

SamanSuttam

1. Mangalasutra

Precepts On The Auspicious

Namo arahantanam Namō siddhanam Nomo ayariyanam.

Namo uvajjhayanam Namō loe savvashunam. (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 inthe world. (1)

Eso pancanamokkaro, savvapavappanasano.

Mangalam ca savvesim, padhamam havai mangalam. (2)

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

Arahanta mangalam. Siddha mangalam. Sahu mangalam.

Kevalipannatto dhammo mangalam.

Arahanta loguttama. Siddha loguttama. Sahu loguttama.

Kevalipannatto dhammo loguttamo.

Arahante saranam. Siddhe saranam pavvajjami.

Sahu saranam pavvajjami.

Kevalipannattam dhammam saranam pavvajjami. (3-5)

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 Worthy 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. (3-5)

Jhayahi panca vi gurave, mangalacausaranaloyapariyariye.

Nara-sura-kheyara-mahie, arahananayage vire. (6)

Meditate upon the five Supreme Souls, who afford fourfold 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. (6)

Ghanaghaikammamahana, tihuvanavarabhavvakalamattanda.

Ariha anantanani, anuvamasokkha jayantu jae. (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. (7)

Atthavihakammaviyala, nitthiyakajja panatthasamsara.

Ditthasayatthasara, siddha siddhim mama disantu. (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. (8)

Pancamahavvayatunga, takkaliya-saparasamaya-sudadhara.

Nanagunaganabhariya, ariya mama pasidantu. (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.(9)

Annanaghoratimire, durantatiramhi hindamananam.

Bhaviyanujaoyayara, uvajjhaya varamadim dentu. (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. (10)

Thiradhariyasilamala, vavagayaraya jasohapadihattha.

Bahuvinayabhusiyanga, suhaim sahu payacchantu. (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. (11)

Arihanta, asarira, ayariya, uvajjhaya munino.

Pancakkharanippanno, omkaro panca paramitthi. (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, Asariri F(Siddha) Acarya, Upadhyaya and Muni. (12)

Usahamajiyam ca vande, sambhavamabhinandanam ca sumaim ca.

Paumappaham supasam, Jinam ca candappaham ca vande. (13)

I bow to the Jinas: Rsbha, Ajita, Sambhava, Abhinandna, Sumati, Padmaprabha, Suparsva and Candraprabha. (13)

Suvihim ca pupphayantam, siyala seyamsa vsupujjam ca.

Vimalamananta-bhayavam, dhammam santim ca vandami. (14)

I bow to the Jinas: Suvidhi (Puspadanta), Sitala, Sreyamsa, Vasupujya, Vimala, Ananta, Dharma and Santi. (14)

Kunthum ca Jinavarindam, aram ca mallim ca suvvayam ca namim.

Vandami ritthanemim, taha pasam vaddhamanam ca. (15)

I bow to the Jinas: Kunthu, Ara, Malli, Munisuvrata, Nami, Aristanemi, Parsva and Vardhamana.(15)

Candehi nimmalayara, aiccehim ahiyam payasamta.

Sayaravaragambhira, siddha siddhim mama disantu. (16)

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

2. Jinasanasutra

Precepts On Jina's Teachings

Jamaelina jiva, taranti samsarasayaramanantam.

Tam savvajivasaranam namdadu jinasasanam suiram. (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. (17)

Jinavayanamosahaminam, visayasuha-vireyanam amidabhuyam.

Jaramaranavahiharanam, khayakaranam sav-vadukkhanam. (18)

The teachings of Jina are nectar-like medicine for weaning away people from all mudane pleasures, for relief from all miseries. (18)

Arahantabhasiyattham, ganahardevehim ganthiyam sammam.

Panamami bhattijutto, sudananamahodahim sirasa. (19)

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

Tassa muhuggadavayanam, puvvavaradosavirahiyam suddham,

Agamamidi parikahiyam, tena du kahiya havanti taccattha. (20)

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

Jinavayane anuratta, jinavayanam je karenti bhavena.

Amala asankilittha, te honti parittasamsari. (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. (21)

Jaya viyaraya! jayaguru! Hou mama tuha pabhavao bhayavam!

Bhavanivveo magganusariya itthaphalasiddhi. (21)

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. (22)

Sasamaya-parasamayaviu, gambhiro dittimam sivo somo.

Gunasayakalio jutto, pavayanasaram parikaheum. (23)

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

Jam icchasi appanato, jam ca na icchasi appanato.

Tam iccha parassa vi ya, ettiyagam jinasasanam. (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. (24)

3. Sanghasutra

Precepts Of Religious Order

Samgho gunasamghao, samgho ya vimocao ya kammanam.

Damsananacaritte, samghayanto have samgho. (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. (25)

Rayanattayameva ganam, gaccham gamanassa mokkhamaggassa.

Samgho guna samghado, samayo khalu nimmalo appa. (26)

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

Asaso visaso, siyagharasamo ya hoi ma bhahi.

Ammapitisamano, samgho saranam tu savvesim. (27)

The Sangha 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 Sangha. (27)

Nanassa hoi bhagi, thirayarao damsane caritte ya.

Dhana gurukulavasam, avakahae na muncanti. (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. (28)

Jassa gurummi na bhatti, na ya bahumano na gauravam na bhayam.

Na vi lajja na vi neho, gurukulavasena kim tassa? (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. (29)

Kammarayajalohaviniggayassa, suyaranadihanalassa.

Pancamahavvayathirakanniyassa, gunakesaralassa.

Savagajanamahuyaraparivudassa, jinasurateyabuddhassa.

Samghapaumassa bhaddam, samanaganasahassapattassa. (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 Sangha is a lotus whose long stalk is scriptures, the paricarp is the five great vows the filaments are the other virtues and petals are the munis (monks) As the black bees move around the lotus similarly the householders frequent the Sanghs. As the lotus blossoms on account of the sunrays, similarly the Sangha grows on account of the precepts of Jina. (30-31)

4. Nirupanasutra

Precepts On Scriptural Exposition

Jo na pamananayehim, nikkhevenam nirikkhade attham.

Tassajuttam juttam, juttamjuttam ca padihadi. (32)

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

Nanam hodi pamanam, nao vi nadussa hidayabhavatto.

Nikkheo vi uvao, juttie atthapadigahanam. (33)

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

Nicchayavavaharanaya, mulabheya nayana savvanam.

Nicchayasahanaheum, pajjayadvatthiyam munaha. (34)

The real point of view (Niscaya-naya) and the empirical point of view (vyavahara-naya) are the two fundamental types of view-points (nayas). The dravyarthika naya (substantial point of view) and the paryarthika-naya or the modal point of view are the two means for comprehending the real nature of a thing. (34)

Jo siya bheduvayaram, dhammanam kunai egavatthussa.

So vavaharo bhaniyo, vivario nicchayo hoi. (35)

The empirical point of view (or the Vyavahara-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. (35)

Vavharenuvadissai, nanissa carittam damsanam nanam.

Na vi nanam na carittam, na damsanam Janago suddho. (36)

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

Evam vavaharanao, padisiddho jana nicchayanayena.

Nicchayanayasida puna, munino pavanti nivvanam. (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 (Niscaya-Naya) attain salvation. (37)

Jaha na vi sakkamanajjo, anajjabhasam vina u gaheum.

Taha vavaharena vina, paramatthuvaesanamasakkam. (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 vyavahara-naya. (38)

Vavaharo'bhuyattho, bhuyattho desido du suddhanao.

Bhuyatthamassido khalu, sammaitthi havai jivo. (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. (39)

Nicchayamavalambanta, nicchayato nicchayam ajananta.

Nisanti caranakaranam, bahirakaranalasa kei. (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. (40)

Suddho suddhadeso, nayavvo paramabhavadarisihim.

Vavaharadesida puna, je du aparame tthida bhava. (41)

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

Nicchayao dunneyam, ko bhava kammi vattai samano.

Vavaharao ya kirai, jo puvvatthio crittammi. (42)

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

Tamha savve vi naya, micchaditthi sapakkhapadibaddha.

Annonnanissiya una, havanti sammattasabbava. (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. (43)

Kajjam nanadiyam, ussaggavavayao bhava saccam.

Tam taha samayaramto, tam saphalam hoi savvam pi. (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. (44)

5. Samsaracakrasutra

Precepts On the Transmigratory cycle

Adhuvē asāyāmmi, samsārammi dukkhapaurāe.

Kim nama hojjk tam kmmayam, jenaaham duggai na gacchejja. (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. (45)

Khanamittasukkha bahukaladukkha, pagamadukkha, anigamasukkha.

samsāramokkhassa vipakḥabhūya, khani anātthāna u kamabhoga. (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. (46)

Sutthauvi maggijjanto, kattha vi kelii, natthi jaha saro.

Indiavisaesu taha, natthi suham sutthu vi gavittam. (47)

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

Naravibuhesarasukkham, dukkham paramatthao tayam binti.

Parinamadarunamasasayam ca jam ta alam tena. (48)

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

Jaha kacchullo kcchum, kanadayamano duham munai sukkham.

Mohaura manussa, taha kamaduham suham binti. (49)

Just as a person fuffering 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 injoyment to be pleasurable. (49)

Bhogamisadosavisanne, hiyanisseyasabuddhivoccatthe.

Bale ya mandiye mudhe, bajjhai macchiya va khelammi. (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 Karamas like a fly cought in phlegm. (50)

Janijjai cintijjai, jammajaramaranasambhavam dukkham.

Na ya visaesu virajjai, aho subaddho kavadaganthi. (51)

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

Jo khalu samsarattho, jivo tatto du hodi parinamo.

Parinamado kammam, kammado hodi gadisu gadi.

Gadimadhigadassa deho, dehado imdiyani jayante.

Tehim du visayaggahanam, tatto rago va doso va.

Jayadi jivassevam, bhavo samsaracakkavalammi.

Idi jinavarehim bhanido, anadinidhano sanidhano va. (52-54)

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). (52-54)

Jammam dukkham jara dukkham, Roga ya maranani ya.

Aho dukkho hu samsaro, jattha kisanti jantavo. (55)

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

6. Karmasutra

Precepts On Karms

Jo jena pagarenam, bhavo niyao tamannaha fo tu.

Mannati kereti vadati va, vipariyaso bhava eso. (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. (56)

Jam jam samayam jivo avisai jena jena bhavena.

So tammi-tammi samae, suhasuham bandhae kammam. (57)

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

Kayasa vayasa matte, vitte giddhe ya itthisu.

Duhao malam samcinai, sisunagu vva mattiyam. (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 earth-worm accumulates mud by both way (i. e., internally and externally). (58)

Na tassa dukkham vibhayanti naio, na mittavagga na suya na bandhava.

Ekko sayam paccanuhoi dukkham, kattarameva anujai kammam. (59)

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

Kammam cinanti savasa, tassudayammi u paravvasa homti.

Rukkham duruhai savaso, vigalai sa paravvaso tatto. (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. (60)

Kammavasa khalu jiva, jivavasam kahimci kammam.

Katthai dhanio balavam, dharanio katthai balavam. (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. (61)

Kammattanena ekkam, davvam bhavo tti hodi duviam tu.

Poggalapindo dhavvam, tassatti bhavakammam tu. (62)

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

Jo indiyadivijai, bhaviya uvaogamappagam jhadi.

