoying (an object), does not enjoy (it); while another person enjoys (it) even when he is not enjoying (it). A person acting in a drama does not in fact become transformed into that character. A right believer always thinks of his soul and remains unaffected by what goes on around him.

(230) The objects of enjoyment of senses do not produce either equanimity or perversion. He who has attachment or aversion for objects becomes perverted (while enjoying them) due to his delusion.

(Ā) Essential requisites of Right Faith

(231) The eight essential requisites of Right Faith are: absence of doubt, absence of longing, absence of contempt, absence of confusion, absence of belief in heretical sects, stabilization, affection and exaltation.

(232) The persons possessed of Right Faith are free from doubts and are therefore fearless. Because of their freedom from seven fears, they are free from doubts.

[Note:- The seven fears are: fear of life on earth, fear of next life, fear of being unprotected, fear of absence of control, fear of pain, fear of accident and fear of death]

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233. जो दु ण करेदि कंखं, कम्मफलेसु तह सव्वधम्मेसु ।
सो णिक्कंखो चेदा, सम्मादिट्ठी मुणेयव्वो ॥१५॥
Jo du ṇa karedi kamkhaṁ, kammaphalesu taha savvadhammesu.
So ṇikkaṁkho cedā, sammādiṭṭhī muṇeyavvo.

234. नो सक्कियमिच्छई न पूयं, न वि य वन्दणगं कुओ पसंसं? ।
से संजए सुव्वए तवस्सी, सहिए आयगवेसए स भिक्खू ॥१६॥
No sakkiyamicchaī na pūyaṁ, na vi ya vandaṇagaṁ kuo pasaṁsaṁ?
Se saṁjae suvvae tavassī, sahie āyagavesae sa bhikkhū.

235. खाई-पूया-लाहं, सक्काराइं किमिच्छसे जोई ।
इच्छसि जइ परलोयं, तेहिं किं तुज्झ परलोये ॥१७॥
Khāī-pūyā-lāhaṁ, sakkārāiṁ kimicchase joī.
Icchasi jai paraloyaṁ, tehiṁ kiṁ tujjha paraloye.

236. जो ण करेदि जुगुप्पं, चेदा सव्वेसिमेव धम्माणं ।
सो खलु णिव्विदिगिच्छो, सम्मादिट्ठी मुणेयव्वो ॥१८॥
Jo ṇa karedi jugguppaṁ, cedā savvesimeva dhammāṇaṁ.
So khalu nivvidigiccho, sammādiṭṭhī muṇeyavvo.

237. जो हवइ असम्मूढो, चेदा सद्दिट्ठी सव्वभावेसु ।
सो खलु अमूढदिट्ठी, सम्मादिट्ठी मुणेयव्वो ॥१९॥
Jo havai asammūḍho, cedā saddiṭṭhī savvabhāvesu.
So khalu amūḍhadiṭṭhī, sammādiṭṭhī muṇeyavvo.

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(233) A person who has no longing for the fruits of Karmas and for all objects or any of the properties of a thing is possessed of Right Faith, with a mind free from any longing.

(234) He who desires no honour, no worship, no salutation even, how will he desire praise? He who has self-control, observes the vows correctly, practises penance and seeks to know the true nature of the soul is the real monk.

(235) Oh monk, if you desire that bliss of the other world, why do you hanker after fame, worship, enjoyment and honour in this world? Of what use are they to you in the next world?

(236) He who does not exhibit contempt or disgust towards any of the things, is said to be the right believer without any contempt or disgust .

(237) He who is completely devoid of delusion as to the nature of things is certainly understood to be the non-deluded right-believer.

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238. नाणेणं दंसणेणं च, चरित्तेणं तहेव य ।
खन्तीए मुत्तीए, वड्ढमाणो भवाहि य ॥२०॥
Nāṇenaṁ daṁsaṇenaṁ ca, caritteṇam taheva ya
Khantie muttīe, vaḍḍhamāno bhavāhi ya.

239. णो छादए णोऽवि य लूसएज्जा, माणं ण सेवेज्ज पगासणं च ।
ण यावि पण्णे परिहास कुज्जा, ण याऽऽसियावाद वियागरेज्जा ॥२१॥
Ṇo chādae ṇo'vi ya lūsaejjā, māṇaṁ ṇa sevejja pagāsaṇaṁ ca.
Ṇa yāvi paṇṇe parihāsa kujjā, ṇa yā'siyāvāda viyāgarejjā.

240. जत्थेव पासे कइ दुप्पउत्तं, काएण वाया अदु माणसेणं ।
तत्थेव धीरो पडिसाहरेज्जा, आइन्नओ खिप्पमिवक्खलीणं ॥२२॥
Jattheva pāse kai duppauttam, kāena vāyā adu māṇaseṇaṁ.
Tattheva dhīro paḍisāharejjā, āinnao khippamivakkhalīṇaṁ.

241. तिण्णो हु सि अण्णवं महं, किं पुण चिट्ठसि तीरमागओ ।
अभितुर पारं गमित्तए, समयं गोयम ! मा पमायए ॥२३॥
Tinno hu si aṇṇavam mahaṁ, kim puna citthasi tīramāgao.
Abhitura pāram gamittae, samayaṁ goyama ! mā pamāyae.

242. जो धम्मिएसु भत्तो, अणुचरणं कुणदि परमसद्धाए ।
पियवयणं जंपंतो, वच्छल्लं तस्स भव्वस्स ॥२४॥
Jo dhammiesu bhatto, aṇucaraṇaṁ kuṇadi paramasaddhāe.
Piyavayaṇaṁ jaṁpaṁto, vacchallaṁ tassa bhavvassa.

243. धम्मकहाकहणेण य, बाहिरजोगेहिं चावि अणवज्जे ।
धम्मो पहाविदव्वो, जीवेसु दयाणुकंपाए ॥२५॥
Dhammakahākahaṇena ya, bāhirajogehim cāvi aṇavajje.
Dhammo pahāvidavvo, jīvesu dayānukaṁpāe.

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(238) May you prosper with the aid of (right) knowledge, (right) faith and (right) conduct as also forgiveness and freedom from bondage (of Karma).

(239) The wise man should not conceal the meaning of a scriptural text nor should he distort it; he should not harbour pride or a tendency to self-display; he should not make fun of anyone or bestow words of blessing on anyone.

(240) The wise man, whenever he comes across an occasion for some wrong doing on the part of body, speech or mind, should withdraw himself there from-just as a horse of good predigree is brought to the right track by means of rein.

(241) Oh Gautama, when you have crossed over the big ocean, why then do you come to a stop near the shore? Make haste to go across, be not complacent even for a moment.

(242) The bhavya person, who is full of devotion for religious personages, follows them with a feeling of great faith, and utters loveable words, is possessed of affection.

(243) The radiance of religion should be spread by narration of religious stories, by performance of dispassionate external austerities and by showing mercy and compassion towards living beings.

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244. पावयणी धम्मकही, वाई नेमित्तिओ तवस्सी य ।
विज्जा सिद्धो य कवी, अट्ठेव पभावगा भणिया ॥२६॥
Pāvayaṇī dhammakahī, vāī nemittio tavassī ya.
Vijjā siddho ya kavī, aṭṭheva pabhāvagā bhaṇiyā.

१९. सम्यग्ज्ञानसूत्र
19. Samyagjñānasūtra

245. सोच्चा जाणइ कल्लाणं, सोच्चा जाणइ पावगं ।
उभयं पि जाणए सोच्चा, जं छेय तं समायरे ॥१॥
Soccā jāṇai kallāṇaṁ, soccā jāṇai pāvagaṁ.
Ubhayam pi jāṇae soccā, jaṁ cheyaṁ taṁ samāyare.

246. णाणाऽऽणत्तीएं पुणो, दंसणतवनियमसंजमे ठिच्चा ।
विहरइ विसुज्झमाणो, जावज्जीवं पि निक्कंपो ॥२॥
Ṇaṇā'ṇaṭṭie puṇo, daṁsaṇatavaniyamasaṁjame ṭhiccā.
Viharai visujjhamāṇo, jāvajjīvaṁ pi nikkaṁpo.

247. जह जह सुयमोगाहइ, अइसयरसपसरसंजुयमपुव्वं ।
तह तह पल्हाइ मुणी, नवनवसंवेगसंद्धाओ ॥३॥
Jaha jaha suyamogāhai, aisayarasapasarasaṁjuyamapuvvaṁ.
Taha taha palhāi muṇī, navanavasaṁvegasaṁddhāo.

248. सूई जहा ससुत्ता, न नस्सई कयवरम्मि पडिआ वि ।
जीवो वि तह ससुत्तो, न नस्सइ गओ वि संसारे ॥४॥
Sūī jahā sasuttā, na nassaī kayavarammi paḍiā vi.
Jīvo vi taha sasutto, na nassai gao vi saṁsāre.

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(244) One who holds religious discourse, one who narrates religious stories, one who holds discussions with rivals, one who reads omens, one who performs penance, one who is learned, one who is possessed of miraculous powers, one who is a poet-these eight types of person undertake propagation of religion.

19 PRECEPTS ON RIGHT KNOWLEDGE

(245) After listening to scriptures, a person comes to know what is good and what is sinful, having thus known through listening one ought to perform what leads to welfare.

(246) Again, under the influence of his(scriptural) knowledge, he becomes firm in his faith, meditation, observance of vows and self-restraint, and lives a life of purity throughout his lifetime without any wavering.

(247) As a monk continues to master the scriptures with extra-ordinary devotion and unbounded interest, he experiences supreme bliss with renewed faith accompanied by dispassion.

(248) A needle with a thread (in it) does not get lost even when it falls in a heap of rubbish, so a person endowed with scriptural knowledge does not lose his self, even if involved in transmigratory cycle.

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249. सम्मत्तरयणभट्ठा, जाणंता बहुविहाइं सत्थाइं ।
आराहणाविरहिया, भमंति तत्थेव तत्थेव ॥५॥
Sammattarayaṇabhaṭṭhā, jānantā bahuvihāiṁ satthāiṁ.
Ārāhanāvirahiyā, bhamaṁti tattheva tattheva.

250- परमाणुमित्तयं पि हु, रायादीणं तु विज्जदे जस्स ।
251. ण वि सो जाणदि, अप्पाणयं तु सव्वागमधरो वि ॥६॥
अप्पाणमयाणंतो, अणप्पयं चावि सो अयाणंतो ।
कह होदि सम्मदिट्ठी, जीवाजीवे अयाणंतो ॥७॥
Paramānumittayaṁ pi hu, rāyādīnam tu vijjade jassa.
Na vi so jāṇadi, appāṇayaṁ tu savvāgamadharo vi.
Appāṇamayāṇaṁto, aṇappayaṁ cāvi so ayāṇaṁto.
Kaha hodi sammadiṭṭhī, jīvājīve ayāṇaṁto.

252. जेण तच्चं विबुज्झेज्ज, जेण चित्तं णिरुज्झदि ।
जेण अत्ता विसुज्झेज्ज, तं णाणं जिणसासणे ॥८॥
Jeṇa taccaṁ vibujjhejja, jeṇa cittaṁ ṇirujjhadi.
Jeṇa attā visujjhejja, taṁ ṇāṇaṁ jiṇasāsaṇe.

253. जेण रागा विरज्जेज्ज, जेण सेएसु रज्जदि ।
जेण मित्ती पभावेज्ज, तं णाणं जिणसासणे ॥९॥
Jeṇa rāgā virajjejja, jeṇa seesu rajjadi.
Jeṇa mittī pabhāvejja, tam ṇāṇaṁ jiṇasāsane.

254. जो पस्सदि अप्पाणं, अबद्धपुट्ठं अणण्णमविसेसं ।
अपदेससुत्तमज्झं, पस्सदि जिणसासणं सव्वं ॥१०॥
Jo passadi appāṇaṁ, abaddhapuṭṭhaṁ aṇaṇṇamavisesam
Apadesasuttamajjhaṁ, passadi jiṇasāsaṇaṁ savvaṁ.

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(249) Those who have renounced the jewel of right faith will continue to wander in different states of mundane existence, as they are devoid of proper devotions to virtuous qualities, even though they may be knowing the various scriptures.

(250 & 251) A person, who has in him even an iota of attachment, though he may be knowing all the scriptures, will not understand the nature of the soul. He who does not know the (nature of) soul, will not know the non-soul also.How can a person not knowing the soul and the non-soul, become a person having right faith?

(252) According to the teachings of Jina, knowledge is that which helps to understand the truth, controls the mind and purify the soul.

(253) According to the teachings of Jina, it is through knowledge that ties of attachment are severed, attraction towards auspiciousness is developed and the feelings of friendship are strengthened.

(254) He only knows the whole doctrine of Jina, who knows the soul, unbound by karmic matter, different from everything else, devoid of all particularities and well described in the scriptures?

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255. जो अप्पाणं जाणदि, असुइ-सरीरादु तच्चदो भिन्नं ।
जाणग-रूव-सरूवं, सो सत्थं जाणदे सव्वं ॥११॥
Jo appāṇaṁ jāṇadi, asui-sarīrādu taccado bhinnaṁ.
Jāṇaga-rūva-sarūvaṁ, so satthaṁ jāṇade savvaṁ.

256. सुद्धं तु वियाणंतो, सुद्धं चेवप्पयं लहइ जीवो ।
जाणंतो दु असुद्धं, असुद्धमेवप्पयं लहइ ॥१२॥
Suddhaṁ tu viyāṇaṁto, suddhaṁ cevappayaṁ lahai jīvo.
Jāṇaṁto du asuddhaṁ, asuddhamevappayaṁ lahai.

257. जे अज्झत्थं जाणइ, से बहिया जाणइ ।
जे बहिया जाणइ, से अज्झत्थं जाणइ ॥१३॥
Je ajjhatthaṁ jāṇai, se bahiyā jāṇai.
Je bahiyā jāṇai, se ajjhatthaṁ jāṇai.

258. जे एगं जाणइ, से सव्वं जाणइ ।
जे सव्वं जाणइ, से एगं जाणइ ॥१४॥
Je egaṁ jāṇai, se savvaṁ jāṇai.
Je savvaṁ jāṇai, se egaṁ jāṇai.

259. एदम्हि रदो णिच्चं, संतुट्ठो होहि णिच्चमेदम्हि ।
एदेण होहि तित्तो, होहिदि तुह उत्तमं सोक्खं ॥१५॥
Edamhi rado ṇiccaṁ, saṁtuṭṭho hohi ṇiccamedamhi.
Edeṇa hohi titto, hohidi tuha uttamaṁ sokkhaṁ.

260. जो जाणदि अरहंतं, दव्वत्तगुणत्तपज्जयत्तेहिं ।
सो जाणादि अप्पाणं, मोहो खलु जादि तस्स लयं ॥१६॥
Jo jāṇadi arahaṁtaṁ, davvattaguṇattapajjayattehiṁ.
So jāṇādi appāṇaṁ, moho khalu jādi tassa layaṁ.

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(255) He who knows that the self is wholly different from an impure body and possesses cognizership as its own form knows the entire body of scriptures.

(256) One who knows soul as pure oneself attains a pure self. But who contemplates the soul as having impure nature becomes himself impure.

(257) He who knows the internal, knows the external and he who knows the external, knows the internal.

(258) He who knows the one (the self) knows everything else; he who knows all things, knows the one (the self).

(259) Be you always engrossed in pure knowledge; be you ever satisfied in it, be contented with it; you will get supreme happiness therefrom.

(260) He who knows the *Arhat* from the view-points of substance, attributes and modifications, knows also the pure soul; his delusion will surely come to an end.

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261. लद्धूणं णिहिं एक्को, तस्स फलं अणुहवेइ सुजणत्तें ।
तह णाणी णाणणिहिं, भुंजेइ चइत्तु परतत्तिं ॥१७॥
Laddhūṇaṁ ṇihiṁ ekko, tassa phalaṁ aṇuhavei sujaṇattem.
Taha ṇāṇī ṇāṇaṇihiṁ, bhuṁjei, caittu paratattiṁ.

२०. सम्यक्चारित्रसूत्र
20. Samyakcāritrasūtra

(अ) व्यवहारचारित्र
(a) Vyavahāra-cāritra

262. ववहारणयचरित्ते, ववहारणयस्स होदि तवचरणं।
णिच्छयणयचारित्ते, तवचरणं होदि णिच्छयदो ॥१॥
Vavahāraṇayacaritte, vavahāraṇayassa hodi tavacaraṇaṁ.
Ṇicchayaṇayacāritte, tavacaraṇaṁ hodi ṇicchayado.

263. असुहादो विणिवित्ती, सुहे पवित्ती य जाण चारित्तं ।
वदसमिदिगुत्तिरूवं, ववहारणया दु जिणभणियं ॥२॥
Asuhādo viṇivittī, suhe pavittī ya jāṇa cārittaṁ.
Vadasamidiguttirūvaṁ, vavahāraṇayā du jiṇabhaṇiyaṁ.

264. सुयनाणम्मि वि जीवो, वट्टंतो सो न पाउणति मोक्खं ।
जो तवसंजममइए, जोगे न चएइ वोढुं जे ॥३॥
Suyanāṇammi vi jīvo, vattaṁto so na pāuṇati mokkhaṁ.
Jo tavasaṁjamamaie, joge na caei voḍhuṁ je.

265. सक्किरियाविरहातो, इच्छितसंपावयं ण नाणं ति ।
मग्गण्णू वाऽचेट्ठो, वातविहीणोऽधवा पोतो ॥४॥
Sakkiriyāvirahāto, icchitasaṁpāvayaṁ ṇa nāṇaṁ ti.
Maggaṇṇū vā'ceṭṭho, vātavihīṇo'dhavā poto.

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(261) Just as one getting hold of a treasure consumes it in a gentlemanly fashion, similarly the wise man, getting hold of the treasure of knowledge, enjoys it ignoring all pleasure derived from anything else.

20. PRECEPTS ON RIGHT CONDUCT

(A) Practical view-point

(262) Right Conduct from the practical view-point is to practice austerities from practical view point. Right Conduct from the real view-point is to observe austerities from the real view-point.

(263) Know that Right Conduct consists in desisting from inauspicious activity and engaging in auspicious activity. Jina has ordained that conduct from the practical point of view consists in the observance of vows, acts of carefulness (*Samiti*) and of control (*gupti*) .

(264) A person, even possessing scriptural knowledge will not attain emancipation if he is not able to observe strictly the activities of austerity and self-control.

(265) Though a person knows the right path yet fails to reach his destination due to inaction or absence of favourable wind for his boat (*pota*); similarly knowledge will not achieve the desired fruit in the absence of virtuous deeds.

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266. सुबहुं पि सुयमहीयं किं काहिइ चरणविप्पहीणस्स ।
अंधस्स जह पलित्ता, दीवसयसहस्सकोडी वि ॥५॥
Subahuṁ pi suyamahīyam kiṁ kāhii caranavippahīnassa.
Amdhassa jaha palittā, dīvasayasahassakoḍī vi.

267. थोवम्मि सिक्खिदे जिणइ, बहुसुदं जो चरित्तसंपुण्णो ।
जो पुण चरित्तहीणो, किं तस्स सुदेण बहुएण ॥६॥
Thovammi sikkhide jiṇai, bahusudaṁ jo carittasaṁpuṇṇo.
Jo puṇa carittahīno, kiṁ tassa sudeṇa bahueṇa.

(आ) निश्चयचारित्र
(ā) Niścaya-cāritra

268. णिच्छयणयस्स एवं, अप्पा अप्पम्मि अप्पणे सुरदो ।
सो होदि हु सुचरित्तो, जोई सो लहइ णिव्वाणं ॥७॥
Nicchayanayassa evam, appā appammi appaṇe surado.
So hodi hu sucaritto, joī so lahai nivvānam

269. जं जाणिऊण जोई, परिहारं कुणइ पुण्णपावाणं ।
तं चारित्तं भणियं, अवियप्पं कम्मरहिएहिं ॥८॥
Jaṁ jāniiṇa joī, parihāraṁ kuṇai punnapāvāṇaṁ.
Taṁ cārittaṁ bhaṇiyaṁ, aviyappaṁ kammarahiehiṁ.

270. जो परदव्वम्मि सुहं, असुहं रागेण कुणदि जदि भावं ।
सो सगचरित्तभट्ठो, परचरियचरो हवदि जीवो ॥९॥
Jo paradavvammi suham, asuhaṁ rāgeṇa kuṇadi jadi bhāvaṁ.
So sagacarittabhattho, paracariyacaro havadi jīvo.

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(266) Just as a hundred-thousand-crore of lamps kept burning are of no use to a blind person, of what use is study of numerous scriptures to a person who has no character?

(267) A person of right conduct triumphs over a learned person, even if his scriptural knowledge is little; what is the use of wide study of scriptures for a person without right conduct?

(B) Real view-point

(268) From the real point of view, he, who is blissfully absorbed in his own soul to know his soul with the aid of his soul, becomes a person of Right Conduct; that ascetic attains emancipation.

(269) An ascetic who eradicates his *puṇya* Karmas (merits) as well his *Pāpa* Karmas (sins) undoubtedly acquires right conduct-this is said by those who are free from *Karmas* (i.e. the *Jinas*).

(270) He who out of attachment develops a favourable or unfavourable attitude in respect of an alien object, renounces what constitutes his own conduct (i.e. *Svabhāva)* and adopts what constitutes alien conduct (i.e. *Vibhāva*).

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271. जो सव्वसंगमुक्कोऽणण्णमणो अप्पणं सहावेण ।
जाणदि पस्सदि णियदं, सो सगचरियं चरदि जीवो ॥१०॥
Jo savvasamgamukko naamano appanaṁ sahāveṇa.
Jāṇadi passadi niyadam, so sagacariyam caradi jīvo.

272. परमट्ठम्हि दु अठिदो, जो कुणदि तवं वदं च धारेई ।
तं सव्वं बालतवं, बालवदं बिंति सव्वण्हू ॥११॥
Paramatthamhi du athido, jo kunadi tavaṁ vadaṁ ca dhāreī.
Taṁ savvaṁ bālatavaṁ, bālavadaṁ bimti savvanhū.

273. मासे मासे तु जो बालो, कुसग्गेणं तु भुंजए ।
न सो सुक्खायधम्मस्स, कलं अग्घइ सोलसिं ॥१२॥
Māse māse tu jo bālo, kusaggeṇaṁ tu bhuṁjae.
Na so sukkhāyadhammassa, kalaṁ agghai solasiṁ.

274. चारित्तं खलु धम्मो, धम्मो जो सो समो त्ति णिद्दिट्ठो ।
मोहक्खोहविहीणो, परिणामो अप्पणो हु समो ॥१३॥
Cārittaṁ khalu dhammo, dhammo jo so samo tti ṇiddiṭṭho.
Mohakkhohavihīṇo, parināmo appaṇo hu samo.

275. समदा तह मज्झत्थं, सुद्धो भावो य वीयरायत्तं ।
तह चारित्तं धम्मो, सहावआराहणा भणिया ॥१४॥
Samadā taha majjhatthaṁ, suddho bhāvo ya vīyarāyattaṁ.
Taha cārittaṁ dhammo, sahāvaārāhaṇā bhaṇiyā.

276. सुविदिदपयत्थसुत्तो, संजमतवसंजुदो विगदरागो ।
समणो समसुहदुक्खो, भणिदो सुद्धोवओओ त्ति ॥१५॥
Suvididapayatthasutto, saṁjamatavamjudo vigadarāgo.
Samaṇo samasuhadukkho, bhaṇido suddhovaoo tti.

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(271) He, who devoid of all attachment and withdrawing one's mind from everything else, definitely knows and sees one's soul in its own true nature, practises what constitutes one's own conduct (i.e. *Svabhāva*).

(272) If one performs austerities (*tapas*) or observes vows (*vratas*) without fixed contemplation on the Supreme Self, the omniscients call all that childish austerity (*bālatapa*) and childish vow (*bālavrata*).

(273) One who eats once in a month through the tip of kuśagrass does not attain even the sixteenth part of what constitutes religion well proclaimed.

(274) Right Conduct is really what constitutes religion; it is said that religion is equanimity.Equanimity is that condition of the soul which is free from delusion and excitement.

(275) Equanimity, tolerance, pure-thought, freedom from attachment and hatred, (Right) conduct, religion, devotion to one's own self-all of these are said to be one and same.

(276) That monk, is said to possess pure consciousness (comprising *darśana* and *Jñāna*) who has understood the real nature of the substances, is endowed with self-restraint and penance, is free from attachment and maintains equanimity (of mind) both in happiness and sorrow.

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277. सुद्धस्स य सामण्णं, भणियं सुद्धस्स दंसणं णाणं ।
सुद्धस्स य णिव्वाणं, सो च्चिय सिद्धो णमो तस्स ॥१६॥
Suddhassa ya sāmaṇṇaṁ, bhaṇiyaṁ suddhassa daṁsaṇaṁ ṇāṇaṁ.
Suddhassa ya ṇivvāṇaṁ, so cciya siddho ṇamo tassa.

278. अइसयमादसमुत्थं, विसयातीदं अणोवममणंतं ।
अव्वुच्छिन्नं च सुहं, सुद्धुवओगप्पसिद्धाणं ॥१७॥
Aisayamādasamutthaṁ, visayātīdaṁ aṇovamamaṇaṁtaṁ.
Avvucchinnaṁ ca suhaṁ, suddhuvaogappasiddhāṇaṁ.

279. जस्स ण विज्जदि रागो, दोसो मोहो व सव्वदव्वेसु ।
णाऽऽसवदि सुहं असुहं, समसुहदुक्खस्स भिक्खुस्स ॥१८॥
Jassa ṇa vijjadi rāgo, doso moho va savvadavvesu.
Ṇā'savadi suhaṁ asuhaṁ, samasuhadukkhassa bhikkhussa.

(इ) समन्वय
(i) Samanvaya

280. णिच्छय सज्झसरूव, सराय तस्सेव साहणं चरणं ।
तम्हा दो वि य कमसो, पडिच्छमाणं पबुज्झेह ॥१९॥
Ṇicchaya sajjhasarūvaṁ, sarāya tasseva sāhaṇaṁ caraṇaṁ.
Tamhā do vi ya kamaso, paḍicchamāṇaṁ pabujjheha.

281. अब्भंतरसोधीए, बाहिरसोधी वि होदि णियमेण ।
अब्भंतर-दोसेण हु, कुणदि णरो बाहिरे दोसे ॥२०॥
Abbhaṁtarasodhīe, bāhirasodhī vi hodi ṇiyameṇa.
Abbhaṁtara-doseṇa hu, kuṇadi ṇaro bāhire dose.

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(277) Purity of faith and knowledge constitutes pure asecticism.Such pure soul attains liberation.He is the *Siddha*; to him, I pay my obeisance.

(278) The bliss of a liberated soul (*Siddha*), characterized by purity of consciousness, is born of the excellence of his soul, is beyond the reach of senses, is incomparable, inexhaustible, and indivisible.

(279) The monk who harbours no attachment, aversion or delusion in respect of anything whatsoever and who maintains equanimity of mind in pleasures and pains, does not cause an inflow of good or evil Karmas.

(C) Synthesis

(280) Right Conduct from the real point of view is the ultimate goal; Conduct vitiated by attachment i.e. conduct from practical view point is only the means to attain it.Hence these two should be followed one after another.He who follows them gradually will attain intuitive knowledge.

(281) Invariably, internal impurity results in external impurity; due to his internal impurities man commits external blemishes.

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282. मदमाणमायलोह-विवज्जियभावो दु भावसुद्धि त्ति ।
परिकहियं भव्वाणं, लोयालोयप्पदरिसीहिं ॥२१॥
Madamāṇamāyaloha-vivajjiyabhāvo du bhāvasuddhi tti.
Parikahiyaṁ bhavvāṇaṁ, loyāloyappadarisīhiṁ.

283. चत्ता पावारंभं, समुट्ठिदो वा सुहम्मि चरियम्हि ।
ण जहदि जदि मोहादी, ण लहदि सो अप्पगं सुद्धं ॥२२॥
Cattā pāvārambhaṁ, samuṭṭhido vā suhammi cariyamhi.
Ṇa jahadi jadi mohādī, ṇa lahadi so appagaṁ suddhaṁ.

284. जह व णिरुद्धं असुहं, सुहेण सुहमवि तहेव सुद्धेण ।
तम्हा एण कमेण य, जोई झाएउ णियआदं ॥२३॥
Jaha va ṇiruddhaṁ asuhaṁ, suheṇa suhamavi taheva suddheṇa.
Tamhā eṇa kameṇa ya, joī jhāeu ṇiyaādaṁ.

285. निच्छयनयस्स चरणाय-विघाए नाणदंसणवहोऽवि ।
ववहारस्स उ चरणे, हयम्मि भयणा हु सेसाणं ॥२४॥
Nicchayanayassa caraṇāya-vighāe nāṇadaṁsaṇavaho'avi.
Vavahārassa u caraṇe, hayammi bhayaṇā hu sesāṇaṁ.

286- सद्धं नगरं किच्चा, तवसंवरमग्गलं ।
287. खन्तिं निउणपागारं, तिगुत्तं दुप्पधंसयं ॥२५॥
तवनारायजुत्तेण, भित्तूणं कम्मकंचुयं ।
मुणी विगयसंगामो, भवाओ परिमुच्चए ॥२६॥
Saddhaṁ nagaraṁ kiccā, tavasaṁvaramaggalaṁ.
Khaṁtiṁ niuṇapāgāraṁ, tiguttaṁ duppadhaṁsayaṁ.
Tavanārāyajutteṇa, bhittūṇaṁ kammakaṁcuyaṁ.
Muṇī vigayasaṁgāmo, bhavāo parimuccae.

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(282) Those who have seen and known this word and the other (i.e.the Omniscient Arhats) have preached to all (who are capable of getting release from the Karmas) that purity of mind can be achieved by those who free themselves from lust, conceit, delusion and greed.

(283) He who has acquired auspicious conduct after renouncing all sinful activities cannot, obtain purity of his soul, if he has not freed himself from delusion.

(284) Just as inauspicious thoughts are obstructed by auspicious conduct, auspicious conduct by pure conduct; hence performing these (latter two types of act) one after another let a yogin meditate on his own soul.

(285) If there is any damage from the real point of view in one's Right Conduct, then there would be damage in Right Knowledge and Right Faith, but if there is any damage to right conduct from the empirical point of view then there may or may not be any defect in Right knowledge and Right Faith.

(286 & 287) After building a citadel with his Right Faith, gate-bars with his austerities and self-control, strong ramparts with his forgiveness, invincible gaurds with his three controls (of mind, speech and action), a monk arms himself with a bow of his penance, pierces through the garb of his Karma, wins the battle and becomes liberated from this mundane worldly life.

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२१. साधनासूत्र
21. Sādhanāsūtra

288. आहारासण-णिद्दाजयं, च काऊण जिणवरमएण ।
झायव्वो णियअप्पा, णाऊणं गुरुपसाएण ॥१॥
Āhārāsaṇa-ṇiddājayaṁ, ca kāūṇa jiṇavaramaeṇa.
Jhāyavvo ṇiyaappā, ṇāūṇaṁ gurupasāeṇa.

289. नाणस्स सव्वस्स पगासणाए, अण्णाणमोहस्स विवज्जणाए ।
रागस्स दोसस्स य संखएणं, एगंतसोक्खं समुवेइ मोक्खं ॥२॥
Nāṇassa savvassa pagāsaṇāe, aṇṇāṇamohassa vivajjaṇāe.
Rāgassa dosassa ya saṁkhaeṇaṁ, egaṁtasokkhaṁ samuvei mokkhaṁ.

290. तस्सेस मग्गो गुरुविद्धसेवा, विवज्जणा बालजणस्स दूरा ।
सज्झायएगंतनिवेसणा य, सुत्तत्थ संचिंतणया धिई य ॥३॥
Tassesa maggo guruviddhasevā, vivajjaṇā bālajaṇassa dūrā.
sajjhāyaegaṁtanivesaṇā ya, suttattha saṁciṁtaṇayā dhū ya.

291. आहारमिच्छे मियमेसणिज्जं, सहायमिच्छे निउणत्थबुद्धिं ।
निकेयमिच्छेज्ज विवेगजोग्गं, समाहिकामे समणे तवस्सी ॥४॥
Āhāramicche miyamesaṇijjaṁ, sahāyamicche ṇiuṇatthabuddhiṁ.
Nikeyamicchejja vivegajoggaṁ, samāhikāme samaṇe tavassī.

292. हियाहारा मियाहारा, अप्पाहारा य जे नरा ।
न ते विज्जा तिगिच्छंति अप्पाणं ते तिगिच्छगा ॥५॥
Hiyāhārā miyāhārā, appāhārā ya je narā.
Na te vijjā tigicchanti, appāṇaṁ te tigicchagā.

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21. PRECEPTS ON SPIRITUAL REALIZATION

(288) One should meditate on one's soul after acquiring control over his diet, sitting and sleep in accordance with the precepts of Jina, and Knowledge gained by the grace of the preceptor.

(289) Having become enlightened through an all-comprehending knowledge, having given up ignorance and delusion, having put an end to attachment and aversion one attains emancipation which is of the form of supreme bliss.

(290) Devoted service bestowed on the preceptor and the elders, an absolute avoiding of the company of ignorant people, self-study, lonely residence, proper consideration of the meaning of scriptural texts, patience-these constitute the pathway to that emancipation.

(291) A monk observing the austerities and desirous of eqanimity of his mind, should partake of limited and unobjectionable (pure) food, should have an intelligent companion well-versed in the meaning of scriptures and should select a secluded place for his shelter and for meditation.

(292) Persons who take healthy, controlled and less diet do not need physicians to treat them; they are physicians of themselves (that is, keep themselves healthy and pure).

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293. रसा पगामं न निसेवियव्वा, पायं रसा दित्तिकरा नराणं ।
दित्तं च कामा समभिद्दवंति, दुमं जहा साउफलं व पक्खी ॥६॥
Rasā pagāmaṁ na niseviyavvā, pāyaṁ rasā dittikarā narāṇaṁ.
Dittaṁ ca kāmā samabhiddavaṁti, dumaṁ jahā
sāuphalaṁ va pakkhī.

294. विवित्तसेज्जाऽऽसणजंतियाणं, ओमाऽसणाणं दमिइंदियाणं ।
न रागसत्तू धरिसेइ चित्तं, पराइओ वाहिरिवोसहेहिं ॥७॥
Vivittasejjā'saṇajaṁtiyāṇaṁ, omā'saṇāṇaṁ damiiṁdiyāṇaṁ.
Na rāgasattū dharisei cittaṁ, parāio vāhirivosahehiṁ.

295. जरा जाव न पीलेइ, वाही जाव न वड्ढई।
जाविंदिया न हायंति, ताव धम्मं समायरे ॥८॥
Jarā jāva na pīlei, vāhī jāva na vaḍḍhaī.
Jāviṁdiyā na hāyaṁti, tāva dhammaṁ samāyare.

२२. द्विविध धर्मसूत्र
22. Dvividha Dharmasūtra

296. दो चेव जिणवरेहिं, जाइजरामरणविप्पमुक्केहिं ।
लोगम्मि पहा भणिया, सुस्समण सुसावगो वा वि ॥१॥
Do ceva jiṇavarehim, jāijarāmaraṇavippamukkehiṁ.
Logammi pahā bhaṇiyā, sussamaṇa susāvago vā vi.

297. दाणं पूया मुक्खं, सावयधम्मे ण सावया तेण विणा ।
झाणाज्झयणं मुक्खं, जइधम्मे तं विणा तहा सो वि ॥२॥
Dāṇaṁ pūyā mukkham, sāvayadhamme ṇa sāvayā teṇa viṇā.
Jhāṇājjhayaṇaṁ mukkhaṁ, jaidhamme taṁ viṇā tahā so vi.

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(293) One should not take delicious dishes in excessive quantity; for the delicious dishes normally stimulate lust in a person. Persons whose lusts are stimulated are mentally disturbed like trees laden with sweet fruits frequently infested with birds.

(294) A disease cured by medicine does not reappear; like wise enemies like attachment will not disturb the mind of a monk who takes a bed or seat in a lonely place, takes little food and has controlled his senses.

(295) One should practise religion well before old age does not annoy him, a disease does not aggravate and senses do not become weak.

22. PRECEPTS ON THE TWO PATHS OF RELIGION

(296) Lord Jina, who has conquered birth, old age and death, has spoken of two pathways: one for the virtuous householders and other for the virtuous monks.

(297) Charity and worship are the primary duties in religion of a house-holder; without them, one cannot be *śrāvaka* (house-holder). Meditation and study of scriptures are the primary duties of a virtuous monk; there can be no monk without them.

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298. सन्ति एगेहिं भिक्खूहिं, गारत्था संजमुत्तरा ।
गारत्थेहिं य सव्वेहिं, साहवो संजमुत्तरा ॥३॥
Santi egehiṁ bhikkhūhiṁ, gāratthā saṁjamuttarā.
Gāratthehiṁ ya savvehiṁ, sāhavo saṁjamuttarā.