Kammehim so na ranjadi, kiha tam pana anucaranti. (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 prana which is made of Karmic matter follow such a being? (That is his soul gets freedom from transmigration). (63)

Nanassavaranijjam, damsanavaranam taha.

Veyanijjam taha moham, aukammam taheva ya.

Namakammam ca goyam ca, antarayam taheva ya.

Evameyaim kammaim, atheva u samasao. (64-65)

In brief, the Karmas are of eight kinds: (1) jnavaraniya (knowledge obscuring), (2) Darsanavaraniya (Apprehension obscuring), (3) Vedaniya (feeling producing), (4) Mohaniya (causing delusion), (5) Ayu (determining the life-span), (6) Nama (physique-determining), (7) Gotra (status determining) and (8) Antaraya (obscuring the power of self). (64-65)

Pada-padihara si majja, hada-citta-kulalabhandagarinam.

Jaha eesim bhava, kammana vi jana taha bhava. (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. (66)

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 darsanavaraniya karma prevents a person from apprehension like a door-keeper who presents one from seeing a dignitary;

(3) Vedaniya 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) Mohaniya karma causes delusion as does wine;

(5) The Ayu 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) Nama-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 Antaraya karma prevents a person from doing good deeds just as treasurer prevents his master from making gift and donations.

7. Mithyatvasutra

Precepts On Wrong Faith

Ha! jaha mohiyamaina, suggaimaggam ajanamanenam.

Bhime bhavakamtare, suciram bhamiyam bhayakarammi. (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. (67)

Micchattam vedanto jivo, vivariyadamsano hoi.

Na ya dhammam rocedi hu, mahuram pi rasam jaha jarido. (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. (68)

Micchattaparinadappa, tivvakasaena sutthu avittho.

Jivam deham ekkam, mannanto hodi bahirappa. (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. (69)

Jo jahavayam na kunai, micchaditthi tao hu ko anno.

Vaddhai ya micchattam, parassa samkam janemano. (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). (70)

8. Raga-pariharasutra

Precepts On Renunciation Of Attachment

Rago ya doso vi ya kamaviyam, kammam ca mohappabhavam vayanti.

Kammam ca jaimaranassa mulam, dukkham ca jamaranam vayanti. (71)

Attachment and aversion and 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. (71)

Na vi tam kunai amitto, sutthu vi ya virahio samattho vi.

Jam do vi aniggahiya, karamti rago ya doso ya. (72)

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

Na ya samsarammi suham, jajaramaranadukkhagahiyassa.

Jivassa atthi jamha, tamha mukkho unadeo. (73)

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

Tam jai icchasi gamtum, tiram bhavasayarassa ghorassa.

To tavasamjamabhandam, suvihiya! ginhahi turamto. (74)

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

Bahubhayamkaradosanam, sammattacarittagunavinasanam,

Na hu vasamagantavvam, ragaddosana pavanam. (75)

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

Kamanugiddhippabhavam khu dukkham, savvassa logassasadevagassa.

Jam kaiyam manasiyam ca kimci, tassamtagam gachai viyarago. (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. (76)

Jena virago jayai, tam tam savvayarena karanijjam.

Muccai hu sasamvegi, anantavo hoi asamvegi. (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. (77)

Evam sasamkappavikappanasum, samjayai samayamuvatthiyassa.

Atthe ya samkappayao tao se, pahiyae kamagunesu tanha. (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. (78)

Annam imam sariram, anno jivu tti nicchiyamaio.

Dukkhaparikesakaram, chhinda mamattam sarirao. (79)

From the real point 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. (79)

Kammasavadaraim, nirumbhiyavvaim indiyaim ca.

Hamtavva ya kasaya, tiviham-tivihena mukkhattham. (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. (80)

Bhave viratto manuo visogo, eena dukkhohaparamparena.

Na lippai bhavamajjhe vi samto, jalena va pokkharinipalasangamam. (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. (81)

9.Dharmasutra

Precepts On religion

Dhammo mangalamukkittham, ahimsa samjamo tavo.

Deva vi tam namamsanti, jassa dhamme saya mano. (82)

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

Dhammo vatthu sahavo, khamadibhavo ya dasaviho dhammo.

Rayanattayam ca dhammo, jivanam rakkhanam dhammo. (83)

The essential nature of a thing is called dharma. The ten virtues, i.e. forgiveness etc., are the ten forms 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. (83)

Uttamakhamamaddavajjava-saccasauccam ca samjamam ceva.

Tavacagamakimcanham, bamha idi dasaviho dhammo. (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. (84)

Kohena jo na tappadi, sura-nara-tiriehi kiramane vi.

Uvasagge vi raudde, tassa khama nimmala hodi. (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. (85)

Khammami savvajivanam, savve jiva khamamtu me.

Mittu me savvabhudesu, veram majjaham na kena vi. (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. (86)

Jai kimci pamaenam, na sutthu bhe vattiyam mae puvvim.

Tam me khamemi aham, nissallo nikkasao a. (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). (87)

Kularuvajadibuddhisu, tavasudasilesu garvam kimci.

Jo navi kuvvadi samano, maddavadhammam have tassa. (88)

A monk who doesnot boast even slightly of his family, handsomeness, caste, learning, penance, scriptural knowledge and character observes the religion of humility. (88)

Jo avamanakaranam, dosam pariharai niccamautto.

So nama hodi nami, na du gunacattena manena. (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. (89)

Se asaim uccagoe asaim niagoe, no hine no airitte.

No pihae iti samkhae, ke goyavai ke manvai? (90)

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

Jo cinte na vamkam, na kunadi vamkam na jampade vamkam.

Na ya govadi niyadosam, ajjava-dhammo have tasst. (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. (91)

parasamtavayakarana-vayanam, mottuna saparahidavayanam.

Jo vadadi Bhikkhu turiyo tasst du dhammo have saccam. (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. (92)

Mosassa paccha ya puratthao yha, paogakale ya duhi durante.

Evam adattani samayayanto, ruve atitto duhio anisso. (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 steals or a person who is lustful also suffers misery and finds himself without support. (93)

Pattham hidayanittham pi, bhannamanassa saganavasissa.

kadugam va osaham tam, mahuravivayam havai tassa. (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. (94)

Vissasanijjo maya va, hoi pujjo guru vva loass.

Sayanu vva saccavai, puriso savvassa hoi pio. (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. (95)

Saccammi vasadi tavo, saccammi samjamo taha vase sesa vi guna.

Saccam nibandhanam hi ya, gunanamudadhiva macchanam. (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. (96)

Jaha laho taha loho, laha loho pavaddhai.

Domasakayam kajjam, kodie vi na nitthiyam. (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. (97)

Suvannaruppassa u pavvaya bhava, siya hu kelasasama asamkhaya.

Narassa liddhassa na tehi kimci, iccha hu agasasama anantiya. (98)

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

Jha ya andappabhava balaga, andam balagappabhavam jaha ya.

Emeva mohayayanam khu tanha, moham ca tanhayayanam vayanti. (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. (99)

Samasamtosajalenam, jo dhovadi tivva-lohamala-punjam.

Bhoyana-giddhi-vihino, tassa sauccam have vimalam. (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. (100)

Vaya-samidi-kasayanam, dandanam taha imdiyana pancanham.

Dharana-palana-niggaha-caya-jao samjamo bhavio. (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. (101)

Visayakasaya-viniggahabhavam, kauna jhanasajjhae,

Jo bhavai appanam, tassa tavam hodi niyamena. (102)

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

Nivvedatiyam bhavai, moham caiuna savvadavvesu.

Jo tassa have cago, idi bhanidam jinavrindehim. (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. (103)

Jeya kante pie bhoe, laddhe vipitthikuvvai.

Sahine cayai bhoe, se hu cai tti vuccai. (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. (104)

Houna ya nissamgo, niyabhavan niggahittu suhaduham.

Niddamdena du vattadi, anayaro tassa kicannam. (105)

That monk alone acquires the virtue of nonpossessiveness, who renouncing the sense of ownership and attachment and controlling his own thoughts, remains unperturbed by the pair of oppiness and misery. (105)

Ahamikko khalu suddho, damsanananamaio sada rivi.

Na vi atthi majjha kimci vi, annam paramanumittam pi. (106)

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

Suham vasamo jivamo, jesim no natthi kimcana.

Mihilae dajjhamanie, na me dajjhai kimcana.

Cattaputtakalattassa, nivvavarassa bhikkhuno.

Piyam na vijjai kimci appiyam pi na vijjae. (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 disareeable to me. (107 & 108)

Jaha pommam jale jayam, novalippai varina.

Evam alittam kamehim, tam vayam buma mahanam. (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. (109)

Dukkham hayam jassa na hoi mohho, mohho hao jass ana hoi tanha.

Tanha haya jassa na hoi loho, loho hao jass ana kimcanaim. (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. (110)

Jivo bambha jivammi, ceva cariya havijja ja jadino.

Tam jana bambhaceram, vimukkaparadehatittisa. (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 Brahmacharya

(celibacy).(111)

Savvamagam pecchanto, itthinam tasu muyadi dubbhavam.

So bamhacerabhavam, sukkadi khalu duddharam dharadi. (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 woman. (112)

Jaukumbhe joiuvagudhe, asubhitatte nasamuvayai.

Evitthiyahi anagara, samvasena nasamuvayanti. (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 loses his character. (113)

Ee ya sange samikkamitta, suduttara ceva bhavanti sesa.

Jaha mahasagaramuttaritta, nai bhava avi gamgasamana. (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. (114)

Jaha silarakkhayanam, purisanam nindidao mahilao.

Taha silarakkhayanam, mahilanam nindida purisa. (115)

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

Kim puna gunsahidao, ithio atthi vitthadajasao.

Naralogadevadao, devehim vi vandanijjao. (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. (116)

Tellokkadavidahano, kamaggi visayarukkhapajjalio.

Jovvanatanillacari, jam na dahai so havai dhanno. (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. (117)

Ja ja vajjai rayani, na sa padiniyattai.

Ahammam kunamanssa, aphala janti raio. (118)

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

Jaha ya tinni vaniya, mulam ghettauna niggaya.

Egottha lahai laham, ego mulena agao.

Ego mulam pi haritta, agao tatha vanio.

Vavahare uvama esa, evam dhamme viyanaha. (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. (119 & 120)

Appa janai appa, jahatthio appasakkhio dhammo.

appa kareim tam taha appasuhavao hoi. (121)

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

10. Samyamasutra

Precepts On Self-Restraint

Appa nai veyarani, appa me kudasamali.

Appa kamaduha dhenu, appa me nandanam vanam. (122)

My soul is to me the river Vaitarani and the thorny tree Salmali. But is to me the cow Kamadhenu (as it yields all that I desire) and the heavenly garden Nandanavana also. (122)

appa katta vikatta ya, duhana ya suhana ya.

Appa mittamamittam ca, dupatthiya supatthio. (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. (123)

Egappa ajie sattu, kasaya indiyani ya.

Te jinittu jahanayam, viharami aham muni. (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. (124)

Jo sahasam sahasanam, samgame dujjae jine.

Egam jinejja appanam, esa se paramo jao. (125)

One may conquer thousands and thousands of enemies in an invincible battle; but the supreme

victory consists in conquest over one's self. (125)

Appanameva jujjahi, kim te jujjhena bajjhao.

Appanameva appanam, jaitta suhamehae. (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. (126)

Appa ceva dameyavvo, appa hu khalu duddamo.

Appa damto suhi hoi, assim loe parattha ya. (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. (127)

Varam me appa damto, samjamena tavena ya.

Maham parehim dammamto, bandhanehim vahehi ya. (128)

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

Egao viraim kujja, egao ya pavattanam.

Assamjame niyattim ca, samjame ya pavattanam. (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. (129)

Rage dose ya do pave, pavakamma pavattane.

Je bhikkhu rembhai niccama, se na acchai mandale. (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. (130)

Nanena ya jhanena ya, tavobalena ya bala nirubhanti.

Imdiyavisayasaya, dhariya turaga va rajjuhim. (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. (131)

Uvasamam puvanita, gunamahata jinacarittasarisam pi.

Padivatemti kasaya, kim puna se saragthe. (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? (132)

Ih uvasamtakasao, lahai anantam puno vi padivayam.

Na hu bhe visasiyavvam, theve vi kasayasasammi. (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. (133)

Anathovam vanathovam, aggithovam kasayathovam ca.

Na hu bhe visasiyavvam, thovam pi hu tam bahu hoi. (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). (134)

Koho pim panasei, mano vinayanasano.

Maya mittani nasei, loho savvavinasano. (135)

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

Uvasamena hane koham, manam maddavaya jine.

Mayam ca'jjavabhavena, lobham samtosao jine. (136)

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

Jaha kumme saamgai, sae dehe samahare.

Evam pavaim mehavi, ajjhappena samahare. (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. (137)

Se janamajanam va, kattum ahammiam payam.

Samvare khippamappanam, biyam tam na samayare. (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. (138)

Dhammarama care bhikku, dhiiman dhammasarahi.

Dhammaramae dante, bambhacerasamahie. (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. (139)

11. Aparigrahasutra

Precepts On Non-Possessiveness

Samganimittam marai, bhanai aliam karei corikkam.

Sevai mehuna muccham, apparimanam kunai jivo. (140)

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

Cittamantamacittam va, parigijjha kismavi.

Annam va anujanai, evam dukkha na mucchai. (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. (141)

Je mamaiya matim jahati, se jahati mamaiyam.

Se hu ditthapahe muni, jassa natthi mamaiyam. (142)

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

Micchattavedaraga, taheva hasadiya ya chaddosa.

Cattari taha kasaya, caudasa abbhantara gantha.

Bahirasamga khetam, vatthu dhanadhannakuppabhandani.

Dupayacauppaya janani, keva sayanasane ya taha. (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. (143-144)

Savvaganthavimukko, subhuo pasantacitto a.

Jam pavai muttisuham, Na cakkavatti vi tam lahai. (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. (145)

Ganthaccao imdiya-nivarane amkuso va hatthissa.

Nayarassa khaiya vi ya, indiyagutti asamgattam. (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. (146)

12. Ahimsasutra

Precepts On Non-Violence

Eyam khu nanino saram, jam na himsai kamcana.

ahimsasamayam ceva, etavante viyaniya. (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). (147)

Savve jiva vi icchanti, jivium na marijjium.

Tamha panavaham ghoram, niggamtha vajjayanti nam. (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. (148)

Javanti loe pana, tasa aduva thavara.

Te janamajanam va, na hane no vi ghayae. (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. (149)

Jaha te na piam dukkham, jania emeva savvajivanam.

Savvayaramuvautto, attovammena kunasu dayam. (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. (150)

Jivavaho appavaho, jivadaya appano daya hoi.

Ta savvajivahimsa, paricatta attkamehim. (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. (151)

Tumam si nama sa ceva, jam hantavvam ti manasi.

Tumam si nama sa ceva, jam ajjaveyavvam ti manasi. (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. (152)

Ragadinamanuppao, ahimsakattam tti desiyam samae.

Tesim ce upptti, himsetti jinehi niddittha. (153)

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

Ajjhavasiena bandho, satte marejja ma tha marejja.

Eso bandhasamaso, jivanam nicchayanayassa. (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. (154)

Himsado aviramanam, vahaparinamo ya hoi himsa hu.

Tamha pamatajogo, panavvavarovao niccam. (155)

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

Nani kammassa khayattha-mutthido notthido ya himsae.

Adadi asadham ahimsattham, appamatto avadhago so. (156)

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

Atta ceva ahimsa, atta himsati nicchao samae.

Jo hodi appamatto, ahimsago himsago idaro. (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. (157)

Tungam na mandarao, agasao visalayam natthi.

Jaha taha jayammi janasu, dhammahimsasamam natthi. (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 ahimsa in this world

why do you indulge. (158)

Abhayam pathhiva! tubbham, abhayadaya bhavahi ya.

Anicce jaivalogammi, kim himsae pasajjasi. (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 himsa? (159)

13. Apramadasutra

Precepts On Vigilance

Imam ca me atthi imam ca natthi, imam ca me kiccam imam akiccam.

Tam evamevam lalappamanam, hara haranti tti kaham pamae? (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? (160)

Sitanti suvantanam, attha purisana logasarattha.

Tamha jagaramana, vidhunadha poranayam kammam. (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. (161)

Jagariya dhamminam, ahamminam ca suddaya seya.

Vacchahivabhaginie, akahimsu jino jayanfie. (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 kings of Vatsadesa. (162)

Suttesu yavi padibuddhajivi, na visase pandie asupanne.

Ghora muhutta abalam sariram, bharanda pakkhi va care'ppamatto. (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, Bharanda. (163)

Pamayam kammamahamsu, appamayam taha'varam.

Tabbhavadesao vavi, balam pandiyameva va. (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. (164)

Na kammuna kamma khaventi vala, akammuna kamma khaventi dhira.

Medhavino lobhamaya vatita, samtosino na pakarenti pavam. (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. (165)

Savvao pamattassa bhayam, savvao appamattassa natthi bhayam. (166)

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

Na'lassena samam sukkham, na vijja saha niddaya.

Na veraggam mamattenam, narambhena dayaluya. (167)

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

Jagaraaha nara! niccam, jagaramanassa vaddhate buddhi.

Jo suvati na so dhanno, jo jaggati so saya dhanno. (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. (168)

Adane nikkheve, vosirane thanagamanasayanesu.

Savvattha appamatto, dayavaro hodu hu ahimsao. (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. (169)

14. Siksasutra

Precepts On Education

Vivatti aviniassa, sampatti vinissa ya.

Jasseyam duhao nayam, sikkham se abhigacchai. (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. (170)

Aha pancahim thanehim, jehim sikkha na labbhai.

Thambha koha pamaenam, rogenatassaena ya. (171)

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

Aha atthahim thanehim, sikkhasile tti vuccai.

Ahassire saya dante. na ya mammamudahare.

Nasile na visile, na siya ailolue.

Akohane saccarae, sikkhasile tti vuccai. (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. (172 & 173)

Nanamegaggacitto a, thio a thavayai param.

Suani a ahijjitta, rao suasamahie. (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 contemplation of what is expounded therein. (174)

Vase gurukule niccama, jogavam uvahanavam.

Piyamkare piyamvai, se sikkham laddhumarihai. (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. (175)

Jaha diva divasayama, paippae so ya dippae divo.

Divasama ayaria, dippamti param ca divemti. (176)

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

15. Atmasutra

Precepts On Soul

Uttamagunana dhamam, savvadavvana uttamam davvam.

Taccana param taccama, jivama janeha nicchayado. (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. (177)

Jiva havanti tividha, bahirappa taha ya antarappa ya.

Paramappa vi ya duvidha, arahamta taha ya siddha ya. (178)

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

Akkhani bahirappa, amtarappa hu appasankappo.

Kamakalmka-vimukko, paramappa bhanna deva. (179)

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

Sasarira arahamta, kevalananena muniya-sayalattha.

Nanasarira siddha, savvuttama-sukkha-sampatta. (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. (180)

Aruhavi antarappa, bahirappa chandiuna tivihena.

Jhijjai paramappa, uvaittham, Jinavarindehim. (181)

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

Caugabhavasambhamanam, jaijaramarana-royasoka ya.

Samthana samhanana, savve jivassa no santi. (182)

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

Vannarasagandhaphasa, thipumsanavunsayadi-pajjaya.

Samthana samhanana. savve jivassa no santi. (183)

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

Ede savve bhava, vavaharanayam paducca bhanida hu.

Savve siddhasahava, suddhanaya samsidi jiva. (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. (184)

Arasamaruvamagandham, avvattam cedanagunamasaddam.

Jana alingaggahanam, jivamanidditthasamthanam. (185)

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

Niddando niddando, nimmamo nikkalo niralambo.

Nirago niddoso, nimmudho nibbhayo appa. (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. (186)

Nigganthonirago, nissallo sayaladosanimukko.

Nikkamo nikkoho, nimmano nimmado appa. (187)

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

Navi hodi appamatto, na pamatto janao du jo bhavo.

Evam bhananti suddham, nao jo so u so ceva. (188)

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

Naham deho na mano, na ceva vani na karanam tesim.

Katta na na karayida, anumanta neva kattinam. (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. (189)

Ko nama bhaniija buho, naum savve paraie bhave.

Majjhaminam ti ya vayanam, jananto appayam suddham. (190)

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

Ahamikko khalu suddho, nimmamao nanadamsanasamaggo.

Tamhi thio taccitto, savve ee khayam nemi. (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. (191)

16. Moksamargasutra

Precepts On The Path Of Liberation

Maggo maggaphalam ti ya, duviam jinasasane samakkhadam.

Maggo khalu sammattam maggaphalam hoi nivvanam. (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. (192)

Damsanananacarittani, mokkhamaggo tti sevidavvani.

Sadhuhi idam bhanidam, tehim du bandho va mokkho va. (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. (193)

Annanado nani, jadi mannadi suddhasampaogado.

Aavadi tti dukkhamokkham, parasamayarado havadi jivo. (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. (194)

Avdasamidiguttio, silatavam jinavarehi pannattam.

Kuvvanto vi abhavvo, annani micchaditthi du. (195)

An abhavya Jiva (a soul inherently incapable of attaining liberation), even if he observes the five vows, the five types of vigilance, 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. (195)

Nicchayavavaharasaruvam, jo rayanattayam na janai so.

Je kirai tam miccha-ruvam savvam jinuddittham. (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. (196)

Saddahadi ya pattedi ya, rocedi ya taha puno ya phasedi.

Dhammam bhoganimittam, na du so kammakkhayanimittam. (197)

An abhavya Jiva, 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. (197)

Suhaparinamo punnam, asuho pava tti bhaniyamannesu.

Parinamo nanagado, dukkhakkhayakaranam samaye. (198)

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

Punnam pi jo samicchadi, samsaro tena ighido hodi.

Punnam sugaihedum, punnakhaeneva nivvanam. (199)

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

Kammamasuham kusilam, suhakammam cavi jana va susilam.

Kaha tam hodi susilam, jam samsaram pavesedi. (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? (200)

Sovanniyam pi niyalam, bandhadi kalayasam pi jaha purisam.

Bandhadi evam jivam, suhamasuham va kadam kammam. (201)

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

Tamha du kusilehim ya, rayam ma kunah ma va samsaggam.