299. नो खलु अहं तहा, संचाएमि मुंडे जाव पव्वइत्तए ।
अहं णं देवाणुप्पियाणं, अंतिए पंचाणुव्वइयं सत्तसिक्खावइय
दुवालसविहं गिहिधम्मं पडिवज्जिस्सामि ॥४॥
No khalu ahaṁ tahā, saṁcāemi muṇḍe jāva pavvaittae.
Ahaṁ ṇaṁ devāṇuppiyāṇaṁ, aṁtie paṁcāṇuvvaiyaṁ sattasikkhāvaiya
duvālasaviharn gihidhammaṁ paḍivajjissāmi.

300. पंच य अणुव्वयाइं, सत्त उ सिक्खा उ देसजइधम्मो ।
सव्वेण व देसेण व, तेण जुओ होई देसजई ॥५॥
Paṁca ya aṇuvvayāiṁ, satta u sikkhā u desajaidhammo.
Savveṇa va deseṇa va, teṇa juo hoī desajaī.

२३. श्रावकधर्मसूत्र
23. Śrāvakadharmasūtra

301. संपत्तदंसणाई, पइदियहं जइजणा सुणेई य ।
सामायारिं परमं जो, खलु तं सावगं बिंति ॥१॥
Sampattadaṁsaṇāī, paidiyahaṁ jaijaṇā suṇeī ya.
Sāmāyāriṁ paramaṁ jo, khalu taṁ sāvagaṁ biṁti.

302. पंचुंवरसहियाइं, सत्त वि विसणाई जो विवज्जेइ ।
सम्मत्तविसुद्धमई, सो दंसणसावओ भणिओ ॥२॥
Paṁcuṁvarasahiyāiṁ, satta vi visaṇāī jo vivajjei.
Sammattavisuddhamaī, so daṁsaṇasāvao bhaṇio.

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(298) In some case house-holders are superior to certain monks in respect of conduct. But as a whole monks are superior in conduct to the house-holder.

(299) So long as I am not able to take leave of home and become a monk with a shaven head, I accept, in the presence of monks, beloved of gods, to observe the twelve kinds of vows of a house-holder, viz. five small vows (Aṇuvratas), and seven disciplinary (śikṣhāvratas) vows as prescribed for a layman.

(300) The religion of a house-holder consists in the observance of the five small vows and the seven disciplinary vows. A house-holder who observes all or some of the vows becomes a partial monk (i. e., a pious house-holder).

23. PRECEPTS ON HOUSEHOLDER'S RELIGION

(301) He is called a Śrāvaka (householder) who, being endowed with right faith, listens every day to the preachings of the monks about right conduct

(302) A pious householder is one who has given up (eating) five udumbar-fruits (like banyan, Pīpala, fig (Anjeer), kathumara and pākar), is free from seven vices and is called Darśana Śrāvaka, a man whose intellect is purified by right faith.

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303. इत्थी जूयं मज्जं, मिगव्व वयणे तहा फरुसया य ।
दंडफरुसत्तमत्थस्स दूसणं सत्त वसणाइं ॥३॥
Itthī jūyaṁ majjaṁ, migavva vayaṇe tahā farusayā ya.
Dandafarusattamatthassa dūsaṇaṁ satta vasanāiṁ.

304. मांसासणेण वड्ढइ दप्पो दप्पेण मज्जमहिलसइ ।
जूयं पि रमइ तो तं, पि वण्णिए पाउणइ दोसे ॥४॥
Māṁsāsaṇeṇa vaḍḍhai dappo dappeṇa majjamahilasai.
Jūyaṁ pi ramai to taṁ, pi vaṇṇie pāuṇai dose.

305. लोइयसत्थम्मि वि, वण्णियं जहा गयणगामिणो विप्पा ।
भुवि मंसासणेण पडिया, तम्हा ण पउंजए मंसं ॥५॥
Loiyasatthamṁi vi, vaṇṇiyaṁ jahā gayaṇagāmiṇo vippā.
Bhuvi maṁsāsaṇeṇa paḍiyā, tamhā ṇa pauṁjae maṁsaṁ.

306. मज्जेण णरो अवसो, कुणेइ कम्माणि णिंदणिज्जाइं ।
इहलोए परलोए, अणुहवइ अणंतयं दुक्खं ॥६॥
Majjeṇa ṇaro avaso, kuṇei kammāṇi ṇiṁdaṇijjāiṁ.
Ihaloe paraloe, aṇuhavai aṇaṁtayaṁ dukkhaṁ.

307. संवेगजणिदकरणा, णिस्सल्ला मंदरो व्व णिक्कंपा ।
जस्स दढा जिणभत्ती, तस्स भयं णत्थि संसारे ॥७॥
Saṁvegajaṇidakaraṇā, ṇissallā maṁdaro vva ṇikkaṁpā.
Jassa daḍhā jiṇabhattī, tassa bhayaṁ ṇatthi saṁsāre.

308. सत्तू वि मित्तभावं, जम्हा उवयाइ विणयसीलस्स ।
विणओ तिविहेण तओ, कायव्वो देसविरएण ॥८॥
Sattū vi mittabhāvaṁ, jamhā uvayāi viṇayasīlassa.
Viṇao tiviheṇa tao, kāyavvo desaviraeṇa.

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(303) The seven vices are: (1) sexual intercourse with other than one's own wife, (2) gambling, (3) drinking liquor (4) hunting, (5) harshness in speech, (6) harsh in punishment and (y) misappropriation of other's property.

(304) Meat-eating increases pride, pride creates a desire for intoxicating drinks and pleasure in gambling; and thus springs up all aforesaid vices.

(305) Scriptures of other religions have described that sages moving in air have fallen to the ground on eating meat; therefore meat-eating should be avoided.

(306) A person loses control over himself by drinking intoxicating liquors and commits many censurable deeds. He experiences endless miseries both in this world and in the next.

(307) A person who has firm devotion towards Jina like the steady mountain Meru, inclination for renunciation and is free from defects of character (śalya) will have no fear in this world.

(308) Since even an enemy approaches a man of humility with friendliness, a house-holder must cultivate humility of three kinds: (in thought, speech and action).

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309. पाणिवहमुसावाए, अदत्तपरदारनियमणेहिं च ।
अपरिमिइच्छाओऽवि य, अणुव्वयाइं विरमणाइं ॥९॥
Pāṇivahamusāvāe, adattaparadāraniyamaṇehiṁ ca.
Aparimiicchāo'vi ya, aṇuvvayāiṁ viramaṇāiṁ

310. बंधवहच्छविच्छेए, अइभारे भत्तपाणवुच्छेए ।
कोहाइदूसियमणो, गोमणुयाईण नो कुज्जा ॥१०॥
Bandhavahacchavicchee, aibhāre bhattapāṇavucchee.
Kohāidūsiyamaṇo, gomaṇuyāīṇa no kujjā.

311. थूलमुसावायस्स उ, विरई दुच्चं, स पंचहा होइ ।
कन्नागोभु आल्लिय-नासहरण-कूडसक्खिज्जे ॥११॥
Thūlamusāvāyassa u, viraī duccaṁ, sa paṁcahā hoi.
Kannāgobhu ālliya-nāsaharaṇa-kūḍasakkhijje.

312. सहसा अब्भक्खाणं, रहसा य सदारमंतभेयं च ।
मोसोवएसयं, कूडलेहकरणं च वज्जिज्जा ॥१२॥
Sahasā abbhakkhāṇaṁ, rahasā ya sadāramaṁtabheyaṁ ca.
Mosovaesayaṁ, kūḍalehakaraṇaṁ ca vajjijjā.

313. वज्जिज्जा तेनाहड-तक्करजोगं विरुद्धरज्जं च ।
कूडतुलकूडमाणं, तप्पडिरूवं च ववहारं ॥१३॥
Vajjijjā tenāhaḍa-takkarajogaṁ viruddharajjaṁ ca.
Kūḍatulakūḍamāṇaṁ, tappaḍirūvaṁ ca vavahāraṁ.

314. इत्तरियपरिग्गहियाऽपरिगहियागमणा-णंगकीडं च ।
परविवाहकरणं*, कामे तिव्वाभिलासं च ॥१४॥
Ittariyapariggahiyā'parigahiyāgamaṇāṇaṅgakīḍaṁ ca.
Paravivāhakkaraṇaṁ, kāme tivvābhilāsaṁ ca.

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* परो अन्नो जो विवाहो अप्पणो चेव स परविवाहो । किं भणियं होइ ? भण्णइ-विसिट्ठसंतोसाभावाओ अप्पणा अन्नाओ कन्नओ परिणेइ ति । पुण अइयारो सदारसतुट्ठस्स होइ ॥–सावयधम्म पचासक चूर्णि, ७६ ।

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(309) Injury to living beings (hiṁsā), speaking falsehood, taking away a thing which is not given (theft), sexual enjoyment with other than one's own wife (incontinence) and limitless desire for possession *(parigraha)*-abstinence from these acts are called (five) small vows.

(310) One should not tie, injure, mutilate, load heavy burdens and deprive from food and drink any animal or human being with a polluted mind by anger or other passions (these five are the transgration *(aticāra)* of the vow of *Ahiṁsā*.

(311) Refraining from major type of falsefood is the second vow; this major type of falsehood is of five kinds; speaking untruth about unmarried girls, animals and lands, repudiating debts or pledges and giving false evidence.

(312) Making a false charge rashly (or without consideration), divulging any one's secret, disclosing the secrets confided to by one's own wife, giving false advice and preparation of a false document or writing - these should be avoided.

(313) One should desist from: buying stolen property, inciting another to commit theft, avoiding the rules of government, use of false weights and measures, adulteration and preparation to counterfeit coins and notes.

(314) One should refrain from having intercourse with a woman kept by a vagabond or with one looked after by none, from committing unnatural sexual act, from arranging another's marriage (alternatively from marrying twice) and from intense desire for sexual act.

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315- विरया परिग्गहाओ, अपरिमिआओ अणंततण्हाओ ।
316. बहुदोससंकुलाओ, नरयगइगमणपंथाओ ॥१५॥
खित्ताई हिरण्णाई धणाइ दुपयाइ-कुवियगस्स तहा ।
सम्मं विसुद्धचित्तो, न पमाणाइक्कमं कुज्जा ॥१६॥
Virayā pariggahāo, aparimiāo aṇaṁtataṇhāo.
Bahudosasaṁkulāo, narayagaigamaṇapaṁthāo.
Khittāī hiraṇṇāī dhaṇāi dupayāi kuviyagassa tahā.
Sammaṁ visuddhacitto, na pamāṇāikkamaṁ kujjā.

317. भाविज्ज य संतोसं, गहियमियाणिं अजाणमाणेणं ।
थोवं पुणो न एवं, गिहिणस्सामो त्ति चिंतिज्जा ॥१७॥
Bhāvijja ya santosaṁ, gahiyamiyāṇiṁ ajāṇamāṇeṇaṁ.
Thovaṁ puṇo na evaṁ, gihiṇassāmo tti cintijjā.

318. जं च दिसावेरमणं, अणत्थदंडाउ जं च वेरमणं ।
देसावगासियं पि य, गुणव्वयाइं भवे ताइं ॥१८॥
Jaṁ ca disāveramaṇaṁ, aṇatthadaṇḍāu jaṁ ca veramaṇaṁ.
Desāvagāsiyaṁ pi ya, guṇavvayāiṁ bhave tāiṁ.

319. उड्ढमहे तिरियं पि य, दिसासु परिमाणकरणमिह पढमं ।
भणियं गुणव्वयं खलु, सावगधम्मम्मि वीरेण ॥१९॥
Uḍḍhamahe tiriyaṁ pi ya, disāsu parimāṇakaraṇamiha paḍhamaṁ.
Bhaṇiyaṁ guṇavvayaṁ khalu, sāvagadhammammi vīreṇa.

320. वयभंगकारणं होइ, जम्मि देसम्मि तत्थ णियमेण ।
कीरइ गमणणियत्ती, तं जाण गुणव्वयं विदियं ॥२०॥
Vayabhangakāraṇaṁ hoi, jammi desammi tattha ṇiyameṇa.
Kīrai gamaṇaṇiyattī, taṁ jāṇa guṇavvayaṁ vidiyaṁ.

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(315 & 316) Persons should refrain from accumulation of unlimited property due to unquenchable thirst (i. e. greed) as it becomes a pathway to hell and results in numerous faults. A righteous and pure-minded person should not exceed the self-imposed limit in the acquisition of lands, gold, wealth, servants, cattle, vessels and pieces of furniture.

(317) A person who has accepted the vow to limit the possessions) should remain contented (with what he has). He should not think for himself, "This time I have resolved to possess a little (amount of property) unknowingly but in future I will not do that i. e. if it will be necessary I will accumulate more.

(318) Resolving not to ravel beyond the self-determined limits of ten directions *(digvrata)*, refraining from purposeless activities *(Anarthadaṇdaviramaṇavrata)* and resolving not to cross the fixed regional boundaries for the purpose of sensuous enjoyments *(deśāvakāśika)* - these are three *guṇavratas* (i. e., the three meritorious vows).

(319) Lord Mahāvīra has said that the first *Guṇavrata* in the religion of a householder is *digvrata*, according to which one should limit his activities (for the purpose of business and enjoyment of the senses, etc.) to certain regional boundaries in the upward, lower and oblique direction.

(320) Know that the second *Guṇavrata (deśāvakāśika guṇavrata)* is not to visit any particular geographical region where there is possibility of violation of an accepted vow (i. e. to cross the fixed regional boundaries for the purpose of sensuous enjoyment).

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321. विरई अणत्थदंडे, तच्चं, स चउव्विहो अवज्झाणो ।
पमायायरिय हिंसप्पयाण पावोवएसे य ॥२१॥
Viraī aṇatthadaṇḍe, taccaṁ, sa cauvviho avajjhāṇo.
Pamāyāyariya hiṁsappayāṇa pāvovaese ya

322. अट्ठेण तं न बंधइ, जमणट्ठेणं तु थोवबहुभावा ।
अट्ठे कालाईया, नियामगा न उ अणट्ठाए ॥२२॥
Aṭṭheṇa taṁ na baṁdhai, jamaṇaṭṭheṇaṁ tu thovabahubhāvā
Aṭṭhe kālāīyā, niyāmagā na u aṇaṭṭhāe.

323. कंदप्पं कुक्कुइयं, मोहरियं संजुयाहिगरणं च ।
उवभोगपरीभोगा-इरेयगयं चित्थ वज्जइ ॥२३॥
Kandappaṁ kukkuiyaṁ, mohariyaṁ saṁjuyāhigaraṇaṁ ca.
Uvabhogaparībhogā-ireyagayaṁ cittha vajjai.

324. भोगाणं परिसंखा, सामाइय-अतिहिसंविभागो य ।
पोसहविही य सव्वो, चउरो सिक्खाउ वुत्ताओ ॥२४॥
Bhogāṇaṁ parisaṁkhā, sāmāiya-atihisaṁvibhāgo ya.
Posahavihī ya savvo, cauro sikkhāu vuttāo.

325. वज्जणमणंतगुंबरि, अच्चंगाणं च भोगओ माणं ।
कम्मयओ खरकम्मा-इयाण अवरं इमं भणियं ॥२५॥
Vajjaṇamaṇaṁtagumbari, accaṁgāṇaṁ ca bhogao māṇaṁ.
Kammayao kharakammā-īyāṇa avaraṁ imaṁ bhaṇiyaṁ.

326. सावज्जजोगपरिरक्खणट्ठा, सामाइयं केवलियं पसत्थं ।
गिहत्थधम्मा परमं ति नच्चा, कुज्जा बुहो आयहियं परत्था ॥२६॥
Sāvajjajogaparirakkhaṇaṭṭhā, sāmāiyaṁ kevaliyaṁ pasatthaṁ.
Gihatthadhammā paramaṁ ti naccā, kujjā buho āyahiyaṁ paratthā.

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(321) The third *guṇavrata* consists in refraining from a futile violent act which might be one of the four-types - -viz. (1) entertaining evil thought (2) negligent behaviour, (3) lending to someone an instrument of violence and (4) advising someone to commit a sinful act.

(322) Meaningful activities (of *hiṁsā etc.*) do not cause so much bondage as useless activities. The meaningful activities (of *hiṁsā* etc.) are only performed under some circumstances (i.e. the needs of time etc.) but it is not the case of useless activities.

(323) A person observing the vow of (*Anarthadaṇḍa viramaṇa*) should refrain from amorous activities, mimicry, abusive talk; garrulity, keeping instruments and weapons of violence, excessive sexual enjoyment and possessing in excess the things of daily requirement.

(324) Setting limit to the consumable and unconsumable objects of sensuous enjoyment, practising the mental equanimity (Sāmāyika), offering food etc. to the monks, guests and other needy persons and performing fast alongwith the religious set called *pauṣadha,* all these are known as four disciplinary vow).

(325) The first disciplinary vow (i. e. *bhogopabhoga viramaṇa)* is of two types - viz. that in respect of enjoyment and that in respect of occupation. The former consists in refrainment from eating the infinite souled vegetables (i.e. bulbous roots), fruit containing microscopic organism which are called *udumbaras* and flesh etc., the second is refrainment from such trades and industries which involves violence and other sinful acts.

(326) Aimed at refrainment from sinful acts, the only auspicious religious act is *sāmāyika*. Hence considering it to be something superior to a householder's ordinary acts, an intelligent person ought to perform *sāmāyika* for the sake of one's own welfare.

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327. सामाइयम्मि उ कए, समणो इव सावओ हवइ जम्हा ।
एएण कारणेणं बहुसो सामाइयं कुज्जा ॥२७॥
Sāmāiyammi u kae, samaṇo iva sāvao havai jamhā.
Eeṇa kāraṇeṇaṁ, bahuso sāmāiyaṁ kujjā.

328. सामाइयं ति काउं, परिचिंतं जो उ चिंतई सड्ढो ।
अट्टवसट्टोवगओ, निरत्थयं तस्स सामाइयं ॥२८॥
Sāmāiyaṁ ti kāuṁ, paricintaṁ jo u cintaī saḍḍho.
Aṭṭavasaṭṭovagao, niratthayaṁ tassa sāmāiyaṁ.

329. आहारदेहसक्कार-बंभाऽवावारपोसहो य णं।
देसे सव्वे य-इमं, चरमे सामाइयं णियमा ॥२९॥
Āhāradehasakkāra-bambhā'vāvāraposaho ya ṇaṁ.
Dese savve ya imaṁ, carame sāmāiyaṁ ṇiyamā.

330. अन्नाईणं सुद्धाणं, कप्पणिज्जाण देसकालजुत्तं ।
दाणं जईणमुचियं, गिहीण सिक्खावयं भणियं ॥३०॥
Annāīṇaṁ suddhāṇaṁ, kappaṇijjāṇa desakālajuttaṁ.
Dāṇaṁ jaīṇamuciyaṁ, gihīṇa sikkhāvayaṁ bhaṇiyaṁ.

331. आहारोसह-सत्थाभय-भेओ जं चउव्विहं दाणं ।
तं वुच्चइ दायव्वं, णिद्दिट्ठमुवासयज्झयणे ॥३१॥
Āhārosaha-satthābhaya-bheo jaṁ cauvvihaṁ dāṇaṁ.
Taṁ vuccai dāyavvaṁ, ṇiddiṭṭhamuvāsayajjhayaṇe.

332. दाणं भोयणमेत्तं, दिज्जइ धन्नो हवेइ सायारो ।
पत्तापत्तविसेसं, संदंसणे किं वियारेण ॥३२॥
Dāṇaṁ bhoyaṇamettaṁ, dijjai dhanno havei sāyāro.
Pattāpattavisesaṁ, saṁdaṁsaṇe kiṁ viyāreṇa.

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(327) While observing the vow of *Sāmāyika* (i. e.. refraining from sinful acts and practice for mental equanimity) a householder becomes equal to a saint, for reason, he should observe it many times (in a day).

(328) If a householder thinks of other worldly matters (than his self) while practising *sāmāyika,* he will become engrossed in distressful concentration; his *sāmāyika* will be fruitless.

(329) *Poṣadhopavāsa* involves abstinence from food, from embellishment of the body, from sexual union and from voilence. It is of two types- viz. partial and total and performing poṣadha of the latter type one must necessarily perform *sāmāyika.*

(330) A householder who offers pure food etc. to the monks in a proper manner and according to the rules and the needs of place and time, observes the fourth disciplinary vow (called *Atithisamvibhāga)*

(331) Donation is of four types-viz. that of food, that of medicine, that of scriptural teaching, that of assurance against fear. And in the scriptural text *'Upāsakādhyayana'* this fourfold donation is declared worthy of performance.

(332) A householder, who gives food in charity becomes praise-worthy, what is the good of inquiring about the fitness or unfitness of the person receiving the charity?

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333. साहूणं कप्पणिज्जं, जं न वि दिण्णं कहिं पि किंचि तहिं ।
धीरा जहुत्तकारी, सुसावया तं न भुंजंति ॥३३॥
Sāhūṇaṁ kappaṇijjaṁ, jaṁ na vi diṇṇaṁ kahiṁ pi kiṁci tahiṁ
Dhīrā jahuttakārī, susāvayā taṁ na bhuṁjaṁti.

334. जो मुणिभुत्तविसेसं, भुंजइ सो भुंजए जिणुवदिट्ठं ।
संसारसारसोक्खं, कमसो णिव्वाणवरसोक्खं ॥३४॥
Jo muṇibhuttavisesaṁ, bhuṁjai so bhuṁjae jiṇuvadiṭṭhaṁ.
Saṁsārasārasokkhaṁ, kamaso ṇivvāṇavarasokkhaṁ.

335. जं कीरइ परिरक्खा, णिच्चं मरण-भयभीरु-जीवाणं ।
तं जाण अभयदाणं, सिहामणिं सव्वदाणाणं ॥३५॥
Jaṁ kīrai parirakkhā, ṇiccaṁ maraṇa-bhayabhīru-jīvāṇaṁ.
Taṁ jāṇa abhayadāṇaṁ, sihāmaniṁ savvadāṇāṇaṁ.

२४. श्रमणधर्मसूत्र
24. Śramaṇadharmasūtra

(अ) समता
(a) Samatā

336. समणो त्ति संजदो त्ति य, रिसि मुणि साधु त्ति वीदरागो त्ति ।
णामाणि सुविहिदाणं, अणगार भदंत दंतो त्ति ॥१॥
Samaṇo tti saṁjado tti ya, risi muṇi sādhu tti vīdarāgo tti.
Ṇāmāṇi suvihidāṇaṁ, aṇagāra bhadaṁta daṁto tti.

337. सीह-गय-वसह-मिय-पसु, मारुद-सूरूवहि-मंदरिंदु-मणी ।
खिदि-उरगंवरसरिसा, परम-पय-विमग्गया साहू ॥२॥
Sīha-gaya-vasaha-miya-pasu, māruda-sūrūvahi-
maṁdariṁdu-maṇī.
Khidi-uragaṁvarasarisā, parama-paya-vimaggayā sāhū.

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(333) The pious householders who are prudent and have good conduct as per scriptures, do not take food in a house where no charity of any kind is ever given to a monk.

(334) He, who eats which is left after a monk has taken food, enjoys the best worldly happiness and will gradually obtain the bliss of emancipation. This is the preaching of the Jina.

(335) Know that giving protection always to living beings who are in fear of death is known as *abhayadāna*, supreme amongst all charities.

24. PRECEPTS ON RELIGION OF MONKS

(A) Equanimity

(336) *Śramaṇa, Saṁyata, Ṛṣi, Muni, Sādhu, Vītarāga, Anagāra, Bhadanta and Dānta* - these are designations used for monks with ideal behaviours.

(337) Monks who are in search of the supreme path of liberation resemble a lion (in fearlessness), an elephant (in dignity), a bull (in strength), a deer (in uprightness), a beast (in freedom from attachment), the wind (in being companionless), the sun (in brilliance), an ocean (in serenity), the Mandara Mountain (in firmness) the moon (in coolness), a diamond (in lustre), the earth (in patience), a serpent (in being houseless) and the sky (in not being dependent).

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338. बहवे इमे असाहू, लोए वुच्चंति साहुणो ।
न लवे असाहुं साहु त्ति, साहुं साहु त्ति आलवे ॥३॥
Bahave ime asāhū, loe vuccaṁti sāhuṇo.
Na lave asāhuṁ sāhu tti,sāhuṁ sāhu tti ālave.

339. नाणदंसणसंपण्णं, संजमे य तवे रयं ।
एवंगुणसमाउत्तं, संजयं साहुमालवे ॥४॥
Nāṇadaṁsaṇasaṁpaṇṇaṁ, saṁjame ya tave rayaṁ.
Ēvaṁguṇasamāuttaṁ, saṁjayaṁ sāhumālave.

340. न वि मुण्डिएण समणो, न ओंकारेण बंभणो ।
न मुणी रण्णवासेणं कुसचीरेण न तावसो ॥५॥
Na vi muṇḍieṇa samaṇo, na oṁkāreṇa baṁbhaṇo.
Na muṇī raṇṇavāseṇaṁ, kusaīreṇa na tāvaso.

341. समयाए समणो होइ, बंभचेरेण बंभणो ।
नाणेण य मुणी होइ, तवेण होइ तावसो ॥६॥
Samayāe samaṇo hoi, baṁbhacereṇa baṁbhaṇo.
Nāṇeṇa ya muṇī hoi, taveṇa hoi tāvaso.

342. गुणेहि साहू अगुणेहिऽसाहू, गिण्हाहि साहूगुण मुंचऽसाहू ।
वियाणिया अप्पगमप्पएणं, जो रागदोसेहिं समो स पुज्जो ॥७॥
Guṇehi sāhū aguṇehisāhū, giṇhāhi sāhūguṇa muṁcasāhū.
Viyāṇiyā appagamappaeṇaṁ, jo rāgadosehiṁ samo sa pujjo.

343. देहादिसु अणुरत्ता, विसयासत्ता कसायसंजुत्ता ।
अप्पसहावे सुत्ता, ते साहू सम्मपरिचत्ता ॥८॥
Dehādisu aṇurattā, visayāsattā kasāyasaṁjuttā.
Appasahāve suttā, te sāhū sammaparicattā.

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(338) In this world, there are many ill-behaved monks who are called monks; a pseudo-monk should not be called a monk; but a true monk alone must be called a monk.

(339) A person who is endowed with (Right) knowledge and (Right) Faith, is engaged in self-restraint and penance, and is endowed truly with all these virtues, should be called a monk.

(340) A person does not become a monk by merely shaving his head, a Brahmin by repeating the Omkāra mantra, a monk by residing in a forest, nor a hermit by wearing garments woven of *darbha* grass.

(341) A person becomes a *Śramaṇa* by equanimity, a Brahmin by his celibacy, a Muni by his knowledge and an ascetic by his austerities.

(342) A person becomes a monk by his virtues and a pseudo-monk by absence of virtues; therefore master all the virutes of a monk and be free from all the vices of a pseudo-monk; conquer your self through the self. He who possesses equanimity in the face of attachments and hatred is worthy of veneration.

(343) Those monks who are attached to their body, addicted to sensual pleasures, possessed of passions, and asleep in respect of their own nature are certainly devoid of righteousness.

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344. बहुं सुणेइ कण्णेहिं, बहुं अच्छीहिं पेच्छइ ।
न य दिट्ठं सुयं सव्वं, भिक्खू अक्खाउमरिहइ ॥९॥
Bahuṁ suṇei kaṇṇehiṁ, bahuṁ acchīhiṁ pecchai.
Na ya diṭṭhaṁ suyaṁ savvaṁ, bhikkhū akkhāumarihai.

345. सज्झायज्झाणजुत्ता, रत्तिं ण सुयंति ते पयामं तु ।
सुत्तत्थं चिंतंता, णिद्दाय वसं ण गच्छंति ॥१०॥
Sajjhāyajjhāṇajuttā, rattiṁ ṇa suyaṁti te payāmaṁ tu.
Suttatthaṁ ciṁtaṁtā, ṇiddāya vasaṁ ṇa gacchaṁti.

346. निम्ममो निरहंकारो, निस्संगो चत्तगारवो ।
समो य सव्वभूएसु, तसेसु थावरेसु अ ॥११॥
Nimmamo nirahaṁkāro, nissaṁgo cattagāravo.
Samo ya savvabhūesu, tasesu thāvaresu a.

347. लाभालाभे सुहे दुक्खे, जीविए मरणे तहा ।
समो निन्दापसंसासु, तहा माणावमाणओ ॥१२॥
Lābhālābhe suhe dukkhe, jīvie maraṇe tahā.
Samo nindāpasaṁsāsu, tahā māṇāvamāṇao.

348. गारवेसु कसाएसु, दंडसल्लभएसु य ।
नियत्तो हाससोगाओ, अनियाणो अबन्धणो ॥१३॥
Gāravesu kasāesu, daṇḍasallabhaesu ya.
Niyatto hāsasogāo, aniyāṇo abandhaṇo.

349. अणिस्सिओ इहं लोए, परलोए अणिस्सिओ ।
वासीचन्दणकप्पो य, असणे अणसणे तहा ॥१४॥
Aṇissio ihaṁ loe, paraloe aṇissio.
Vāsīcandaṇakappo ya, asaṇe aṇasaṇe tahā.

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(344) A monk hears much through his ears and sees much with his eyes; but everything that he has seen and heard does not deserve to be narrated.

(345) The monks do not sleep long at night as they are engaged in studying of scriptures and meditation. They do not fall asleep as they are always reflecting on the meaning of precepts.

(346) The (real) monks are free from attachment, self-conceit, companionship and egotism, they treat impartially and equally all living beings, whether mobile or immobile.

(347) A real monk maintains his equanimity, in success and failure, happiness and misery, life and death, censure and praise and honour and dishonour.

(348) He is thoroughly unaffected by honour, passions, punishment, affliction and fear; he is undisturbed and unbound and free from laughter and sorrow.

(349) He is neither interested in this world nor in the next. He is indifferent to food or fasts. He does not mind whether his limb is smeared with Sandal paste or cut off with an axe.

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350. अप्पसत्थेहिं दारेहिं, सव्वओ पिहियासवो ।
अज्झप्पज्झाणजोगेहिं, पसत्थदमसासणे ॥१५॥
Appasatthehiṁ dārehiṁ, savvao pihiyāsavo.
Ajjhappajjhāṇajogehiṁ, pasatthadamasāsaṇe.

351. खुहं पिवासं दुस्सेज्जं, सीउण्हं अरई भयं ।
अहियासे अव्वहिओ, देहे दुक्खं महाफलं ॥१६॥
Khuhaṁ pivāsaṁ dussejjaṁ, sīuṇhaṁ araiṁ bhayaṁ.
Ahiyāse avvahio, dehe dukkhaṁ mahāphalaṁ.

352. अहो निच्चं तवोकम्मं, सव्वबुद्धेहिं वण्णियं ।
जाय लज्जासमा वित्ती, एगभत्तं च भोयणं ॥१७॥
Aho niccaṁ tavokammaṁ, savvabuddhehiṁ vaṇṇiyaṁ.
Jāya lajjāsamā vittī, egabhattaṁ ca bhoyaṇaṁ.

353. किं काहदि वणवासो, कायकलेसो विचित्त उववासो ।
अज्झयणमोणपहुदी, समदारहियस्स समणस्स ॥१८॥
Kiṁ kāhadi vaṇavāso, kāyakaleso vicitta uvavāso.
Ajjhayaṇamoṇapahudī, samadārahiyassa samaṇassa.

354. बुद्धे परिनिव्वुडे चरे, गाम गए नगरे व संजए ।
संतिमग्गं च बूहए, समयं गोयम! मा पमायए ॥१९॥
Buddhe parinivvuḍe care, gāma gae nagare va saṁjae.
Saṁtimaggaṁ ca būhae, samayaṁ Goyama! mā pamāyae.

355. न हु जिणे अज्ज दिस्सई, बहुमए दिस्सई मग्गदेसिए ।
संपइ नेयाउए पहे, समयं गोयम! मा पमायए ॥२०॥
Na hu jiṇe ajja dissaī, bahumae dissaī maggadesie.
Sampai neyāue pahe, samayaṁ Goyama! mā pamāyae.

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(350) In this way, a monk prevents the influx of Karmas through inauspicious doors (i.e. ways) of every kind and becomes engrossed in his rigorous self-control and discipline through his spiritual meditation.

(351) He must bear without any pang hunger, thirst, uncomfortable ground for sleep, cold, heat, uneasiness and fear. Mortification of body is most fruitful.

(352) Oh: all learned men have said that in order to observe penance constantly, it is necessary always to maintain self-restraint and to take food only once a day.

(353) What is the use of residing in a loinely place, mortification of body, different types of fasting, study of scriptures, keeping silence etc., to a monk who is devoid of equanimity?

(354) The enlightened and desisted monk should control himself; whether he be in a village or a town, and he should preach to all the road of peace; O' Gautama!, be careful all the while.

(355) In future people will say "No Jinas are seen these days, while those proclaiming the path of spiritual progress hold divergent views; now being on the right path, O' Gautama ! be careful all the while?

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(आ) वेश-लिंग
(ā) Veśa-liṅga

356. वेसो वि अप्पमाणो, असंजमपएसु वट्टमाणस्स ।
किं परियत्तियवेसं, विसं न मारेइ खज्जंतं ॥२१॥
Veso vi appamāṇo, asañjamapaesu vaṭṭamāṇassa.
Kiṁ pariyattiyavesaṁ, visaṁ na mārei khajjaṁtaṁ.

357. पच्चयत्थं च लोगस्स, नाणाविहविगप्पणं ।
जत्तत्थं गहणत्थं च, लोगे लिंगपओयणं ॥२२॥
Paccayatthaṁ ca logassa, nāṇāvihavigappaṇaṁ.
Jattatthaṁ gahaṇatthaṁ ca, loge liṁgapaoyaṇaṁ.

358. पासंडीलिंगाणि व, गिहिलिंगाणि व बहुप्पयाराणि ।
घित्तुं वदंति मूढा, लिंगमिणं मोक्खमग्गो त्ति ॥२३॥
Pāsaṇḍīliṁgāṇi va, gihiliṁgāṇi va bahuppayārāṇi.
Ghittuṁ vadaṁti mūḍhā, liṁgamiṇaṁ mokkhamaggo tti.

359. पुल्लेव मुट्ठी जह से असारे, अयन्तिए कूडकहावणे वा ।
राढामणी वेरुलियप्पगासे, अमहग्घए होइ य जाणएसु ॥२४॥
Pulleva muṭṭhī jaha se asāre, ayantie kūḍakahāvaṇe vā.
Rāḍhāmaṇī veruliyappagāse, amahagghae hoi ya jāṇaesu.

360. भावो हि पढमलिंगं, ण दव्वलिंगं च जाण परमत्थं ।
भावो कारणभूदो, गुणदोसाणं जिणा बिंति ॥२५॥
Bhāvo hi paḍhamaliṁgaṁ, ṇa davvaliṁgaṁ ca jāṇa paramatthaṁ.
Bhāvo kāraṇabhūdo, guṇadosāṇaṁ jiṇā biṁti.

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(A) EXTERNAL APPEARANCE OR DISTINGUISHING MARKS

(356) Apparel is no proof of a person's being self-controlled; for, does not a person without self-control wear the same dress? Does not poison kill a person who swallows it, even if he changes his dress?

(357) People wear various kinds of dresses to win the confidence of others. A distinguishing mark is useful to a person who is self-restrained to show the people that he is a monk.

(358) Fools put on various types of insignia of false ascetics or householders and maintain that this outer mark provides the path to liberation.

(359) He, who is devoid of strength like a hollow fist, is untested like a false coin and a bead of glass shining like a diamond, will have no respect from the wise who know the truth.

(360) Know that it is the mental state and not the dress that is the first distinguishing mark of spirituality. Jinas state that it is the mental state that is the cause of virtues and vices.

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361. भावविसुद्धिणिमित्तं, बाहिरगंथस्स कीरए चाओ।
बाहिरचाओ विहलो, अब्भंतरगंथजुत्तस्स ॥२६॥
Bhāvavisuddhiṇimittaṁ, bāhiragaṁthassa kīrae cāo.
Bāhiracāo vihalo, abbhaṁtaragaṁthajuttassa.

362. परिणामम्मि असुद्धे, गंथे मुंचेइ बाहिरे य जई।
बाहिरगंथच्चाओ, भावविहूणस्स किं कुणइ? ॥२७॥
Pariṇāmammi asuddhe, gaṁthe muṁcei bāhire ya jaī.
Bāhiragaṁthaccāo, bhāvavihūṇassa kiṁ kuṇai ?

363. देहादिसंगरहिओ, माणकसाएहिं सयलपरिचत्तो ।
अप्पा अप्पम्मि रओ, स भावलिंगी हवे साहू ॥२८॥
Dehādisaṁgarahio, māṇakasāehiṁ sayalaparicatto.
Appā appammi rao, sa bhāvaliṁgī have sāhū.

२५. व्रतसूत्र
25. Vratasūtra

364. अहिंसा सच्चं च अतेणगं च, तत्तो य बंभं अपरिग्गहं च ।
पडिवज्जिया पंच महव्वयाणि, चरिज्ज धम्मं जिणदेसियं विऊ ॥१॥
Ahiṁsā saccaṁ ca ateṇagaṁ ca, tatto ya baṁbhaṁ apariggahaṁ ca.
Paḍivajjiyā paṁca mahavvayāṇi, carijja dhammaṁ jiṇadesiyaṁ viū.