Sahino hi vinaso, kusilasamsaggarayena. (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. (202)

Varam vayatavehi saggo, ma dukkham hou nirai iyarehim.

Chayatavatthiyanam, labbhai bohi na bhavvanua. (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. (203)

Khayaramaramanuya-karanjali-malahim ca santhuya viula.

Cakkahararalayacchi, labbhai bohi na bhavvanua. (204)

Through merit (punya karma) one may attain cakravarti-hood (i.e. supreme kingship) where great honour is bestowed on one by the Vidyadharas (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) (204)

Tattha thicca jahathanam, jakkha aukkhae cuya.

Uventi manusam jonim, sedasamge'bhijayae. (205)

The men of merit (punyatma) 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. (205)

Bhocca manussae bhoe, appadiruve ahauyam.

Puvvam visuddhasaddhamme, kevalam bohi bujjiya.

Caurangam dullajham matta, samjamam padivajjiya.

Tavasa dhuyakammamse, siddhe havai sasae. (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. (206 & 207)

17. Ratnatrayasutra

Precepts On Three Jewels

(A) Vyavahara-Ratnatraya

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

Dhammadisaddahanam, sammattam nanamangapuvvagadam.

Cittha tavamsi cariyha, vavaharo mokkhamaggo tti. (209)

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

Nanena janai bhava, damsanena ya saddahe.

Carittena niginhai, tavena parisujjai. (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). (209)

Nanam carittahinam, limaggahanam ca damsanvihinam.

Samjamahinam ca tavam, jo carai niratthayam tassa. (210)

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

Nadamsanissa nanam, nanena vina na humti caranaguna.

Agunissa natthi makkho, natthi amokkhassa nivvanam. (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 nirvana (salvation). (211)

Hayam nanam kiyahinam, haya annanao kiya.

Pasanto pamgulo daddho, dhavamano ya andhao. (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. (212)

Samjoasiddhii phalam vayanti, na jhu egacakkena raho paydi.

Andho ya pamgu ya vane samicca, te sampautta nagaram pavittha. (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. (213)

(B) Niscaya-Ratnatraya

The three jewels understood from the standpoint of niscaya-naya (real view-point.)

Sammaddamsanananam, eso lahadi tti navari vavadesam.

Savvanayapakkarahido, bhanido jo so samayasaro. (214)

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

Damsanananacarittani, sevidavvani sahuna niccam.

Tani puna jana tinni vi, appanam ceva nicchayado. (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. (215)

Nicchayanayena bhanido, tihi tehim samahido hu jo appa.

Na kunadi kimci vi annam, na muyadi so mokkhamaggo tti. (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. (216)

Appa appammi rao, sammaitthi havei phudu jivo.

Janai tam sannanam, caradiha carittamaggo tti. (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. (217)

Aya hu maham nane, aya me damsane caritte ya.

Aya paccakkhane, aya me samjame joge. (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. (218)

18. Samyag-Darsana-Sutra

Precepts Of Right Faith

(A) Vyavahara-Samyaktava : Niscya-Samyaktva

Sammattarayanāsaram, mokkhamaharukkhamulamidi bhaniyam.

Tam janijjai nicchaya-vavaharasaruvadobheyam. (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 (Niscaya-naya) and empirical point of view (vyavaharanaya). (219)

Jivadi saddahanam, sammattam jinavarehim pannattam.

Vavahara nicchayado, appa nam havai sammattam. (220)

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

Jam monam tam sammam, jam sammam tamiha hoi monam.

Nicchayao iyarassa u, sammam sammattaheu vi. (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. (221)

Sammattavirahiya nam, sutthu vi uggam tavam caranta nam.

Na lahanti vohilaham, avi vasasahassakodihim. (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. (222)

Damsanabhattha bhattha, damsanabhatthassa natthi nivvanam.

Sijjhamti cariyabhattha, damsanabhattha na sijjhamti. (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. (223)

Damsanasuddho suddho damsanasuddho lahei nivvanam.

Damsanvihina puriso, na lahai tam icchiam laham. (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). (224)

Sammattassa ya lambho, telokkassa ya havejja jo lambho.

Sammaddamsanalambho, varam khu telokkalambhado. (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. (225)

Kim bahuna bhanienam, je siddha naravara gae kale.

Sijjihimti je vi bhaviya, tam janai sammamahappam. (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. (226)

Jaha salilena na lippai, kamalinipattam sahavapayadie.

Taha bhavena na lippai, kasayavisaehim sappuriso. (227)

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

Uvabhogamimidiyehim, davvanamacedananamidaranam.

Jam kunadi sammaditthi, tam savvam nijjaranimittam. (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. (228)

Sevamto vi na sevai, asevamano vi sevago koi.

Pagaranacettha kassa vi, na ya payarano tti so hoi. (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. (229)

Na kamabhoga samayam uvemti, na yavi bhoga vigaim uvemti.

Je tappaosi ya pariggahi ya, so tesu moha vigaim uvei. (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. (230)

(B) Samyagdarsana-Anga

Essential requisites of Right Faith

Nissamkiya nikkamkhiya nivviticcha amudhaditthi ya.

Uvabuha thirakarane, vacchalla pabhavane attha. (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. (231)

Sammaditthi jiva, nissamka homti nibbhaya tena.

Sattabhayavippamukka, jamha tamha du nissamka. (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. (232)

(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.)

Jo du na karedi kamkham, kammajjhalesu taha savvadammesu.

So nikkamkho ceda, sammaditthi muneyavvo. (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. (233)

No sakkiamicchai na puyam, na vi ya vandana gam kuo passamsam?

Se samjae suvva tavassi, sahie ayagavesae sa bhikkhu. (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. (234)

Khai-puya-laham, sakkaraim kimicchase joi.

Icchasi jai paraloyam, tehim kim tujjha paraloye. (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? (235)

Jo na karedi juguppam, ceda savvesimeva dhammanam.

So khalu nivvidigiccho, sammaditthi muneyavvo. (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. (236)

Jo havai asamudho, ceda sadditthi savvabhavesu.

So khalu amudhaditthi, sammaditthi muneyavvo. (237)

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

Nanenam damsanenam ca, carittenam taheva ya.

Khantie muttie, vaddhamano bhavahi ya. (238)

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

No chadae no vi ya lusajja, manam na sevejja pagasanam ca.

Na yavi panne parihasa kujja, na ya siyavada viyagarejja. (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. (239)

Jattheva pase kai duppauttam, kaena vaya adu manasenam.

Tattheva dhiro padisaharejja, ainnao khippamivakkhalinam. (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 pedigree is brought to the right track by means of rein. (240)

Tinno hu si annavam maham, kim puna citthasi firamagao.

Abhitura param gamittae, समयam goyama! ma pamayae. (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. (241)

Jo dhammiesu bhatto, anucaranam kunadi paramasaddhae.

Piyavayanam jampamto, vacchallam tassa bhavvassa. (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. (242)

Dhammakahakahanena ya, bahirajogehim cavi anavajje.

Dhammo pahavidavvo, jivesu dayanukampae. (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. (243)

Pavayani dhammakahi, vai nemittio tavassi ya.

Vijja siddho ya kavi, attheva pabhavaga bhaniya. (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. (244)

19. Samyagjnanasutra

Precepts On Right Knowledge

Socca janai kallanam, socca janai pavagam

Ubhayam pi janae socca, jam cheyam tam samayare. (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. (245)

Nana nattie puno, damsanatavaniyamasamjame thicca.

Viharai visujjhamano, javajjivam pi nikkampo. (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. (246)

Jaha jaha suyamogahai, aisayarasapasarasamjuyamapuvvam.

Taha taha palhai muni, navanavasamvegasamddhao. (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. (247)

Sui jaha sasutta, na nassai kayavarammi padia vi.

Jivo vi taha sasutto, na nassai gao vi samsare. (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. (248)

Sammattarayanabhattha, jananta bahuvihaim satthaim.

Arahanavirahiya, bhamamti tattheva tattheva. (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. (249)

paramanumittayam pi hu, rayadinam tu vijjade jassa.

Na vi so janadi, appanayam tu savvagamadharo vi.

Appanamayanamto, anappayam cavi so ayanamto.

Kaha hodi sammaditthi, jivajive ayanamto. (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? (250 & 251)

Jena taccam vibujjhejja, jena cittam nirujjhadi.

Jena atta visujjhejja, tam nanam jinasasane. (252)

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

Jena raga virajjejja, jena seesu rajjadi.

Jena mitti pabhavejja, tam nanam jinasasane. (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. (253)

Jo passadi appanam, abaddhaputtham anannamavisesam.

Apadesasuttamajjham, passadi jinasasanam savvam. (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. (254)

Jo appanam janadi, asui-sariradu taccado bhinnam.

Janaga-ruva-saruvam, so sattham janade savvam. (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. (255)

Suddham tu viyanamto, suddham cevappayam lahai jivo.

Janamto du asuddham, asuddhamevappayam lahai. (256)

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

Je ajjhattham janai, se bahiya janai.

Je bahiya janai, se ajjhattham janai. (257)

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

Je egam janai, se savvam janai.

Je savvam janai, se egam janai. (258)

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

Edamhi rado niccam, samtuttho hohi niccamedamhi.

Edena hohi titto, hohidi tuha uttamam sokkham. (259)

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

Jo janadi arahamtam, davvattagunattapajjayatthem.

So janadi appanam, moho khalu jadi tassa layam. (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. (260)

Laddhunam nihim ekko, tassa phalam anuhavei sujanattem.

Taha nani nananihim, bhumjei, caittu paratattim. (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. (261)

20.Samyacaritrasutra

Precepts On Right Conduct

(A) Vyavahara-caritra

Practical view-point

Vavaharanayacaritte, vavaharanayassa hodi tavacaranam.

Nicchayanayacaritte, tavacaranam hodi nicchayado. (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. (262)

Asuhado vinivitti, suhe pavitti ya jana carittam.

Vadasamidiguttiruvam, vavaharanaya du jinabhaniyam. (263)

Know that Right Cunduct 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). (263)

Suyananammi vi jivo, vattamto so na paunati mokkham.

Jo tavasamjamamaie, joge na caei vodhum je. (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. (264)

Sakkiriyavirahato, icchitasampavayam na nanam ti.

Maggannu va cetho, vatavihino'dhava poto. (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. (265)

Subahum pi suyamaheyam kim kahii caranavippahinassa.

Amdhassa jaha palitta, divasayasahassakodi vi. (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? (266)

Thovammi sikkhide jinai, bahusudam jo carittasampunno.

Jo puna carittahino, kim tassa sudena bahuena. (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? (267)

(B) Niscaya-caritra

Real view-point

Nicchayanayassa evam, appa appammi appane surado.

So hodi hu sucaritto, joi lahai nivvanam. (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. (268)

Jam janiuna joi, paruharam kunai punnapavanam.

Tam carittam bhaniyam, aviyappam kammarahiehim. (269)

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

Jo paradavvammi suham, asuham ragenā kunadi jadi bhavam.

So sagacarittabhattho, paracariyacaro havadi jivo. (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. Svabhava) and adopts what constitutes alien conduct (i.e. Vibhava). (270)

Jo savvasamgamukko naamano appanam sahavena.

Janadi passadi niyaaam, so sagacariyam caradi jivo. (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. Svabhava). (271)

Paramatthamhi du athido, jo kunadi tavam vadam ca dharei.