365. णिस्सल्लस्सेव पुणो, महव्वदाइं हवंति सव्वाइं ।
वदमुवहम्मदि तीहिं दु, णिदाणमिच्छत्तमायाहिं ॥२॥
Ṇissallasseva puṇo, mahavvadāiṁ havaṁti savvāiṁ.
Vadamuvahammadi tīhiṁ du, ṇidāṇamicchattamāyāhiṁ.

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(361) Renunciation of external possessions is the cause of mental purity. Renunciation of external possessions is futile if it is not combined with internal resolve of non-attachment.

(362) If a monk who is of impure mentality renounces all external possessions, what can such renunciation do to one who is devoid of appropriate mental condition?

(363) One, who is unattached to his body, is entirely free from passions like pride etc. and possessed of a soul which is engrossed in itself, is a real monk.

25. THE PRECEPTS ON VOWS

(364) A wise monk, after adopting the five great vows of non-voilence, truthfulness, non-stealing, celibacy and non-possessiveness, should practise the religion preached by the Jina.

(365) A monk, who is free from the thorns of character (śalya) really observes (five) great vows; the vows become ineffective due to three thorns of character i. e. desire for worldly return for one's good acts, wrong faith and deceit.

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366. अगणिअ जो मुक्खसुहं, कुणइ निआणं असारसुहहेउं ।
सो कायमणिकएणं, वेरुलियमणिं पणासेइ ॥३॥
Agaṇia jo mukkhasuhaṁ, kuṇai niāṇaṁ asārasuhaheuṁ.
So kāyamaṇikaeṇaṁ, veruliyamaṇiṁ paṇāsei.

367. कुलजोणिजीवमग्गण-ठाणाइसु जाणिऊण जीवाणं ।
तस्सारंभणियत्तण, परिणामो होइ पढमवदं ॥४॥
Kulajoṇijīvamaggaṇa-ṭhāṇāisu jāṇiūṇa jīvāṇaṁ.
Tassārambhaṇiyattaṇa, pariṇāmo hoi padhamavadaṁ.

368. सव्वेसिमासमाणं हिदयं गब्भो व सव्वसत्थाणं ।
सव्वेसिं वदगुणाणं, पिंडो सारो अहिंसा हु ॥५॥
Savvesimāsamāṇaṁ, hidayaṁ gabbho va savvasatthāṇaṁ.
Savvesiṁ vadaguṇāṇaṁ, piṁḍo sāro ahiṁsā hu.

369. अप्पणट्ठा परट्ठा वा, कोहा वा जइ वा भया ।
हिंसगं न मुसं बूया, नो वि अन्नं वयावए ॥६॥
Appaṇaṭṭhā paraṭṭhā vā, kohā vā jai vā bhayā.
Hiṁsagaṁ na musaṁ būyā, no vi annaṁ vayāvae.

370. गामे वा णयरे वा, रण्णे वा पेच्छिऊण परमत्थं ।
जो मुंचदि गहणभावं, तिदियवदं होदि तस्सेव ॥७॥
Gāme vā ṇayare vā, raṇṇe vā pecchiūṇa paramatthaṁ.
Jo muṁcadi gahaṇabhāvaṁ, tidiyavadaṁ hodi tasseva.

371. चित्तमंतमचित्तं वा, अप्पं वा जइ वा बहुं ।
दंतसोहणमेत्तं पि, ओग्गहंसि अजाइया ॥८॥
Cittamaṁtamacittaṁ vā, appaṁ vā jai vā bahuṁ.
Daṁtasohaṇamettaṁ pi, oggahaṁsi ajāiyā.

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(366) He, who harbours desire for worthless worldly pleasures and disregard for bliss of emancipation, is like a person who destroys a (real) gem for a (glittering) piece of glass.

(367) Mental state of the form of refrainment from killing living beings after having knowledge of them in respect of their species-of-birth, place-of-birth, peculiarities and (mārgaṇā-sthāna)-this is called the first vow (viz-non-killing).

(368) Ahiṁsā is the heart of all stages of life, the core of all sacred texts, and the sum (piṇḍa) and substance (sāra) of all vows and virtues.

(369) One should not speak or excite others to speak harmful false words, either in the interest of oneself or of another, through anger or fear.

(370) He, who desists from a desire to take anything belonging to others, on seeing it lying in a village or town or forest, observes the third vow of non-stealing.

(371) Nothing whether animate or inanimate, whether cheap or dear - nay, not even a tooth-brushing piece-of-stick- - (is to be taken) without being asked for, while staying at a place fixed for residence.

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372. अइभूमिं न गच्छेज्जा, गोयरग्गगओ मुणी ।
कुलस्स भूमिं जाणित्ता, मियं भूमि परक्कमे ॥९॥
Aibhūmiṁ na gacchejjā, goyaraggagao muṇī.
Kulassa bhūmiṁ jāṇittā, miyaṁ bhūmiṁ parakkame.

373. मूलमेअमहम्मस्स, महादोससमुस्सयं ।
तम्हा मेहुणसंसग्गिं, निग्गंथा वज्जयंति णं ॥१०॥
Mūlameamahammassa, mahādosasamussayaṁ.
Tamhā mehuṇasaṁsaggiṁ, niggaṁthā vajjayaṁti ṇaṁ.

374. मादुसुदाभगिणी विय, दट्ठूणित्थित्तियं य पडिरूवं ।
इत्थिकहादिणियत्ती, तिलोयपुज्जं हवे बंभं ॥११॥
Mādusudābhagiṇī viya, daṭṭhūṇitthittiyaṁ ya paḍirūvaṁ.
Itthikahādiṇiyātti, tiloyapujjaṁ have baṁbhaṁ.

375. सव्वेसिं गंथाणं, तागो णिरवेक्खभावणापुव्वं ।
पंचमवदमिदि भणिदं, चारित्तभरं वहंतस्स ॥१२॥
Savvesiṁ gaṁthāṇaṁ, tāgo ṇiravekkhabhāvaṇāpuvvaṁ.
Paṁcamavadamidi bhaṇidaṁ, cārittabharaṁ vahaṁtassa.

376. किं किंचणत्ति तक्कं, अपुणब्भवकामिणोध देहे वि ।
संग त्ति जिणवरिंदा, णिप्पडिकम्मत्तमुद्दिट्ठा ॥१३॥
Kiṁ kiṁcaṇatti takkaṁ, apuṇabbhavakāmiṇodha dehe vi.
Saṁga tti jiṇavariṁdā, ṇippaḍikammattamuddiṭṭhā.

377. अप्पडिकुट्ठं उवधिं, अपत्थणिज्जं असंजदजणेहिं ।
मुच्छादिजणणरहिदं, गेण्हदु समणो जदि वि अप्पं ॥१४॥
Appaḍikuṭṭhaṁ uvadhiṁ, apatthaṇijjaṁ asaṁjadajaṇehiṁ.
Mucchādijaṇaṇarahidaṁ, geṇhadu samaṇo jadi vi appaṁ.

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(372) A monk set out on a begging-tour should not go beyond the prescribed limit of land; thus having prior information about the families where it is permissibe for the monks to beg for alms, he should wander around in a limited area of land

(373) Since sexual intercourse is the root of all irreligiosity and is of the form of a massive accumulation of great defects, the monks invariably refrain there from.

(374) When you come across the three forms of women, see in them the reflections of a mother, a daughter and a sister (according to their age) and refrain from telling the stories about women; celibacy becomes worthy of veneration in all the three worlds

(375) The fifth great vow for monks who are the followers of right conduct, is renunciation of attachments for all things with a dispassionate mind.

(376) What is the use of further argument to those who do not desire to be reborn. The supreme Jina has advised that they should not have attachment even for their body and should refrain from beautifying their bodies

(377) A monk can keep only such things which are necessary for the observance of vratas and are not desired by worldly people and are incapable of creating any attachment; anything that may create even a slight attachment is unacceptable to a monk.

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378. आहारे व विहारे, देसं कालं समं खमं उवधिं ।
जाणित्ता ते समणो, वट्टदि जदि अप्पलेवी सो ॥१५॥
Āhāre va vihāre, desaṁ kālaṁ samaṁ khamaṁ uvadhiṁ.
Jāṇittā te samaṇo, vaṭṭadi jadi appalevī so.

379. न सो परिग्गहो वुत्तो, नायपुत्तेण ताइणा ।
मुच्छा परिग्गहो वुत्तो, इइ वुत्तं महेसिणा ॥१६॥
Na so pariggaho vutto, nāyaputteṇa tāiṇā
Mucchā pariggaho vutto, ii vuttaṁ mahesiṇā.

380. सन्निहिं च न कुव्वेज्जा, लेवमायाए संजए ।
पक्खी पत्तं समादाय, निरवेक्खो परिव्वए ॥१७॥
Sannihiṁ ca na kuvvejjā, levamāyāe saṁjae.
Pakkhī pattaṁ samādāya, niravekkho parivvae.

381. संथारसेज्जासणभत्तपाणे, अप्पिच्छया अइलाभे वि संते ।
एवप्पपाणभितोसएज्जा, संतोसपाहन्नरए स पुज्जो ॥१८॥
Saṁthārasejjāsaṇabhattapāṇe, appicchayā ailābhe vi saṁte.
Evapmapāṇabhitosaejjā, saṁtosapāhannarae sa pujjo.

382. अत्थंगयम्मि आइच्चे, पुरत्था अ अणुग्गए ।
आहारमाइयं सव्वं, मणसा वि ण पत्थए ॥१९॥
Atthaṁgayammi āicce, puratthā a aṇuggae.
Āhāramāiyaṁ savvaṁ, maṇasā vi ṇa patthae.

383. संतिमे सुहुमा पाणा, तसा अदुव थावरा ।
जाइं राओ अपासंतो, कहमेसणियं चरे? ॥२०॥
Saṁtime suhumā pāṇā, tasā aduva thāvarā.
Jāiṁ rāo apāsaṁto, kahamesaṇiyaṁ care ?

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(378) If in connection with his eating and touring, a monk acts taking into consideration the place, time, needed labour, his own capacity, requisite implements; there would be little bondage of karmas.

(379) Jñātaputra (Bhagavān Mahāvīra) has said that an object itself is not possessiveness;what that great saint has said is that attachment to an object is possessiveness.

(380) A monk should not collect anything,not even as little as a particle of food sticking to his alms-bowl,as a bird flies away only with its wings so he should wander alone without having any means.

(381) Even when blankets,beds, seats,food and drink are available in plenty,a monk who desires only a little and remains self-contented is worthy of adoration.

(382) A monk should not desire even in his mind for food,after sun-set and before sun-rise.

(383) There are innumerable subtle living beings,mobile as well as immobile,which are invisible in night; how can a monk move around for food at such time ?

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२६. समिति-गुप्तिसूत्र
26. Samiti-guptisūtra

(अ) अष्ट प्रवचन-माता
(a) Aṣṭa-pravacana-mātā

384. इरियाभासेसणाऽऽदाणे, उच्चारे समिई इय ।
मणगुत्ती वयगुत्ती, कायगुत्ती य अट्ठमा ॥१॥
Iriyābhāsesaṇā'dāṇe, uccāre samii iya.
Maṇagutti vayagutti, kāyagutti ya aṭṭhamā.

385. एदाओ अट्ठ पवयणमादाओ णाणदंसणचरित्तं ।
रक्खंति सदा मुणिणो, मादा पुत्तं व पयदाओ ॥२॥
Edāo aṭṭha pavayaṇamādāo ṇāṇadaṁsaṇacarittaṁ.
Rakkhaṁti sadā muṇiṇo, mādā puttaṁ va payadāo.

386. एयाओ पंच समिईओ, चरणस्स य पवत्तणे ।
गुत्ती नियत्तणे वुत्ता, असुभत्थेसु सव्वसो ॥३॥
Eyāo paṁca samiio, caraṇassa ya pavattaṇe.
Guttī niyattaṇe vuttā, asubhatthesu savvaso.

387. जह गुत्तस्सिरियाई, न होंति दोसा तहेव समियस्स ।
गुत्तीट्ठिय प्पमायं, रुंभइ समिई सचेट्ठस्स ॥४॥
Jaha guttassiriyāī, na hoṁti dosā taheva samiyassa.
Guttīṭṭhiya ppamāyaṁ, rumbhai samii saceṭṭhassa.

388. मरदु व जियदु व जीवो, अयदाचारस्स णिच्छिदा हिंसा ।
पयदस्स णत्थि बंधो, हिंसामेत्तेण समिदीसु ॥५॥
Maradu va jiyadu va jīvo, ayadācārassa ṇiochidā hiṁsā.
Payadassa ṇatthi bandho, hiṁsāmetteṇa samidīsu.

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26.PRECEPTS ON CAREFULNESS (SAMITI) AND SELF-CONTROL (GUPTI)

(A) Eight Mother Precepts.

(384) Vigilance in walk, speech,begging alms, receiving and keeping down of things and excreting are five Samitis (acts of carefulnes): control of mind, control of speech and control of body (i.e.actions) are three guptis. All are eight in number.

(385) These eight are called pravacanamātā (mother precepts).Just as a diligent mother protects her son, so they protect right knowledge,right faith and right conduct of the monk.

(386) The five types of vigilances are meant for the practice of religious life and the three controls (guptis) for the prevention of every thing sinful.

(387) Just as one who practises the gupti is not touched by defects pertaining to Samiti so also one who practises the samiti; does not have the defects of gupti. Certainly a gupti puts an act of negligence on the part of one who is undertaking an activity,to an end.

(388) The person who is careless in his activities is certainly guilty of violence irrespective of whether a living being remains alive or dies; on the other hand, the person who is careful in observing the samitis experiences no karmic bondage simply because some killing has not taken place in connection with his activities.

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389- आहच्च हिंसा समितस्स जा तू, सा दव्वतो होति ण भावतो उ ।
390. भावेण हिंसा तु असंजतस्सा, जे वा वि सत्ते ण सदा वधेति ॥६॥
संपत्ति तस्सेव जदा भविज्जा, सा दव्वहिंसा खलु भावतो य ।
अज्झत्थसुद्धस्स जदा ण होज्जा, वधेण जोगो दुहतो वऽहिंसा ॥७॥

Āhacca hiṁsā samitassa jā tū, sā davvato hoti ṇa bhāvato u.
Bhāveṇa hiṁsā tu asaṁjatassā, je vā vi satte ṇa sadā vadheti.
Sampatti tasseva jadā bhavijjā, sā davvahiṁsā khalu bhāvato ya.
Ajjhatthasuddhassa jadā ṇa hojjā, vadheṇa jogo duhato va' hiṁsā.

391- उच्चालियम्मि पाए, इरियासमियस्स णिग्गमणट्ठाए ।
392. आबाधेज्ज कुलिंगी, मरिज्ज तं जोगमासज्ज ॥८॥
ण हि तग्घादणिमित्तो, बंधो सुहुमो वि देसिओ समए ।
मुच्छा परिग्गहो त्ति य, अज्झप्प पमाणदो भणिदो ॥९॥

Uccāliyammi pāe, Iriyāsamiyassa ṇiggamaṇaṭṭhāe.
Ābādhejja kuliṁgī, marijja taṁ jogamāsajja.
Ṇa hi tagghādaṇimitto, bandho suhumo vi desio samae.
Mucchā pariggaho tti ya, ajjhappa pamāṇado bhaṇido.

393. पउमिणिपत्तं व जहा, उदयेण ण लिप्पदि सिणेहगुणजुत्त ।
तह समिदीहिं ण लिप्पइ, साधु काएसु इरियंतो ॥१०॥

Paumiṇipattaṁ va jahā, udayeṇa ṇa lippadi siṇehaguṇajutta.
Taha samidīhiṁ ṇa lippai, sādhu kāesu iriyaṁto.

394. जयणा उ धम्मजणणी, जयणा धम्मस्स पालणी चेव ।
तव्वुड्ढीकरी जयणा, एगंतसुहावहा जयणा ॥११॥

Jayaṇā u dhammajaṇaṇī, jayaṇā dhammassa pālaṇī ceva.
Tavvuḍḍhīkarī jayaṇā, egaṁtasuhāvahā jayaṇa.

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(389-390) A monk who is observing the Samitis i.e.vigilant about his activities may commit hiṁsā (injury) through oversight; in such a case,there is only external violence (Dravya-Hiṁsā) and not the internal. On the other hand a negligent person is guilty of the internal violence (Bhāva-Hiṁsā) even though no external violence is caused by him by killing being. When an injury is caused through negligence of a person,whether he is ascetic or not there will be both types of violence external (physical) as well as internal (mental). A monk firm in his observance of the samitis will not cause any violence because of the purity of his soul;there will be neither external violence nor internal violence.

(391-392) If a tiny living creature is accidentally crushed under the foot of a monk who is careful in respect of his movement, the scriptures state that he will not attract even the slightest of karmic bondage (i.e.he is not responsible for that violence).Just as possessiveness consists in a sese of attachment so the violence consists in the intention of killing.

(393) Just as a lotus-leaf possessing the property of smoothness is not touched by water; similarly a monk practising samitis is not touched by karmic bondage in the course of moving around in the midst of living beings.

(394) Carefulness (Yatanā) is the mother of religion;it is also the protector of religion; it helps the growth of religion and it begets perfect happiness.

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395. जयं चरे जयं चिट्ठे, जयमासे जयं सए ।
जयं भुंजंतो भासंतो, पावं कम्मं न बंधइ ॥१२॥
Jayaṁ care jayaṁ ciṭṭhe, jayamāse jayaṁ sae.
Jayaṁ bhuṁjaṁto bhāsaṁto, pāvaṁ kammaṁ na bandhai.

(आ) समिति
(ā) Samiti

396. फासुयमग्गेण दिवा, जुगंतरप्पेहिणा सकज्जेण ।
जंतुण परिहरंतेणिरियासमिदी हवे गमणं ॥१३॥
Phāsuyamaggeṇa divā, jugaṁtarappehiṇā sakajjeṇa.
Jaṁtuṇa pariharaṁteṇiriyāsamidī have gamaṇaṁ.

397. इंदियत्थे विवज्जित्ता, सज्झायं चेव पंचहा ।
तम्मुत्ती तप्पुरक्कारे, उवउत्ते इरियं रिए ॥१४॥
Iṁdiyatthe vivajjittā, sajjhāyaṁ ceva paṁcahā.
Tammutī tappurakkāre, uvautte iriyaṁ rie.

398. तहेवुच्चावया पाणा, भत्तट्ठाए समागया ।
तं उज्जुअं न गच्छिज्जा, जयमेव परक्कमे ॥१५॥
Tahevuccāvayā pāṇā, bhattaṭṭhāe samāgayā.
Taṁ ujjuaṁ na gacchijjā, jayameva parakkame.

399. न लवेज्ज पुट्ठो सावज्जं, न निरट्ठं न मम्मयं ।
अप्पणट्ठा परट्ठा वा, उभयस्सन्तरेण वा ॥१६॥
Na lavejja puṭṭho sāvajjaṁ, na niraṭṭhaṁ na mammayaṁ.
Appaṇaṭṭhā paraṭṭhā vā, ubhayassantareṇa vā.

400. तहेव फरुसा भासा, गुरुभूओवघाइणी ।
सच्चा-वि सा न वत्तव्वा, जओ पावस्स आगमो ॥१७॥
Taheva pharusā bhāsā, gurubhūovaghāiṇī.
Saccā-vi sā na vattavvā, jao pāvassa āgamo.

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(395) A monk who moves cautiously, stands cautiously, sits cautiously, sleeps cautiously, eats cautiously and speaks cautiously would not be bounded by the evil karmas.

(A) Acts of Carefulness.

(396) Īryāsamiti consists in walking along a trodden path during day-time when required to move out for any work, looking ahead to a distance of four cubits and avoiding the killing of tiny living creatures.

(397) Not paying attention to the objects of sensuous enjoyment and not taking up the study of five types,one should walk cautiously absorbing oneself in the task of walking and giving all out prominence to the task of walking.

Note:- The five-fold methods of study are:Reading of sacred texts (Vācanā), questioning the teacher (prehana), revision by re-reading (parāvartana), pondering over what has already been studied and learnt (anuprekṣā) and reading illustrative stories (dharmakathā).

(398) Similarly, one ought not to walk on straight within the midst of such living beings of all sorts as have gathered together (on the wayside) with a view to feeding themselves this is how one ought to move cautiously.

(399) Even when enquired,a monk ought not to utter a sinful word, a senseless word, a heart-rending word either for the sake of oneself, or for the sake of another one, or for the sake of both.

(400) The monk should not use harsh words or speak what is harmful to other living beings; even if it is true,because it is sinful.

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401. तहेव काणं काणे त्ति, पंडगं पंडगे त्ति वा।
वाहियं वा वि रोगि त्ति, तेणं चोरे त्ति नो वए ॥१८॥
Taheva kāṇaṁ kāṇe tti, paṁḍagaṁ paṁḍage tti vā.
Vāhiyaṁ vā vi rogi tti, teṇaṁ core tti no vae.

402. पेसुण्णहासकक्कस-परणिंदाप्पप्पसंसा-विकहादी।
वज्जित्ता सपरहियं, भासासमिदी हवे कहणं ॥१९॥
Pesuṇṇahāsakakkasa-paraṇiṁdāppappasaṁsā vikahādī.
Vajjittā saparahiyaṁ, bhāsāsamidī have kahaṇaṁ.

403. दिट्ठं मियं असंदिद्धं, पडिपुण्णं वियंजियं ।
अयंपिरमणुव्विग्गं, भासं निसिर अत्तवं ॥२०॥
Diṭṭhaṁ miyaṁ asaṁdiddhaṁ, paḍipuṇṇaṁ viyaṁjiyaṁ.
Ayaṁpiramaṇuvviggaṁ, bhāsaṁ nisira attavaṁ.

404. दुल्लहा उ मुहादाई, मुहाजीवी वि दुल्लहा ।
मुहादाई मुहाजीवी, दोवि गच्छंति सोग्गइं ॥२१॥
Dullahā u muhādāī, muhājīvī vi dullahā.
Muhādāī muhājīvī, dovi gacchaṁti soggaiṁ.

405. उग्गम-उप्पादण-एसणेहिं, पिंडं च उवधि सज्जं वा।
सोधंतस्स य मुणिणो, परिसुज्झइ एसणा समिदी ॥२२॥
Uggama-uppādaṇa-esaṇehiṁ, piṁḍaṁ ca uvadhi sajjaṁ vā.
Sodhaṁtassa ya muṇiṇo, parisujjhai esaṇā samidī.

406. ण बलाउसाउअट्ठं, ण सरीरस्सुवचयट्ठ तेजट्ठं ।
णाणट्ठसंजमट्ठं, झाणट्ठं चेव भुंजेज्जा ॥२३॥
Ṇa balāusāuaṭṭhaṁ, ṇa sarīrassuvacayaṭṭha tejaṭṭhaṁ.
Ṇāṇaṭṭhasaṁjamaṭṭhaṁ, jhāṇaṭṭhaṁ ceva bhuṁjejjā.

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(401) Similarly, he should not call an one-eyed person as one-eyed, and eunuch as eunuch, a diseased person as diseased or a thief as thief.

(402) Carefulness in speech (bhāṣāsamiti) consists in avoiding slanderous, ridiculous and speeches blaming others, self-praise or incredible stories. Such speeches conduce neither to the good of oneself nor that of others.

(403) A wise monk would speak what he has seen; his speech should be brief, free from ambiguity, clearly expressed, free from prattle and incapable of causing anxiety.

(404) It is difficult to find faultless alms-givers; it is more difficult to find one who lives on faultless begging;one who gives faultless alms and the one who lives on faultless begging, both will attain happy state in the next birth.

(405) The monk,who begs for a meal,an implement or a bedding in a manner not vitiated by the defects pertaining to their sources, preparation and receiving, practises in a true sense the carefulness (samiti) in respect of begging for alms.

(406) A monk should not take food for the sake of (physical) strength, taste, bodily improvement or lustre; but only for acquisition of knowledge, self-restraint and meditation.

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407- जहा दुमस्स पुप्फेसु, भमरो आवियइ रसं ।
408. ण य पुप्फं किलामेइ, सो य पीणेइ अप्पयं ॥२४॥
एमेए समणा मुत्ता, जे लोए संति साहुणो ।
विहंगमा व पुप्फेसु, दाणभत्तेसणेरया ॥२५॥
Jahā dumassa pupphesu, bhamaro āviyai rasaṁ.
Ṇa ya pupphaṁ kilāmei, so ya pīṇei appayaṁ.
Emee samaṇā muttā, je loe saṁti sāhuṇo.
Vihaṁgamā va pupphesu, dāṇabhattesaṇerayā.

409. आहाकम्म-परिणओ, फासुयभोई वि बंधओ होई ।
सुद्धं गवेसमाणो, आहाकम्मे वि सो सुद्धो ॥२६॥
Āhākamma-pariṇao, phāsuyabhoī vi baṁdhao hoī.
Suddhaṁ gavesamāṇo, āhākamme vi so suddho.

410. चक्खुसा पडिलेहित्ता, पमज्जेज्ज जयं जई ।
आइए निक्खिवेज्जा वा, दुहओवि समिए सया ॥२७॥
Cakkhusā paḍilehittā, pamajjejja jayaṁ jaī.
Āie nikkhivejjā vā, duhaovi samie sayā.

411. एगंते अच्चित्ते दूरे, गूढे विसालमविरोहे ।
उच्चारादिच्चाओ, पदिठावणिया हवे समिदी ॥२८॥
Egaṁte accitte dūre, gūḍhe visālamavirohe.
Uccārādiccāo, padiṭhāvaṇiyā have samidī.

(इ) गुप्ति
(i) Gupti

412. संरंभसमारंभे, आरंभे य तहेव य ।
मणं पवत्तमाणं तु, नियत्तेज्ज जयं जई ॥२९॥
Saṁraṁbhasamāraṁbhe, ārambhe ya taheva ya.
Maṇaṁ pavattamāṇaṁ tu, niyattejja jayaṁ jaī.

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(407 & 408) Just as a bee sips the sap of a tree flowers without injuring the flowers and pleases itself,similarly in this world the monks who properly observe the monastic code of conduct and are free from all possessions are engaged in begging for meal and other things heeded (from householders without being burden on them) as the bees procure nourishment from flowers.

(409) A monk who entertains in his mind the idea of having a violently prepared meal;binds down karmas even if he is actually having a non-violently prepared meal. On the other hand, a monk who always looks for a pure (non-violently prepared) meal is pure (blameless) even if perchance he gets a violently prepared meal.

(410) If a monk attentively undertakes the required visual inspection and cleaning while receiving or placing down things, he always practises the concerned two-fold samiti (i.e. samiti in respect of receiving and placing things).

(411) A monk should answer his calls of nature at a place which is solitary, free from insects and grass, concealed, spacious, free from objection-this is observance of Utsarga Samiti.

I. Self-Control:-

(412) An attentive monk should prevent his mind from indulging in evil thoughts (saṁrambha), collection of impliments which cause harm to others (samārambha) and evil actions (ārambha).

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413. संरंभसमारंभे, आरंभे य तहेव य।
वयं पवत्तमाणं तु, नियत्तेज्ज जयं जई ॥३०॥
Saṁraṁbhasamāraṁbhe, āraṁbhe ya taheva ya.
Vayaṁ pavattamāṇaṁ tu, niyattejja jayaṁ jaī.

414. संरंभसमारंभे, आरंभम्मि तहेव य।
कायं पवत्तमाणं तु, नियत्तेज्ज जयं जई ॥३१॥
Saṁraṁbhasamāraṁbhe, āraṁbhammi taheva ya.
Kāyaṁ pavattamāṇaṁ tu, niyattejja jayaṁ jaī.

415. खेत्तस्स वई णयरस्स, खाइया अहव होइ पायारो।
तह पावस्स णिरोहो, ताओ गुत्तीओ साहुस्स ॥३२॥
Khettassa vaī ṇayarassa, khāiyā ahava hoi pāyāro.
Taha pāvassa ṇiroho, tāo guttīo sāhussa.

416. एया पवयणमाया, जे सम्मं आयरे मुणी।
से खिप्पं सव्वसंसारा, विप्पमुच्चइ पंडिए ॥३३॥
Eyā pavayaṇamāya, je sammaṁ āyare muṇī.
Se khippaṁ savvasaṁsārā, vippamuccai paṇḍie.

२७. आवश्यकसूत्र
27. Āvaśyakasūtra

417. परिचत्ता परभावं, अप्पाणं झादि णिम्मलसहावं।
अप्पवसो सो होदि हु, तस्स दु कम्मं भणंति आवासं ॥१॥
Paricattā parabhāvaṁ, appāṇaṁ jhādi ṇimmalasahāvaṁ.
Appavaso so hodi hu, tassa du kammaṁ bhaṇaṁti āvāsaṁ.

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(413) An attentive monk should control his speech as soon as it is inclined towards the thought of evil expression efforts for evil expression and evil expression.

(414) An attentive monk should bring under control his body as soon as it is inclined towards a mental plan for causing misery,collection of impliments to others to cause misery to others and action causing misery to others.

(415) As a fence protects a field, a ditch or a rampart protects a city, so the guptis (i.e.control of mind,speech and body) protect a monk from sins.

(416) A monk who practises these eight mother-precepts by his righteous conduct is a wise person who will be liberated quickly from all bondages of mundane existence.

27.PRECEPTS ON OBLIGATORY DUTIES

(417) He who contemplates over the pure nature of soul after renouncing all alien states of mind,becomes really engrossed in himself; this act is called a (real) "obligatory duty".

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418. आवासएण हीणो, पब्भट्ठो होदि चरणदो समणो ।
पुव्वुत्तकमेण पुणो, तम्हा आवासयं कुज्जा ॥२॥
Āvāsaeṇa hīṇo, pabbhaṭṭho hodi caraṇado samaṇo.
Puvvuttakameṇa puṇo, tamhā āvāsayaṁ kujjā.

419. पडिकमणपहुदिकिरियं, कुव्वंतो णिच्छयस्स चारित्तं ।
तेण दु विरागचरिए, समणो अब्भुट्ठिदो होदि ॥३॥
Paḍikamaṇapahudikiriyaṁ, kuvvaṁto ṇicchayassa cārittaṁ,
Teṇa du virāgacarie, samaṇo abbhuṭṭhido hodi.

420. वयणमयं पडिकमणं, वयणमयं पच्चखाण णियमं च ।
आलोयण वयणमयं, तं सव्वं जाण सज्झाउं ॥४॥
Vayaṇamayaṁ paḍikamaṇaṁ, vayaṇamayaṁ paccakhāṇa ṇiyamaṁ ca.
Āloyaṇa vayaṇamayaṁ, taṁ savvaṁ jāṇa sajjhāuṁ.

421. जदि सक्कदि कादुं जे. पडिकमणादिं करेज्ज झाणमयं ।
सत्तिविहीणो जा जइ, सद्दहणं चेव कायव्वं ॥५॥
Jadi sakkadi kāduṁ je, paḍikamaṇādiṁ karejja jhāṇamayaṁ.
Sattivihīṇo jā jai, saddahaṇaṁ ceva kāyavvaṁ.

422. सामाइयं चउवीसत्थओ वंदणयं ।
पडिक्कमणं काउस्सग्गो पच्चक्खाणं ॥६॥
Sāmāiyaṁ cauvīsatthao vaṁdaṇayaṁ.
Paḍikkamaṇaṁ kāussaggo paccakkhāṇaṁ.

423. समभावो सामइयं, तणकंचण-सत्तुमित्तविसओ त्ति ।
निरभिस्संगं चित्तं, उचियपवित्तिप्पहाणं च ॥७॥
Samabhāvo sāmaiyaṁ, taṇakaṁcaṇa-sattumittavisao tti.
Nirabhissaṁgaṁ cittaṁ, uciyapavittippahāṇaṁ ca.

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(418) That monk who does not practise the obligatory duties,will fall from (the path of) right conduct, he should observe them following the order set forth.

(419) One who performs acts like repentance (pratikramaṇa) etc.attains right conduct viewed from the standpoint of niścaya-naya,certainly,on account of that, a monk becomes steadfast in a conduct devoid of attachment.

(420) Repentance for past evil acts (pratikramaṇa), renunciation form future evil acts (pratyākhyāna), vow to refrain from evil acts (niyama), confession of evil acts (alocanā) all these are the forms of verbal expressions and so they constitute study (Svādhyāya).

(421) One who has capacity to practise repentance, should do it by contemplation : a person having no such capacity, ought to have faith in its efficacy.

(422) The six obligatory duties are (1) Equanimity (Sāmāyika), (2) Prayer of the twenty-four Jinas (Caturviṁśati-stava), (3) Obeisance (Vandana), (4) repentance (Pratikramaṇa), (5) bodily steadiness to meditate upon soul (Kāyotsarga), and (6) renunciation from future evil acts (Pratyākhyāna).

(423) To treat as equal a blade of grass and gold,an enemy and a friend, as also to develop a mind devoid of all attachment and predominantly incline towards performing proper acts this is what constitutes sāmāyika.

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424. वयणोच्चारणकिरियं परिचत्ता वीयरायभावेण।
जो झायदि अप्पाणं, परमसमाही हवे तस्स ॥८॥
Vayaṇoccāraṇakiriyaṁ, paricattā vīyarāyabhāveṇa.
Jo jhāyadi appāṇaṁ, paramasamāhī have tassa.

425. विरदो सव्वसावज्जे, तिगुत्तो पिहिदिंदिओ ।
तस्स सामाइगं ठाई, इदि केवलिसासणे ॥९॥
Virado savvasāvajje, tigutto pihidiṁdio.
Tassa sāmāigaṁ ṭhāī, idi kevalisāsaṇe.

426. जो समो सव्वभूदेसु, थावरेसु तसेसु वा ।
तस्स सामायिगं ठाई, इदि केवलिसासणे ॥१०॥
Jo samo savvabhūdesu, thāvaresu tasesu vā.
Tassa sāmāyigaṁ ṭhāī, idi kevalisāsaṇe.

427. उसहादिजिणवराणं, णामणिरुत्तिं गुणाणुकित्तिं च ।
काऊण अच्चिदूण य, तिसुद्धिपणमो थवो णेओ ॥११॥
Usahādijiṇavarāṇaṁ, ṇāmaṇiruttim guṇāṇukittiṁ ca.
Kāūṇa accidūṇa ya, tisuddhipaṇamo thavo ṇeo.

428. दव्वे खेत्ते काले, भावे य कयावराहसोहणयं ।
णिंदणगरहणजुत्तो, मणवयकायेण पडिक्कमणं ॥१२॥
Davve khette kāle, bhāve ya kayāvarāhasohaṇayaṁ.
Ṇiṁdaṇagarahaṇajutto, maṇavayakāyeṇa paḍikkamaṇaṁ.

429. आलोचणणिंदणगरहणाहिं अब्भुट्ठिओ अकरणाए ।
तं भावपडिक्कमणं, सेसं पुण दव्वदो भणिअं ॥१३॥
Ālocaṇaṇiṁdaṇagarahaṇāhiṁ abbhuṭṭhio akaraṇāe.
Taṁ bhāvapaḍikkamaṇaṁ, sesaṁ puṇa davvado bhaṇiaṁ.

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(424) Having renounced all utterance of a word and having developed a state of mind devoid of attachment one who concentrates thought on one self is verily possessed of the supreme type of meditation (called parama samādhi or sāmāyika)

(425) One who refrains from all sinful acts whatsoever, who practises the three controls (guptis),who has one's sense-organs under control is alone possessed of a steadfast sāmāyika this is what has been proclaimed in the discipline preached by omniscients.

(426) One who treats as equal all the living beings whether mobile or immobile is alone possessed of a steadfast sāmāyika this is what has been proclaimed in the discipline preached by omniscients.

(427) To elucidate the names of and to devotedly speak about the virtuous qualities of the great Jina Ṛṣabha etc. as also to offer them a worship—this is what constitutes stava (caturviṁśatistava or praising the twenty-four tīrthankaras) pure in a three fold fashion (i.e.in respect of mental states, speech and bodily acts).

(428) A monk practises repentance if being filled with a sense of censure and remorse about himself, he makes a search, with his mind, expression and action, of faults committed by him with reference to any substance, place, time and modes.

(429) If after having confessed, blamed and condemned an offence committed by him (a monk) makes resolve not to repeat this offence in the future; it is a real repentance on his part—everything else done in this connection constitutes but a formal repentance.

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430. इच्छाय अणुण्णवणा, अव्वावाहं यजत्त् अवणाय ।
अवराह-सामणा वि, व छट्ठाणा हुंति वंदण ए ॥१४॥
Icchāya aṇuṇṇavaṇā, avvāvāhaṁ yajatta avaṇāya.
Avarāha-sāmaṇā vi, va chaṭṭhāṇā huṁti vaṁdaṇa e.

431. विणओवयार माणस्स-भंजणा, पूजणा गुरुजणस्स ।
तित्थयराणय आणा-सुयधम्मा राहणा किरिया ॥१५॥
Viṇaovayāra māṇassa-bhaṁjaṇā, pūjaṇā gurujaṇassa.
Titthayarāṇaya āṇā suyadhammā rāhaṇā kiriyā.