Tam savvam balatavam, balavada,m bimti savvanhu. (272)

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

Mase mase tu jo balo, kusaggenam tu bhumjae.

Na so sukkhayadhammassa, kalam agghai solasim. (273)

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

Carittam khalu dhammo, dhammo mjo so samo tti niddittho.

Mohakkhohavihino, parinamo appano hu samo. (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. (274)

Samada taha majjhattham, suddho bhavo ya viyarayattam.

Taha carittam dhammo, sahavaarahana bhaniya. (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. (275)

Suvididapayatthasutto, samjamatavamudo vigadarago.

Samano samasuhadukkho, bhanido suddhovaoo tti. (276)

That monk, is said to possess pure consciousness (comprising darsana and Jnana) 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. (276)

Siddhassa ya samannam, bhaniyam suddhassa damsanam nanam.

Suddhassa ya nivvanam, so cciya siddho namo tassa. (277)

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

Aisayamadasamuttham, visayatidam anovamamanamtam.

Avvuchinnam ca suham, suddhuvaogappasiddhanam. (278)

The bliss of a liberated sould (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. (278)

Jassa na vijjadi rago, doso moho va savvadavvesu.

Na'savadi suham asuham, samasuhadukkhassa bhikkhussa. (279)

The monk who harbours on 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. (279)

(i) Samanvaya

Synthesis

Nicchaya sajjhasaruvam, saraya tasseva sahanam caranam.

Tamha do vi ya kamaso, padicchamanam pabujjheha. (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. (280)

Abbhamtarasodhie, bahirasodhi vi hodi niyamena.

Abbhamtra-dosena hu, kunadi naro bahire dose. (281)

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

Madamanamayaloha-vivajjiyabhavo du bhavasuddhi tti.

Parikahiyam bhavvanam, loyaloypapparisihim. (282)

Those who have seen and known this world 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. (282)

Catta pavarambham, samutthido va suhammi cariyamhi.

Na jahadi jadi mohadi, na lahadi so appagam suddham. (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. (283)

Jaha va niruddham asuham, suhena suhamavi taheva suddhena.

Tamha ena kamena ya, joi jhaeu niyaadam. (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. (284)

Nicchayanayassa caranaya-vighae nanadamsanavaho'avi.

Vavaharassa u carane, hayammi bhayana hu sesanam. (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. (285)

Saddham nagaram kicca, tvasamvaramaggalam.

Khamtim niunapagaram, tiguttam duppadhamsayam.

Tavanarayajuttana, bhittunam kammakamcuyam.

Muni vigayasamgamo, bhavao parimuccae.(286 & 287)

After building a citadel with his Right Faith, gate-bars with his austerities and self-control, strong ramparts with his forgiveness, invincible guards 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. (286 & 287)

21. Sadhanasutra

Precepts On spiritual Realization

Aharasana-niddajayam, ca kauna jinavaramaena.

Jhayavvo niyaappa, naunam gurupasaena. (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. (288)

Nanassa savvassa pagasanae, annanamohassa vivajjanae.

Ragassa dosassa ya samkhaenam, egantasokkham samuvai mokkham. (289)

Having become enlightened through an allcomprehending 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. (289)

Tassesa maggo guruviddhaseva, vivajjana balajanassa duru.

Sajjhayaegamtanivesana ya, suttattha samcintanaya dhu ya. (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. (290)

Aharamicche miyamesanijjam, sahayamicche niunatthabuddhim.

Nikeyamicchejja vivegajoggam, samahikame samane tavassi. (291)

A monk observing the austerities and desirous of equanimity 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. (291)

Hiyahara miyahara, appahara ya je nara.

Na ta njijja tigicchanti, appanam te tigicchaga. (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). (292)

Rasa pagamam na niseviyavva, payam rasa dittikara naranam.

Dittam ca kama samabhiddavanti, dumam jaha sauphalam va pakkhi. (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.

Vivittasejja sanajamtiyanam, oma sananam damiimdiyanam.

Na ragasattu dharisei cittam, paraio vahirivosahelim. (294)

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

Jara java na pilei, vahi java na vaddhai.

Javimdiya na hayamti, tava dhammam samayare. (295)

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

22. Dvividha Dharmasutra

Precepts On the Two Paths of Religion

De ceva jinavarehim jaijaramaranavippamukkehim.

Logammi paha bhaniya, sussamana susavago va vi. (296)

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

Danam puya mukkham, savayadhamme na savaya tena vina.

Jhanajjhayanam mukkham, jaidhamme tam vina taha so vi. (297)

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

Santi egehim bhikkhuhim, garattha samjamuttara.

Garatthehim ya savvehim, sahavo samjamuttara. (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. (298)

No khalu aham taha, samcaemi munde java pavvaittae.

Aham nam devanuppiyanam, amtie pamcanuvvaiyam sattasikkhavaia.

duvalasaviham gihidhammam padivajjissami. (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 (anuvratas), and seven disciplinary (sikhavrata) vows as prescribed for a layman. (299)

Pamca ya anuvvayaim, satta u sikkha u desajaidhammo.

Savvena va desena va, tena juo hoi desajai. (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). (300)

23. Sravakadharmasutra

Precepts on householders's Religion

Sampattadamsanai, paidiyaham jaijana sunei ya.

Samayarim paramam jo, khalu tam savagam binti. (301)

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

Pamcumvarasahiyam, satta vi visanai jo vivajjei.

Sammattavisuddhamai, so damsanasavao bhanio. (302)

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

Itthi juyam majjam, migavva vayane taha farusaya ya.

Dandafarusattamatthassa dusanam satta vasanaim. (303)

The seven vices are: (1) sexual intercourse with other than one's own wife, (2) gambling, (3) drinking liquou (4) hunting, (5) harshness in speech, (6) harsh in punishment and (7) misappropriation of other's property. (303)

Mamsasanena vaddhai dappo dappena majjamahilasai.

Juyam pi ramai to tam, pi vannie paunai dose. (304)

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

Loiyasatthammi vi, vanniyam jaha gayanagamino vippa.

Bhuvi mamsasanena padiya, tamha na paumjae mamsam. (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. (305)

Mijjena naro avaso, kunai kammani nimdanijjam.

Ihaloe paraloe, anuhavai anamtayam dukkham. (306)

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

Samvegajanidakarana, nissalla mamdaro vva nikkampa.

Jassa dadha jinabhatti, tassa bhayam natthi samsare. (307)

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

Sattu vi mittabhavam, jamha uvayai vinayasilassa.

Vinao tivihena tao, kayavvo desaviraena. (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). (308)

Panivahamusavae, adattaparadaraniyamanehim ca.

Aparimiicchao vi ya, anuvvauyaim viramanaim. (309)

Injury to living beings (himsa), 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. (309)

Bandhavahacchavicchee, aibhare bhattapanavucchee.

Kohaidusiyamano, gomanuyaina no kujja. (310)

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

Thulamusavayassa u, virai ducam, sa pamcaha hoi.

Kannagobhu alliya-nasaharana-kudasakkhijje. (311)

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

Sahasa abbhakkhanam, rahasa ya sadaramamtabheyam ca.

Mosovaesayam, kudalehakaranam ca vajjijja. (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. (312)

Vajjijja tenahada-takkarajogam viruddharajjam ca.

Kudatulakudamanam, tappadiruvam ca vavaharam. (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. (313)

ittariyapariggahiya parigahiyagamananangakidam ca.

Paravivahakkaranam, kame tivvabhilasam ca. (314)

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

Viraya pariggahao, aparimiao anamtatanhao.

Bahudosasamkulao, narayagaigamanapamthao.

Khittai hirannai dhanai dupayai kuviyagassa taha.

Sammam visuddhacitto, na pamanaikkamam kujja. (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. (315 & 316)

Bhavijja ya santosam, gahiyamiyanim ajanamanenam.

Thovam puno na evan, gihinassamo tti cintijja. (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. (317)

Jam ca disaveramanam, anathadandau jam ca veramanam.

Desavagasiyam pi ya, gunavvayaim bhava taim. (318)

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

Uddhamahe tiriya pi ya, disasu parimanakaranamiha padhamam.

Bhaniyam gunavvayam khalu, savagadhammammi virena. (319)

Lord Mahavira has said that the first Gunavrata in the religion of a householder is digvrata, accoring 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. (319)

Vayabhangakaranam hoi, jammi desammi tattha niyamena.

Kirai gamananiyatti, tam jano gunavvayam vidiyam. (320)

Know that the second Gunavrata (desavakasika gunavrata) is not to visit any particular geographical region where there is possibility of voilation of an accepted vow (i. e. to cross the fixed regional boundaries for the purpose of sensuous enjoyment). (320)

Virai anathadande, taccam, sa cauvviho avajjhano.

Pamayayariya himsappayana pavovaese ya. (321)

The third gunavrata consists in refraining from a futile voilent 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. (321)

Atthena tam na bamdhai, jamanatthenam tu thovabahubhava.

Atthe kalaiya, niyamaga na u anathae. (322)

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

Kandappam kukkuiyam, mohariyam samjuyahigaranam ca.

Uvabhogaparibhoga-ireyagayam cittha vijjai. (323)

A person observing the vow of (Anarthanda viramana) 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. (323)

Bhoganam parisamkha, samaiya-atihisamvibhago ya.

Posahavihi ya savvo, cauro sikkhau vuttao. (324)

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

Vajjinamanamtagumbari, accamganam ca bhogao manam.

Kammayao kharakamma-iyana avaram imam bhaniyam. (325)

The first disciplinary vow (i. e. bhogapabhoga viramana) 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. (325)

Savajjajogaparirakkhanattha, samaiyam kevaliyam pasattham,

Gihatthadhamma paraqmam ti nacca, kujja buho ayahiyam parattha. (326)

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

Samaiyammi u kae, samano iva savao havai jamha.

Eena karanenam, bahuso samaiyam kujja. (327)

While observing the vow of Samayika (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). (327)

Samaiyam ti kaum, paricimtam jo u cimtai saddho.

Attavasattovagao, niratthayam tassa samaiyam. (328)

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

Aharadehasakkara-bambha vavaraposaho ya nam.

Dese savve ya imam, carame samaiyam niyama. (329)

Posadhopavas involves abstinence from food, from embellishment of the body, from sexual union and from violence. It is of two types, viz., partial and total and performing posadha of the latter type one must necessarily perform samayika. (329)

Annainam suddhanam, kappanijjana desakalajuttam.

Danam jainamuciyam, gihina sikkhavayam bhaniyam. (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 Atithisamvibhaga). (330)

Aharosaha-satthabhaya-bheo jam cauvviham danam.

Tam vuccai dayavvam, nidditthamuvayasayajjhayane. (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 'Upasakadhyayana' this fourfold donation is declared worthy of performance. (331)

Danam bhoyanamettam, dijjai dhanno havei sayaro.

pattapattavisesam, samdamsane kim viyarena. (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? (332)

Sahunam kappanijjam, jam na vi dinnam kahim pi kimci tahim.

Dhira jahuttakari, susavaya tam na bhumjamti. (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. (333)

Jo munibhuttavisesam, bhumjai so bhumjae jinuvadittham.

Samsarasarasokkham, kamaso nivvanvarasokkham. (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. (334)

Jam kirai parirakkha, niccama marana-bhayabhiru-jivanam.

Tam jana abhayadanam, sihamanim savvadananam. (335)

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

24. Sramanadharmasutra

Precepts On Religion Of Monks

(A) Samata

Equanimity

Samano tti samjado tti ya, risi muni sadhu tti vidarago tti.

Namani suvihidanam, anagara bhadamta damto tti. (336)

Sramana, Samyata, Rsi, Muni, Sadhu, Vitaraga, Anagara, Bhadanta and Danta, these are designations used for monks with ideal behaviours. (336)

Siha-gaya-vasaha-miya-pasu, maruda-suruvahi-mamdarimdu-mani.

Khidi-uragamvarasarisa, parama-paya-vimagaya sahu. (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). (337)

Bahave ime asahu, loe vuccamti sahuno.

Na lave asahum sahu tti, sahum sahu tti alave. (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. (338)

Nanadamsanasampannam, samjame ya tave rayam.

Evamgunasamauttam, samjayam sahumalave. (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. (339)

Na vi mundiena samano, na omkarena bambhano.

Na muni rannavasenam, kusairena na tvaso. (340)

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

Samayae samano hoi, bambhacerena bambhano.

Nanena ya muni hoi, tavena hoi tvaso. (341)

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

Gunehi sahu agunehisahu, ginhahi sahuguna mumcasahu.

Viyaniya appagamappaenam, jo ragadosehim samo sa pujjo. (342)

A person becomes a monk by his virtues and a pseudo-monk by absence of virtues; therefore master all the virtues 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. (342)

Dehadisu anuratta, visayasatta kasayasamjutta.

Appasahave sutta, te sahu sammaparicatta. (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. (343)

Bahum sunei kannehim, bahum acchihim pecchai.

Na ya dittham suyam savvam, bhikkhu akkhaumarilai. (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. (344)

Sajjhayajjhanajutta, rattim na suyanti te payamam tu.

Suttattham cimtamita, niddaya vasam na gacchamti. (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. (345)

Nimmamo nirahamkaro, nissamgo cattagaravo.

Samo ya savvabhuesu, tasesu thavaresu a. (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. (346)

Labhalabhe suhe dukkhe, jivie marane taha.

Samo nindapasamsasu, taha manavamanao. (347)

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

Garavesu kasaesu, dandasallabhaesu ya.

Niyatto hasasogao, aniyano abandhano. (348)

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

Anissio iham boe, paraloe anissio.

Vasicandanakappo ya, asane anasane taha. (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. (349)

Appasatthehim darehim, savvao pihiyasavo.

Ajjhappajjhanajogehim, pasatthadamasasane. (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. (350)

Khuham pivasam dussejjam, siunham araim bhayam.

Ahiyase avvahio, dehe dukkham maha halam. (351)

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

Aho niccam tavokammam, savvabuddhehim vanniyam.

Jaya lajjasama vitti, egabhattam ca bhoyanam. (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. (352)

Kim kahadi vanavaso, kayakaleso vicitta uvavaso.

Ajjhayanamonapahudi, samadarahiyassa samanassa. (353)

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

Buddhe parinivvude care, gama gae nagare va samjae.

Samtimaggam ca buhae, samayam Goyama! ma pamayae. (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. (354)

Na hu jine ajja dissai, bahumae dissai magadesie.

Sampai neyaue pahe, samayam Goyama! ma pamayae. (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? (355)

(B) Vesa-Linga

External Appearance Or Distinguishing Marks

Veso vi appamano, asanjamapaesu vattamanassa.

Kim pariyattiyavesam, visam na marei khajjamtam. (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? (356)

Paccayattham ca logassa, nanavihavigappanam.

Jattattham gahanattham ca, loge limgapaoyanam. (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. (357)

Pasandilimgani va, gihilimgani va bahuppayarani.

Ghittum vadamti mudha, limgaminam mokkhamaggo tti. (358)

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

Pulleva mutthi jaha se asare ayantie kudakahavane va.

Radhamani veruliyappagase, amahagghae hoi ya janaesu. (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. (359)

Bhavo hi padhamalingam, na davvalimgam ca jana paramattham.

Bhavo karanabhudo, gunadosanam jina bimti. (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. (360)

Bhavavisuddhinimittam, bahiragamthassa kirae cao.

Bahiracao vihalo, abhamtaragamthajuttassa. (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. (361)

Parinamammi asuddhe, gamthe mumcei bahire ya jai.

bahiragamthaccao, bhavavihunassa kim kunai? (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? (362)

Dehadisamgarahio, manakasaehim sayalaparicatto.

Appa appammi rao, sa bhavalimgi have sahu. (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. (363)

25. Vratasutra

The Precepts On Vows

Ahimsa saccam ca atenagam ca, tatto ya bambham apariggaham ca.

Padivajjiya pamca mahavvayani, carijja dhammam jinadesiyam viu. (364)

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

Nissallassava puno, mahavvadaim havamti savvam.

Vadamuvahammadi tihim du, nidanmicchattamayahim. (365)

A monk, who is free from the thorns of character (salya) 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. (365)

Agania jo mukkhasuham, kunai nianam asarasuhaheum.

So kayamanikaenam, veruliyamanim panasei. (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. (366)

Kulajonijivamaggana-thanaisu janiuna jivanam.

Tassarambhaniyattana, parinamo hoi padhamavadam. (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 (marganasthana) this is called the first vow (viz, non-killing). (367)

Savvesimasamanam, hidayam gabbho va savvasatthanam.

Savvesim vadagunanam, pimdo saro ahimsa hu. (368)

Ahimsa is the heart of all stages of like, the core of all sacred texts, and the sun (pinda) and substance (sara) of all vows and virtues. (368)

Appanattha parattha va, koha va jai va bhaya.

Himsagam na musam buya, no vi annam vayavae. (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. (369)

Game va nayare va, ranne va pecchiuna paramattham.

Jo mumcadi gahanabhavam, tidiyavadam hodi tasseva. (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. (370)

Cittamamtamacittam va, appam va jai va bahum.

Damtasohanamettam pi, oggahamsi ajaiya. (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. (371)

Aibhumim na gacchejja, goyaraggagao muni.

Kulassa bhumim janitta, miyam bhumim parakkame. (372)

A monk set out on a begging-tour should not go beyond the prescribed limit of land; thus having prior monks to beg for alms, he should wander around in a limited area of land. (372)

Mulameamahammasa, mahadosasamussayam.

Tamha mehunasamsaggim, niggamtha vajjayamti nam. (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. (373)

Madusudabhagini viya, datthunithittiyam ya padiruvam.

Itthikahadiniyatti, tiloyapujjam have bambham.(374)

When you come across the three forms of women, see in them the reflections of a mother, a daughter and sister (according to their age) and refrain from telling the stories about women; celibacy becomes worthy of veneration in all the three worlds. (374)

Savvesim gamthanam, tago niravekkhabhavanapuvvam.

Pamcamavadamidi bhanidam, carittabharam vahamtassa. (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. (375)

Kim kimcanti takkam, apunabbhavakaminodha dehe vi.

Samga tti jinavarimda, nippadikammattamuddittha. (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. (376)

Appadikuttham uyvadhim, apatthanijjam asamjadajanehim.

Mucchadijananarahidam, genhadu samano jadi vi appam. (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. (377)

Ahare va vihare, desam kalam samam khamam uvadhim.

Janitta te samano, vattadi jadi appalevi so. (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. (378)

Na so pariggaho vutto, nayaputtana taina.

Muccha pariggaho vutto, ii vuttam mahesina. (379)

Jnataputra (Bhagavan Mahavira) has said that an object itself is not possessiveness; what that great saint has said is that attachment to an object is possessiveness. (379)

Sannihim ca na kuvvajja, levamayae samjae.

Pakkhi pattam samadaya, niravekkho parivvae. (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. (380)

Samtharasejjanabhattachapane, appicchaya ailabhe vi samte.

Evapmapanabhittosaejja, samtosapahannarae sa pujjo. (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. (381)

Atthamgayammi aicce, purattha a anuggae.

Aharamaiyam savvam, manasa vi na patthae. (382)

A monk should not desire enen in his mind for food, after sun-set and before sun-rise. (382)

Samtime suhuma pana, tasa aduva thavara.

Jaim rao apasanto, kahamesaniyam care? (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? (383)

26. Samiti-Guptisutra

Precepts On Carefulness (Samiti) and Self-Control (Gupti)

(A) Asta-Pravacana-Mata

Eight Mother Precepts

Iriyabhasana'dane, uccare samii iya.

Managutti vayagutti, kayagutti ya atthama. (384)

Vigilance in walk, speech, begging alms, receiving and keeping down of things and excreting are five Samitis (acts of carefulness): control of mind, control of speech and control of body (i.e. actions) are three guptis. All are eight in number. (384)

Edao attha pavayanamadao nanadamsanacarittam.

Rakkhamti sada munino, mada puttam va payadao. (385)

These eight are called pravacanamata (mother precepts). Just as a diligent mother protects her son, so they protect right knowledge, right faith and right conduct of the monk. (385)

Eyao pamca samii, caranassa ya pavattane.

Gutti niyattane vutta, asubhatthesu savvaso. (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. (386)

Jaha guttassiriyai, na homti dosa taheva samiyassa.

Guttitthiya ppamayam, rumbhai samu sacetthassa. (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. (387)

Maradu va jiyadu va jivo, ayadacarassa nicchida himsa.

Payadassa natthi bandho, himsamettena samidisu. (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. (388)

Ahacca himsa samitassa ja tu, sa davvato hoti na bhavato u.

Bhavana himsa tu asamjatassa, je va vi satte na sada vadheti.

Sampatti tasseva jada bhavijja, sa davvahimsa khalu bhavato ya.

Ajjhatthasuddhassa jada na hojja, vadhena jogo duhato va'himsa. (389 & 390)

A monk who is observing the Samitis i.e. vigilant about his activities may commit himsa (injury) through oversight; in such a case, there is only external violence (Dravya-Himsa) and not the internal. On the other hand a negligent person is guilty of the internal violence (Bhava-Himsa) 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. (389 & 390)

Uccaliyammi pae, Iriyasamiyassa niggamanatthae.

Abadhejja kulimgi, marijja tam jogamasajja.

Na hi tagghadanimitto, bandho suhumo vi desio samae.

Muccha pariggaho tti ya, ajjhappa pamanado bhanido.(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 sense of attachment so the violence consists in the intention of killing. (391 & 392)

Pauminipattam va jaha, udayena na lippadi sinehagunajutta.

Taha samidihim na lippai, sadhu kaesu iriyamto. (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. (393)

Jayana u dhammajanani, jayana dhammassa palani ceva.

Tavvuddhikari jayana, egamtasuhavaha jayana. (394)

Carefulness (Yatana) is the mother of religion; it is also the protector of religion; it helps the growth of religion and it begets perfect happiness. (394)

Jayam care jayam citthe, jayamase jayam sae.

Jayam bhumjamto bhasamto, pavam kammam na bandhai. (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. (395)

(B) Samiti

Acts of Carefulness

Phasuyamaggena diva, jugamtarappehina sakajjena.

Jamtuna pariharamteniriyasamidi have gamanam. (396)

Iryasamiti 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. (396)

Indiyatthe vivajjitta, sajjhayam ceva pamcaha.