432. मोत्तूण वयणरयणं, रागादीभाववारणं किच्चा ।
अप्पाणं जो झायदि, तस्स दु होदि त्ति पडिकम्मणं ॥१६॥
Mottūṇa vayaṇarayaṇaṁ, rāgādibhāvavāraṇaṁ kiccā.
Appāṇaṁ jo jhāyadi, tassa du hodi tti paḍikammaṇaṁ.

433. झाणणिलीणो साहू, परिचागं कुणइ सव्वदोसाणं ।
तम्हा दु झाणमेव हि, सव्वऽदिचारस्स पडिक्कमणं ॥१७॥
Jhāṇaṇilīṇo sāhu, paricāgaṁ kuṇai savvadosāṇaṁ.
Tamhā du jhāṇameva hi, savva'dicārassa paḍikkamaṇaṁ.

434. देवस्सियणियमादिसु, जहुत्तमाणेण उत्तकालम्हि ।
जिणगुणचिंतणजुत्तो, काउसग्गो तणुविसग्गो ॥१८॥
Devassiyaṇiyamādisu, jahuttamāṇeṇa uttakālamhi.
Jiṇaguṇaciṁtaṇajutto, kāusaggo taṇuvisaggo.

435. जे केइ उवसग्गा, देवमाणुस-तिरिक्खऽचेदणिया ।
ते सव्वे अधिआसे, काउसग्गे ठिदो संतो ॥१९॥
Je kei uvasaggā, devamāṇusa-tirikkha'cedaṇiyā.
Te savve adhiāse, kāusagge ṭhido saṁto.

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(430) Obeisance is of six kinds: (1) Expression of desire for salutation; (2) to obtain the permission of his preceptor to go to any place determined by him; (3) to express a desire for completion of religious acts; (4) to go on a pilgrimage with full self-control; (5) Conquest over senses; and (6) to pray for pardon for faults committed through mistake.

(431) Humility is a must; it dispels pride; it amounts to worship of the preceptor and tīrthankaras and it is the obedience of scriptural tenets.

(432) A monk who meditates upon his soul after renunciation of attachment and other passions, refraining from talking about them, practises repentance in the true sense.

(433) A monk who becomes absorbed in meditation renounces all faults; therefore meditation alone is real repentance for all transgressions.

(434) At the time of daily ceremonials etc.the renunciation of attachment for one's own body at the prescribed time, for the prescribed period and with one's mind concentrated on the virtuous qualities of Jinas this is what constitutes kāyotsarga (an immobile state of body).

(435) While performing the kāyotsarga one ought to face patiently all the obstacles that might be placed in one's way by a god, a man, an animal, or by the inanimate nature.

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436. मोत्तूण सयलजप्प मणागयसुहमसुहवारणं किच्चा ।
अप्पाणं जो झायदि, पच्चक्खाणं हवे तस्स ॥२०॥
Mottūṇa sayalajappa maṇāgayasuhamasuhavāranaṁ kiccā.
Appāṇaṁ jo jhāyadi, paccakkhāṇaṁ have tassa.

437. णियभावं ण वि मुच्चइ, परभावं णेव गेण्हए केइं ।
जाणदि पस्सदि सव्वं, सोऽहं इदि चिंतए णाणी ॥२१॥
Ṇiyabhāvaṁ ṇa vi muccai, parabhāvaṁ ṇeva geṇhae keiṁ.
Jāṇadi passadi savvaṁ, so'haṁ idi ciṁtae ṇāṇī.

438. जं किंचि मे दुच्चरितं, सव्वं तिविहेण वोसिरे ।
सामाइयं तु तिविहं, करेमि सव्वं णिरायारं ॥२२॥
Jaṁ kiṁci me duccaritaṁ, savvaṁ tiviheṇa vosire.
Sāmāiyaṁ tu tiviham, karemi savvaṁ ṇirāyāraṁ.

२८. तपसूत्र
Tapasūtra

(अ) बाह्यतप
(ā) Bāhyatapa

439. जत्थ कसायणिरोहो, बंभं जिणपूयणं अणसणं च ।
सो सव्वो चेव तवो, विसेसओ मुद्धलोयंमि ॥१॥
Jattha kasāyaṇiroho, baṁbhaṁ jiṇapūyaṇaṁ aṇasaṇaṁ ca.
So savvo ceva tavo, visesao muddhaloyammi.

440. सो तवो दुविहो वुत्तो, बाहिरब्भंतरो तहा।
बाहिरो छव्विहो वुत्तो, एवमब्भंतरो तवो ॥२॥
So tavo duviho vutto, bāhirabbhaṁtaro tahā.
Bāhiro chavviho vutto, evamabbhaṁtaro tavo.

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(436) He who having given up all sorts of talking about and having detached himself from all future thought activities, good and evil; meditates upon his soul,practises renunciation of future evil acts - pratyākhyān a in a true sense.

(437) That,which never gives up its own nature,that which never assumes another one's nature,that which knows and sees everything whatsoever is 'I'.Thus should be the meditation of an intelligent person.

(438) Whatever evil act has been performed by me that I renounce in a three fold fashion (i.e. through mind, speech and body) and I perform sāmāyika in a threefold fashion without any transgression.

28.PRECEPTS ON PENANCE

(A) External Penance

(439) Everything celibacy,worship of Jina and fasting done to check the passions is penance;specially accòrding to the simple people.

(440) That penance is said to be of two types viz. external and internal. The external penance is again of six types and so is internal penance.

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441. अणसणमूणोयरिया, भिक्खायरिया य रसपरिच्चाओ ।
कायकिलेसो संलीणया य, बज्झो तवो होइ ॥३॥
Aṇasaṇamūṇoyariyā, bhikkhāyariyā ya rasapariccāo.
Kāyakileso saṁlīṇayā ya, bajjho tavo hoi.

442. कम्माण णिज्जरट्ठं, आहारं परिहरेइ लीलाए ।
एगदिणादिपमाणं, तस्स तवं अणसणं होदि ॥४॥
Kammāṇa ṇijjaraṭṭhaṁ, āhāraṁ pariharei līlāe.
Egadiṇādipamāṇaṁ, tassa tavaṁ aṇasaṇaṁ hodi.

443. जे पयणुभत्तपाणा, सुयहेऊ ते तवस्सिणो समए ।
जो अ तवो सुयहीणो, बाहिरयो सो छुहाहारो ॥५॥
Je payaṇubhattapāṇā, suyaheū te tavassiṇo samae.
Jo a tavo suyahīṇo, bāhirayo so chuhāhāro.

444. सो नाम अणसणतवो, जेण मणोऽमंगुलं न चिंतेइ ।
जेण न इंदियहाणी, जेण य जोगा न हायंति ॥६॥
So nāma aṇasaṇatavo, jeṇa maṇo'maṁgulaṁ na cittei.
Jeṇa na iṁdiyahāṇī, jeṇa ya jogā na hāyaṁti.

445. बलं थामं च पेहाए, सद्धामारोग्गमप्पणो ।
खेत्तं कालं च विन्नाय, तहप्पाणं निजुंजए ॥७॥
Balaṁ thāmaṁ ca pehāye, saddhāmāroggamappaṇo.
Khettaṁ kālaṁ ca vinnāya, tahappāṇaṁ nijuṁjae.

446. उवसमणो अक्खाणं, उववासो वण्णिदो समासेण ।
तम्हा भुंजंता वि य, जिदिंदिया होंति उववासा ॥८॥
Uvasamaṇo akkhāṇaṁ, uvavāso vaṇnido samāseṇa.
Tamhā bhuṁjaṁtā vi ya, jidiṁdiyā hoṁti uvavāsā.

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(441) (1) Fasting, (2) eating less than one's normal diet, (3) begging for alms (4) giving up of delicacies. (5) mortification of body, (6) lonely residence-these are the external penances.

(442) He who voluntarily gives up food for a day or so, for purging the soul from Karmas practises the external penance of fasting.

(443) A monk who takes a little food for undertaking study of scriptures is said to be a tapasvī (i.e., one practising the penance), according to scriptures. The penance of fasting without scriptural study amounts only to starving.

(444) Fasting is penance when the person observing it does not entertain any inauspicious thoughts, when it does not result in bodily weakness, and when the activities of mind, speech and body remain unimpaired.

(445) A person should decide upon fasting after taking into consideration his physical strength, stamina,faith,state of health, place and time.

(446) In short, subjugation of senses is also described as fasting; therefore those who have conquered their senes, are said to be fasting, though they maybe taking food.

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447. छट्ठट्ठमदसमदुवालसेहिं, अबहुसुयस्स जा सोही ।
तत्तो बहुतरगुणिया, हविज्ज जिमियस्स नाणिस्स ॥९॥
Chaṭṭhaṭṭhamadasamaduvālasehiṁ, abahusuyassa jā sohī.
Tatto bahutaraguṇiyā, havijja jimiyassa nāṇissa.

448. जो जस्स उ आहारो, तत्तो ओमं तु जो करे ।
जहन्नेणेगसित्थाई, एवं दव्वेण ऊ भवे ॥१०॥
Jo jassa u āhāro, tatto omaṁ tu jo kare.
Jahanneṇegasitthāī, evaṁ davveṇa ū bhave.

449. गोयरपमाणदायग-भायणणाणाविधाण जं गहणं ।
तह एसणस्स गहणं, विविधस्स य वुत्तिपरिसंखा ॥११॥
Goyarapamāṇadāyaga-bhāyaṇaṇāṇāvidhāṇa jaṁ gahaṇaṁ.
Taha esaṇassa gahaṇaṁ, vividhassa ya vuttiparisaṁkhā.

450. खीरदहिसप्पिमाई, पणीयं पाणभोयणं ।
परिवज्जणं रसाणं तु, भणियं रसविवज्जणं ॥१२॥
Khīradahisappimāī, paṇīyaṁ pāṇabhoyanaṁ.
Parivajjaṇaṁ rasāṇaṁ tu, bhaṇiyaṁ rasavivajjaṇaṁ.

451. एगंतमणावाए, इत्थीपसुविवज्जिए ।
सयणासणसेवणया, विवित्तसयणासणं ॥१३॥
Egaṁtamaṇāvāe, itthīpasuvivajjie.
Sayaṇāsaṇasevaṇayā, vivittasayaṇāsaṇaṁ.

452. ठाणा वीरासणाईया, जीवस्स उ सुहावहा ।
उग्गा जहा धरिज्जंति, कायकिलेसं तमाहियं ॥१४॥
Ṭhāṇā vīrāsaṇāīyā, jīvassa u suhāvahā.
Uggā jahā dharijjaṁti, kāyakilesaṁ tamāhiyaṁ.

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(447) The purity (of self) achieved by one who is wellversed in scriptures, though regularly takes food,would be many times more than the purity of a person who is ignorant of scriptures, though he may fast for two, three, four or five days.

(448) A person,who takes food less even by a morsel than his usual diet, is said to practise penance called formal ūnodarī (partial fasting).

(449) If one procures alms after having taken various sorts of decisions as to their amount, their donor,their containing-vessel or as to their various types of contents, one performs the penance called vṛttiparisankhyāna i.e.limiting the things begged for.

(450) A monk who avoids delicious food like milk, curds, butter and taking his food on leaf, practises the penance of rasaparityāga (renunciation of delicious dishes).

(451) The penance of having his bed and seat in a solitary and unfrequented place, shunned by women and animals, is called Viviktaśayyāsana (i.e. solitary residence).

(452) Adapting harsh bodily postures like vīrāsana etc.which cause bliss in a soul, constitute the penance called kāyakleśa (mortification of body).

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453. सुहेण भाविदं णाणं, दुहे जादे विणस्सदि ।
तम्हा जहाबलं जोई, अप्पा दुक्खेहि भावए ॥१५॥
Suheṇa bhāvidaṁ ṇāṇaṁ, duhe jāde viṇassadi.
Tamhā jahābalaṁ joī, appā dukkhehi bhāvae.

454- ण दुक्खं ण सुखं वा वि, जहाहेतु तिगिच्छिति ।
455. तिगिच्छिए सुजुत्तस्स, दुक्खं वा जइ वा सुहं ॥१६॥
मोहक्खए उ जुत्तस्स, दुक्खं वा जइ वा सुहं ।
मोहक्खए जहाहेउ, न दुक्खं न वि वा सुहं ॥१७॥
Ṇa dukkhaṁ ṇa sukhaṁ vā vi, jahāhetu tigicchiti.
Tigicchie sujuttassa, dukkhaṁ vā jai vā suhaṁ.
Mohakkhae u juttassa, dukkhaṁ vā jai vā suhaṁ.
Mohakkhae jahāheu, na dukkhaṁ na vi vā suhaṁ.

(आ) आभ्यन्तरतप
(ā) Ābhyantaratapa

456. पायच्छित्तं विणओ, वेयावच्चं तहेव सज्झावो ।
झाणं च विउस्सग्गो, एसो अब्भिंतरो तवो ॥१८॥
Pāyacchittaṁ viṇao, veyāvaccaṁ taheva sajjhāvo.
Jhāṇaṁ ca viussaggo, eso abbhiṁtaro tao.

457. वद-समिदि-सील-संजम-परिणामो करणणिग्गहो भावो ।
सो हवदि पायच्छित्तं, अणवरयं चेव कायव्वो ॥१९॥
Vada-samidi-sīla-saṁjama-pariṇāmo karaṇaṇiggaho bhāvo.
So havadi pāyacchittaṁ, aṇavarayaṁ ceva kāyavvo.

458. कोहादि-सगब्भाव-क्खयपहुदि-भावणाए णिग्गहणं ।
पायच्छित्तं भणिदं, णियगुणचिंता य णिच्छयदो ॥२०॥
Kohādi-sagabbhāva-kkhayapahudi-bhāvaṇāe ṇiggahaṇaṁ.
Pāyacchittaṁ bhaṇidaṁ, ṇiyaguṇaciṁtā ya ṇicchayado.

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(453) The knowledge acquired at a time when one experiences convenience vanishes away when one begins to experience inconvenience. Hence (at the time of acquiring knowledge) a yogin ought to put himself to inconvenience keeping in mind his capacity for tolerance.

(454 & 455) Neither an experience of pain nor an experience of pleasure is an appropriate cause for curing an ailment but one who conducts one's life well, gets cured either by way of pain or by way of pleasure. Likewise, one engaged in putting an end to one's delusion might experience either pain or pleasure but neither pain nor pleasure is what puts an end to one's delusion.

(A) INWARD PENANCE

(456) Internal penance is (of six kinds) : (1) Atonement for sins, (2) humility, (3) serving his preceptor, (4) self-study of scriptures (5) meditation and (6) Steadiness of body while in meditation.

(457) The effects of observance of a vow, carefulness, continence, self-control and subjugation of the senses, these bring about atonement; they are to be practised incessantly.

(458) Thinking of controlling anger and other thoughts, passification of intense thoughts, contemplation of one's own virtues–these constitute atonement from the real view-point.

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459. णंताणंतभवेण, समज्जिअ-सुहअसुहकम्मसंदोहो ।
तवचरणेण विणस्सदि, पायच्छित्तं तवं तम्हा ॥२१॥
Ṇaṁtāṇaṁtabhaveṇa, samajjia-suhaasuhakammasaṁdoho.
Tavacaraṇeṇa viṇassadi, pāyacchittaṁ tavaṁ tamhā.

460. आलोयण पडिकमणं, उभयविवेगो तहा विउस्सग्गो ।
तव छेदो मूलं वि य, परिहारो चेव सद्दहणा ॥२२॥
Āloyaṇa paḍikamaṇaṁ, ubhayavivego tahā viussaggo.
Tava chedo mūlaṁ vi ya, parihāro ceva saddahaṇā.

461. अणाभोगकिदं कम्मं, जं किं पि मणसा कदं ।
तं सव्वं आलोचेज्ज हु, अव्वाखित्तेण चेदसा ॥२३॥
Aṇābhogakidaṁ kammaṁ, jaṁ kiṁ pi maṇasā kadaṁ.
Taṁ savvaṁ āloccejja hu, avvākhitteṇa cedasā.

462. जह बालो जपंतो, कज्जमकज्जं च उज्जुयं भणइ ।
तं तह आलोइज्जा, मायामयविप्पमुक्को वि ॥२४॥
Jaha bālo jaṁpanto, kajjamakajjaṁ ca ujjuyaṁ bhaṇai.
Taṁ taha āloijjā, māyāmayavippamukko vi.

463- जह कंटएण विद्धो, सव्वंगे वेयणद्दिओ होइ ।
464. तह चेव उद्धियम्मि उ, निस्सल्लो निव्वुओ होइ ॥२५॥
एवमणुद्धियदोसो, माइल्लो तेणं दुक्खिओ होइ ।
सो चेव चत्तदोसो, सुविसुद्धो निव्वुओ होइ ॥२६॥
Jaha kaṁṭaeṇa viddho, savvaṁge veyaṇaddio hoi.
Taha ceva uddhiyammi u, nissallo nivvuo hoi.
Evamaṇuddhiyadoso, māillo teṇaṁ dukkhio hoi.
So ceva cattadoso, suvisuddho nivvuo hoi.

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(459) The multitude of auspicious and in-auspicious Karmas accumulated during endless transmigration can be destroyed by practice of penances; so, the atonement (expiation) is called the penance.

(460) Confession, repentance, both confession and repentance, judicious discrimination, renunciation, penance, partial reduction of seniority, absolute exclusion for a particular time from sangh and reiteration of faith (i.e.absolute exclusion) (these ten constitute atonement).

(461) An evil act done unintentionally or intentionally all this has to be confessed with an unperturbed mind.

(462) Just as a child speaks of its good and bad acts in a straight-forward manner, similarly one ought to confess one's guilt with a mind free from deceit and pride.

(463 & 464) He who is pricked by a thorn feels the pain all over his body (but) becomes free from such pain when the thorn is removed. Similarly, he who hides his faults fraudulently, becomes miserable; he who confesses his faults honestly becomes pure and free from mental affliction.

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465. जो पस्सदि अप्पाणं, समभावे संठवित्तु परिणामं ।
आलोयणमिदि जाणह, परमजिणंदस्स उवएसं ॥२७॥
Jo passadi appāṇaṁ, samabhāve saṁṭhavittu pariṇāmaṁ.
Āloyaṇamidi jāṇaha, paramajiṇaṁdassa uvaesaṁ.

466. अब्भुट्ठाणं अंजलिकरणं, तहेवासणदायणं ।
गुरुभत्तिभावसुस्सूसा, विणओ एस वियाहिओ ॥२८॥
Abbhuṭṭhāṇaṁ aṁjalikaraṇaṁ, tahevāsaṇadāyaṇaṁ.
Gurubhattibhāvasussūsā, viṇao esa viyāhio.

467. दंसणणाणे विणओ, चरित्ततव-ओवचारिओ विणओ ।
पंचविहो खलु विणओ, पंचमगइणाइगो भणिओ ॥२९॥
Daṁsaṇaṇāṇe viṇao, carittatava-ovacārio viṇao.
Paṁcaviho khalu viṇao, paṁcamagaiṇāigo bhaṇio.

468. एकम्मि हीलियम्मि, हीलिया हुंति ते सव्वे ।
एकम्मि पूइयम्मि, पूइया हुंति सव्वे ॥३०॥
Ekammi hīliyammi, hīliyā huṁti te savve.
Ekammi pūiyammi, pūiyā huṁti savve.

469. विणओ सासणे मूलं, विणीओ संजओ भवे ।
विणयाओ विप्पमुक्कस्स, कओ धम्मो कओ तवो ? ॥३१॥
Viṇao sāsaṇe mūlaṁ, viṇīo saṁjao bhave.
Viṇayāo vippamukkassa, kao dhammo kao tavo ?

470. विणओ मोक्खद्दारं, विणयादो संजमो तवो णाणं ।
विणएणाराहिज्जदि, आइरिओ सव्वसंघो य ॥३२॥
Viṇao mokkhaddāraṁ, viṇayādo saṁjamo tavo ṇāṇaṁ.
Viṇaeṇārāhijjadi, āirio savvasaṁgho ya.

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(465) He who realises his own soul after attaining mental equanimity achieves confession–know this to be the advice of the supreme Jina.

(466) To get up at the arrival of an elder to welcome him with folded hands, to offer him (an honoured) seat, to serve him with a feeling of devotedness–these constitute humility.

(467) Humility is of five kinds; humility in faith, in knwledge, in conduct, in penance and in decorum or etiquette, these lead to liberation i.e.the fifth state.

(468) If one (elder) is insulted, it amounts to an insult to all; if one is venerated, all of them are venerated.

(469) Humility is the basic (virtue) according to Jaina scripture; a person of humility acquires self-restratint. Where is religion and where is penance to one who has lost humility?

(470) Humility is the gateway to liberation;through humility one acquires self-restraint, penance and knowledge. By humility one honours the Ācārya and the Sangh (i.e.the entire community of religious people).

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471. विणयाहीया विज्जा, देंति फलं इह परे य लोगम्मि ।
न फलंति विणयहीणा, सस्साणि व तोयहीणाइं ॥३३॥
Viṇayāhīyā vijjā, deṁti phalaṁ iha pare ya logammi.
Na phalaṁti viṇayahīṇā, sassāṇi va toyahīṇāiṁ.

472. तम्हा सव्वपयत्ते, विणीयत्तं मा कदाइ छंडेज्जा ।
अप्पसुदो वि य पुरिसो, खवेदि कम्माणि विणएण ॥३४॥
Tamhā savvapayatte, viṇīyattaṁ mā kadāi chaṁḍejjā.
Appasudo vi ya puriso, khavedi kammāṇi viṇaeṇa.

473. सेज्जोगासणिसेज्जो, तहोवहिपडिलेहणाहि उवग्गहिदे ।
आहारोसहवायण-विकिंचणं वंदणादीहिं ॥३५॥
Sejjogāsaṇisejjo, tahovahipaḍilehaṇāhi uvaggahide.
Āhārosahavāyaṇa-vikiṁcaṇaṁ vaṁdaṇādīhiṁ.

474. अद्धाणतेणसावद-रायणदीरोधणासिवे ओमे ।
वेज्जावच्चं उत्तं, संगहसारक्खणोवेदं ॥३६॥
Addhāṇateṇasāvada-rāyaṇadīrodhaṇāsive ome.
Vejjāvaccaṁ uttaṁ, saṁgahasārakkhaṇovedaṁ.

475. परियट्टणा य वायणा, पडिच्छणाणुवेहणा य धम्मकहा ।
थुदिमंगलसंजुत्तो, पंचविहो होइ सज्झाओ ॥३७॥
Pariyaṭṭaṇā ya vāyaṇā, paḍicchaṇāṇuvehaṇā ya dhammakahā.
Thudimaṁgalasaṁjutto, paṁcaviho hoi sajjhāo.

476. पूयादिसु णिरवेक्खो, जिण-सत्थं जो पढेइ भत्तीए ।
कम्ममल-सोहणट्ठं, सुयलाहो सुहयरो तस्स ॥३८॥
Pūyādisu ṇiravekkho, jiṇa-satthaṁ jo paḍhei bhattīe.
Kammamala-sohaṇaṭṭhaṁ, suyalāho suhayaro tassa.

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(471) Learning acquired with humility proves fruitful in this world and in the other world; just as a plant cannot grow without water, learning will not be fruitful without humility.

(472) Therefore, one should not abandon humility at any cost. Even a person with less scriptural knowledge can annihilate his Karmas, if he has humility.

(473) The service to a monk (vaiyāvṛtya) consists in providing him bed, residence, seat, proper cleaning of his implements etc. and then arranging for his food, medicine, a reading of scriptural text, a proper disposal of refuse with proper respect.

(474) Offering protection to and taking care of a monk who becomes fatigued on his way, is threatened by a thief, a wild animal, a king or obstructed by river or gets afflicted by a contagious disease or famine, is service to a monk (vaiyāvṛtya).

(475) Study of scriptures (svādhyāya) is of five kinds : (1) reading of scriptural text (2) questioning (3) repitition (4) pondering over and (5) narration of religious discourses opening with auspicious praise (of Jina).

(476) He who studies scriptures with devotion without any desire for personal praise and honour or purging of his Karmic pollution,will have the benefit of scriptural knowledge conducive to his happiness.

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477. सज्झायं जाणंतो, पंचिंदियसंवुडो तिगुत्तो य ।
होइ य एकग्गमणो, विणएण समाहिओ साहू ॥३९॥
Sajjhāyaṁ jāṇaṁto, paṁciṁdiyasaṁvuḍo tigutto ya.
Hoi ya ekaggamaṇo, viṇaeṇa samāhio sāhū.

478. णाणेण ज्झाणसिज्झी, झाणादो सव्वकम्मणिज्जरणं ।
णिज्जरणफलं मोक्खं, णाणब्भासं तदो कुज्जा ॥४०॥
Ṇāṇeṇa jjhāṇasijjhī, jhāṇādo savvakammaṇijjaraṇaṁ.
Ṇijjaraṇaphalaṁ mokkhaṁ, ṇāṇabbhāsaṁ tado kujjā.

479. बारसविहम्मि वि तवे, अब्भिंतरबाहिरे कुसलदिट्ठे।
न वि अत्थि न वि य होही, सज्झायसमं तवोकम्मं ॥४१॥
Bārasavihammi vi tave, abbhiṁtarabāhire kusaladiṭṭhe.
Na vi atthi na vi ya hohī, sajjhāyasamaṁ tavokammaṁ.

480. सयणासणठाणे वा, जे उ भिक्खू न वावरे ।
कायस्स विउस्सग्गो, छट्ठो सो परिकित्तिओ ॥४२॥
Sayaṇāsaṇaṭhāṇe vā, je u bhikkhū na vāvare.
Kāyassa viussaggo, chaṭṭho so parikittio.

481. देहमइजड्डसुद्धी, सुहदुक्खतितिक्खया अणुप्पेहा ।
झायइ य सुहं झाणं, एगग्गो काउसग्गम्मि ॥४३॥
Dehamaijaḍḍasuddhī, suhadukkhatitikkhayā aṇuppehā.
Jhāyai ya suhaṁ jhāṇaṁ, egaggo kāusaggammi.

482. तेसिं तु तवो ण सुद्धो, निक्खंता जे महाकुला ।
जं नेवन्ने वियाणंति, न सिलोगं पवेज्जइ ॥४४॥
Tesiṁ tu tavo ṇa suddho, nikkhaṁtā je mahākulā.
Jaṁ nevanne viyāṇaṁti, na silogaṁ pavejjai.

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(477) A monk who has studied the scriptures keeps his five sense organs under control, practises the three guptis i.e. the control over one's mind, speech and body, concentrates his mind and observes humility.

(478) Perfect meditation is attained through knowledge and destruction of Karmas by meditation; liberation is the fruit of destruction of Karmas; hence; one should be engaged constantly in acquisition of knowledge.

(479) Among the twelve penances, internal and external which are experienced by one wise person, there is no penance, that equals or will be equal to the study of scriptures.

(480) A monk who makes no movements of his body while sleeping, sitting or standing and checks all activities of his body is said to observe the sixth penance of bodily steadiness.

(481) The benefits of practising meditation with bodily steadiness are: removal of bodily and mental lethargy, development of capacity to bear pain as well as pleasure, acquisition of deep reflection, and enhanced power of concentration in pure meditation.

(482) The penance of those who are born in noble families and have renounced their homes will not be pure, if they practise it for praise and honour; those who desire to attain purity must practise penance unnoticed and without any desire for praise.

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483. नाणमयवायसहिओ, सीलुज्जलिओ तवो मओ अग्गी ।
संसारकरणबीयं, दहइ दवग्गी व तणरासिं ॥४५॥
Nāṇamayavāyasahio, sīlujjalio tavo mao aggī.
Saṁsārakaraṇabīyaṁ, dahai davaggī va taṇarāsiṁ.

२९. ध्यानसूत्र
29. Dhyānasūtra

484. सीसं जहा सरीरस्स, जहा मूलं दुमस्स य ।
सव्वस्स साधुधम्मस्स, तहा झाणं विधीयते ॥१॥
Sīsaṁ jahā sarīrassa, jahā mūlaṁ dumassa ya.
Savvassa sādhudhammassa, tahā jhāṇaṁ vidhīyate.

485. जं थिरमज्झवसाणं, तं झाणं जं चलंतयं चित्तं ।
तं होज्ज भावणा वा, अणुपेहा वा अहव चिंता ॥२॥
Jaṁ thiramajjhavasāṇaṁ, taṁ jhāṇaṁ jaṁ calaṁtayaṁ ciṁtā.
Taṁ hojja bhāvaṇā vā, aṇupehā vā ahava ciṁtā.

486. लवण व्व सलिलजोए, झाणे चित्तं विलीयए जस्स ।
तस्स सुहासुहडहणो, अप्पाअणलो पयासेइ ॥३॥
Lavaṇa vva salilajoe, jhāṇe cittaṁ vilīyae jassa.
Tassa suhāsuhaḍahaṇo, appāaṇalo payāsei.

487. जस्स न विज्जदि रागो, दोसो मोहो व जोगपरिकम्मो।
तस्स सुहासुहडहणो, झाणमओ जायए अग्गी ॥४॥
Jassa na vijjadi rāgo, doso moho va jogaparikammo.
Tassa suhāsuhaḍahaṇo, jhāṇamao jāyae aggī.

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(483) The fire of penance which is set ablaze by righteous character when combined with the wind of Right knowledge, will burn the seed of karma which is the cause of mundane existence, like a forest-fire which burns heap of grass.

29. PRECEPTS ON MEDITATION

(484) Meditation is enjoined on a monk as the most vital part of his religion, just like the head to a body and the roots to a tree.

(485) A steady state of mind constitutes meditation while an active mind might be engaged in either contemplation or deep reflection or thinking.

(486) Just as salt dissolves due to its contact with water, similarly if the mind becomes absorbed in meditation, the fire of soul shines brightly, burning the auspicious and inauspicious karmas.

(487) If a person is free from attachment, hatred, delusion and activities of the mind, speech and body, he becomes filled with fire of meditation that burns the auspicious and inauspicious Karmas.

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488. पुव्वाभिमुहो उत्तरमुहो व, होऊण सुइ-समायारो।
झाया समाहिजुत्तो, सुहासणत्थो सुइसरीरो ॥५॥
Puvvābhimuho uttaramuho va, hoūṇa sui-samāyāro.
Jhāya samāhijutto, suhāsaṇattho suisarīro.

489. पलियंकं बंधेउं, निसिद्धमण-वयणकायवावारो ।
नासग्गनिमियनयणो, मंदीकयसासनीसासो ॥६॥
Paliyaṁkaṁ baṁdheuṁ, nisidhamaṇa-vayaṇakāyavāvāro.
Nāsagganimiyanayaṇo, maṁdīkayasāsanīsāso.

490. गरहियनियदुच्चरिओ, खामियसत्तो नियत्तियपमाओ ।
निच्चलचित्तो ता झाहि, जाव पुरओव्व पडिहाइ ॥७॥
Garahiyaniyaduccario, khāmiyasatto niyattiyapamāo.
Niccalacitto tā jhāhi, jāva puraovva paḍihāi.

491. थिरकयजोगाणं पुण, मुणीण झाणे सुनिच्चलमणाणं ।
गामम्मि जणाइण्णे, सुण्णे रण्णे व ण विसेसो ॥८॥
Thirakayajogāṇaṁ puṇa, muṇīṇa jhāṇe suniccalamaṇāṇaṁ.
Gāmammi jaṇāiṇṇe, suṇṇe raṇṇe va ṇa viseso.

492. जे इंदियाणं विसया मणुण्णा, न तेसु भावं निसिरे कयाइ ।
न याऽमणुण्णेसु मणं पि कुज्जा, समाहिकामे समणे तवस्सी ॥९॥
Je iṁdiyāṇaṁ visayā maṇuṇṇā, na tesu bhāvaṁ nisire kayāi.
Na yā'maṇuṇṇesu maṇaṁ pi kujjā, samāhikāme samaṇe tavassī.

493. सुविदियजगस्सभावो, निस्संगो निब्भओ निरासो य ।
वेरग्गभावियमणो, झाणंमि सुनिच्चलो होइ ॥१०॥
Suvidiyajagassabhāvo, nissaṁgo nibbhao nirāso ya.
Veraggabhāviyamaṇo, jhāṇaṁmi suniccalo hoi.

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(488) A person who being pure in thought and body, concentrates his mind sitting in a comfortable posture, facing the East or the North, becomes absorbed in perfect meditation.

(489) A person (engaged) in meditation should sit in the *palyanka* posture, stop all activities of mind, speech and body, fix the gaze of his eyes on the tip of his nose and slow down his expiration and inspiration.

(490) Having condemned all one's evil conduct, having begged pardon of all the living beings, having renounced negligence, having steadied one's mind, one ought to undertake meditation until the thing meditated looks like standing in front of oneself.

(491) In the case of monks who have steadied all their mental, vocal and bodily activity and who have thoroughly concentrated their mind on meditation, it does not matter at all whether they stay in a village full of people or in an empty forest.

(492) A monk devoted to penance and desirous of practising meditation should neither entertain pleasant nor unpleasant thoughts about the objects of senses.

(493) A monk becomes quite steady in his meditation if he has understood thoroughly the nature of mundane existence, is deviod of all attachment, is fearless, is desireles, and has developed an attitude of indifference to the world.

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494. पुरीसायारो अप्पा, जोई वरणाणदंसणसमग्गो ।
जो झायदि सो जोई, पावहरो हवदि णिद्दंदो ॥११॥
Purīsāyāro appā, joī varaṇāṇadaṁsaṇasamaggo.
Jo jhāyadi so joī, pāvaharo havadi ṇiddaṁdo.

495. देहविवित्तं पेच्छइ, अप्पाणं तह य सव्वसंजोगे ।
देहोवहिवोसग्गं, निस्संगो सव्वहा कुणइ ॥१२॥
Dehavivittaṁ pecchai, appāṇaṁ taha ya savvasaṁjoge.
Dehovahivosaggaṁ nissaṁgo savvahā kuṇai.

496. णाहं होमि परेसिं, ण मे परे संति णाणमहमेक्को ।
इदि जो झायदि झाणे, सो अप्पाणं हवदि झादा ॥१३॥
Ṇāhaṁ homi paresiṁ, ṇa me pare saṁti ṇāṇamahamekko.
Idi jo jhāyadi jhāṇe, so appāṇaṁ havadi jhādā.

497. झाणट्ठिओ हु जोई जइणो संवेय णिययअप्पाणं ।
तो ण लहइ तं सुद्धं भग्गविहीणो जहा रयणं ॥१४॥
Jhāṇaṭṭhio hu joī, jaiṇo saṁveya ṇiyayaappāṇaṁ.
To ṇa lahai taṁ suddhaṁ bhaggavihīṇo jahā rayaṇaṁ.

498. भावेज्ज अवत्थतियं, पिंडत्थ-पयत्थ-रूवरहियत्तं ।
छउमत्थ-केवलित्तं, सिद्धत्तं चेव तस्सत्थो ॥१५॥
Bhāvejja avatthatiyaṁ, piṁḍattha-payattha-rūvarahiyattaṁ.
Chaumattha-kevalittaṁ, siddhattaṁ ceva tassattho.

499. अवि झाइ से महावीरे, आसणत्थे अकुक्कुए झाणं ।
उड्ढमहे तिरियं च, पेहमाणे समाहिमपडिण्णे ॥१६॥
Avi jhāi se mahāvīre, āsaṇatthe akukkue jhāṇaṁ.
Uḍḍhamahe tiriyaṁ ca, pehamāṇe samāhimapaḍiṇṇe.

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(494) A yogin (monk) who meditates upon the soul in human form equipped with supreme knowledge and faith, is a (real) *yogī;* he puts an end to all his sins and becomes free from conflicting feelings of pain and pleasure

(495) A monk who sees that soul is distinct from body as well as from all other (external and internal) possessions; becomes free from all attachments and undertakes an absolute renunciation of body as also of all external implements.

(496) That soul verily undertakes meditation which at the time of meditation knows as follows: "I do not belong to the others nor do the others belong to me while I am all alone and of the form of knowledge."

(497) Verily, if a monk, while doing meditation does not attain the knowledge of his real nature of soul, he cannot secure purity; he will be unlucky like a person who fails to secure a precious stone.

(498) One must undertake meditation over the three states technically called *piṇḍastha, padastha* and rūprahitatva which respectively stand for an ordinary embodied soul, an embodied soul that has attained omniscience and an emancipated soul.

(499) That Mahāvīra, having assumed a particular bodily posture and having freed himself from all unsteadiness, undertook meditation. At that time he, free from all worldly desires, would meditatively inspect whatever exist in the upper region, the lower region and the transverse region of the world.

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500. णातीतमट्ठं ण य आगमिस्सं, अट्ठं नियच्छंति तहागया उ ।
विधूतकप्पे एयाणुपस्सी, णिज्झोसइत्ता खवगे महेसी ॥१७॥
Ṇātītamaṭṭhaṁ ṇa ya āgamissaṁ, aṭṭhaṁ niyacchaṁti tahāgayā
Vidhūtakappe eyāṇupassī, ṇijjhosaittā khavage mahesī.

501. मा चिट्ठह मा जंपह, मा चिन्तह किं वि जेण होइ थिरो।
अप्पा अप्पम्मि रओ, इणमेव परं हवे झाणं ॥१८॥
Mā ciṭṭhaha mā jaṁpaha, mā cintaha kiṁ vi jeṇa hoi thiro.
Appā appammi rao, iṇameva paraṁ have jhāṇam.

502. न कसायसमुत्थेहि य, वहिज्जइ माणसेहिं दुक्खेहिं ।
ईसा-विसाय-सोगा-इएहिं, झाणोवगयचित्तो ॥१९॥
Na kasāyasamutthehi ya, vahijjai māṇasehiṁ dukkhehiṁ.
Īsā-visāya-sogā-iehiṁ, jhāṇovagayacitto.

503. चालिज्जइ बीभेइ य, धीरो न परीसहोवसग्गेहिं ।
सुहुमेसु न संमुच्छइ, भावेसु न देवमायासु ॥२०॥
Cālijjai bībhei ya, dhīro na parīsahovasaggehiṁ.
Suhumesu na saṁmucchai, bhāvesu na devamāyāsu.

504. जह चिरसंचियमिंधणमनलो पवणसहिओ दुयं दहइ।
तह कम्मेंधणममियं, खणेण झाणानलो डहइ ॥२१॥
Jaha cirasaṁciyamiṁdhaṇamanalo pavanasahio duyaṁ dahai
Taha kammeṁdhaṇamamiyaṁ, khaṇeṇa jhāṇānalo ḍahai.

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(500) The blessed personages give no consideration to what existed in the past nor to what will exist in the future. Certainly, the great sage, free from all indulgence in imagination and concentrating his thought on what existed in the present, first dries down and then annihilates (all his karmas).

(501) Undertake no bodily act, utter no word and think no thought; thus you will become steady. Certainly, supreme meditation consists in a soul engaged in concentration on itself.

(502) A mind engaged in meditation is not perturbed by miseries born of passions nor those born of mental acts nor by jealousy, remorse, sorrow etc.

(503) A brave (monk) is neither moved nor frightened by afflictions and calamities; his mind does not become infatuated in the slightest degree, not even by the celestial illusions.

(504) Just as fire favoured by wind speedily burns up the fuel accumulated since long, so also, the fire of meditation destroys in a moment the unlimited fuel of karmas.

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३०. अनुप्रेक्षासूत्र
30. Anuprekṣāsūtra

505. झाणोवरमेऽवि मुणी, णिच्चमणिच्चाइभावणापरमो ।
होइ सुभावियचित्तो, धम्मज्झाणेण जो पुव्विं ॥१॥
Jhāṇovarame'vi muṇī, ṇiccamaṇiccāibhāvaṇāparamo.
Hoi subhāviyacitto, dhammajjhāṇena jo puvviṁ.

506. अद्धुवमसरणमेगत्तमन्नत्तसंसारलोयमसुइत्तं ।
आसवसंवरणिज्जर, धम्मं बोधिं च चिंतिज्ज ॥२॥
Addhuvamasaraṇamegattamannattasaṁsāraloyamasuittaṁ.
Āsavasaṁvaraṇijjara, dhammaṁ bodhiṁ ca ciṁtijja.

507. जम्मं मरणेण समं, संपज्जइ जोव्वणं जरासहियं ।
लच्छी विणास-सहिया, इय सव्वं भंगुर मुणह ॥३॥
Jammaṁ maraṇeṇa samaṁ, saṁpajjai jovvaṇaṁ jarāsahiyaṁ.
Lacchī viṇāsa-sahiyā, iya savvaṁ bhaṁgura muṇaha.

508. चइऊण महामोहं, विसए मुणिऊण भंगुरे सव्वे ।
णिव्विसयं कुणह मणं, जेण सुहं उत्तमं लहह ॥४॥
Caiūṇa mahāmohaṁ, visae muṇiūṇa bhaṁgure savve.
Ṇivvisayaṁ kuṇaha maṇaṁ, jeṇa suhaṁ uttamaṁ lahaha.

509. वित्तं पसवो य णाइओ, तं बाले सरणं ति मण्णइ ।
एए मम तेसिं वा अहं, णो ताणं सरणं ण विज्जई ॥५॥
Vittaṁ pasavo ya ṇāio, taṁ bāle saraṇaṁ ti maṇṇai.
Ee mama tesiṁ vā ahaṁ, ṇo tāṇaṁ saraṇaṁ ṇa vijjaī.

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30. PRECEPTS ON REFLECTION

(505) Even when ordinary meditation is over then before undertaking the meditation called 'dharma-dhyāna', a monk ought to constantly make his mind permeated with deep reflection pertaining to things transient etc.

(506) (A monk) should reflect upon transitoriness, helplessness, loneliness, distinctness (of body and soul), mundane existence, the terrestrial world, impurity, influx of Karmas, stoppage of Karmic influx, release from Karmas, religion and enlightenment.

(507) Know that birth is accompanied by death; youth is succeeded by old age, wealth is perishable. Thus should one reflect that everything is transient.

(508) After discarding the great illusion, and reflecting that all objects of senses are transient, cultivate a detached mind so that you may attain supreme bliss.

(509) A fool thinks wealth, animals and kinsmen to be his protectors, saying to himself they are mine, I am theirs. Infact, they are neither his protectors nor his shelter.

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510. संगं परिजाणामि, सल्लं पि य उद्धरामि तिविहेणं ।
गुत्तीओ समिईओ, मज्झं ताणं च सरणं च ॥६॥
Saṁgaṁ parijāṇāmi, sallaṁ pi ya uddharāmi tiviheṇaṁ.
Guttīo samīo, majjhaṁ tāṇaṁ ca saraṇaṁ ca.

511. धी संसारो जहियं, जुवाणओ परमरूवगव्वियओ ।
मरिऊण जायइ, किमी तत्थेव कलेवरे नियए ॥७॥
Dhī saṁsāro jahiyaṁ, juvāṇāo paramarūvagavviyao.
Mariūṇa jāyai, kimī tattheva kalevare niyae.

512. सो नत्थि इहोगासो, लोए वालग्गकोडिमित्तोऽवि ।
जम्मणमरणाबाहा, अणेगसो जत्थ न य पत्ता ॥८॥
So natthi ihogāso, loe vālaggakoḍimitto'vi.
Jammaṇamaraṇabāhā, aṇegaso jattha na ya pattā.

513. बाहिजरमरणमयरो, निरंतरुप्पत्तिनीरनिकुरंबो ।
परिणामदारुणदुहो, अहो दुरंतो भवसमुद्दो ॥९॥
Bāhijaramaraṇamayaro, niraṁtaruppattinīranikuruṁbo.
Pariṇāmadāruṇaduho, aho duraṁto bhavasamuddo.

514. रयणत्तय-संजुत्तो, जीवो वि हवेइ उत्तमं तित्थं ।
संसारं तरइ जदो, रयणत्तय-दिव्व-णावाए ॥१०॥
Rayaṇattaya-saṁjutto, jīvo vi havei uttamaṁ tittham.
Saṁsāraṁ tarai jado, rayaṇattaya-divva-ṇāvāe.

515. पत्तेयं पत्तेयं नियगं, कम्मफलमणुहवंताणं ।
को कस्स जए सयणो? को कस्स व परजणो भणिओ ? ॥११॥
Patteyaṁ patteyaṁ niyagaṁ, kammaphalamaṇuhavaṁtāṇaṁ.
Ko kassa jae sayaṇo; ko kassa va parajaṇo bhaṇio?

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(510) I know that they are all (the forms of) attachments; I shall remove those defects known as śalya from my mind, speech and body; the *guptis* and the *samitis* are my protectors and shelters.

(511) Fie upon the transmigratory cycle where a youth, highly proud of his own handsomeness, is born after death as a tiny insect in his own dead body.

(512) There is no place in this world, even as tiny as tip of hair, where a soul has not suffered the pangs of births and deaths several times.

(513) Oh, this ocean of mundane existence is difficult to cross over; there are many crocodiles in the form of disease, old-age and death; there is great mass of water in the form of constant births and deaths, the result of all these are terrible misery.

(514) A soul endowed with the Three Jewels constitutes an excellent ford. One can cross the ocean of transmigratory cycle with the aid of the divine boat of Three Jewels.

(515) In this world where every one has to suffer the fruits of his own Karmas individually, is there any person whom one can call his own either related or stranger?

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516. एगो मे सासओ अप्पा, नाणदंसणसंजुओ ।
सेसा मे बाहिरा भावा, सव्वे संजोगलक्खणा ॥१२॥
Ego me sāsao appā, nāṇadaṁsaṇasaṁjuo.
Sesā me bāhirā bhāvā, savve saṁjogalakkhaṇā.

517. संजोगमूला जीवेणं, पत्ता दुक्खपरंपरा ।
तम्हा संजोगसंबंधं, सव्वभावेण वोसिरे ॥१३॥
Saṁjogamūlā jīveṇaṁ, pattā dukkhaparamparā.
Tamhā saṁjogasaṁbaṁdhaṁ savvabhāveṇa vosire.

518. अणुसोअइ अन्नजणं, अन्नभवंतरगयं तु बालजणो ।
नवि सोयइ अप्पाणं, किलिस्समाणं भवसमुद्दे ॥१४॥
Aṇusoai annajaṇaṁ, annabhavaṁtaragayaṁ tu bālajaṇo
Navi soyai appāṇaṁ, kilissamāṇaṁ bhavasamudde.

519. जो जाणिऊण देहं, जीवसरूवादु तच्चदो भिन्नं ।
अप्पाणं पि य सेवदि, कज्जकरं तस्स अण्णत्तं ॥१५॥
Jo jāṇiūṇa dehaṁ, jīvasarūvādu taccado bhinnaṁ.
Appāṇaṁ pi ya sevadi, kajjakaraṁ tassa aṇṇattaṁ.

520. मंसट्ठियसंघाए, मुत्तपुरीसभरिए नवच्छिद्दे ।
असुइं परिस्सवंते, सुहं सरीरम्मि किं अत्थि? ॥१६॥
Maṁsaṭṭhiyasaṁghāe, muttapurīsabharie navacchidde.
Asuiṁ parissavaṁte, suhaṁ sarīrammi kiṁ atthi ?

521. एदे मोहय-भावा, जो परिवज्जेइ उवसमे लीणो ।
हेयं ति मन्नमाणो, आसवअणुवेहणं तस्स ॥१७॥
Ede mohaya-bhāvā, jo parivajjei uvasame līṇo.
Heyaṁ ti mannamāṇo, āsavaaṇuvehaṇaṁ tassa.

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(516) My soul endowed with knowledge and faith is alone permanently mine; all others are alien to me and are in the nature of external adjuncts.

(517) All the series of miseries suffered by a soul are born of these alien associations; therefore, I sever whole-heartedly contacts from all alien associations.

(518) A foolish person grieves over the death of another person when he has departed to assume another birth but he does not think of his own soul which is suffering in this ocean of mundane existence.

(519) He who reflects over his own soul, after knowing that, in principle, his body is distinct from his soul, achieves effective results.

(520) What is there auspicious in this body, which is constituted of flesh and bone, filled with urine and excrement, and foul matter through nine openings?

(521) Thus absorbed in an experience of calmness the person who renounces the mental state born of delusion--considering that they are worth being renounced-truly undertakes deep reflection related to karmic inflow.

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522. मणवयणकायगुत्तिं-दियस्स समिदीसु अप्पमत्तस्स ।
आसवदारणिरोहे, णवकम्मरयासवो ण हवे ॥१८॥
Maṇavayaṇakāyaguttiṁ-diyassa samidīsu appamattassa.
Āsavadāraṇirohe, ṇavakammarayāsavo ṇa have.

523. णाऊण लोगसारं, णिस्सारं दीहगमणसंसारं ।
लोयग्गसिहरवासं, झाहि पयत्तेण सुहवासं ॥१९॥
Ṇāūṇa logasāraṁ, ṇissāraṁ dīhagamaṇasaṁsāraṁ.
Loyaggasiharavāsaṁ, jhāhi payatteṇa suhavāsaṁ.

524. बंधप्पदेस-ग्गलणं णिज्जरणं इदि जिणे हि पणत्तं ।
जेण हवे संवरणं, तेण दु णिज्जरणमिदि जाण ॥२०॥
Baṁdhappadesa-ggalaṇaṁ ṇijjaraṇaṁ idi jiṇe hi paṇattaṁ.
Jeṇa have saṁvaraṇaṁ, teṇa du ṇijjaraṇa midi jāṇa.

525. जरामरणवेगेणं, बुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य, गई सरणमुत्तमं ॥२१॥
Jarāmaraṇavegeṇaṁ, vujjhamāṇāṇa pāṇiṇaṁ.
Dhammo dīvo paiṭṭhā ya, gaī saraṇamuttamaṁ.

526. माणुस्सं विग्गहं लद्धुं, सुई धम्मस्स दुल्लहा ।
जं सोच्चा पडिवज्जंति, तवं खंतिमहिंसयं ॥२२॥
Māṇussaṁ viggahaṁ laddhuṁ, suī dhammassa dullahā.
Jaṁ soccā paḍivajjaṁti, tavaṁ khaṁtimahiṁsayaṁ.

527. आहच्च संवणं लद्धुं, सद्धा परमदुल्लहा ।
सोच्चा नेआउयं मग्गं, बहवे परिभस्सई ॥२३॥
Āhacca savaṇaṁ laddhuṁ, saddhā paramadullahā.
Soccā neāuyaṁ maggaṁ, bahave paribhassaī.

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(522) A monk who controls his senses through restraints of his mind, speech and body, and is aware of the observance of samiti i. e. the five types of vigilance, prevents influx of karmas and will not attract the dust of new karmas.

(523) Having understood the nature of worldly existence and the worthlessness of long transmigrations in mundane life, a monk should exert to meditate residing on the top of the universe (i. e. śiddha-śilā) where-living is blissful.

(524) It is preached by Jina that the dissociation of Karmic matter (from the self) is called Nirjarā. Know that means of Saṁvara (stoppage) are also the means of Nirjarā.

(525) For living beings who are floating in the currents of old age and death, religion is the best island, resting place, and supreme shelter.

(526) Even after being born in a human body it is the most difficult to listen to the scriptural texts; having listened them one accepts penance, forgiveness and non-voilence (*Ahiṁsā*.)

(527) Even after listening to the religious text, it is extremely difficult to cultivate faith in it; because there are many people, who even after learning about the righteous path, deviate from it.

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528. सुइं च लद्धुं सद्धं च, वीरियं पुण दुल्लहं ।
बहवे रोयमाणा वि, नो एणं पडिवज्जए ॥२४॥
Suim ca laddhuṁ saddhaṁ ca, vīriyaṁ puṇa dullahaṁ.
Bahave royamāṇā vi, no eṇaṁ padivajjae.

529. भावणाजोग-सुद्धप्पा, जले णावा व आहिया ।
नावा व तीरसंपण्णा, सव्वदुक्खा तिउट्टइ ॥२५॥
Bhāvaṇājoga-suddhappā, jale ṇāvā va âhiyā.
Nāvā va tīrasaṁpaṇṇā, savvadukkhā tiuṭṭai.

530. बारस अणुवेक्खाओ, पच्चक्खाणं तहेव पडिक्कमणं ।
आलोयणं समाही, तम्हा भावेज्ज अणुवेक्खं ॥२६॥
Bārasa aṇuvekkhāo, paccakkhāṇaṁ taheva paḍikkamaṇaṁ.
Āloyaṇaṁ samāhī, tamhā bhāvejja aṇuvekkhaṁ.

३१. लेश्यासूत्र
31. Leśyāsūtra

531. होंति कमविसुद्धाओ, लेसाओ पीयपम्हसुक्काओ ।
धम्मज्झाणोवगयस्स, तिव्व-मंदाइभेयाओ ॥१॥
Hoṁti kamavisuddhāo, lesāo pīyapamhasukkāo.
Dhammajjhāṇovagayassa, tivva-mamdāibheyāo.

532. जोगपउत्ती लेस्सा, कसायउदयाणुरंजिया होई ।
तत्तो दोण्हं कज्जं, बंधचउक्कं समुद्दिट्ठं ॥२॥
Jogapautti lessā, kasāyaudayāṇuraṁjiyā hoi.
Tatto doṇhaṁ kajjaṁ, baṁdhacaukkaṁ samuddiṭṭhaṁ.

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(528) Even after listening to the sacred lore and acquiring firm faith in it, it is again difficult to undertake the endeavour needed, for certainly there are many people who even having a firm faith in religion, do not practise it.

(529) A person who has purified his soul by his thought-activity resembles a boat; as boat crosses an ocean, so also such a person secures freedom from all misery.

(530) The twelve Anuprekṣā (deep reflections), abstinence, repentance, confession and meditation, one should deeply contemplate on these reflections.

31. PRECEPT ON SOUL-COLOURING (LEŚYAS)

(531) As a rule, the leśyas, (colours or tinges of the soul) are specifically mentioned to be of six kinds: (1) black (*Kṛṣṇa*), (2) blue (*Nīla*), (3) grey (*Kapota*), (4) golden yellow (*Tejas*), (5) lotus coloured (*Padma*) and (6) white (*Śukla*).

(532) Occurrence of soul-colouring as a result of activities (of mind, speech and body) due to the rise of passions is called Leśyā. The twin effects of activity and passions is to bring about bondage of four kinds of Karma.

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533. किण्हा णीला काऊ, तेऊ पम्मा य सुक्कलेस्सा य ।
लेस्साणं णिद्देसा, छच्चेव हवंति णियमेण ॥३॥
Kiṇhā ṇīlā kāū, teū pammā ya sukkalessā ya.
Lessāṇaṁ ṇiddesā, chacceva havanti ṇiyameṇa.

534. किण्हा नीला काऊ, तिण्णि वि एयाओ अहम्मलेसाओ ।
एयाहि तिहि वि जीवो, दुग्गइं उववज्जई बहुसो ॥४॥
Kiṇhā nīlā kāū, tiṇṇi vi eyāo ahammalesāo.
Eyāhi tihi vi jīvo, duggaiṁ uvavajjaī bahuso.

535. तेऊ पम्हा सुक्का, तिण्णि वि एयाओ धम्मलेसाओ ।
एयाहि तिहि वि जीवो, सुग्गइं उववज्जई बहुसो ॥५॥
Teū pamhā sukkā, tiṇṇi vi eyāo dhammalesāo.
Eyāhi tihi vi jīvo, suggaiṁ uvavajjaī bahuso.

536. तिव्वतमा तिव्वतरा, तिव्वा असुहा सुहा तहा मंदा ।
मंदतरा मंदतमा, छट्ठाणगया हु पत्तेयं ॥६॥
Tivvatamā tivvatarā, tivvā asuhā suhā tahā maṁdā.
Maṁdatarā maṁdatamā, chaṭṭhāṇagayā hu patteyaṁ.

537- पहिया जे छ प्पुरिसा, परिभट्ठारण्णमज्झदेसम्हि ।
538. फलभरियरुक्खमेगं, पेक्खित्ता ते विचिंतंति ॥७॥
णिम्मूलखंधसाहु-वसाहं छित्तुं चिणित्तु पडिदाइं ।
खाउं फलाइं इदि, जं मणेण वयणं हवे कम्मं ॥८॥
Pahiyā je cha ppurisā, paribhaṭṭhāraṇṇamajjhadesamhi.
Phalabhariyarukkhamegaṁ, pekkhittā te viciṁtaṁti.
Ṇimmūlakhaṁdhasāhu-vasāhaṁ chittuṁ ciṇittu paḍidāiṁ.
Khāuṁ phalāiṁ idi, jaṁ maṇeṇa vayaṇaṁ have kammaṁ.

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(533) One engaged in the meditation called 'dharma-dhyāna' is possessed of three leśyās (soul-colouring)-viz yellow, lotus coloured and white—which are respectively more and more pure and are each divided into sub-types like intense, mild etc.

(534) The black, blue and grey are the three types of inauspicious Leśyās; as result of these three (Leśyās) the soul takes birth in various-unhappy states of existence.

(535) The golden-yellow, lotus-coloured and white are the three types of auspicious *Leśyās;* on account of these three, the soul mostly takes birth in various happy states of existence.

(536) Each of the three inauspicious *Leśyās* differ in their intensity; most intense, more intense and intense; similarly the auspicious *Leśyās* undergo three changes; most mild, more mild and mild. And each of these sub-types is further subdivided into six classes in accordance with its relative increase and decrease.

(537 & 538) Six persons who are travellers miss their way in the midst of a forest. They see a tree laden with fruits and begin to think of getting those fruits: one of them suggests uprooting the entire tree and eating the fruits; the second one suggests cutting the trunk of the tree; the third one suggests cutting the branches; the fourth one suggests cutting the twigs; the fifth one suggests plucking the fruits only; the sixth one suggests picking up only the fruits that have fallen down. The thoughts, words and bodily activities of each of these six travellers related to eating fruits are mutually different and respectively illustrative of the six *Leśyās*.

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539. चंडो ण मुंचइ वेरं, भंडणसीलो य धम्मदयरहिओ ।
दुट्ठो ण य एदि वसं, लक्खणमेयं तु किण्हस्स ॥९॥
Caṁḍo ṇa muṁcai veraṁ, bhaṁḍaṇasīlo ya dhammadayarahio.
Duṭṭho ṇa ya edi vasaṁ, lakkhaṇameyaṁ tu kiṇhassa.

540. मंदो बुद्धिविहीणो, णिव्विणाणी य विसयलोलो य ।
लक्खणमेयं भणियं, समासदो णीललेस्सस्स ॥१०॥
Maṁdo buddhivihīṇo, ṇivviṇāṇī ya visayalolo ya.
Lakkhaṇameyaṁ bhaṇiyaṁ, samāsado ṇīlalessassa.

541. रूसइ णिंदइ अन्ने, दूसइ बहुसो य सोयभयबहुलो ।
ण गणइ कज्जाकज्जं, लक्खणमेयं तु काउस्स ॥११॥
Rūsai ṇiṁdai anne, dūsai bahuso ya soyabhayabahulo.
Ṇa gaṇai kajjākajjaṁ, lakkhaṇameyaṁ tu kāussa.

542. जाणइ कज्जाकज्जं, सेयमसेयं च सव्वसमपासी ।
दयदाणरदो य मिदू, लक्खणमेयं तु तेउस्स ॥१२॥
Jāṇai kajjākajjaṁ, seyamaseyaṁ ca savvasamapāsī.
Dayadāṇarado ya midū, lakkhaṇameyaṁ tu teussa.

543. चागी भद्दो चोक्खो, अज्जवकम्मो य खमदि बहुगं पि ।
साहुगुरुपूजणरदो, लक्खणमेयं तु पम्मस्स ॥१३॥
Cāgī bhaddo cokkho, ajjavakammo ya khamadi bahugaṁ pi.
Sāhugurupūjaṇarado, lakkhaṇameyaṁ tu pammassa.

544. ण य कुणइ पक्खवायं, ण वि य णिदाणं समो य सव्वेसिं ।
णत्थि य रायद्दोसा, णेहो वि य सुक्कलेस्सस्स ॥१४॥
Ṇa ya kuṇai pakkhavāyaṁ, ṇa vi ya ṇidāṇaṁ samo ya savvesiṁ.
Ṇatthi ya rāyaddosā, ṇeho vi ya sukkalessassa.

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(539) The (mental) characteristics of a person of black *Leśyā* are: he is violent; he does not give up enmity; he is quarrelsome, he is devoid of goodness and compassion; he is wicked and he cannot be influenced.

(540) The (mental) characteristics of a person with blue *Leśyā* are: he is dull; he is devoid of intelligence; he has no discrimination; and he is given to sensual enjoyment.

(541) The (mental) characteristics of a person with grey *Leśyā* are: he frequently gets angry, censures others, blames others, is susceptible to sorrow and fear, and does not discriminate between what ought to be done and what not to be done.

(542) The (mental) characteristics of a person with golden yellow *Leśyā* are: he knows as to what ought to be done and what not to be done; he knows as to what acts lead to welfare and what do not; he has always an attitude of impartiality, he is ever engaged in acts of compassion and charity, and he is soft.

(543) The (mental) characteristics of a person with *Padma Leśyā* are: he is generous, honest, straight-forward in his dealings, possessed of great forbearance and engaged in the worship of monks and preceptors.

(544) The (mental) characteristics of a person with white *Leśyā* are: he does not treat anybody with partiality; has no desire for future sensual pleasures, treats everybody with equality and he is devoid of affection, hatred and attachment.

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545. लेस्सासोधी अज्झवसाणविसोधीए होइ जीवस्स ।
अज्झवसाणविसोधि, मंदकसायस्स णायव्वा ॥१५॥
Lessāsodhī ajjhavasāṇavisodhīe hoi jīvassa.
Ajjhavasāṇavisodhi, maṁdakasāyassa ṇāyavvā.

३२. आत्मविकाससूत्र (गुणस्थान)
32. Ātmavikāsasūtra (Guṇasthāna)

546. जेहिं दु लक्खिज्जंते, उदयादिसु संभवेहिं भावेहिं ।
जीवा ते गुणसण्णा, णिद्दिट्ठा सव्वदरिसीहिं ॥१॥
Jehiṁ du lakkhijjaṁte, udayādisu saṁbhavehiṁ bhāvehiṁ.
Jīvā te guṇasaṇṇā, ṇiddiṭṭhā savvadarisīhiṁ.

547- मिच्छो सासण मिस्सो, अविरदसम्मो य देसविरदो य ।
548. विरदो पमत्त इयरो, अपुव्व अणियट्टि सुहुमो य ॥२॥
उवसंत खीणमोहो, सजोगिकेवलिजिणो अजोगी य ।
चोद्दस गुणट्ठाणाणि य, कमेण सिद्धा य णायव्वा ॥३॥
Miccho sāsaṇa misso, aviradasammo ya desavirado ya.
Virado pamatta iyaro, apuvva aṇiyaṭṭi suhumo ya.
Uvasaṁta khīṇamoho, sajogikevalijiṇo ajogī ya.
Coddasa guṇaṭṭhāṇāṇi ya, kameṇa siddhā ya ṇāyavvā.

549. तं मिच्छत्तं जमसद्दहणं, तच्चाण होदि अत्थाणं ।
संसइदमभिग्गहियं, अणभिग्गहियं तु तं तिविहं ॥४॥
Taṁ micchattaṁ jamasaddahaṇaṁ, taccāṇa hodi atthāṇaṁ.
Saṁsaidamabhiggahiyaṁ, aṇabhiggahiyaṁ tu taṁ tiviham.

550. सम्मत्तरयणपव्वय-सिहरादो मिच्छभावसमभिमुहो ।
णासियसम्मत्तो सो, सासणणामो मुणेयव्वो ॥५॥
Sammattarayaṇapavvaya-siharādo micchabhāvasamabhimuho.
Ṇāsiyasammatto so, sāsaṇaṇāmo muṇeyavvo.

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(545) On the attainment of mental purification there will be purity in the *Leśyās*; it should be understood that the subsidence of passions leads to attainment of mental purification.

32. PRECEPTS ON SPIRITUAL PROGRESS (GUṆASTHĀNAS)

(546) Those state, resulting from the fruition etc. of Karmas, by which souls are distinguished are given the name 'guṇa' (spiritual stages) by the Omniscients.

(547 & 548) There are fourteen stages in the path of gradual spiritual development; (1) false belief, (2) failing from right faith, (3) mixture of right faith and wrong faith, (4) vowless right faith, (5) partial observance of vows, (6) Non-vigilant observance of vows, (7) violent observance of vows, (8) unique condition of bliss, which has not been experienced before, (9) constant thought-activity (that is meditation), (10) slightest attachment, (11) subsided delusion, (12) destroyed delusion, (13) omniscient with activities, and (14) Omniscient without activity. It should be understood that emancipation is attained in stages.

(549) Having faith in the things existing in a veritable fashion - that is called mithyātva. It is of three forms - viz. that of the form of entertaining a doubt, that of the form of something developed deliberately, that of the form of something not developed deliberately.

(550) The soul falls down from the peak of the mountain of right faith, with his face towards the plain of wrong faith, and has his right-faith destroyed - this stage of soul is called *sāsvādana* i. e. having taste of right faith.

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551. दहिगुडमिव वामिस्सं, पिहुभावं णेव कारिदुं सक्कं ।
एवं मिस्सयभावो, सम्मामिच्छो त्ति णायव्वो ॥६॥
Dahiguḍamiva vāmissaṁ, pihubhāvaṁ ṇeva kāridum sakkaṁ.
Evaṁ missayabhāvo, sammāmiccho tti ṇāyavvo.

552. णो इंदिएसु विरदो, णो जीवे थावरे तसे चावि ।
जो सद्दहइ जिणत्तुं, सम्माइट्ठी अविरदो सो ॥७॥
Ṇo iṁdiesu virado, ṇo jīve thāvare tase cāvi.
Jo saddahai jiṇattuṁ, sammāiṭṭhī avirado so.

553. जो तसवहाउविरदो, णो विरओ एत्थ-थावरवहाओ ।
पडिसमयं सो जीवो, विरयाविरओ जिणेक्कमई ॥८॥
Jo tasavahāuvirado, ṇo virao ettha-thāvaravahāo.
Paḍisamayaṁ so jīvo, virayāvirao jiṇekkamaī.

554. वत्तावत्तपमाए, जो वसइ पमत्तसंजओ होइ ।
सयलगुणसीलकलिओ, महव्वई चित्तलायरणो ॥९॥
Vattāvattapamāe, jo vasai pamattasaṁjao hoi.
Sayalaguṇasīlakalio, mahavvaī cittalāyaraṇo.

555. णट्ठासेसपमाओ, वयगुणसीलोलिमंडिओ णाणी ।
अणुवसमओ अखवओ, झाणणिलीणो हु अप्पमत्तो सो ॥१०॥
Ṇaṭṭhāsesapamāo, vayaguṇasīlolimaṁḍio ṇāṇī.
Aṇuvasamao akhavao, jhāṇaṇilīṇo hu appamatto so.

556. एयम्मि गुणट्ठाणे, विसरिससमयट्ठिएहिं जीवेहिं ।
पुव्वमपत्ता जम्हा, होंति अपुव्वा हु परिणामा ॥११॥
Eyammi guṇaṭṭhāṇe, visarisasamayaṭṭhiehiṁ jīvehiṁ.
Puvvamapattā jamhā, hoṁti apuvvā hu pariṇāmā.

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(551) The mixed stage of *Samyaktva* (Right faith) and mithyātva (wrong faith) which can, in no way, be split up into right and wrong beliefs of just as a mixed taste of curd and treacle can not be reffered to separately as sour or sweet, is known as miśra-bhāva.

(552) He who has not vowed to abstain from indulgence in the senses and from hurting the mobile and immobile living beings; although he has firm faith in the doctrines propounded by the Jina. This stage is said to be of a person of right vision without abstinence *(Avirata-Samyagdṛṣṭi)*.

(553) One who desists from a killing of the mobile living beings but not from that of the immobile ones and yet who has unwavering faith in Jinas is called viratāvirata or deśavirata) i. e. partial observer of vows.

(554) One who has adopted the Great Vows, is equipped with all virtuous qualities and good conduct, often exhibits negligence in a manifest or a non-manifest form and hence whose conduct is bit defective is to be called pramattasaṁyata i. e. non-vigilant observer of great vows.

(555) The wise man who is well equipped with all vows, whose negligence has disappeared entirely, who remains absorbed in meditation, but who has started neither subsiding his delusive karmas nor annihilating his delusive karmas is called apramattasaṁyata i. e. vigilant observer of great vows

(556) In this (eighth) stage of spiritual development the soul experiences unique but frequently changing mental states (of bliss) which have not been experienced ever before; hence the stage is called *apūrvakaraṇa*).

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557. तारिसपरिणामट्ठियजीवा, हु जिणेहिं गलियतिमिरेहिं।
मोहस्सऽपुव्वकरणा, खवणुवसमणुज्जया भणिया ॥१२॥
Tārisapariṇāmaṭṭhiyajīvā, hu jiṇehiṁ galiyatimirehiṁ.
Mohassa'puvvakaraṇā, khavaṇuvasamaṇujjayā bhaṇiyā.

558. होंति अणियट्टिणो ते, पडिसमयं जेसिमेक्कपरिणामा ।
विमलयरझाणहुयवह-सिहाहिं णिद्दड्ढकम्मवणा ॥१३॥
Hoṁti aṇiyaṭṭiṇo te, paḍisamayaṁ jesimekkapariṇāmā.
Vimalayarajhāṇahuyavaha-sihāhiṁ ṇiddaḍḍhakammavaṇā.

559. कोसुंभो जिह राओ, अब्भंतरदो य सुहुमरत्तो य।
एवं सुहुमसराओ, सुहुमकसाओ त्ति णायव्वो ॥१४॥
Kosuṁbho jiha rāo, abbhaṁtarado ya suhumaratto ya.
Evaṁ suhumasarāo, suhumakasāo tti ṇāyavvo.

560. सकदकफलजलं वा, सरए सरवाणियं व णिम्मलयं।
सयलोवसंतमोहो, उवसंतकसायओ होदि ॥१५॥
Sakadakaphalajalaṁ vā, sarae saravāṇiyaṁ va ṇimmalayaṁ.
Sayalovasaṁtamoho, uvasaṁtakasāyao hodi.

561. णिस्सेसखीणमोहो, फलिहामलभायणुदय-समचित्तो ।
खीणकसाओ भण्णइ, णिग्गंथो वीयराएहिं ॥१६॥
Ṇissesakhīṇamoho, phalihāmalabhāyaṇudaya-samacitto.
Khīṇakasāo bhaṇṇai, ṇiggaṁtho vīyarāehiṁ.

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(557) The souls, experiencing such mental states (of bliss), get ready either to subside or to annihilate their delusive karmas, are given the designation 'apūrvakaraṇa' by Jinas, free from all darkness i. e. ignorance.

(558) The souls, occupying the ninth stage of spiritual development enjoy the constant mental state (of bliss) each moment and burn down the forest of the karmas through the flames of the fire of a very pure meditation, are called anivertin (anivṛttikaraṇa).

(559) Just as a *Kusumbha* flower has a slight tinge of reddish colour, similarly a monk who has reached this tenth stage of spiritual development retains a slight tinge of attachment internally. Hence this stage is called sūkṣma - Kaṣāya or sūkṣma-samparāya i. e. the stage of slight attachment.

(560) Just as the water mixed with kataka-fruit or a pond's water in the autumn season have their dirtiness subsided, similarly a person whose all delusive karmas have subsided is called upaśānta Kaṣāya i. e. whose passions are subsided.

(561) The monk whose all delusive karmas are annihilated and whose mind is (clean) like the water placed in a crystal-made vessel is designated kṣīṇamoha and destroys passions by the worthy soul, free from all attachment.

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562- केवलणाणदिवायर-किरणकलावप्पणासिअण्णाणो ।
563. णवकेवललद्धुग्गम-पावियपरमप्पववएसो ॥१७॥
असहायणाणदंसण-सहिओ वि हु केवली हु जोएण ।
जुत्तो त्ति सजोइजिणो, अणाइणिहणारिसे वुत्तो ॥१८॥
Kevalaṇāṇadivāyara-kiraṇakalāvappaṇāsiaṇṇāṇo.
Ṇavakevalaladdhuggama-pāviyaparamappavavaeso.
Asahāyaṇāṇadaṁsaṇa-sahio vi hu kevalī hu joeṇa.
Jutto tti sajoijiṇo, aṇāiṇihaṇārise vutto.

564. सेलेसिं संपत्तो, णिरुद्धणिस्सेस-आसओ जीवो ।
कम्मरयविप्पमुक्को, गयजोगो केवली होइ ॥१९॥
Selesiṁ saṁpatto, ṇiruddhaṇissesa-āsao jīvo.
Kammarayavippamukko, gayajogo kevalī hoi.

565. सो तम्मि चेव समये, लोयग्गे उड्ढगमणसब्भाओ ।
संचिट्ठइ असरीरो, पवरट्ठ गुणप्पओ णिच्चं ॥२०॥
So tammi ceva samaye, loyagge uḍḍhagamaṇasabbhāo.
Saṁciṭṭhai asarīro, pavarattha guṇappao ṇiccaṁ.

566. अट्ठविहकम्मवियडा, सीदीभूदा णिरंजणा णिच्चा ।
अट्ठगुणा कयकिच्चा, लोयग्गणिवासिणो सिद्धा ॥२१॥
Aṭṭhavihakammaviyaḍā, sīdībhūdā ṇiraṁjaṇā ṇiccā.
Aṭṭhaguṇā kayakiccā, loyaggaṇivāsiṇo siddhā.

३३. संलेखनासूत्र
33. Saṁlekhanāsūtra

567. सरीरमाहु नाव त्ति, जीवो वुच्चइ नाविओ ।
संसारो अण्णवो वुत्तो, जं तरंति महेसिणो ॥१॥
Sarīramāhu nāva tti, jīvo vuccai nāvio.
Saṁsāro aṇṇavo vutto, jaṁ taraṁti mahesiṇo.

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(562 & 563) It is stated in the eternal holy scriptures that a monk who has destroyed the darkness of his ignorance by an assemblage of the rays of the sun of Omniscience, has obtained knowledge of the supreme soul on account of having acquired nine super ordinary and is equipped with determinate and indeterminate types of cognition requiring no help of external instruments i. e. senses is called sayogi-kevalin. Though he is a Kevalin (Omniscient) yet undertakes mental, vocal and bodily activities.