Tammutti tappurakkare, uvautte iriyam rie. (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. (397)

Note:- The five-fold methods of study are: Reading of sacred texts (vacana), questioning the teacher (prachana), revision by re-reading (paravartana), pondering over what has already been studied and learnt (anupreksa) and reading illustrative stories (dharmakatha).

Tahevuccavaya pana, bhattatthae samagaya.

Tam ujjum na gacchijja, jayameva parakkame. (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. (398)

Na lavejja puttho savajjam, na nirattham na mammayam.

Appanattha parattha va, ubhayassantarena va. (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. (399)

Taheva pharusa bhasa, gurubhuvaghani.

Sacca-vi sa na vattavva, jao pavassa agamo. (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. (400)

Taheva kanam kane tti, pamdagam pamdage tti va.

Vahiyam va vi rogi tti, tenam core tti no vae. (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 a thief. (401)

Pesunnahasakakkasa-paranimdappappasamsa vikahadi.

vajjitta saparahiyam, bhasasamidi have kahanam. (402)

Carefulness in speech (bhasasamiti) 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. (402)

Dittham miyam asamiddham, padipunnam viyamjiyam.

Ayampiramanuvviggam, bhasam nisira attavam. (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. (403)

Dullaha u muhadai, muhajivi vi dullaha.

Muhadai muhajivi, dovi gacchamti soggaim. (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 one faultless begging, both will attain happy state in the next birth. (404)

Uggama-uppadana-esanehim, pimdam ca uvadhi sajjam va.

Sodhamtassa ya munino, parisujjhai esana samidi. (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. (405)

Na balausauattham, na sarirassuvacayattha tejattham.

nanatthasamjamattham, jhanttham ceva bhumjejja. (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. (406)

Jaha dumassa pupphesu, bhamaro aviyai rasam.

Na ya puppham kilamei, so ya pinei appayam.

Emee samana mutta, je loe samti sahuno.

Vihamgama va pupphesu, danabhattesaneraya. (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. (407 & 408)

Ahakamma-parinao, phasuyabhoi vi bamdhao hoi.

Suddham gavesamano, ahakamme vi so suddho. (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. (409)

Cakkhusa padilehitta, pamajjejja jayam jai.

Aie nikkhivejja va, duhaovi samie saya. (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). (410)

Egamte accitte dure, gudhe visalamavirohe.

Uccaradicca, padithavaniya have samidi. (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. (411)

(I) Gupti

Self-Control

Samrambhasamaramhe, arambhe ya taheva ya.

Manam pavattamanam tu, niyattejja jayam jai. (412)

An attentive monk should prevent his mind from indulging in evil thoughts (samrambha), collection of impliments which cause harm to others (samarambha) and evil actions (arambha). (412)

Samrambhasamarambhe, arambhe ya taheva ya.

Vayam pavattamanam tu, niyattejja jayam jai. (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. (413)

Samrambhasamarambhe, arambhammi taheva ya.

Kayam pavattamanam tu, niyattejja jayam jai. (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. (414)

Khettassa vai nayarassa, khaiya ahava hoi payaro.

Taha pavassa niroho, tao guttio sahusa. (415)

As a fence protects a field, a ditch or a rempart protects a city, so the guptis (i.e., control of mind, speech and body) protect a monk from sins. (415)

Eya pavayanamaya, je sammam ayare muni.

Se khippam savvasamsara, vippamuccai pandie. (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. (416)

27. Avasyakasutra

Precepts On Obligatory Duties

Paricatta parabhavam, appanam jhadi nimmalasahavam.

Appavaso so hodi hu, tassa du kammam bhanamti avasam. (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". (417)

Avasaena hino, pabbhattho hodi caranado samano.

Puvvuttakamena puno, tamha avasayam kujja. (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. (418)

Padikamanapahudikiriya, kuvvamto nicchayassa carittam.

Tena du viragacarie, samano abbhuthido hodi. (419)

One who performs acts like repentance (pratikramana) etc. attains right conduct viewed from the standpoint of niscayanaya, certainly, on account of that, a monk becomes steadfast in a conduct devoid of attachment. (419)

Vayanamayam padikamanam, vayanamayam paccakhana niyamam ca.

Aloyana vayanamayam, tam savvam jana sajjhaum. (420)

Repentance for past evil acts (pratikramana), renunciation from future evil acts (pratyakhyana), vow to refrain from evil acts (niyama), confession of evil acts (alocana) all these are the forms of verbal expressions and so they constitute study (svadhyaya). (420)

Jadi sakkadi kadum je, padikamanadim karejja jhanamayam.

Sattivihino ja jai, saddahanam ceva kayavvam. (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. (421)

Samaiyam cauvisatthao vamdanyam.

padikkamanam kaussaggo paccakkhanam. (422)

The six obligatory duties are (1) Equanimity (Samayika), (2) Prayer of the twenty-four Jinas (Caturvimsatistava), (3) Obeisance (Vandana), (4) Repentance (Pratikramana), (5) Bodily steadiness to meditate upon soul (Kayotsarga), and (6) Renunciation from future evil acts (Pratyakhyana). (422)

Samabhavo samaiyam, tanakamcana-sattumittavisao tti.

Nirabhissamgam cittam, uciyapavittippahanam ca. (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 samayika. (423)

Vayanoccaranakiriyam, paricutta viyarayabhavena.

Jo jhayadi appnam, paramasamahi have tassa. (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 samadhi or samayika). (424)

Virado savvasavajje, tigutto pihidimdio.

Tassa samaigam thai, idi kevalisasane. (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 samayika this is what has been proclaimed in the discipline preached by omniscients. (425)

Jo samo savvabhudesu, thavaresu tasesu va.

Tassa samayigam thai, idi kevalisasane. (426)

One who treats as equal all the living beings whether mobile or immobile is alone possessed of a steadfast samayika this is what has been proclaimed in the discipline preached by omniscients. (426)

Usahadijinaranam, namaniruttim gunanukittim ca.

Kauna acciduna ya, tisuddhipanamam thavo neo. (427)

To elucidate the names of and to devotedly speak about the virtuous qualities of the great Jina Rsabha etc. as also to offer them a worship-this is what constitutes stave (caturvimsatistava or praising the twenty-four tirthankaras⁰ pure in a threefold; fashion (i.e. in respect of mental states, speech and bodily acts). (427)

Davve khetta kale, bhava ya kayavarahasohanayam.

Nimdanagarahanajutto, manavayakayena padikkamanam. (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. (428)

Alocananimdanagarahanahim abbhutthio akaranae.

Tam bhavapadikkamanam, sesam puna davvado bhaniam. (429)

It 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. (429)

Ucchaya anunnavana, avvavaham yajatta avanaya.

Avaraha-samana vi, va chatthana humti vamdana e. (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. (430)

Vinaovayara manassa-bhamjana, pujana gurujanassa.

Titthayanaya ana suyadhamma rahana kiriya. (431)

Humility is a must; it dispels pride; it amounts to worship of the preceptor and tirthankaras and it is the obedience of scriptural tenets. (431)

Mottuna vayanarayanam, ragadibhavavaranam kicca.

Appanam jo jhayadi, tassa du hodi tti padikammanam. (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. (432)

Jhananilino sahu, paricagam kunai savvadosanam.

Tamha du jhanameva hi, savva'dicarassa padikkamanam. (433)

A monk who becomes absorbed in meditation renounces all faults; therefore meditation alone is real repentance for all transgressions. (433)

Devassiyaniyamadisū, jahuttamanena uttakalamhi.

Jinagunacimtanjutto, kausaggo tanuvisaggo. (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 kayotsarga (an immobile state of body). (434)

Je kei uvasagga, devamanusa-tirikkha'cedaniya.

Te savve adhiase, kausagge thido samto. (435)

While performing the kayotsarga 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. (435)

Mottuna sayalajappa managayasuhamasuhavaranam kicca.

Appanam jo jhayadi, paccakkhanam have tassa. (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, pratyakhyana in a true sense. (436)

Niyabhavam na vi muccai, parabhavam neva genhae keim.

Janadi passadi savvam, so'ham idi cimtae nani. (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. (437)

jam kimci me ducaritam, savvam tivihena vosire.

Samaiyam tu tiviham, karemi savvam nirayaram. (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 samayika in a threefold fashion without any transgression. (438)

28. Tapasutra

Precepts on Penance

(A) Bahyatapa

External Penance

Jattha kasayaniroho, bambham jinapuyanam anasanam ca.

So savvo ceva tavo, visesao muddhaloyammi. (439)

Everything celibacy, worship of Jina and fasting done to check the passions is penance; specially according to the simple people. (439)

So tavo duviho vutto, bahirabbhamtaro taha.

Bahiro chavviho vutto, evamabbhamtaro tavo. (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. (440)

Anasanamunoyariya, bhikkhayariya ya rasapariccaao.

Kaakilesa samlinaya ya, bajjho tavo hoi. (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. (441)

Kammaa nijjarattham, aharam pariharei lilae.

Egadinadipamanam, tassa tavam anasanam hodi. (442)

He who voluntarily gives up food for a day or so, for purging the soul from Karmas practises the external penance of fasting. (442)

Je payanubhattapana, suyaheu te tavassino samae.

Jo a tavo suyahino, bahirayo so chuhaharo. (443)

A monk who takes a little food for undertaking study of scriptures is said to be a tapasvi (i.e., one practising the penance), according to scriptures. The penance of fasting without scriptural study amounts only to starving. (443)

So nama anasanatavo, jena mano'mamgulam na cittei.

Jena na imdiyahani, jena ya joga na hayamti. (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. (444)

Balam thamam ca pehatye, saddhamaroggamappano.

Khettam kalam ca vinnaya, tahappanam nijumjae. (445)

A person should decide upon fasting after taking into consideration his physical strength, stamina, faith, state of health, place and time. (445)

Uvasamano akkhanam, uvavaso vannido samasena.

Tamha bhumjamta vi ya, jidimdiya homti uvavasa. (446)

In short, subjugation of senses is also described as fasting; therefore those who have conquered their senses are said to be fasting, though they maybe taking food. (446)

Chatthatthamadasamadualasehim, abahusuyassa ja sohi.

Tatto bahutaraguniya, havijja jimiyassa nanissa. (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. (447)

Jo jassa u aharo, tatto omam tu jo kare.

Jahannenegastthai, evam davvena u bhava. (448)

A person, who takes food less even by a morsel than his usual diet, is said to practise penance called formal unodari (partial fasting). (448)

Goyarapamanadayaga-bhayanananavidhana jam gahanam.

Taha esanassa gahanam, vividhassa ya vuttiparisamkha. (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 vittiparisankhyana i. e. limiting the things begged for. (449)

Khiradhisappimai, panyam panabhoyanam.

Parivajjanam rasanam tu, bhanyam rasavivajjanam. (450)

A monk who avoids delicious food like milk, curds, butter and taking his food on leaf, practises the penance of rasaparityaga (renunciation of delicious dishes). (450)

Egamtamanavae, itthipasuvivajjie.

Sayanasanasevanaya, vivittasayanasanam. (451)

The penance of having his bed and seat in a solitary and unfrequented place, shunned by women and animals, is called Viviktasayyasana (i.e. solitary residence). (451)

Thana virasaniya, jivassa u suhavaha.