(564) The personage who has assumed the state called śaileśī (i. e. state of utterfreedom from all activity whatsoever). In whom the entire karmic inflow has been put to a stop, who is free from the dirt of karma is called kevalin, devoid-of-activities.

(565) The moment, the pure soul reaches this stage, it goes upward straight to the top of the universe according to its natural attribute, remains there forever in a disembodied form and endowed with the eight supreme attributes.

(566) The emancipated souls are ones who are devoid of the eight types of karmas, having attained peace, are devoid of all thought of blemish, are eternal, are equipped with eight auspicious qualifications, are such as have already accomplished whatever had to be accomplished and are residing at the top of the universe.

33. PRECEPTS ON PASSIONLESS DEATHS

(567) The body is called a boat, the soul is a boatman, the worldly existence is an ocean which the great sages cross over.

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568. बहिया उड्ढमादाय, नावकंखे कयाइ वि ।
पुव्वकम्मक्खयट्ठाए, इमं देहं समुद्धरे ॥२॥
Bahiyā uḍḍhamādāya, nāvakaṁkhe kayāi vi.
Puvvakammakkhayaṭṭhāe, imaṁ dehaṁ samuddhare.

569. धीरेण वि मरियव्वं, काउरिसेण वि अवस्समरियव्वं।
तम्हा अवस्समरणे, वरं खु धीरत्तणे मरिउं ॥३॥
Dhīreṇa vi mariyavvaṁ, kāurisena vi avassamariyavvaṁ.
Tamhā avassamarane, varaṁ khu dhīrattaṇe mariuṁ.

570. इक्कं पंडियमरणं, छिंदइ जाईसयाणि बहुयाणि ।
तं मरणं मरियव्वं, जेण मओ सुम्मओ होइ ॥४॥
Ikkaṁ paṁḍiyamaraṇaṁ, chiṁdai jāīsayāṇi bahuyāṇi.
Taṁ maraṇaṁ mariyavvaṁ, jeṇa mao summao hoi.

571. इक्कं पंडियमरणं, पडिवज्जइ सुपुरिसो असंभंतो ।
खिप्पं सो मरणाणं, काहिइ अंतं अणंताणं ॥५॥
Ikkaṁ paṁḍiyamaraṇaṁ, paḍivajjai supuriso asaṁbhaṁto.
Khippam so maraṇāṇaṁ, kāhie aṁtaṁ aṇaṁtāṇaṁ.

572. चरे पयाइं परिसंकमाणो, जं किंचि पासं इह मन्नमाणो ।
लाभंतरे जीविय वूहइत्ता, पच्चा परिण्णाय मलावधंसी ॥६॥
Care payāiṁ parisaṁkamāṇo, jaṁ kiṁci pāsaṁ iha mannamāṇo.
Lābhaṁtare jīviya vūhaittā, paccā pariṇṇāya malāvadhaṁsī.

573. तस्स ण कप्पदि भत्त-पइण्णं अणुवट्ठिदे भये पुरदो ।
सो मरणं पत्थितो, होदि हु सामण्णणिव्विण्णो ॥७॥
Tassa ṇa kappadi bhatta-paiṇṇaṁ aṇuvaṭṭhide bhaye purado.
So maraṇaṁ patthito, hodi hu sāmaṇṇaṇivviṇṇo.

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(568) He who has an eye on his upward journey (liberation) should not think of the external objects (i. e., worldly pleasures): he should protect his body for annihilating the past Karmas.

(569) The man possessed of a calm disposition must die, the man possessed of a cowardly disposition too must die; so when death is inevitable in any case, it is better to die possessed of a calm disposition.

(570) One death-of-the-wise-man puts an end to hundreds of births; hence one ought to die such a death as earns one the title well-died .

(571) A wise person who is free from anxiety dies a peaceful death once; by such death, he immediately puts an end to an infinite number of deaths.

(572) One ought to undertake every activity with the fear of bondage (i. e. possibilities of bondage) one ought to prolonge one's life in the hope of acquiring ever new gains in the future and at the end, one ought to destroy one's defilements with prudence.

(573) He who has no fear of any kind before him, should not take the vow of desisting from food and water; if he seeks death, he should be treated as disgusted taken even from his monkhood i. e. fast-unto-death.

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574. संलेहणा य दुविहा, अब्भिंतरिया य बाहिरा चेव ।
अब्भिंतरिया कसाए, बाहिरिया होइ य सरीरे ॥८॥
Saṁlehaṇā ya duvihā, abbhiṁtariyā ya bāhirā ceva.
Abbhiṁtariyā kasāe, bāhiriyā hoi ya sarīre.

575. कसाए पयणूएं किच्चा, अप्पाहारे तितिक्खए ।
अह भिक्खू गिलाएज्जा, आहारस्सेव अन्तियं ॥९॥
Kasāe payaṇūeṁ kiccā, appāhāre titikkhae.
Aha bhikkhū gilāejjā, āhārasseva aṁtiyaṁ.

576. न वि कारणं तणमओ संथारो, न वि य फासुया भूमी ।
अप्पा खलु संथारो, होइ विसुद्धो मणो जस्स ॥१०॥
Na vi kāraṇaṁ taṇamao saṁthāro, na vi ya phāsuyā bhūmī.
Appā khalu saṁthāro, hoi visuddho maṇo jassa.

577- न वि तं सत्थं च विसं च, दुप्पउतु व्व कुणइ वेयालो ।
578. जंतं व दुप्पउत्तं, सप्पु व्व पमाइणो कुद्धो ॥११॥
जं कुणइ भावसल्लं, अणुद्धियं उत्तमट्ठकालम्मि ।
दुल्लहबोहीयत्तं, अणंतसंसारियत्तं च ॥१२॥
Na vi taṁ satthaṁ ca visaṁ ca, duppautu vva kuṇai veyālo.
Jaṁtaṁ va duppauttaṁ, sappu vva pamāiṇo kuddho.
Jaṁ kuṇai bhāvasallaṁ, aṇuddhiyaṁ uttamaṭṭhakālammi.
Dullahabohīyattaṁ, aṇaṁtasaṁsāriyattaṁ ca.

579. तो उद्धरंति गारवरहिया, मूलं पुणब्भवलयाणं ।
मिच्छादंसणसल्लं, मायासल्लं नियाणं च ॥१३॥
To uddharaṁti gāravarahiyā, mūlaṁ puṇabbhavalayāṇaṁ.
Micchādaṁsaṇasallaṁ, māyāsallaṁ niyāṇaṁ ca.

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(574) A *Sallekhanā*-i. e. fast-unto-death is of two kinds; internal and external, internal *sallekhanā* consists in emaciating the passions while the external one consists in emaciating the body.

(575) A monk (adopting the vow of sallekhanā) should first subdue his passions and (then) reduce the intake of his food gradually; but when the body becomes extremely weak, he should stop taking any food.

(576) A person whose mind is pure, needs neither a bed of straw nor a faultless ground; his soul itself becomes his bed.

(577 & 578) Mental thorns (śalya) like deceit, perverted attitude and a desire for worldly enjoyments in next life in a person observing the vow of Sallekhanā cause him greater pain than a tainted weapon, poison, devil, an evil-motivated amulet or an angry serpent, for in the presence of these śalyas right understanding becomes impossible and involvement in an infinite transmigratory cycle becomes inevitable.

(579) A monk who is free from pride cuts down the three roots of rebirth i. e. the thorns of wrong faith, deceit and desire for worldly enjoyment in next life.

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580. मिच्छद्दंसणरत्ता, सनियाणा कण्हलेसमोगाढा ।
इय जे मरंति जीवा, तेसिं दुलहा भवे बोही ॥१४॥
Micchaddaṁsanarattā, saniyāṇā kaṇhalesamogāḍhā.
Iya je maraṁti jīvā, tesiṁ dulahā bhave bohī.

581. सम्मद्दंसणरत्ता, अनियाणा सुक्कलेसमोगाढा ।
इय जे मरंति जीवा, तेसिं सुलहा भवे बोही ॥१५॥
Sammaddaṁsaṇarattā, aniyāṇā sukkalesamogāḍhā.
Iya je maramti jīvā, tesiṁ sulahā bhave bohī.

582. आराहणाए कज्जे, परियम्मं सव्वदा वि कायव्वं।
परियम्भभाविदस्स हु, सुहसज्झाऽऽराहणा होइ ॥१६॥
Ārāhaṇāe kajje, pariyammaṁ savvadā vi kāyavvaṁ.
Pariyambhabhāvidassa hu, suhasajjhā'rāhaṇā hoi.

583. जह रायकुलपसूओ, जोग्गं णिच्चमवि कुणइ परिकम्मं ।
584. तो जिदकरणो जुद्धे, कम्मसमत्थो भविस्सदि हि ॥१७॥
इय सामण्णं साधूवि, कुणदि णिच्चमवि जोगपरियम्मं ।
तो जिदकरणो मरणे, ज्झाणसमत्थो भविस्सति ॥१८॥
Jaha rāyakulapasūo, joggaṁ ṇiccamavi kuṇai parikammaṁ.
To jidakaraṇo juddhe, kammasamattho bhavissadi hi.
Iya sāmaṇṇaṁ sādhūvi, kuṇadi ṇiccamavi jogapariyammaṁ
To jidakaraṇo maraṇe, jjhāṇasamattho bhavissati.

585. मोक्खपहे अप्पाणं, ठवेहि तं चेव झाहि तं चेव ।
तत्थेव विहर णिच्चं, मा विहरसु अन्नदव्वेसु ॥१९॥
Mokkhapahe appāṇaṁ, thavehi taṁ ceva jhāhi taṁ ceva.
Tattheva vihara ṇiccaṁ, mā viharasu annadavvesu.

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(580) Hence those persons who die as attached to wrong faith, as full of desire for sensuous enjoyment in return for the good acts performed, as subject to kṛṣṇa leśyā (black-colouring) do not find it easy to attain right understanding.

(581) (On the other hand) those persons who die as attached to right faith, as devoid of desire for sensuous enjoyment in return for the good acts performed, as subject to śukla leśyā (white-colouring) find it easy to attain right understanding.

(582) One who is desirous of performing ārādhanā (the set of auspicious acts to be performed at the time of death) ought to always perform parikarman (practice of the set of auspicious acts): for one whose mind is permeated with prikarman, finds it easy to perform ārādhanā.

(583) & (584) One who is born in a royal family and performs his (military) exercises regularly will become competent to win all wars: similarly a monk who regularly engages himself in meditation and practise of the vows of monastic life, conquers his mind, and will become competent to practice meditation at his death.

(585) Fix (your) soul on the path of liberation and meditate on that soul only; always be engrossed in it and not in any other substance.

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586. इहपरलोगासंस-प्पओग, तह जीयमरणभोगेसु ।
वज्जिज्जा भाविज्ज य, असुहं संसारपरिणामं ॥२०॥

Ihaparalogāsaṁsa-ppaoga, taha jīyamaraṇabhogesu.
Vajjijjā bhāvijja ya, asuhaṁ saṁsārapariṇāmaṁ.

587. परदव्वादो दुग्गइ, सद्दव्वादो हु सुग्गई होई ।
इय णाऊ सदव्वे, कुणह रई विरई इयरम्मि ॥२१॥

Paradavvādo duggai, saddavvādo hu suggaī hoī.
Iya ṇāū sadavve, kuṇaha raī viraī iyarammi.

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(586) One should give up desire for pleasures in this world as also in the next; should give up liking either for life or for death or for enjoyments, should engage thought in the evil consequences available in the world of transmigration.

(587) One gets birth in a miserable state by being devoted to other substances i. e. worldly things and birth in a good state by being devoted to contemplation of one's own soul; knowing this one should be absorbed in meditation of one's soul and desist from thinking of other substances.

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SAMAṆA SUTTAṀ

Part - 3
Metaphysics

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३४. तत्त्वसूत्र
34. Tattvasūtra

588. जावन्तऽविज्जापुरिसा, सव्वे ते दुक्खसंभवा ।
लुप्पन्ति बहुसो मूढा, संसारम्मि अणन्तए ॥१॥
Jāvanta'vijjāpurisā, savve te dukkhasaṁbhavā.
Luppanti bahuso mūḍhā, saṁsārammi aṇantae.

589. समिक्ख पंडिए तम्हा, पासजाइपहे बहू ।
अप्पणा सच्चमेसेज्जा, मेत्तिं भूएसु कप्पए ॥२॥
Samikkha paṁḍie tamhā, pāsajāipahe bahū.
Appaṇā saccamesejjā, mettiṁ bhūesu kappae.

590. तच्चं तह परमट्ठं, दव्वसहावं तहेव परमपरं।
धेयं सुद्धं परमं, एयट्ठा हुंति अभिहाणा ॥३॥
Taccaṁ taha paramaṭṭhaṁ, davvasahāvaṁ taheva paramaparaṁ
Dheyaṁ suddhaṁ paramaṁ, eyaṭṭhā huṁti abhihāṇā.

591. जीवाऽजीवा य बन्धो य, पुण्णं पावाऽऽसवो तहा ।
संवरो निज्जरा मोक्खो, संतेए तहिया नव ॥४॥
Jīvā'jīvā ya bandho ya, puṇṇaṁ pāvā'savo tahā.
Saṁvaro nijjarā mokkho, saṁtee tahiyā nava.

592. उवओगलक्खणमणाइ-निहणमत्थंतरं सरीराओ ।
जीवमरूविं कारिं, भोयं च सयस्स कम्मस्स ॥५॥
Uvaogalakkhaṇamaṇāi-nihaṇamatthaṁtaraṁ sarīrāo.
Jīvamarūviṁ kāriṁ, bhoyaṁ ca sayassa kammassa.

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34. PRECEPTS ON FUNDAMENTAL TRUTHS

(588) All persons who are ignorant suffer misery; most of those who are foolish will remain confounded in this endless mundane existence.

(589) Therefore, a wise person, considering that most of the ways of living result in entanglements of (mundane) existence, should search for truth with (the aid of) his own soul and develop affection towards all living beings.

(590) Truth, emancipation, the nature of substance, the highest reality, the supreme pure goal - all these words convey the same meaning.

(591) Soul, non-soul, Karmic bondage, merit, demerit, karmic-influx, stoppage of influx, release (from Karmas) and liberation - these constitute the nine fundamental principles.

(592) A soul is characterised by consciousness; is eternal, immortal, different from the body (in which it is embodied), formless, an agent, and the door and enjoyer of his own Karmas (i.e., fruits of his actions).

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593. सुहदुक्खजाणणा वा, हिदपरियम्मं च अहिदभीरुत्तं ।
जस्स ण विज्जदि णिच्चं, तं समणा विंति अज्जीवं ॥६॥
Suhadukkhajāṇaṇā vā, hidapariyammaṁ ca ahidabhīruttaṁ.
Jassa ṇa vijjadi ṇiccaṁ, taṁ samaṇā vimti ajjīvaṁ.

594. अज्जीवो पुण णेओ, पुग्गल धम्मो अधम्म आयासं ।
कालो पुग्गल मुत्तो, रूवादिगुणो अमुत्ति सेसा दु ॥७॥
Ajjīvo puṇa ṇeo, puggala dhammo adhamma āyāsaṁ.
Kālo puggala mutto, rūvādiguṇo amutti sesā du.

595. नो इन्दियग्गेज्झ अमुत्तभावा, अमुत्तभावा वि य होइ निच्चो ।
अज्झत्थहेउं निययऽस्स बन्धो, संसारहेउं च वयन्ति बन्धं ॥८॥
No iṁdiyaggejjha amuttabhāvā, amuttabhāvā vi ya hoi nicco.
Ajjhatthaheuṁ niyaya'ssa bandho, saṁsāraheuṁ ca vayanti bandhaṁ.

596. रत्तो बंधदि कम्मं, मुच्चदि कम्मेहिं रागरहिदप्पा।
एसो बंधसमासो, जीवाणं जाण णिच्छयदो ॥९॥
Ratto baṁdhadi kammaṁ, muccadi kammehiṁ rāgarahidappā.
Eso baṁdhasamāso, jīvāṇaṁ jāṇa ṇicchayado.

597. तम्हा णिव्वुदिकामो, रागं सव्वत्थ कुणदि मा किंचि ।
सो तेण वीदरागो, भवियो भवसायरं तरदि ॥१०॥
Tamhā ṇivvudikāmo, rāgaṁ savvattha kuṇadi mā kiṁci.
So teṇa vīdarāgo, bhaviyo bhavasāyaraṁ taradi.

598. कम्मं पुण्णं पावं, हेऊ तेसिं च होंति सच्छिदरा ।
मंदकसाया सच्छा, तिव्वकसाया असच्छा हु ॥११॥
Kammaṁ puṇṇaṁ pāvaṁ, heū tesiṁ ca hoṁti sacchidarā.
Maṁdakasāyā sacchā, tivvakasāyā asacchā hu.

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(593) The Jinas call that an *ajīva* (i.e.. non-soul) which invariably does not have any knowledge of pleasure or pain, does not know what is beneficial and does not have any fear of what is detrimental.

(594) *Ajīva* should again be known (to be of five kinds): matter *(pudgala)*, motion *(dharma)* rest *(adharma)*, space *(ākāśa)* and time (kāla): matter has form as it has the attributes of colour etc., the rest of them are verily formless.

(595) The soul is not perceptible to the senses as it has no corporal form; it is eternal since it has no corporal form: due to internal activities like the passions, Karma binds the soul; and it is said that bondage is the cause of mundane existence.

(596) Attachment binds the soul (with Karmas); a soul which is free from attachments becomes liberated from Karmas. Know that this surely is briefly (the nature of) the Karmic bondage of souls.

(597) Therefore, it is desirable to renounce the attachments; do not do anything at any time that brings about an attachment even to the slightest degree; it is due to this that a soul conquers all attachments and crosses over the ocean of worldly existence.

(598) Karma is the cause of merit *(puṇya)* and demerit (*pāpa*): auspicious thoughts give rise to merit while inauspicious thoughts to demerit. Those who are possessed of subdued passions have clean (mental states); those with intense passions will have unclean (mental states).

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599. सव्वत्थ वि पियवयणं, दुव्वयणे दुज्जणे वि खमकरणं।
सव्वेसिं गुणगहणं, मंदकसायाण दिट्ठंता ॥१२॥
Savvattha vi piyavayaṇaṁ, duvvayaṇe dujjaṇe vi khamakaraṇaṁ,
Savvesiṁ guṇagahaṇaṁ, maṁdakasāyāṇa diṭṭhaṁtā.

600. अप्पपसंसण-करणं, पुज्जेसु वि दोसगहण-सीलत्तं ।
वेरधरणं च सुइरं, तिव्वकसायाण लिंगाणि ॥१३॥
Appapasaṁsaṇa-karaṇaṁ, pujjesu vi dosagahaṇa-sīlattaṁ.
Veradharaṇaṁ ca suiraṁ, tivvakasāyāṇa liṁgāṇi.

601. रागद्दोसपमत्तो, इंदियवसओ करेइ कम्माइं ।
आसवदारेहिं अवि-गुहेहिं तिविहेण करणेणं ॥१४॥
Rāgaddosapamatto, iṁdiyavasao karei kammāiṁ.
Āsavadārehiṁ avi-guhehiṁ tiviheṇa karaṇeṇaṁ.

602. आसवदारेहिं सया, हिंसाईएहिं कम्ममासवइ ।
जह नावाइ विणासो, छिद्देहि जलं उयहिमज्झे ॥१५॥
Āsavadārehiṁ sayā, hiṁsāīehiṁ kammamāsavai.
Jaha Nāvāi viṇāso, chiddehi jalaṁ uyahimajjhe.

603. मणसा वाया कायेण, का वि जुत्तस्स विरियपरिणामो।
जीवस्स-प्पणिओगो, जोगो त्ति जिणेहिं णिद्दिट्ठो ॥१६॥
Maṇasā vāyā kāyeṇa, kā vi juttassa viriyapariṇāmo.
Jīvassa-ppaṇiogo, jogo tti jiṇehiṁ ṇiddiṭṭho.

604. जहा जहा अप्पतरो से जोगो, तहा तहा अप्पतरो से बंधो ।
निरुद्धजोगिस्स व से ण होति, अछिद्दपोतस्स व अंबुणाथे ॥१७॥
Jahā jahā appataro se jogo, tahā tahā appataro se baṁdho.
Niruddhajogissa va se ṇa hoti, achiddapotassa va aṁbuṇāthe.

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(599) Always speak words which are dear (to others), even those wicked men who use harsh words ought to be forgiven; one must take the best from all people - these are illustrative of persons possessed of subdued passions.

(600) Praising oneself, picking up faults even with those who are worthy of worship and maintaining inimical attitude for a pretty long time - these are the characteristics of persons possessed of intense passions.

(601) A person, having lost his self-awareness due to attachment and aversion, remains enslaved by the senses. His doors of karmic influx being open, he commits Karmas continuously through three fold means, i. e., mind, body and speech.

(602) There is a continuous inflow of the Karmas through the doors of influx, i. e. violence etc., just as a boat with holes sinks in the sea due to the inflow of water, so does the soul.

(603) (Yogas are also the doors of Karmic influx). The vibrations in the soul through the activities of mind, body and the speech are known as Yoga. So say the Jinas.

(604) As soon as the Yogas, i. e., the soul vibrations lessens, the bondage or the Karmic influx also lessens. The moment the Yogas are stopped, the Karmic-influx does not take place; just as the water does not enter the boat which has no holes.

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605. मिच्छत्ताविरदी वि य, कसाय जोगा य आसवा होंति ।
संजम-विराय-दंसण-जोगाभावो य संवरओ ॥१८॥
Micchattāviradī vi ya, kasāya jogā ya āsavā hoṁti.
Saṁjama-virāya-daṁsaṇa-jogābhāvo ya saṁvarao.

606. रुंधियछिद्दसहस्से, जलजाणे जह जलं तु णासवदि ।
मिच्छत्ताइअभावे, तह जीवे संवरो होइ ॥१९॥
Ruṁdhiyachiddasahasse, jalajāṇe jaha jalaṁ tu ṇāsavadi.
Micchattāiabhāve, taha jīve saṁvaro hoi.

607. सव्वभूयऽप्पभूयस्स, सम्मं भूयाइं पासओ ।
पिहियासवस्स दंतस्स, पावं कम्मं न बंधई ॥२०॥
Savvabhūya'ppabhūyassa, sammaṁ bhūyāiṁ pāsao.
Pihiyāsavassa daṁtassa, pāvaṁ kammaṁ na baṁdhaī.

608. मिच्छत्तासवदारं, रुंभइ सम्मत्तदिढकवाडेण ।
हिंसादिदुवाराणि वि, दिढवयफलिहहिं रुंभति ॥२१॥
Micchattāsavadāraṁ, ruṁbhai sammattadiḍhakavāḍeṇa.
Hiṁsādiduvārāṇi vi, diḍhavayaphalihahiṁ ruṁbhati.

609. जहा महातलायस्स, सन्निरुद्धे जलागमे ।
610. उस्सिंचणाए तवणाए, कमेण सोसणा भवे ॥२२॥
एवं तु संजयस्सावि, पावकम्मनिरासवे ।
भवकोडीसंचियं कम्मं, तवसा निज्जरिज्जइ ॥२३॥
Jahā mahātalāyassa, sanniruddhe jalāgame.
Ussiṁcaṇāe tavaṇāe, kameṇa sosaṇā bhave.
Evaṁ tu saṁjayassāvi, pāvakammanirāsave.
Bhavakoḍīsaṁciyaṁ kammaṁ, tavasā nijjarijjai.

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(605) Wrong faith, non-refrainment, passion and Yoga-are the causes of Karmic influx. Self-restraint, detachment, right-faith and the absence of Yoga are the causes of cessation.

(606) Just as there is no inflow of water in the boat after the thousands of its holes have been plugged, similarly, the wrong faiths being removed, there is the cessation of Karmic influx in the soul (Jīva).

(607) He who feels all beings to be like himself and who has stopped all the doors of the Karmic influx, such a self-restrained person does not suffer the bondage of sinful deeds.

(608) The soul aspiring after liberation blocks the doors of influx of wrong faith by the firm shutters of righteousness and those of violence etc. by the shutters of staunch vows.

(609-610) Just as the water of a huge pond gradually dries by blocking the way of the inlet of water, drawing out its previous water and by sunheat, in the same way, the Karmas of the self-restrained, accumulated during crores of births, get destroyed by blocking the entrance of sinful deeds and by austerities.

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611. तवसा चेव ण मोक्खो, संवरहीणस्स होइ जिणवयणे।
ण हु सोत्ते पविसंते, किसिणं परिसुस्सदि तलायं ॥२४॥
Tavasā ceva ṇa mokkho, saṁvarahīṇassa hoi jiṇavayaṇe.
Na hu sotte pavisaṁte, kisiṇaṁ parisussadi talāyaṁ.

612. ज अन्नाणी कम्मं, खवेइ बहुआहिं बासकोडीहिं ।
तं नाणी तिहिं गुत्तो, खवेइ ऊसासमित्तेणं ॥२५॥
Ja annāṇī kammaṁ, khavei bahuāhiṁ bāsakoḍīhiṁ.
Taṁ nāṇī tihiṁ gutto, khavei ūsāsamitteṇaṁ.

613. सेणावइम्मि णिहए, जहा सेणा पणस्सई ।
एवं कम्माणि णस्संति, मोहणिज्जे खयं गए ॥२६॥
Seṇāvaimmi ṇihae, jahā seṇā paṇassaī.
Evaṁ kammāṇi ṇassaṁti, mohaṇijje khayaṁ gae.

614. कम्ममलविप्पमुक्को, उड्ढं लोगस्स अंतमधिगंता ।
सो सव्वणाणदरिसी, लहदि सुहमणिंदियमणंतं ॥२७॥
Kammamalavippamukko, uḍḍhaṁ logassa aṁtamadhigaṁtā.
So savvaṇāṇadarisī, lahadi suhamaṇiṁdiyamaṇaṁtaṁ.

615. चक्किकुरुफणिसुरेंदेसु, अहमिंदे जं सुहं तिकालभवं ।
तत्तो अणंतगुणिदं, सिद्धाणं खणसुहं होदि ॥२८॥
Cakkikurufaṇisureṁdesu, ahamiṁde jaṁ suhaṁ tikālabhavaṁ.
Tatto aṇaṁtaguṇidaṁ, siddhāṇaṁ khaṇasuhaṁ hodi.

616. सव्वे सरा नियट्टंति, तक्का जत्थ न विज्जइ ।
मई तत्थ न गाहिया, ओए अप्पइट्ठाणस्स खेयन्ने ॥२९॥
Savve sarā niyaṭṭaṁti, takkā jattha na vijjai.
Maī tattha na gāhiyā, oe appaiṭṭhāṇassa kheyanne.

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(611) It has been asserted by the Jinas that one who has not controlled the influx of the Karmas, does not achieve liberation by practising austerities only; just as the water of a pond does not dry completely, if the sources of the inlet of water are kept open.

(612) The annihilation of the amount of Karmas, which an ignorant person does during the crores of years by practising austerities, is done by the wise person, practising the three Gupties, in a single breath.

(613) Just as the army is destroyed after the Commander is dead, in the same way, all the Karmas are automatically destroyed after the annihilation of the Mohanīya Karma (infatuating Karma).

(614) The soul, liberated from the Karmic pollution, ascends the top of the universe and there enjoys transcendental infinite bliss, possessing all knowledge and all perception (i. e. being omniscient).

(615) The bliss attained by the Siddhas in a moment is infinite times more than the pleasure enjoyed by the emperors, by the Jīvas residing in the regions of the Karmas, and by the Faṇīndras, Śurendras and Ahmindras in all the ages.

(616) It is not possible to describe the state of liberation in words as they transcend any such verbal expression. Nor is there the possibility of argument as no mental business is possible. The state of liberation transcends all the determinations and alternatives. Side by side with it, there is no pride due to being devoid of all the blemishes of the mind. There is no melancholy even if there is knowledge of upto the seventh hell, due to it transcending the pleasure and pain.

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617. ण वि दुक्खं ण वि सुक्खं, ण वि पीडा णेव विज्जदे बाहा ।
ण वि मरणं ण वि जणणं, तत्थेव य होइ णिव्वाणं ॥३०॥
Ṇa vi dukkhaṁ ṇa vi sukkhaṁ, ṇa vi pīḍā ṇeva vijjade bāhā.
Ṇa vi maraṇaṁ na vi jaṇaṇaṁ, tattheva ya hoi ṇivvāṇaṁ.

618. ण वि इंदिय उवसग्ग, ण वि मोहो विम्हयो ण णिद्दा य ।
ण य तिण्हा णेव छुहा, तत्थेव य होइ णिव्वाणं ॥३१॥
Ṇa vi iṁdiya uvasaggā, ṇa vi moho vimhayo ṇa ṇiddā ya.
Ṇa ya tiṇhā ṇeva chuhā, tattheva ya hoi ṇivvāṇaṁ.

619. ण वि कम्मं णोकम्मं, ण वि चिंता णेव अट्टरुद्दाणि ।
ण वि धम्मसुक्कझाणे, तत्थेव य होइ णिव्वाणं ॥३२॥
Ṇa vi kammaṁ ṇokammaṁ, ṇa vi ciṁtā ṇeva aṭṭaruddāṇi.
Ṇa vi dhammasukkajhāṇe, tattheva ya hoi ṇivvāṇaṁ.

620. विज्जदि केवलणाणं, केवलसोक्खं च केवलं विरयं ।
केवलदिट्ठि अमुत्तं, अत्थित्तं सप्पदेसत्तं ॥३३॥
Vijjadi kevalaṇāṇaṁ, kevalasokkhaṁ ca kevalaṁ virayaṁ.
Kevaladiṭṭhi amuttaṁ, atthittaṁ sappadesattaṁ.

621. निव्वाणं ति अवाहंति, सिद्धी लोगग्गमेव य ।
खेमं सिवं अणाबाहं, जं चरंति महेसिणो ॥३४॥
Nivvāṇaṁ ti avāhaṁti, siddhī logaggameva ya.
Khemaṁ sivaṁ aṇābāhaṁ, jaṁ caraṁti mahesiṇo.

622. लाउअ एरण्डफले, अग्गीधूमे उसू धणुविमुक्के ।
गइ पुव्वपओगेणं, एवं सिद्धाण वि गती तु ॥३५॥
Lāua eraṇḍaphale, aggīdhūme usū dhaṇuvimukke.
Gai puvvapaogeṇaṁ, evaṁ siddhāṇa vi gatī tu.

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(617) Where there is neither pain nor pleasure, neither suffering nor obstacle, neither birth nor death, there is emancipation.

(618) Where there are neither sense organs, nor is there any action caused by the others, nor infatuation, nor surprise, nor sleep, nor thirst, nor hunger, there is emancipation.

(619) Where there is neither Karma, nor quasi-Karma nor the worry, nor any type of thinking which is technically called Ārtta, Raudra, Dharma and Śukla, there is Nirvāṇa.

(620) In the emancipated souls, there are attributes like absolute knowledge, absolute bliss, absolute potentiality, absolute vision, formlessness, existence and extension.

(621) Emancipation which is realized only by the great is the state of unobstructedness, perfection, residing at the top of universe, well-being, goodness and freedom from the obstacles.

(622) Just as there is an upward motion in gourd if freed inside the water, in caster-seed (when it is dried), in fire or smoke and in the arrow shot from the bow, in the sameway there is a natural upward motion of the emancipated souls.

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623. अव्वाबाहमणिंदिय-मणोवमं पुण्णपावणिम्मुक्कं ।
पुणरागमणविरहियं, णिच्चं अचलं अणालंबं ॥३६॥
Avvābāhamaṇiṁdiya-maṇovamaṁ puṇṇapāvaṇimmukkaṁ,
Puṇarāgamaṇavirahiyaṁ, ṇiccaṁ acalaṁ aṇālaṁbaṁ.

३५. द्रव्यसूत्र
35. Dravyasūtra

624. धम्मो अहम्मो आगासं, कालो पुग्गल जन्तवो ।
एस लोगो त्ति पण्णत्तो, जिणेहिं वरदंसिहिं ॥१॥
Dhammo ahammo āgāsaṁ, kālo puggala jantavo.
Esa logo tti paṇṇatto, jiṇehiṁ varadaṁsihiṁ.

625. आगासकालपुग्गल-धम्माधम्मेसु णत्थि जीवगुणा ।
तेसिं अचेदणत्तं, भणिदं जीवस्स चेदणदा ॥२॥
Āgāsakālapuggala-dhammādhammesu ṇatthi jīvaguṇā.
Tesiṁ acedaṇattaṁ, bhaṇidaṁ jīvassa cedaṇadā.

626. आगासकालजीवा, धम्माधम्मा य मुत्तिपरिहीणा ।
मुत्तं पुग्गलदव्वं, जीवो खलु चेदणो तेसु ॥३॥
Āgāsakālajīvā, dhammādhammā ya muttiparihīṇā.
Muttaṁ puggaladavvaṁ, jīvo khalu cedaṇo tesu.

627. जीवा पुग्गलकाया, सह सक्किरिया हवंति ण य सेसा ।
पुग्गलकरणा जीवा, खंधा खलु कालकरणा दु ॥४॥
Jīvā puggalakāyā, saha sakkiriyā havaṁti ṇa ya sesā.
Puggalakaraṇā jīvā, khaṁdhā khalu kālakaraṇā du.

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(623) The state of emancipation is free from all obstacles and sense-organs, unique, devoid of merit and demerit, devoid of rebirth, eternal, immobile and independent.

35. PRECEPTS ON THE SUBSTANCE

(624) The supreme visioned Jinas have described the universe to be constituted of six substances viz. Dharma (medium of motion), Adharma (medium of rest), Ākāśa (space), kāla (time), Pudgala (matter) and Jīva (soul).

(625) The substances, Ākāśa, kāla, Pudgal, Dharma and Adharma, do not possess the attributes of the Jīva (i. e. devoid of life) and they therefore have been called Ajīvas (non-living). The attribute of Jīva is consciousness.

(626) Ākāśa, Kāla, Jīva, Dharma and Adharma are incorporeal, where as Pudgala (matter) is corporeal. Of these, only the soul substance is conscious.

(627) The Jīva (soul), the pudgala (matter)-these two substances are active, while the rest are inactive. The external cause of the activity of soul is Karmic matter and of the activity of matter is the substance kāla (time).

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628. धम्मो अहम्मो आगासं, दव्वं इक्किक्कमाहियं ।
अणंताणि य दव्वाणि, कालो पुग्गल जंतवो ॥५॥
Dhammo ahammo āgāsaṁ, davvaṁ ikkikkamāhiyaṁ.
Aṇaṁtāṇi ya davvāṇi, kālo puggala jaṁtavo.

629. धम्माधम्मे य दोऽवेए, लोगमित्ता वियाहिया ।
लोगालोगे य आगासे, समए समयखेत्तिए ॥६॥
Dhammādhamme ya do'vee, logamittā viyāhiyā.
Logāloge ya āgāse, samae samayakhettie.

630. अन्नोन्नं पविसंता, दिंता ओगासमन्नमन्नस्स ।
मेलंता वि य णिच्चं, सगं सभावं ण विजहंति ॥७॥
Annonnaṁ pavisaṁtā, diṁtā ogāsamannamannassa.
Melaṁtā vi ya ṇiccāṁ, sagaṁ sabhāvaṁ ṇa vijahanti.

631. धम्मत्थिकायमरसं, अवण्णगंधं असद्दमप्फासं ।
लोगोगाढं पुट्ठं, पिहुलमसंखादिय-पदेसं ॥८॥
Dhammatthikāyamarasaṁ, avaṇṇagandhaṁ
asaddamapphāsaṁ.
Logogāḍhaṁ puṭṭhaṁ, pihulamasaṁkhādiya-padesaṁ.

632. उदयं जह मच्छाणं, गमणाणुग्गहयरं हवदि लोए ।
तह जीवपुग्गलाणं, धम्मं दव्वं वियाणेहि ॥९॥
Udayaṁ jaha macchāṇaṁ, gamaṇāṇuggahayaraṁ havadi loe.
Taha jīvapuggalāṇaṁ, dhammaṁ davvaṁ viyāṇehi.

633. ण य गच्छदि धम्मत्थी, गमणं ण करेदि अन्नदवियस्स ।
हवदि गती स प्पसरो, जीवाणं पुग्गलाणं च ॥१०॥
Ṇa ya gacchadi dhammatthī, gamaṇaṁ ṇa karedi annadaviyassa.
Havadi gatī sa ppasaro, jīvāṇaṁ puggalāṇaṁ ca.

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(628) Dharma, Adharma and Ākāśa are singular in number, Kāla, Pudgala and Jīva-these three are infinite in number.

(629) Dharma and Adharma-both these substances have their extension throughout the universe, while Ākāśa (space) pervades the universe and beyond the universe. Kāla pervades only the time region.

(630) These six substances (dravyas) are co-extensive in the same space and accommodate one-another, they are mixed up with one another from the time infinite. However, they maintain their identity without loosing their respective nature.

(631) Dharmāstikāya is devoid of the attributes like taste, colour, smell, sound and touch. It pervades universe, it is independent, huge and has innumberable pradeśas i. e. space-points.

(632) Just as water is helpful in the movement of fishes so is the Dharma in the movement of souls and matter.

(633) Dharmāstikāya does not move itself nor cause other things to move; but it is an all pervading medium of motion for the living and non-living bodies.

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634. जह हवदि धम्मदव्वं, तह तं जाणेह दव्वमधम्मक्खं ।
ठिदिकिरियाजुत्ताणं, कारणभूदं तु पुढवीव ॥११॥
Jaha havadi dhammadavvaṁ, taha taṁ jāṇeha
davvamadhammakkhaṁ.
Ṭhidikiriyājuttāṇaṁ, kāraṇabhūdaṁ tu puḍhavīva.

635. चेयणरहियममुत्तं, अवगाहणलक्खणं च सव्वगयं ।
लोयालोयविभेयं, तं णहदव्वं जिणुद्दिट्ठं ॥१२॥
Ceyaṇarahiyamamuttaṁ, avagāhaṇalakkhaṇaṁ ca savvagaṁ
Loyāloyavibheyaṁ, taṁ ṇahadavvaṁ jiṇuddiṭṭhaṁ.

636. जीवा चेव अजीवा य, एस लोए वियाहिए ।
अजीवदेसमागासे, अलोए से वियाहिए ॥१३॥
Jīvā ceva ajīvā ya, esa loe viyāhie.
Ajīvadesamāgāse, aloe se viyāhie.

637. पासरसगंधवण्ण-व्वदिरित्तो अगुरुलहुगसंजुत्तो ।
वत्तणलक्खणकलियं, कालसरूवं इमं होदि ॥१४॥
Pāsarasagaṁdhavaṇṇa-vvadiritto agurulahugasaṁjutto.
Vattaṇalakkhaṇakaliyaṁ, kālasarūvaṁ imaṁ hodi.

638. जीवाणं पुग्गलाणं, हुवंति परियट्टणाइ विविहाइ ।
एदाणं पज्जाया, वट्टंते मुक्खकालआधारे ॥१५॥
Jīvāṇaṁ puggalāṇaṁ, huvaṁti pariyaṭṭaṇāi vivihāi.
Edāṇaṁ pajjāyā, vaṭṭaṁte mukkhakālaādhāre.

639. समयावलिउस्सासा, पाणा थोवा य आदिआ भेदा ।
ववहारकालणामा, णिद्दिट्ठा वीयराएहिं ॥१६॥
Samayāvaliussāsā, pāṇā thovā ya ādiā bhedā.
Vavahārakālaṇāmā, ṇidiṭṭhā vīyarāehiṁ.

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(634) Know that just as Dharma is substance, so is the Adharma. It is helpful in bringing about the rest of the Jīvas and Pudgalas capable of being static.

(635) The substance space is devoid of consciousness, is incorporeal, accommodating and all-pervading. It is of two types one is lokākāśa i. e. (space within the universe) and Alokākāśa i. e. space beyond the universe.

(636) It is explained that the loka i. e. universe consists of living and non-living substances, whereas Aloka consists of only a part of one non-living substance i. e. (space).

(637) The substance time is devoid of attributes like touch, taste, smell and colour and properties like heaviness and lightness. It is characterized by mutation.

(638) The multiple mutations and various modes of the soul and matter are mainly due to time substance.

(639) From practical view-point the time is measured by diverse units like avali (closing and opening of eye-lids) Ucchvāsa (time taken in an exhalation), Prāṇa (taken in one respiration and stoka (second). It is asserted by the Jinas.

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640. अणुखंधवियप्पेण दु, पोग्गलदव्वं हवेइ दुवियप्पं ।
खंधा हु छप्पयारा, परमाणू चेव दुवियप्पो ॥१७॥
Aṇukhaṁdhaviyappeṇa du, poggaladavvaṁ havei duviyappaṁ.
Khaṁdhā hu chappayāra, paramāṇū ceva duviyappo.

641. अइथूलथूल थूलं, थूलसुहुमं च सुहुमथूलं च ।
सुहुमं अइसुहुमं इदि, धरादियं होदि छब्भेयं ॥१८॥
Aithūlathūla thūlaṁ, thūlasuhumaṁ ca suhumathūlaṁ ca.
Suhumaṁ aisuhumaṁ idi, dharādiyaṁ hodi chabbheyaṁ.

642. पुढवी जलं च छाया, चउरिंदियविसय-कम्मपरमाणू ।
छव्विहभेयं भणियं, पोग्गलदव्वं जिणवरेहिं ॥१९॥
Puḍhavī jalaṁ ca chāyā, caurindiyavisaya-kammaparamāṇū.
Chavvihabheyaṁ bhaṇiyaṁ, poggaladavvaṁ jiṇavarehiṁ.

643. अंतादिमज्झहीणं, अपदेसं इंदिएहिं ण हु गेज्झं ।
जं दव्वं अविभत्तं, तं परमाणुं कहंति जिणा ॥२०॥
Antādimajjahīṇaṁ, apadesaṁ indiehiṁ ṇa hu gejjhaṁ.
Jaṁ davvaṁ avibhattaṁ, taṁ paramāṇuṁ kahaṁti jiṇā.

644. वण्णरसगंधफासे, पूरणगलणाइ सव्वकालम्हि ।
खंदं इव कुणमाणा, परमाणू पुग्गला तम्हा ॥२१॥
Vaṇṇarasagaṁdhaphāse, pūraṇagalanāi savvakālamhi.
Khaṁdaṁ iva kuṇamāṇā, paramāṇū puggalā tamhā.

645. पाणेहिं चदुहिं जीवदि, जीवस्सदि जो हु जीविदो पुव्वं ।
सो जीवो, पाणा पुण बलमिंदियमाउ उस्सासो ॥२२॥
Pāṇehiṁ caduhiṁ jīvadi, jīvassadi jo hu jīvido puvvaṁ.
So jīvo, pāṇā puṇa balamiṁdiyamāu ussāso.

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(640) The substance matter is of two kinds-in the form of an atom (paramāṇu) and in the form of molecules. Molecules are of six kinds, while the atoms are of two kinds.

(641) Gross-gross, gross, gross-fine, fine-gross, fine and fine-fine-these are the six kinds of the aggregate matter (skandha Pudgal). The earth etc. are its six examples.

(642) The earth, the water, the shadow, the objects of four senses, (except sight), the Karmic matter and the atoms-these are the six different forms of matter.

(643) Such a substance, as is devoid of dimensions i. e. two extremes and the middle, unextended, not to be perceived by the sense-organs and indivisible, has been called atom by the Jinas.

(644) Like the molecules, the atoms also possess the attributes of colour, taste, smell and touch, they remain everchanging by getting conjoined and disjoint. They therefore are called Pudgala.

(645) That which lives, will live and has lived through the instrumentality of the four types of vitalities (prāṇa) is called soul (Jīva) and the four types of vitality are life-force, organs, life-span and respiration.

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646. अणुगुरुदेहपमाणो, उवसंहारप्पसप्पदो चेदा।
असमुहदो ववहारा, णिच्छयणयदो असंखदेसो वा ॥२३॥
Aṇugurudehapamāṇo, uvasaṁhārappasappado cedā.
Asamuhado vavahārā, ṇicchayaṇayado asaṁkhadeso vā.

647. जह पउमरायरयणं, खित्तं खीरे पभासयदि खीरं।
तह देही देहत्थो, सदेहमत्तं पभासयदि ॥२४॥
Jaha paumarāyarayaṇaṁ, khittaṁ khīre pabhāsayadi khīraṁ.
Taha dehī dehattho, sadehamattaṁ pabhāsayadi.

648. आदा णाणपमाणं, णाणं णेयप्पमाणमुद्दिट्ठं।
णेयं लोयालोयं, तम्हा णाणं तु सव्वगयं ॥२५॥
Ādā ṇāṇapamāṇaṁ, ṇāṇaṁ ṇeyappamāṇamuddiṭṭhaṁ.
Ṇeyaṁ loyāloyaṁ, tamhā ṇāṇaṁ tu savvagayaṁ.

649. जीवा संसारत्था, णिव्वादा चेदणप्पगा दुविहा।
उवओगलक्खणा वि य, देहादेहप्पवीचारा ॥२६॥
Jīvā saṁsāratthā, ṇivvādā cedaṇappagā duvihā.
Uvaogalakkhaṇā vi ya, dehādehappavīcārā.

650. पुढविजलतेयवाऊ-वणप्फदी विविहथावरेइंदी।
बिगतिगचदुपंचक्खा, तसजीवा होंति संखादी ॥२७॥
Puḍhavijalateyavāū-vaṇapphadī vivihathāvareiṁdī.
Bigatigacadupaṁcakkhā, tasajīvā hoṁti saṁkhādī.

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(646) From practical point of view, a soul has a small or big size according to the size of the body, on account of its undergoing expansion and contraction. But from real view-point, it is possessed of innumerable space-points (Pradeśas).

(647) Just as a ruby thrown into milk illuminates the whole milk only, so also an embodied soul illuminates its own body only.

(648) The soul is co-extensive with cognition, cognition is co-extensive with what is to be cognised, loka and aloka are cognizable, therefore cognition is all-pervasive.

(649) Jīva is of two kinds: mundane and emancipated; both of them are sentient and endowed with consciousness; even then the mundane souls have bodies while the emancipated ones do not.

(650) The earth, the water, the fire, the air and the plants are various kinds of immobile beings with one sense organ. The mobile beings like conches etc. are possessed of two, three, four and five sense-organs.

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३६. सृष्टिसूत्र
36. Sṛṣṭisūtra

651. लोगो अकिट्टिमो खलु, अणाइणिहणो सहावणिव्वत्तो ।
जीवाजीवहिं फुडो, सव्वागासावयवो णिच्चो ॥१॥
Logo akiṭṭimo khalu, aṇāiṇihaṇo sahāvaṇivvatto.
Jīvājīvahiṁ phuḍo, savvāgāsāvayavo ṇicco.

652. अपदेसो परमाणू, पदसमेत्तो य समयसद्दो जो ।
णिद्धो वा लुक्खो वा, दुपदेसादित्तमणुहवदि ॥२॥
Apadeso paramāṇū, padasametto ya samayasaddo jo.
Ṇiḍḍho vā lukkho vā, dupadesāditamaṇuhavadi.

653. दुपदेसादी खंधा, सुहुमा वा बादरा ससंठाणा ।
पुढविजलतेउवाऊ, सगपरिणामेहिं जायंते ॥३॥
Dupadesādī khaṁdhā, suhumā vā bādara sasaṁṭhāṇā.
Puḍhavijalateuvāū, sagapariṇāmehiṁ jāyaṁte.

654. ओगाढगाढणिचिदो, पुग्गलकायहिं सव्वदो लोगो ।
सुहुमेहि बादरेहि य, अप्पाओगेहिं जोग्गेहिं ॥४॥
Ogāḍhagāḍhaṇicido, puggalakāyahiṁ savvado logo.
Suhumehiṁ bādarehi ya, appāogehiṁ joggehiṁ.

655. कम्मत्तणपाओग्गा, खंधा जीवस्स परिणइं पप्पा ।
गच्छंति कम्मभावं, ण हि ते जीवेण परिणमिदा ॥५॥
Kammattaṇapāoggā, khaṁdhā jīvassa pariṇaiṁ pappā.
Gacchaṁti kammabhāvaṁ, ṇa hi te jīveṇa pariṇamidā.

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36. PRECEPTS ON UNIVERSE

(651) Verily, the world is uncreated; it has neither beginning nor end, it exists by its own nature; it is pervaded by the Jīvas and Ajīvas; it exists in a part of the space and is eternal.

(652) An atom is unextended. Due to its being unextended, it is devoid of sound, and it is either smooth or rough i. e. with positive or negative charges. When the atoms are conjoined, they become subject to experience.

(653) The molecules constituted by two or more atoms (and having two or more space-points) one either subtle or gross, one possessed of specific configuration, and in accordance with the transformation undergone by them, they assume the form of earth, water, fire or air.

(654) The universe is fully occupied by these subtle as well as gross molecules. Some of them are capable of being transformed into the karmic particles while others are not.

(655) The molecules are capable of being transformed into Karma as a result of the thought activity of the Jīva, yet this transformation is not caused by Jīva itself.

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656. भावेण जेण जीवो, पेच्छदि जाणादि आगदं विसये ।
रज्जदि तेणेव पुणो, बज्झदि कम्म त्ति उवदेसो ॥६॥
Bhāveṇa jeṇa jīvo, pecchadi jāṇādi āgadaṁ visaye.
Rajjadi teṇeva puṇo, bajjhadi kamma tti uvadeso.

657. सव्वजीवाण कम्मं तु, संगहे छद्दिसागयं ।
सव्वेसु वि पएसेसु, सव्वं सव्वेण बद्धगं ॥७॥
Savvajīvāṇa kammaṁ tu, saṁgahe chaddisāgayaṁ.
Savvesu vi paesesu, savvaṁ savveṇa baddhagaṁ.

658. तेणावि जं कयं कम्मं, सुहं वा जइ वा दुहं ।
कम्मुणा तेण संजुत्तो, गच्छई उ परं भवं ॥८॥
Teṇāvi jaṁ kayaṁ kammaṁ, suhaṁ vā jai vā duhaṁ.
Kammuṇā teṇa saṁjutto, gacchaī u paraṁ bhavaṁ.

659. ते ते कम्मत्तगदा, पोग्गलकाया पुणो वि जीवस्स ।
संजायंते देहा, देहंतरसंकमं पप्पा ॥९॥
Te te kammattagadā, poggalakāyā puṇo vi jīvassa.
Saṁjāyaṁte dehā, dehaṁtarasaṁkamaṁ pappā.

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(656) The mental attitude through which the soul perceives and knows the objects that come into its experience and is attached to them; it comes into bondage due to the same.

(657) The karmas, capable of binding every soul, come from six directions, and they all bind all the pradeśas i.e. regions of soul.

(658) Whatever good or evil Karmas are accumulated by a soul, associated with those very Karmas, it proceeds on to assume the next birth.

(659) Those very Paudgalic aggregates which have assumed the form of a Karma for a soul, now assume the different bodies when soul takes a new birth.

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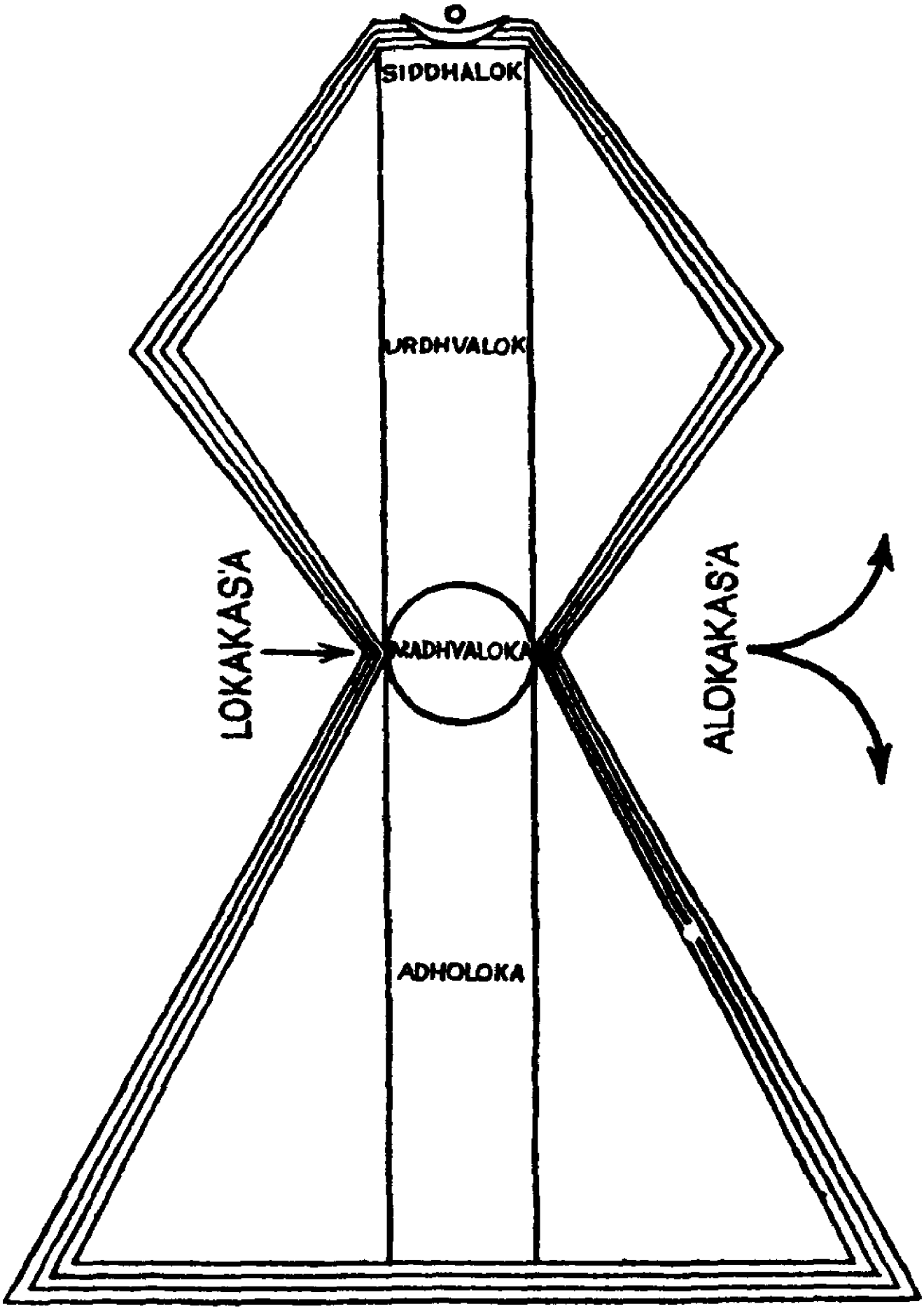
UNIVERSE



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SAMAṆA SUTTAṀ

Part - 4
Jaina Theory of Relativity

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३७. अनेकान्तसूत्र
37. Anekāntasūtra

660. जेण विणा लोगस्स वि, ववहारो सव्वहा न निव्वहइ ।
तस्स भुवणेक्कगुरुणो, णमो अणेगंतवायस्स ॥१॥
Jeṇa viṇā logassa vi, vavahāro savvahā na nivvahai.
Tassa bhuvaṇekkaguruṇo, ṇamo aṇegaṁtavāyassa.

661. गुणाणमासओ दव्वं, एगदव्वस्सिया गुणा ।
लक्खणं पज्जवाणं तु, उभओ अस्सिया भवे ॥२॥
Guṇāṇamāsao davvaṁ, egadavvassiyā guṇā.
Lakkhaṇaṁ pajjavāṇaṁ tu, ubhao assiyā bhave.

662. दव्वं पज्जवविउयं, दव्वविउत्ता य पज्जवा णत्थि ।
उप्पाय-ट्ठिइ-भंगा, हंदि दवियलक्खणं एयं ॥३॥
Davvaṁ pajjavaviuyaṁ, davvaviuttā ya pajjavā ṇatthi.
Uppāya-ṭhii-bhaṁgā, haṁdi daviyalakkhaṇaṁ eyaṁ.

663. ण भवो भंगविहीणो, भंगो वा णत्थि संभवविहीणो ।
उप्पादो वि य भंगो, ण विणा धोव्वेण अत्थेण ॥४॥
Ṇa bhavo bhaṁgavihīṇo, bhaṁgo vā ṇatthi saṁbhavavihīṇo.
Uppādo vi ya bhaṁgo, ṇa viṇā dhovveṇa attheṇa.

664. उप्पादट्ठिदिभंगा, विज्जंते पज्जएसु पज्जाया ।
दव्वं हि संति नियदं, तम्हा दव्वं हवदि सव्वं ॥५॥
Uppādaṭṭhidibhaṁgā, vijjaṁte pajjaesu pajjāyā.
Davvaṁ hi saṁti niyadaṁ, tamhā davvaṁ havadi savvaṁ.

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37. THE PRECEPTS ON NON-ABSOLUTISM

(660) Without whom, even the worldly affairs can not be carried out, I bow to that Anekāntavāda (non-absolutism), the only preceptor of the world.

(661) The substance is the abode of attributes and the same are inhered by the substance. The distinctive characteristic of mode is that it depends on both.

(662) There is no substance without the modes, nor are the modes without substance. The characteristics of substance are origination, permanence and destruction.

(663) There is no origination without destruction, no destruction without origination, while neither origination nor destruction is possible without a permanent substance.

(664) The origination, permanence and destruction belong to the modes (and not to the substance), but since modes are definitely of the form of a substance, everything whatsoever is the form of a substance.

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665. समवेदं खलु दव्वं, संभवठिदिणाससण्णिदट्ठेहिं ।
एक्कम्मि चेव समये, तम्हा दव्वं खु तत्तिदयं ॥६॥
Samavedaṁ khalu davvaṁ, saṁbhavaṭhidiṇāsasaṇṇidaṭṭhehiṁ.
Ekkammi ceva samaye, tamhā davvaṁ khu tattidayaṁ.

666. पाडुब्भवदि य अन्नो, पज्जाओ पज्जाओ वयदि अन्नो ।
दव्वस्स तं पि दव्वं, णेव पणट्ठं णेव उप्पन्नं ॥७॥
Pāḍubbhavadi ya anno, pajjāo pajjāo vayadi anno.
Davvassa taṁ pi davvaṁ, ṇeva paṇaṭṭhaṁ ṇeva uppannaṁ.

667. पुरिसम्मि पुरिससद्दो, जम्माई-मरणकालपज्जन्तो ।
तस्स उ बालाईया, पज्जवजोया बहुवियप्पा ॥८॥
Purisammi purisasaddo, jammāī-maraṇakālapajjanto.
Tassa u bālāīyā, pajjavajoyā bahuviyappā.

668. तम्हा वत्थूणं चिय, जो सरिसो पज्जवो स सामन्नं ।
जो विसरिसो विसेसो, य मओऽणत्थंतरं तत्तो ॥९॥
Tamhā vatthūṇaṁ ciya, jo sariso pajjavo sa sāmannaṁ.
Jo visariso viseso, ya mao'ṇatthaṁtaraṁ tatto.

669. सामन्न अह विसेसे, दव्वे णाणं हवेइ अविरोहो ।
साहइ तं सम्मत्तं, णहु पुण तं तस्स विवरीयं ॥१०॥
Sāmanna aha visese, davve ṇāṇaṁ havei aviroho.
Sāhai taṁ sammattaṁ, ṇahu puṇa taṁ tassa vivarīyaṁ.

670. पिउ-पुत्त-णत्तु-भव्वय-भाऊणं एगपुरिससंबंधो ।
ण य सो एगस्स पिय, त्ति सेसयाणं पिया होइ ॥११॥
Piu-putta-ṇattu-bhavvaya-bhāūṇaṁ egapurisasaṁbandho.
Ṇa ya so egassa piya, tti sesayāṇaṁ piyā hoi.

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(665) Since at one and the same moment the substance is subject to three states - viz, origination, permanence and destruction-these three states verily constitute a substance.

(666) The mode of a substance which emerges is one and that which vanishes is other than it, while the substance neither emerges, not vanishes.

(667) The individual remains the same person from his birth till the time of death, though he assumes the various states of childhood etc.

(668) All the modes of the things which are common to all of them are universal, while those which are not, are particular but both belong to the same.

(669) The cognitions of a substance are universal and particular and are uncontradicted. This is the right cognition whereas the contrary to it is not.

(670) One and the same person assumes the relationship of father, son, grandson, nephew and brother, but he is the father of one whose he is and not of the rest (so is the case with all the things).

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671. सवियप्प-णिवियप्पं इय, पुरिसं जो भणेज्ज अवियप्पं ।
सवियप्पमेव वा णिच्छएण, ण स निच्छओ समए ॥१२॥
Saviyappa-ṇiviyappaṁ iya, purisaṁ jo bhaṇejja aviyappaṁ.
Saviyappameva vā ṇicchaeṇa, ṇa sa nicchao samae.

672. अन्नोन्नाणुगयाणं, 'इमं व तं व' त्ति विभयणमजुत्तं ।
जह दुद्ध-पाणियाणं, जावंत विसेसपज्जाया ॥१३॥
Annonnāṇugayāṇaṁ, 'imaṁ va taṁ va' tti vibhyaṇamajuttaṁ.
Jaha duddha-pāṇiyāṇaṁ, jāvaṁta visesapajjāyā.

673. संकेज्ज याऽसंकितभाव भिक्खू, विभज्जवायं च वियागरेज्जा ।
भासादुगं धम्मसमुट्ठितेहिं, वियागरेज्जा समया सुपन्ने ॥१४॥
Saṁkejja yā'saṁkitabhāva bhikkhū, vibhajjavāyaṁ ca viyāgarej
Bhāsādugaṁ dhammasamuṭṭhitehiṁ, viyāgarejjā samayā supanne.

३८. प्रमाणसूत्र
38. Pramāṇasūtra

(अ) पञ्चविध ज्ञान
(a) Pañcavidha Jñāna

674. संसयविमोह-विब्भय-विवज्जियं अप्पपरसरूवस्स ।
गहणं सम्मं णाणं, सायारमणेयभेयं तु ॥१॥
Saṁsayavimoha-vibbhaya-vivajjiyaṁ appaparasarūvassa.
Gahaṇaṁ sammaṁ ṇaṇaṁ, sāyāramaṇeyabheyaṁ tu.

675. तत्थ पंचविहं नाणं, सुयं आभिनिबोहियं ।
ओहिनाणं तु तइयं, मणनाणं च केवलं ॥२॥
Tattha paṁcavihaṁ nāṇaṁ, suyaṁ ābhinibohiyaṁ.
Ohināṇaṁ tu taiyaṁ, maṇanāṇaṁ ca kevalaṁ.

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(671) A person is certainly possessed of alternative relationships and also assumes single relationship. But one exclusively ascribes to this person either the former or the latter relationship, is certainly not wellversed in the scriptures.

(672) The particular qualities (of a substance) are mixed together just like milk and water, so it is not justifiable "to exclusively distinguish them as 'this' or 'that' quality.

(673) A monk, who is doubtful about the meaning of a verse, should adopt without any pride the relative point of view in his interpretation. A wise monk, while dealing with other monks following the right path in their practice of religion, should preach with eqanimity in a truthful and unequivocal language.

38. PRECEPTS ON VALID KNOWLEDGE

(a) Five kinds of knowledge

(674) Such a grasping of the nature of itself and that of other things, as is free from doubt, mistake and uncertainty is called the right cognition; it is of a determinate form and is of various types.

(675) The knowledge is of five kinds: Mati-Jñāna i. e. knowledge derived through the five senses and the mind, Śruta-Jñāna i. e. knowledge obtained from the scriptures, Avadhi-Jñāna (clairvoyance) Manahaparya-Jñāna i. e. telepathy and Kevala-Jñāna i. e. omniscience.

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676. पंचेव होंति णाणा, मदिसुदओहीमणं च केवलयं ।
खयउवसमिया चउरो, केवलणाणं हवे खइयं ॥३॥
Paṁceva hoṁti ṇāṇā, madisudaohīmaṇaṁ ca kevalayaṁ.
Khayauvasamiyā cauro, kevalaṇāṇaṁ have khaiyaṁ.

677. ईहा अपोह वीमंसा, मग्गणा य गवेसणा ।
सण्णा सती मती पण्णा, सव्वं आभिणिबोधियं ॥४॥
Īhā apoha vīmaṁsā, maggaṇā ya gavesaṇā.
Saṇṇā satī matī paṇṇā, savvaṁ ābhiṇibodhiyaṁ.

678. अत्थाओ अत्थंतरमुवलंभे तं भणंति सुयणाणं ।
आभिणिबोहियपुव्वं, णियमेण य सद्दयं मूलं ॥५॥
Atthāo atthaṁtaramuvalambhe taṁ bhaṇanti suyaṇāṇaṁ.
Ābhiṇibohiyapuvvaṁ, ṇiyameṇa ya saddayaṁ mūlaṁ.

679. इंदियमणोनिमित्तं, जं विण्णाणं सुयाणुसारेणं ।
निययतत्थुत्तिसमत्थं, तं भावसुयं मई सेसं ॥६॥
Iṁdiyamaṇonimittaṁ, jaṁ viṇṇāṇaṁ suyāṇusāreṇaṁ.
Niyayatatthuttisamatthaṁ, taṁ bhāvasuyaṁ maī sesaṁ.

680. मइपुव्वं सुयमुत्तं, न मई सुयपुव्विया विसेसोऽयं ।
पुव्वं पूरणपालण-भावाओ जं मई तस्स ॥७॥
Maipuvvaṁ suyamuttaṁ, na maī suyapuvviyā viseso'yaṁ.
Puvvaṁ pūraṇapālaṇa -bhāvāo jaṁ maī tassa.

681. अवहीयदित्ति ओही, सीमाणाणेत्ति वण्णियं समए ।
भवगुणपच्चय-विहियं, तमोहिणाण त्ति णं बिंति ॥८॥
Avahiyaditti ohī, sīmāṇāṇetti vaṇṇiyaṁ samae.
Bhavaguṇapaccaya-vihiyaṁ, tamohiṇāṇa tti ṇaṁ biṁti.

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(676) Knowledge is thus of five kinds: sensory knowledge, scriptural knowledge, clairvoyance, telepathy and omniscience. The first four result from substance cum annihilation of the relevant Karmas, while omniscience result after total annihilation of Karmas.

(677) Reflection on what has been perceived, reasoning, questioning, examining, searching, understanding and judging-these are the varieties of sensory knowledge

(678) Śruta-Jñāna is said to consist in comprehension of the meaning of words that are heard or it is derived from the senses and the mind and it as a rule is born of words

(679) The knowledge which is required through the senses and the mind by hearing or reading the scripture and which is capable of expressing its content is called Bhāva-śrutajñāna, the rest of the knowledge (acquired through thought-activities and the senses) is matijñāna.

(680) The Śrutajñāna is acquired through matijñāna while the matijñāna is not acquired through Śrutajñāna, but in the act of fostering thoughts, it is the characteristic of matijñāna that it precedes the Śrutajñāna

(681) The type of cognition which limits the (direct) knowledge is called (Avadhi-Jñāna) i e clairvoyance, in the scriptures, it is also called sīmājñāna i. e. limited cognition This avadhi-jñāna is of two types - viz one that is born on account of a certain type of birth and one that is born on account of the practice of certain various qualities.

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682. चिंतियमचिंतियं वा, अद्धं चिंतिय अणेयभेयगयं ।
मणपज्जव त्ति णाणं, जं जाणइ तं तु णरलोए ॥९॥
Ciṁtiyamaciṁtiyaṁ vā, addhaṁ cintiya aṇeyabheyagayaṁ.
Maṇapajjava tti ṇāṇaṁ, jaṁ jāṇai taṁ tu ṇaraloe.

683. केवलमेगं सुद्धं, सगलमसाहारणं अणंतं च ।
पायं च नाणसद्दो, नामसमाणाहिगरणोऽयं ॥१०॥
Kevalamegaṁ suddhaṁ, sagalamasāhāraṇaṁ aṇaṁtaṁ ca.
Pāyaṁ ca nāṇasaddo, nāmasamāṇāhigaraṇo'yaṁ.

684. संभिन्नं पासंतो, लोगमलोगं च सव्वओ सव्वं ।
तं नत्थि जं न पासइ, भूयं भव्वं भविस्सं च ॥११॥
Saṁbhinnaṁ pāsaṁto, logamalogaṁ ca savvao savvāṁ.
Taṁ natthi jaṁ na pāsai, bhūyaṁ bhavvaṁ bhavissaṁ ca.

(आ) प्रत्यक्ष-परोक्ष प्रमाण
(ā) Pratyakṣa-Parokṣa Pramāṇa

685. गेहणइ वत्थुसहावं, अविरुद्धं सम्मरूवं जं णाणं ।
भणियं खु तं पमाणं, पच्चक्खपरोक्खभेएहिं ॥१२॥
Gehaṇai vatthusahāvaṁ, aviruddhaṁ sammarūvaṁ jaṁ ṇāṇaṁ.
Bhaṇiyaṁ khu taṁ pamāṇaṁ, paccakkhaprokkhabheehiṁ.

686. जीवो अक्खो अत्थव्ववण-भोयणगुणन्निओ जेणं ।
तं पइ वट्टइ नाणं, जे पच्चक्खं तयं तिविहं ॥१३॥
Jīvo akkho atthvvavaṇa-bhoyaṇaguṇannio jeṇaṁ.
Taṁ pai vaṭṭai nāṇaṁ, je paccakkhaṁ tayaṁ tiviham.

687. अक्खस्स पोग्गलकया, जं दव्विन्दियमणा परा तेणं ।
तेहिं तो जं नाणं, परोक्खमिह तमणुमाणं व ॥१४॥
Akkhassa poggalakayā, jaṁ davvindiyamaṇā parā teṇaṁ.
Tehiṁ to jaṁ nāṇaṁ, parokkhamiha tamaṇumāṇaṁ va.

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(682) In this world of human beings, that type of cognition is called manahaparyayajñāna, which comprehends other's thought, that is already entertained, that is not yet entertained or that is only half entertained, and so on. It is of many types.

(683) That type of cognition which is one, pure, perfect, extra-ordinary, endless, is called Kevalajñāna, and here as usual the generic word jñāna is to be added to the specific word denotative of a particular jñāna Type.

(684) Kevala-Jñāna grasps in one sweep all that is in this universe and beyond the universe in its entirety; certainly, there is nothing in the past, future and the present which is not grasped by this type of cognition.

(Ā) PRECEPTS ON DIRECT AND INDIRECT KNOWLEDGE

(685) That cognition which grasps the nature of things in a proper and uncontradicted form is called pramāṇa; it is of two types-viz. Pratyakṣa (direct) and parokṣa (indirect).

(686) The word 'akṣa' means a soul either because it covers the entire range of the things or because it enjoys these things (the two meanings depending on two different etymologies of the word 'akṣa' and the type of cognition, which is had be an akṣa is called pratyakṣa; it is of three sub-types.

(687) The physical sense-organs and the internal organ i.e. mind, are something alien to an akṣa or self, and the type and the type of cognition had through the instrumentality of these two is called parokṣa-just like inferential cognition.

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688. होंति परोक्खाइं मइ-सुयाइं जीवस्स परनिमित्ताओ ।
पुव्वोवलद्धसंबंध-सरणाओ वाणुमाणं व ॥१५॥
Hoṁti parokkhāiṁ mai-suyāiṁ jīvassa paranimittāo.
Puvvovaladdhasaṁbaṁdha-saraṇāo vāṇumāṇaṁ va.

689. एगंतेण परोक्खं, लिंगियमोहाइयं च पच्चक्खं ।
इंदियमणोभवं जं, तं संववहारपच्चक्खं ॥१६॥
Egaṁteṇa parokkhaṁ, liṁgiyamohāiyaṁ ca paccakkhaṁ.
Iṁdiyamaṇobhavaṁ jaṁ, taṁ saṁvavahārapaccakkhaṁ.

३९. नयसूत्र
39. Nayasūtra

690. जं णाणीण वियप्पं, सुयभेयं वत्थुअंससंगहणं ।
तं इह णयं पउत्तं, णाणी पुण तेण णाणेण ॥१॥
Jaṁ ṇāṇīṇa viyappaṁ, suyabheyaṁ vatthuaṁsasaṁgahaṇaṁ.
Taṁ iha ṇayaṁ pauttaṁ, ṇāṇī puṇa teṇa ṇāṇeṇa.

691. जम्हा ण णएण विणा, होइ णरस्स सियवायपडिवत्ती ।
तम्हा सो बोहव्वो, एयंतं हंतुकामेण ॥२॥
Jamhā ṇa ṇaeṇa viṇā, hoi ṇarassa siyavāyapaḍivattī.
Tamhā so bohavvo, eyaṁtaṁ haṁtukāmeṇa.

692. धम्मविहीणो सोक्खं, तण्हाछेयं जलेण जह रहिदो ।
तह इह वंछइ मूढो, णयरहिओ दव्वणिच्छित्ती ॥३॥
Dhammavihīṇo sokkhaṁ, taṇhācheyaṁ jaleṇa jaha rahido.
Taha iha vaṁchai mūḍho, ṇayarahio davvaṇicchitī.

693. तित्थयरवयणसंगह-विसेसपत्थार-मूलवागरणी ।
दव्वट्ठिओ य पज्जवणओ, य सेसा वियप्पा सिं ॥४॥
Titthayaravayaṇasaṁgaha-visesapatthāra-mūlavāgaraṇī.
Davvaṭṭhio ya pajjavaṇao, ya sesā viyappā siṁ.

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(688) The two cognitions mati and śruta are parokṣa i.e. indirect because they are acquired by a soul through the instrumentality of something alien to itself or because they are born of the memory of relationship grasped earlier, just like inferential cognition.

(689) In a real sense, the cognition acquired through the other sources is parokṣa i. e. indirect while cognition acquired directly by the soul is pratyakṣa. But the cognition, born of a sense-organ is 'pratyakṣa', practically so called.

39. PRECEPTS ON VIEW-POINT

(690) The thought activity which grasps only one aspect of an object with the aid of scriptures, is called Naya. He who possesses such knowledge is wise.

(691) Since without a (knowledge of) naya a man cannot have a knowledge of syādvāda (the doctrine of conditional statement). A knowledge of naya can be had by one who is desirous of destroying all the extremes.

(692) Just as an irreligious person desired to attain bliss without practising religion or a thirsty person desires to quench his thirst without using water, similarly the fool desires to determine the nature of a substance without taking recourse to naya.

(693) The entire body of the teachings of Tīrthankara taken in its entirety and taken in its particular details is to be explained with the help of two basic standpoints (nayas)-viz that substantial point of view (dravyārthikanaya) and that modificational point of view (paryāyārthikanaya). The rest of them are the offshoots of these two.

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694. दव्वट्ठियवत्तव्वं, अवत्थु णियमेण पज्जवणयस्स ।
तह पज्जववत्थु, अवत्थुमेव दव्वट्ठियनयस्स ॥५॥
Davvaṭṭhiyavattavvaṁ, avatthu ṇiyameṇa pajjavaṇayassa.
Taha pajjavavatthu, avatthumeva davvaṭṭhiyanayassa.

695. उप्पज्जंति वियंति य, भावा नियमेण पज्जवनयस्स ।
दव्वट्ठियस्स सव्वं, सया अणुप्पन्नमविणट्ठं ॥६॥
Uppajjaṁti viyaṁti ya, bhāvā niyameṇa pajjavanayassa.
Davvaṭṭhiyassa savvaṁ, sayā aṇuppannamaviṇaṭṭhaṁ.

696. दव्वट्ठिएण सव्वं, दव्वं तं पज्जयट्ठिएण पुणो ।
हवदि य अन्नमणन्नं, तक्काले तम्मयत्तादो ॥७॥
Davvaṭṭhieṇa savvaṁ, davvaṁ taṁ pajjayaṭṭhieṇa puṇo.
Havadi ya annamaṇannaṁ, takkāle tammayattādo.

697. पज्जय गउणं किच्चा, दव्वं पि य जो हु गिण्हइ लोए ।
सो दव्वत्थिय भणिओ, विवरीओ पज्जयत्थिणओ ॥८॥
Pajjaya gauṇaṁ kiccā, davvaṁ pi ya jo hu giṇhai loe.
So davvatthiya bhaṇio, vivarīo pajjayatthiṇao.

698. नेगम-संगह-ववहार-उज्जुसुए चेव होई बोधव्वा ।
सद्दे य समभिरूढे, एवंभूए य मूलनया ॥९॥
Negama-saṁgaha-vavahāra-ujjusue ceva hoī bodhavvā.
Sadde ya samabhiruḍhe, evaṁbhūe ya mūlanayā.

699. पढमतिया दव्वत्थी, पज्जयगाही य इयर जे भणिया ।
ते चदु अत्थपहाणा, सद्दपहाणा हु तिण्णि या ॥१०॥
Paḍhamatiyā davvatthī, pajjayagāhī ya iyara je bhaṇiyā.
Te cadu atthapahāṇā, saddapahāṇā hu tiṇṇi yā.

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(694) What is said from the substantial view-point appears, as a rule, unreal from the modal view-point. Similarly what is said from the modal view-point appears unreal from the substantial view-point.

(695) From the modal view-point, things necessarily originate and perish. But from the substantial view-point, there is neither origination nor destruction.

(696) From substantial point of view, everything is of the form of substance (always remaining the same), but from modal view-point every thing differs from time to time. From each particular stand-point, a thing appears to its corresponding form.

(697) The stand-point which gives secondary status to the modes and only grasps the substance, is called substantial view-point, while the opposite to it is called modal view-point.

(698) Naigam, saṁgraha, vyavahāra, ṛjusūtra, śabda, samabhirūḍha and evambhūta-these are the seven basic stand-points.

(699) The first three fall under the category of substantial view-point, while the remaining four come under the modal view-point. Among these seven, the first four give eminence to meaning, while the remaining three to the word.

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700. णेगाइं माणाइं, सामन्नोभयविसेसनाणाहं ।
जं तेहिं मिणइ तो, णेगमो णओ णेगमाणो त्ति ॥११॥
Ṇegāim māṇāim, sāmannobhayavisesanāṇāhaṁ.
Jaṁ tehiṁ miṇai to, ṇegamo ṇao ṇegamāṇo tti.

701. णिव्वित्त दव्वकिरिया, वट्टणकाले दु जं समाचरणं ।
तं भूयणइगमणयं, जह अज्जदिणं निव्वुओ वीरो ॥१२॥
Nivvitta davvakiriyā, vattanakāle du jaṁ samācaranaṁ.
Taṁ bhūyaṇigamanayam, jaha ajjadiṇam nivvuo vīro.

702. पारद्धा जा किरिया, पयणविहाणादि कहइ जो सिद्धं ।
लोए य पुच्छमाणे, तं भण्णइ वट्टमाणणयं ॥१३॥
Pāraddhā jā kiriyā, payanavihāṇādi kahai jo siddhaṁ.
Loe ya pucchamāne, tam bhannai vaṭṭamāṇaṇayaṁ.

703. णिप्पण्णमिव पयंपदि, भाविपदत्थं णरो अणिपण्णं ।
अप्पत्थे जह पत्थं, भण्णइ सो भावि णइगमो त्ति णओ ॥१४॥
Ṇippaṇṇamiva payampadi, bhāvipadatthaṁ naro aṇipaṇṇaṁ.
Appatthe jaha patthaṁ, bhaṇṇai so bhāvi ṇaigamo tti ṇao.

704. अवरोप्परमविरोहे, सव्वं अत्थि त्ति सुद्धसंगहणे।
होइ तमेव असुद्धं, इगजाइविसेसगहणेण ॥१५॥
Avaropparamavirohe, savvaṁ atthi tti suddhasaṁgahaṇe.
Hoi tameva asuddham, igajāivisesagahaṇena.

705. जं संगहेण गहियं, भेयइ अत्थं असुद्धं सुद्धं वा ।
सो ववहारो दुविहो, असुद्धसुद्धत्थभेयकरो ॥१६॥
Jam saṁgaheṇa gahiyaṁ, bheyai atthaṁ asuddhaṁ suddhaṁ vā
So vavahāro duviho, asuddhasuddhatthabheyakaro.

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(700) Naigam Naya deals with both the aspects of a thing, that is, generic as well as specific aspects, as the case might be, in order to know this, it knows the thing in its various forms.

(701) Naigam Naya is of three kinds, according to the three tenses. The past, the present and the future.

(702) To describe the work as "has been done" when asked, the moment it has been started, is known as the Vartamāna Naigam Naya, for, example the food is said to have been cooked when the cooking has just been started.

(703) To say that an act, which is to be performed in future has been completed, though incomplete is an example of Bhaviṣya Naigam Naya e. g. when a person is about to start, we say "he has gone"

(704) There are two kinds of saṁgrahanaya-śuddhasaṁ-grahanaya and aśuddhasaṁgrahanaya. In śuddhasaṁgraha-naya, we accept only one common characteristic of things-existence, ignoring all the mutual conflicting characteristics, while in Aśuddhasaṁgrahanaya, we accept the generic class characteristic of things.

(705) That which distinguishes between the pure synthetic approach and impure synthetic approach about the thing is called Vyavahāranaya. This Vyavahāranaya is further of two types-complete distinguishing and incomplete distinguishing.

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706. जो एयसमयवट्टी, गिह्णइ दव्वे धुवत्तपज्जायं ।
सो रिउसुत्तो सुहुमो, सव्वं पि सद्दं जहा खणियं ॥१७॥
Jo eyasamayavaṭṭī, gihṇai davve dhuvattapajjāyaṁ.
So riusutto suhumo, savvaṁ pi saddaṁ jahā khaṇiyaṁ.

707. मणुयाइयपज्जाओ, मणुसो त्ति सगट्ठिदीसु वट्टंतो ।
जो भणइ तावकालं, सो थूलो होइ रिउसुत्तो ॥१८॥
Maṇuyāiyapajjāo, maṇuso tti sagaṭṭhidīsu vaṭṭaṁto.
Jo bhaṇai tāvakālaṁ, so thūlo hoi riusutto.

708. सवणं सपइ स तेणं, व सप्पए वत्थु जं तओ सद्दो ।
तस्सत्थपरिग्गहओ, नओ वि सद्दो त्ति हेउ व्व ॥१९॥
Savaṇaṁ sapai sa teṇaṁ, va sappae vatthu jaṁ tao saddo.
Tassatthapariggahao, nao vi saddo tti heu vva.

709. जो वट्टणं ण मण्णइ, एयत्थे भिन्नलिंगआईणं ।
सो सद्दणओ भणिओ, णेओ पुस्साइआण जहा ॥२०॥
Jo vaṭṭaṇaṁ ṇa maṇṇai, eyatthe bhinnaliṁgaāīṇaṁ.
So saddaṇao bhaṇio, ṇeo pussāiāṇa jahā.

710. अहवा सिद्धे सद्दे, कीरइ जं किं पि अत्थववहरणं ।
तं खलु सद्दे विसयं, 'देवो' सद्देण जह देवो ॥२१॥
Ahavā siddhe sadde, kīrai jaṁ kiṁ pi atthavavaharaṇaṁ.
Taṁ khalu sadde visayaṁ, 'devo' saddeṇa jaha devo.

711. सद्दारूढो अत्थो, अत्थारूढो तहेव पुण सद्दो ।
भणइ इह समभिरूढो, जह इंद पुरंदरो सक्को ॥२२॥
Saddārūḍho attho, atthārūḍho taheva puṇa saddo.
Bhaṇai iha samabhirūḍho, jaha iṁda puraṁdaro sakko.

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(706) The naya which grasps the evanescent modes of an eternal substance, is called Ṛjusūtra naya, for example 'to say that' all the sound is momentary'.

(707) On the other hand that naya which attritubes a mode like man-ness etc. to a being, throughout the course of that period during which this being continues to exhibit that mode is the sub-type of Ṛjusūtranaya, called Sthūlaṛjusūtranaya.

(708) Śapana, i. e."calling", is a word, or that which calls is word, or through which an object is reffered to is also a word. It is called "Śabdanaya" because it grasps the meaning of the word.

(709) The naya that differentiates the meaning of the words according to their use, as gender etc., in a sentence is called śabda naya, for example, the word 'puṣya' denotes a particular Nakṣatra, while the word 'Puṣya' denotes a particular 'Tārikā'.

(710) The naya which grasps the meaning of the word according to its etymology, is also called 'Śabdanaya', for example, the word 'deva' generally means God.

(711) Every word is followed by a specific meaning and vice-versa. The different synonymous words have their respective connotations even if the same object is referred to by them. For example, the word, Indra, Purandar and Śakra connote the same object, yet they have their respective meaning to. This is known as Samabhirūḍhanaya.

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712. एवं जह सद्दत्थो, संतो भूओ तदन्नहाऽभूओ ।
तेणेवंभूयनओ, सद्दत्थपरो विसेसेण ॥२३॥
Evaṁ jaha saddattho, saṁto bhūo tadannahā'bhūo.
Teṇevambhūyanao, saddatthaparo viseseṇa.

713. जं जं करेइ कम्मं, देही मणवयणकायचेट्ठादो ।
तं तं खु णामजुत्तो, एवंभूओ हवे स णओ ॥२४॥
Jaṁ jaṁ karei kammaṁ, dehī maṇavayaṇakāyaceṭṭhādo.
Taṁ taṁ khu ṇāmajutto, evaṁbhūo have sa ṇao.

४०. स्याद्वाद व सप्तभङ्गीसूत्र
40. Syādvāda va Saptabhaṁgīsūtra

714. अवरोप्परसावेक्खं, णयविसयं अह पमाणविसयं वा ।
तं सावेक्खं भणियं, णिरवेक्खं ताण विवरीयं ॥१॥
Avaropparasāvekkhaṁ, ṇayavisayaṁ aha pamāṇavisayaṁ vā.
Taṁ sāvekkhaṁ bhaṇiyaṃ, ṇiravekkhaṁ tāṇa vivarīyaṁ.

715. णियमणिसेहणसीलो, णिपादणादो य जो हु खलु सिद्धो ।
सो सियसद्दो भणिओ, जो सावेक्खं पसाहेदि ॥२॥
Ṇiyamaṇisehaṇasīlo, ṇipādaṇādo ya jo hu khalu siddho.
So siyasaddo bhaṇio, jo sāvekkhaṁ pasāhedi.

716. सत्तेव हुंति भंगा, पमाणणयदुणयभेदजुत्ता वि ।
सिय सावेक्खं पमाणं, णएण णय दुणय णिरवेक्खा ॥३॥
Satteva huṁti bhaṁgā, pamāṇaṇayaduṇayabhedajuttā vi.
Siya sāvekkhaṁ pamāṇaṁ, ṇaeṇa ṇaya duṇaya ṇiravekkhā.

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(712) A word only applies to an object in case it behaves in the manner suggested by the (etymological) meaning of the word, denoting it and not in case it does not behave in that manner. This is what is maintained by the naya, called "Evaṁbhūtanaya". Hence this particular naya cling to the particular meaning of the word.

(713) Whatever an act a person is now performing, through the instrumentality of his mind, speech or body, a name corresponding to that act is to be applied to this person, this is what is maintained by the naya called Evaṁbhūtanaya (e. g. A person is called teacher only while he is teaching).

40. SYĀDVĀDA & SAPTABHANGĪ SŪTRA

(714) The object of naya or pramāṇa; if it is conditional, is called relative, and if not, absolute. The object whether of naya or pramāṇa, is called relative, if it is conditional, and absolute, if it is unconditional.

(715) The word 'Syāt' is said to be one that negates all unconditionality, one that is of the grammatical form called nipāta (an underived particle) and one that demonstrates all things as conditional.

(716) The predications are seven - be they of the form of pramāṇa or a naya proper or a naya improper. The statement characterized by syāt (in same respect) is pramāṇa, that which does not rule out the other probabilities is naya proper, and that which absolutely negates the other probabilities is naya improper.

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717. अत्थि त्ति णत्थि दो वि य, अव्वत्तव्वं सिएण संजुत्तं ।
अव्वत्तव्वा ते तह, पमाणभंगी सुणायव्वा ॥४॥
Atthi tti ṇatthi do vi ya, Avvattavvaṁ sieṇa saṁjuttaṁ.
Avvattavvā te taha, pamāṇabhaṁgī suṇāyavvā.

718. अत्थिसहावं दव्वं, सद्दव्वादीसु गाहियणएण ।
तं पि य णत्थिसहावं, परदव्वादीहि गहिएण ॥५॥
Atthisahāvaṁ davvaṁ, saddavvādīsu gāhiyaṇaeṇa.
Taṁ pi ya ṇatthisahāvaṁ, paradavvādīhi gahieṇa.

719. उहयं उहयणएण, अव्वत्तव्वं च तेण समुदाए ।
ते तिय अव्वत्तव्वा, णियणियणयअत्थसंजोए ॥६॥
Uhayaṁ uhayaṇaeṇā, avvattavvaṁ ca teṇa samudāe.
Te tiya avvattavvā, ṇiyaṇiyaṇayaatthasaṁjoe.

720. अत्थि त्ति णत्थि उहयं, अव्वत्तव्वं तहेव पुण तिदयं ।
तह सिय णयणिरवेक्खं, जाणसु दव्वे दुणयभंगी ॥७॥
Atthi tti ṇatthi uhayaṁ, avvattavvaṁ taheva puṇa tidayaṁ.
Taha siya ṇayaṇiravekkhaṁ, jāṇasu davve duṇayabhaṁgī.

721. एकणिरुद्धे इयरो, पडिवक्खो अवरे य सब्भावो।
सव्वेसिं स सहावे, कायव्वा होइ तह भंगा ॥८॥
Ekṇiruddhe iyaro,. paḍivakkho avare ya sabbhāvo.
Savvesiṁ sa sahāve, kāyavvā hoi taha bhaṁgā.

४१. समन्वयसूत्र
41. Samanvayasūtra

722. सव्वं पि अणेयंतं, परोक्खरूवेण जं पयासेदि ।
तं सुयणाणं भण्णदि, संसय-पहुदीहि परिचत्तं ॥१॥
Savvaṃ pi aṇeyaṁtaṁ, parokkharūveṇa jaṁ payāsedi.
Taṁ suyaṇāṇaṁ bhaṇṇadi, saṁsaya-pahudīhi paricattaṁ.

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(717) 'Is', 'is not', 'is and is not', 'is indescribable', 'is and is indescribable', 'is not and indescribable', and 'is, is not and is indescribable'-these seven predications, each containing the word 'syāt' constitute predications of the form of Pramāṇa.

(718) Each substance grasped in the form of 'this substance' etc. is of the nature of something existent, the same grasped in the form of 'a substance other than this one' etc. is of the nature of something non-existent.

(719) When grasped in both the above forms it is of the nature of samething existent as well as non-existent, when simultaneously grasped in both the above forms, it is something indescribable in three additional forms, in as much as, it is at the same time also treated as something existent, something non-existent, or something both existent and non-existent.

(720) 'Is', 'Is not', 'is and is not', 'is indescribable', 'is and is indescribable' 'is not and is indescribable', and 'is, is not and is indescribable'—these very seven predications, pertaining to a substance, when characterized by 'syāt' (in some respect are called improper nayas

(721) When one property of a thing is grasped, the property opposed to it is also grasped automatically because both these properties constitute the nature of this thing. Thus in respect of nature of all things, the afforesaid predications are to be made.

41 PRECEPTS ON RECONCILIATION

(722) That (knowledge) which reveals the multiple aspects of the things in an indirect form and is free from any doubt etc. is designated as scriptural knowledge.

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723. लोयाणं ववहारं, धम्म-विवक्खाइ जो पसाहेदि ।
सुयणाणस्स वियप्पो, सो वि णओ लिंगसंभूदो ॥२॥
Loyāṇaṁ vavahāraṁ,dhamma-vivakkhāi jo pasāhedi.
Suyaṇāṇassa viyappo, so vi ṇao liṁgasaṁbhūdo.

724. णाणाधम्मजुदं पि य, एयं धम्मं पि वुच्चदे अत्थं ।
तस्सेयविवक्खादो, णत्थि विवक्खा हु सेसाणं ॥३॥
Ṇāṇādhammajudaṁ pi ya, eyaṁ dhammaṁ pi vuccade atthaṁ
Tasseyavivakkhādo, ṇatthi vivakkhā hu sesāṇaṁ.

725. ते सावेक्खा सुणया, णिरवेक्खा ते वि दुण्णया होंति ।
सयल-ववहार-सिद्धी, सुणयादो होदि णियमेण ॥४॥
Te sāvekkhā suṇayā, ṇiravekkhā te vi duṇṇayā hoṁti.
Sayala-vavahara-siddhī, suṇayādo hodi ṇiyameṇa.

726. जावंतो वयणपधा, तावंतो वा नया 'वि' सद्दाओ ।
ते चेव य परसमया, सम्मत्तं समुदिया सव्वे ॥५॥
Jāvaṁto vayaṇapadhā, tāvaṁto va nayā 'vi' saddāo.
Te ceva ya parasamayā, sammattaṁ samudiyā savve.

727. परसमएगनयमयं, तप्पडिवक्खनयओ निवत्तेज्जा ।
समए व परिग्गहियं, परेण जं दोसबुद्धीए ॥६॥
Parasamaeganayamayaṁ, tappaḍivakkhanayao nivattejjā.
Samae va pariggahiyaṁ, pareṇa jaṁ dosabuddhīe.

728. णिययवयणिज्जसच्चा, सव्वनया परवियालणे मोहा ।
ते उण ण दिट्ठसमओ, विभयइ सच्चे व अलिए वा ॥७॥
Ṇiyayavayaṇijjasaccā, savvanayā paraviyālaṇe mohā.
Te uṇa ṇa diṭṭhasamao, vibhayai sacce va alie vā.

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(723) That (knowledge) which makes possible the transactions of the people and illuminates the desired property of the thing, is a naya which is subtype of śrutajñāna and born of a probans.

(724) Although a thing is possessed of so many properties, yet it is referred to by only one of these properties, because at that time exposition of only that property is required and not the remaining others.

(725) The view, which accepts the relativity or mutual dependence of these properties, is a case of naya proper (Sunaya) while the view that does not, is a case of naya-improper (Durnaya) It is the rule that all the transactions become successful when based on a naya proper.

(726) There are as many points of view as their are modes of expression. In case the word "also" is employed every statement or expression represents Jaina position. The same provides an alien position, in case the word is not employed. Certainly right understanding demands a synthetic approach to all the statements about the thing.

(727) Any specific extremistic view point adopted by rival, should be refuted by pointing out its rival view-point. The same should be our process, in case same person, following our own religious traditions adopts out of same faulty understanding any extremistic view.

(728) All view-points (nayas) are true in respect of what they have themselves to say but they are false so far as they refute a rival view-point (naya) One who is well-versed in the scriptures, should not divide the view-points (nayas) into true and false ones

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729. न समेन्ति न य समेया, सम्मत्तं नेव वत्थुणो गमगा ।
वत्थुविघायाय नया, विरोहओ वेरिणो चेव ॥८॥
Na samenti na ya sameyā, sammattaṁ neva vatthuṇo gamagā.
Vatthuvighāyāya nayā, virohao veriṇo ceva.

730. सव्वे समयंति सम्मं, चेगवसाओ नया विरुद्धा वि ।
भिच्च-ववहारिणो इव, राओदासीण-वसवत्ती ॥९॥
Savve samayanti sammaṁ, cegavasāo nayā viruddhā vi.
Bhicca-vavahāriṇo iva, rāodāsīṇa-vasavattī.

731. जमणेगधम्मणो वत्थुणो, तदंसे च सव्वपडिवत्ती ।
अंध व्व गयावयवे तो, मिच्छादिट्ठिणो वीसु ॥१०॥
Jamaṇegadhammaṇo vatthuṇo, aadaṁse ca savvapaḍivattī.
Aṁdha vva gayāvayave to, micchāddiṭṭhiṇo vīsu.

732. जं पुण समत्तपज्जाय-वत्थुगमग त्ति समुदिया तेणं ।
सम्मत्तं चक्खुमओ, सव्वगयावयवगहणे व्व ॥११॥
Jaṁ puṇa samattapajjāya-vatthugamaga tti samudiyā teṇaṁ.
Sammattaṁ cakkhumao, savvagayāvayavagahaṇe vva.

733. पण्णवणिज्जा भावा, अणंतभागो तु अणभिलप्पाणं ।
पण्णवणिज्जाणं पुण, अणंतभागो सुदणिबद्धो ॥१२॥
Paṇṇavaṇijjā bhāvā, aṇaṁtabhāgo tu aṇabhilappāṇaṁ.
Paṇṇavaṇijjāṇaṁ puṇa, aṇaṁtabhāgo sudaṇibaddho.

734. सयं सयं पसंसंता, गरहंता परं वयं ।
जे उ तत्थ विउस्संति, संसारं ते विउस्सिया ॥१३॥
Sayaṁ sayaṁ pasaṁsaṁtā, garhaṁtā paraṁ vayaṁ.
Je u tattha viussaṁti, saṁsāraṁ te viussiyā.

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(729) Every absolute point of view is independent of the other, they cannot be united together and their union is not conducive to the right approach. They are independent of each other like the opposing enemies.

(730) Even though a single view-point (naya) taken, be itself may appear to be opposed to the other (naya), yet when they are considered mutually dependent to others, they would be conducive to the right understanding. Like the servants who act in harmony when they come under common control, even though they may be differing when they are separated.

(731) Those, who treat some one portion or aspect of a thing as a whole thing, have a wrong understanding like those blind persons who treated some one particular part of an elephant as a whole elephant.

(732) Those, who take together all the stand-points and thus grasp all the aspects of a thing, have a right understanding just as those with eyes, are able be grasp an elephant as a whole.

(733) The properties of the things, capable of being described are infinite times less than those not capable of being described, while the properties described in the scriptures are infinite times less than those who are describable (In view of such problems, how can it be said that the statement of such a scripture or person is absolutely true).

(734) Those, who go on praising their own view and condemning those of their rival, simply make a show of their learning and are variously in the grip of transmigratory cycle.

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735. णाणाजीवा णाणाकम्मं, णाणाविहं हवे लद्धी ।
तम्हा वयणविवादं, सगपरसमएहिं वज्जिज्जा ॥१४॥
Ṇāṇājīvā ṇāṇākammaṁ, ṇāṇāvihaṁ have laddhī.
Tamhā vayaṇavivādaṁ, sagaparasamaehiṁ vajjijjā.

736. भद्दं मिच्छादंसण-समूहमइयस्स अमयसारस्स ।
जिणवयणस्स भगवओ, संविग्गसुहाहिगम्मस्स ॥१५॥
Bhaddaṁ micchādaṁsaṇa-samūhamaiyassa amayasārassa.
Jiṇavayaṇassa bhagavao, saṁviggasuhāhigammassa.

४२. निक्षेपसूत्र
42. Nikṣepasūtra

737. जुत्तीसुजुत्तमग्गे, जं चउभेएण होइ खलु ठवणं ।
कज्जे सदि णामादिसु, तं णिक्खेवं हवे समए ॥१॥
Jutīsujuttamagge, jaṁ caubheeṇa hoi khalu ṭhavaṇaṁ.
Kajje sadi ṇāmādisu, taṁ ṇikkhevaṁ have samae.

738. दव्वं विविहसहावं, जेण सहावेण होइ तं झेयं ।
तस्स निमित्तं कीरइ, एक्कं पि य दव्व चउभेयं ॥२॥
Davvaṁ vivihasahāvaṁ, jeṇa sahāveṇa hoi taṁ jheyaṁ.
Tassa nimittaṁ kīrai, ekkaṁ pi ya davva caubheyaṁ.

739. णाम ट्ठवणा दव्वं, भावं तह जाण होइ णिक्खेवं ।
दव्वे सण्णा णामं, दुविहं पि य तं पि विक्खायं ॥३॥
Ṇāma ṭṭhavaṇā davvaṃ, bhāvaṁ taha jāṇa hoi ṇikkhevaṁ.
Davve saṇṇā ṇāmaṁ, duvihaṁ pi ya taṁ pi vikkhāyaṁ.

740. सायार इयर ठवणा, कित्तिम इयरा दु बिंबजा पढमा ।
इयरा इयरा भणिया, ठवणा अरिहो य णायव्वो ॥४॥
Sāyāra iyara ṭhavaṇā, kittima iyarā du bimbajā paḍhamā.
Iyarā iyarā bhaṇiyā, ṭhavaṇā ariho ya ṇāyavvo.

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(735) There are various types of people, various types of their activities, various types of (their) capabilities. Hence one ought to give up quarrelling either with the people of one's own faith and also with that of the others.

(736) Let glory be to the holy teaching of Jinas which is of the form of conglommeration of all false views; which is possessed of a nectar and is easy of comprehension by those who are desirous to attain emancipation

42. PRECEPTS OF INSTALLATION

(737) There is a description of four types of Nikṣepas (ascriptions) as naming etc. in the scriptures to understand the right meaning of a proposition.

(738) A substance is possessed of various characteristics and for the sake of that characteristic, which is presently under consideration, one and the same thing is described in four ways.

(739) Nāma, Sthāpanā, Dravya, Bhāva—these four ways provide the concept of nikṣepa. Of these nāma stands for the name of the thing concerned and is of two types.

(740) Sthāpanā is of two types—that which resembles the real shape of that for which it stands, and that which does not. When there is a supposition of one object in the other, it is called sthāpanā Nikṣepa, for example, supposing an idol of an arhat as an arhat.

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741. दव्वं खु होइ दुविहं, आगम-णोआगमेण जह भणियं ।
742. अरहंत-सत्थ-जाणो, अणजुत्तो दव्व-अरिहंतो ॥५॥
णोआगमं पि तिविहं, देहं णाणिस्स भाविकम्मं च ।
णाणिसरीरं तिविहं, चुद चत्तं चाविदं चेति ॥६॥
Davvaṁ khu hoi duvihaṁ, āgama-ṇoāgameṇa jah bhaṇiyaṁ.
Arahaṁta-sattha-jāṇo, aṇajutto davva-arihaṁto.
Ṇoāgamaṁ pi tivihaṁ, dehaṁ ṇāṇissa bhāvikammaṁ ca.
Ṇāṇisarīraṁ tivihaṁ, cuda cattaṁ cāvidaṁ ceti.

743. आगम-णोआगमदो, तहेव भावो वि होदि दव्वं वा ।
744. अरहंतसत्थजाणो, आगमभावो दु अरहंतो ॥७॥
तग्गुणए य परिणदो, णोआगमभाव होइ अरहंतो ।
तग्गुणएई झादा, केवलणाणी हु परिणदो भणिओ ॥८॥
Āgama-ṇoāgamado, taheva bhāvo vi hodi davvaṁ vā.
Arahaṁtasatthajāṇo, āgamabhāvo du arahaṁto.
Taggunae ya pariṇado, ṇoāgamabhāva hoi arahaṁto.
Taggunaeī jhādā, kevalaṇāṇi hu pariṇado bhaṇio.

४३. समापन
43. Samāpana

745. एवं से उदाहु अणुत्तरनाणी, अणुत्तरदंसी अणुत्तरणाणदंसणधरे ।
अरहा नायपुत्ते भगवं, वेसालिए वियाहिए त्ति बेमि ॥१॥
Evaṁ se udāhu aṇuttaranāṇī, aṇuttaradaṁsī.
aṇuttaraṇāṇadaṁsaṇadhare.
Arahā nāyputte bhagavaṁ,vesālie viyāhie tti bemi.

746. णहि णूण पुरा अणुस्सुयं, अदुवा तं तह णो समुट्ठियं ।
मुणिणा सामाइ आहियं, नाएणं जगसव्वदंसिणा ॥२॥
Ṇahi ṇūṇa purā aṇussuyaṁ, aduvā taṁ taha ṇo samuṭṭhiyaṁ.
Muniṇā sāmāi āhiyaṁ, nāeṇaṁ jagasavvadaṁsiṇā.

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(741-742) Dravya (= potency) is of two types—viz. āgamato (= that in respect of an authentic text) and no-āgamato (=that not in respect of an authentic text). Thus the person who knows an authentic text pertaining to an Arhat and yet is not making use of this knowledge of his is āgamato-dravya Arhat. Similarly, no-āgamato dravya is of three types—viz. the knower's body, the would be knower, one acting in a manner appropriate to the thing concerned And the knower's body is of three types—viz. one fallen, one given up, one made to fall.

(743-744) Like dravya bhāva (= reality) too is of two types—viz. āgamato (= that in respect of an authentic text) and no-āgamato (= that not in respect of an authentic text). Thus the person who knows an authentic text pertaining to an Arhat and is also making use of this knowledge is āgamato-bhāva Arhat. On the other hand, the person who has developed the virtuous qualities appropriate to an Arhat or one who while equipped with those qualities, undertakes meditation and so is considered to have become a Kevalajñānin (= Arhat) is no-āgamatobhāva Arhat.

43. CONCLUSION

(745) Thus preached the Vaiśālika Bhagavān Mahāvīra, of the Jñāt clan, endowed with supreme knowledge and supreme vision this is what I speak about

(746) One might not have heard about that or one might not have acted in accordance with that, but certainly virtues like equanimity etc. have been preached by the omniscient sage Jñātaputra (= Mahāvīra).

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747. अत्ताणं जो जाणइ जो य लोगं, जो आगतिं जाणइ णागतिं च ।
748. जो सासयं जाण असासयं च, जातिं मरणं च चयणोववातं ॥३॥
अहो वि सत्ताण वि ठहुणं च, जो आसवं जाणति संवरं च ।
दुक्खं च जो जाणइ णिज्जरं च, सो भासिउमरिहति किरियवादं ॥४॥

Attāṇaṁ jo jānai jo ya logaṁ, jo āgatiṁ jāṇai ṇāgatiṁ ca.
Jo sāsayaṁ jāṇa asāsayam ca, jātiṁ maraṇaṁ ca cayaṇovavātaṁ.
Aho vi sattāṇa vi ṭhahuṇaṁ ca, jo āsavaṁ jāṇati saṁvaraṁ ca.
Dukkhaṁ ca jo jānai ṇijjaraṁ ca, so bhāsiumarihati kiriyavādaṁ.

749. लद्धं अलद्धपुव्वं, जिणवयण-सुभासिदं अमिदभूदं ।
गहिदो सुग्गइमग्गो, णाहं मरणस्स बीहेमि ॥५॥

Laddhaṁ aladdhapuvvaṁ, jiṇavayaṇa-subhāsidaṁ amidabhūdaṁ.
Gahido suggaimaggo, ṇāhaṁ maraṇassa bīhemi.

४४. वीरस्तवन
44. Vīrastavana

750. णाणं सरणं मे, दंसणं च सरणं च चरिय सरणं च।
तव संजमं च सरणं, भगवं सरणो महावीरो ॥१॥

Nāṇaṁ saraṇaṁ me, daṁsaṇaṁ ca saraṇaṁ ca cariya saraṇaṁ ca.
Tava saṁjamaṁ ca saraṇaṁ, bhagavaṁ saraṇo Mahāvīro.

751. से सव्वदंसी अभिभूयणाणी, णिरामगंधे धिइमं ठियप्पा ।
अणुत्तरे सव्वजगंसि विज्जं, गंथा अतीते अभए अणाऊ ॥२॥

Se savvadaṁsī abhibhūyaṇāṇī, nirāmagaṁdhe dhuimaṁ ṭhiyappā
Aṇuttare savvajagaṁsi vijjaṁ, gaṁthā atīte abhae aṇāū.

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(747-748) One who knows about a soul, the world, the ensuing births, cessation of the ensuing births, the things eternal and non-eternal, birth, death in general and that of deities soul in the tour and higher region, the karmic inflow. The stay of the stoppage karmic inflow, misery, the purging of karmas only he deserves to preach the doctrine of right action.

(749) I have already attained the noble verbal preaching of Jinas which was not attained earlier and is of the form of nectar, I have taken up the path leading to a happy future birth-so that I may no more be afraid of death.

44. HYMN TO MAHĀVĪRA

(750) Right knowledge is my shelter, Right Faith is my shelter, right conduct is my shelter, austerity and self-restraint are my shelters, Bhagavān Mahāvīra is my shelter.

(751) Lord Mahāvīra was possessed of an all-comprehensive perception, possessed of a supreme knowledge, no taker of an improper meal, possessed of patience, possessed of steadiness, the supreme learned man in the world, free from all possessions, free from fear, one not going to take another birth.

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752. से भूइपण्णे अणिएयचारी, ओहंतरे धीरे अणंतचक्खू।
अणुत्तरे तवइ सूरिए व, वइरोयणिंदेव तमं पगासे ॥३॥
Se bhūipaṇṇe aṇieyacārī, ohaṁtare dhīre aṇantacakkhū.
Aṇuttare tavai surie va, vairoyaṇiṁdeva tamaṁ pagāse.

753. हत्थीसु एरावणमाहु णाए, सीहो मिगाणं सलिलाण गंगा ।
पक्खीसु वा गरुले वेणुदेवो, निव्वाणवादीणिह नायपुत्ते ॥४॥
Hatthīsu erāvaṇamāhu nāe, sīho migāṇaṁ salilāṇa gaṁgā.
Pakkhīsu vā garule veṇudevo, nivvāṇavādīṇiha nāyaputte.

754. दाणाण सेट्ठं अभयप्पयाणं, सच्चेसु वा अणवज्जं वयंति ।
तवेसु वा उत्तम बंभचेरं, लोगुत्तमे समणे नायपुत्ते ॥५॥
Dāṇāṇa seṭṭhaṁ abhayappayāṇaṁ, saccesu vā aṇavajjaṁ vayaṁti.
Tavesu vā uttama baṁbhaceraṁ, loguttame samaṇe nāyaputte.

755. जयइ जगजीवजोणी-वियाणओ जगगुरू जगाणंदो ।
जगणाहो जगबंधू, जयइ जगप्पियामहो भयवं ॥६॥
Jayai jagajīvajoṇī-viyāṇao jagagurū jagāṇaṁdo.
Jagaṇāho jagabamdhū, jayai jagappiyāmaho bhayavaṁ.

756. जयइ सुयाणं पभवो, तित्थयराणं अपच्छिमो जयइ ।
जयइ गुरू लोगाणं, जयइ महप्पा महावीरो ॥७॥
Jayai suyāṇaṁ pabhavo, titthayarāṇaṁ apacchimo jayai.
Jayai gurū logāṇaṁ, jayai mahappā Mahāvīro.

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(752) That supreme wise man lived in no permanent dwelling, had crossed over the flood-of-transmigration, had a limitless vision, shown in a supreme fashion as does the sun, produced light where darkness prevailed as does the great Indra Vairocana.

(753) Just as Airāvata is supreme among elephants, lion among animals, Gaṁgā among rivers, Garuḍa-the son of Venudeva-among birds, similarly was Jñātṛputra supreme among those preaching emancipation.

(754) Just as bestowal of freedom-from-fear is best among donations. Speaking no harsh words is best among truth-tellings, continence is best among penances, similarly is the monk Jñātṛputra best among the people of the world.

(755) Let victory be to the Blessed one (= Mahāvīra) who knows as to where the mundane souls take birth, who is a teacher and a source of joy to the whole world, who is the lord and the well-wisher of the universe who is like grand-father to the whole world.

(756) Let victory be to the great soul Mahāvīra who is the source of all scriptural texts, who is the last among tīrthankaras, who acts as teacher to all the world.

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