Ugga jaha dharijjamti, kayakilesam tamahiyam. (452)

Adapting harsh bodily postures like virasana etc. which cause bliss in a soul, constitute the penance called kayaklesa (mortification of body). (452)

Suhena bhavidam nanam, duhe jade vinassadi.

Tamha jahabalam joi, appa dukkhehi bhavae. (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. (453)

Na dukkham na sukham va vi, jahahetu tiggicchiti.

Tiggicchie sujuttassa, dukkham va jai va suham.

Mohakkhae u juttassa, dukkham va jai va suham.

Mohakkhae jahahe, na dukkham na vi va suham. (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. (454 & 455)

(B) Abhyantaratapa

Inward Penance

Payacchittam vinao, veyavaccam taheva sajjhavo.

Jhanam ca viussaggo, eso abbhimtaro tao. (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.

Vada-samidi-sila-samjama-parinamo karananiggaho bhavo.

So havadi payacchittam, anavarayam ceva kayavvo. (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. (457)

Kohadi-sagabbhava-kkhatayapahudi-bhavanae niggahanam.

Payacchittam bhanidam, niyagunacimta ya nicchayado. (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. (458)

Namtanamtabhavena, samajjia-suhaasuhakammasamdoho.

Tavacaranena vinassadi, payacchittam tavam tamha. (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. (459)

Aloyana padikamanam, ubhayavivego taha viussaggo.

Tava chedo mulam vi ya, pariharo ceva saddahana. (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). (460)

Anabhogakidam kammam, jaam kim pi manasa kadam.

Tam savvam alocejja hu, avvakhittena cedasa. (461)

An evil act done unintentionally or intentionally all this has to be confessed with an unperturbed mind. (461)

Jaha balo jampanto, kajjamakajjam ca ujjuyam bhanai.

Tam taha aloijja, mayamayavippamukko vi. (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. (462)

Jaha kamtaena viddho, savvamge veyanaddio hoi.

Taha ceva uddhiyammi u, nissallo nivvuo hoi.

Evamanuddhiyadoso, maillo tenam dukkhio hoi.

So ceva cattadoso, suvisuddho nivvuo hoi. (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. (463 & 464)

Jo passadi appanam, samabhava samthavittu parinamam.

Aloyanamidi janaha, paramajinamdassa uvaesam. (465)

He who realises his own soul after attaining mental equanimity achieves confession, know this to be the advice of the supreme Jina. (465)

Abbhutthanam amjalikaranam, tahevasanadayanam.

Gujnbhattibhavasussusa, vinao esa viyahio. (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 feeling of devotedness, these constitute humility. (466)

Damsananane vinao, carittatava-ovacario vinao.

Pamcaviho khalu vinao, pamcamagainaigo bhaniao. (467)

Humility is of five kinds; humility in faith, in knowledge, in conduct, in penance and in decorum or etiquette, these lead to liberation, i.e. the fifth state. (467)

Ekammi hiliyammi, hiliya humti te savve.

Ekammi puiyammi, puiya humti savve. (468)

If one (elder) is insulted, it amounts to an insult to all; if one is venerated, all of them are venerated. (468)

Vinao sasane mulam, vinio samjao bhava.

Vinayao vippamukkassa, kao dhammo kao tavo? (469)

Humility is the basic (virtue) according to Jaina scripture; a person of humility acquires self-restraint. Where is religion and where is penance to one who has lost humility? (469)

Vinao mokkhaddaram, vinayado samjamo tavo nanam.

Vinaenarahijjadi, airio savvasamgho ya. (470)

Humility is the gateway to liberation; through humility one acquires self-restraint, penance and knowledge. By humility one honours the Acarya and the Sangh (i.e. the entire community of religious people). (470)

Vinayahiya vijja, demti phalam iha pare ya logammi.

Na phalamti vinayahina sassani va toyahinaim. (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. (471)

Tamha savvapayatte, viniyattam ma kadai chamdejja.

Appasudo vi ya puriso, khavedi kammani vinaena. (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. (472)

Sejjogasanisejjo, tahovahipadilehanahi uvaggahide.

Aharosahavayana-vikimcanam vandanadhim. (473)

The service to a monk (vaiyavrttya) 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. (473)

Addhanatenasavada-rayanadirodhanasive ome.

Vejjavaccam uttam samgahasarakkhanovedam. (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 (vaiyavrtya). (474)

Pariyattana ya vayana, padicchananuvehana ya dhammakaha.

Thudimamgalasamjutto, pamcaviho hoi sajjhao. (475)

Study of scriptures (svadhyaya) is of five kinds : (1) reading of scriptural text (2) questioning (3) repetition (4) pondering over and (5) narration of religious discourses opening with auspicious praise (of Jina). (475)

Puyadisu niravekkho, jina-sattham jo padhei bhattie.

Kammamala-sohanattham, suyalaho suhayaro tassa. (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. (476)

Sajjhayam janamto, pamcimdiyasamvudo tigutto ya.

Hoi ya ekaggamano, vinaena samahio sahu. (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 speech and body, concentrates his mind and observes humility. (477)

Nanena jjhanasijjhi, jhanado savvakammanijjaranam.

Nijjaranaphalam mokkham, nanabbhasam tado kujja. (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. (478)

Barasavihammi vi tave, abbhimtarabahire kusaladitthe.

Na vi atthi na vi ya hohi, sajjhayasamam tavokammam. (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. (479)

Sayanasanathane va, je u bhikkhu na vavare.

Kayassa viussaggo, chattho so parikittio. (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. (480)

Dehamajjaddasuddhi, suhadukkhataitikkhaya anuppeha.

Jhayai ya suham jhanam, egaggo kausaggommi. (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. (481)

Tesim tu tavo na suddho, nikkhamta je mahakula.

Jam nevanne viyanamti, na silogam pavejjai. (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. (482)

Nanamayavayasahio, silujjalio tavo mao aggi.

Samsarakaranabiyam, dahai davaggi va tanarasim. (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. (483)

29. Dhyanasutra

Precepts On Meditation

Sisam jaha sarirassa, jaha mulam dumassa ya.

Savvassa sadhudhammassa, taha jhanam vidhiyate. (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. (484)

Jam thiramajjhavasanam, tam jhanam jam calamtayam cittam.

Tam hojja bhavana va, anupeha va ahava cimta. (485)

A steady state of mind constitutes meditation while an active mind might be engaged in either contemplation or deep reflection or thinking. (485)

Lavana vva salilajoe, jhane cittam viliyae jassa.

Tassa suhasuhadahano, appaanalo payasei. (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. (486)

Jassa na vijjadi rago, doso moho va jogaparikammo.

Tassa suhasuhadahano, jhanamao jayae aggi. (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. (487)

Puvvabhimuho uttaramuho va, houna sui-samayaro.

Jhaya samahijutto, suhasanattho suisarito. (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. (488)

Paliyamkam bamdheum, nisidhamana-vayanakayavavaro.

Nasagganimiyanayano, mamdikayasasanisaso. (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. (489)

Garahiyaniyaduccario, khamiyasatto niyattiyapamao.

Niccalacitto ta jhahi, java puraovva padihai. (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. (490)

Thirakayajoganam puna, munina jhane suniccalamananam.

Gamammi janainne, sunne ranne va na viseso. (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. (491)

Je imdiyanam visaya manunna, na tesu bhavam nisire kayai.

Na ya'manunnesu manam pi kujja, samahikame samane tavass. (492)

A monk devoted to penance and desirous of practising meditation should neither entertain pleasant nor unpleasant thoughts about the objects of senses. (492)

Suvidiyajagassabhavo, nissamgo nibbhao niraso ya.

veraggabhaviyamano, jhanammi suniccalo hoi. (493)

A monk becomes quite steady in his meditation if he has understood thoroughly the nature of mundane existence, is devoid of all attachment, is fearless, is desireless, and has developed an attitude of indifference to the world. (493)

Purisayaro appa, joi varananadamsanasamaggo.

Jo jhayadi so joi, pavaharo havadi niddamdo. (494)

A yogin (monk) who meditates upon the soul in human form equipped with supreme knowledge and faith, is a (real) yogi; he puts an end to all his sins and becomes free from conflicting feelings of pain and pleasure. (494)

Dehavivittam pecchai, appanam taha ya savvasamjoge.

Dehovahivosaggam nissamgo savvaha kunai. (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. (495)

Naham homi paresim, na me pare samti nanamahamekko.

Idi jo jhayadi jhane, so appanam havadi jhada. (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." (496)

Jhanatthio hu joi, jaino samveya niyayaappanam.

To na lahai tam suddham bhaggavihino jaha rayanam. (497)

Verily, if a monk, while doing meditation does not attain the knowledge of his real nature of soul, he cannot secure a precious stone. (497)

Bhavejja avatthatiyam, pimdattha-payattha-ruvarahiyattam.

Chaumattha-kevalittam, siddhattam ceva tassattho. (498)

One must undertake meditation over the three states technically called pindastha, padastha and ruparahitvatva which respectively stand for an ordinary embodied soul, an embodied soul that has attained omniscience and an emancipated soul. (498)

Avi jhai se mahavire, asanatthe akukkue jhanam.

Uddhamahe tiriya ca, pehamane samahimapadinne. (499)

That Mahavira, 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. (499)

Natitamattham na ya agamissam, attham niyacchamti tahagaya.

Vidhutakappe eyanupassi, nijjhosaitta khavage mahesi. (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). (500)

Ma citthaha ma jampaha, ma cintaha kim vi jena hoi thiro.

Appa appammi ra, inameva param have jhanam. (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. (501)

Na kasayasamutthehi ya, vahijjai manasehim dukkhehim.

Isa-visaya-soga-iehim, jhanovagayacitto. (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. (502)

Calijjai bibhei ya, dhiro na parisahovasaggehim.

Suhumesu na sammucchai, bhavesu na devamayasu. (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. (503)

Jaha cirasamciyamimdhanamanalo pavanasahio duyam dahai.

Taha kammemdhanamamiyam, khanena jhananalo dahai. (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. (504)

30. Anupreksasutra

Precepts On Reflection

Jhanovarame'vi muni, niccamaniccaibhavanaparamo.

Hoi subhaviyacitto, dhammajjhanena jo puvvim. (505)

Even when ordinary meditation is over then before undertaking the meditation called `dharma-dhyana', a monk ought to constantly make his mind permeated with deep reflection pertaining to things transient etc. (505)

Addhuvamasaranamegattamannattasamasaraloyamasuittam.

Asavasamvaranijjara, dhammam bodhim ca cimtijja. (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. (506)

Jammam maranena samam, sampajjai jovvanam jarasahiyam.

Lacchi vinasa-sahiya, iya savvam bhamgura munaha. (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. (507)

Caiuna mahamoham, visae muniuna bhamgure savve.

Nivvisayam kunaha manam, jena suham uttamam lahana. (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. (508)

Vittam pasavo ya naio, tam bale saranam ti mannai.

Ee mama tesim va aham, no tanam saranam na vijjai. (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. (509)

Samgam parijanami, sallam pi ya uddharami tivihenam.

Guttio samuo, majjham tanam ca saranam ca. (510)

I know that they are all (the forms of) attachments; I shall remove those defects known as salya from my mind, speech and body; the gupitis and the samitis are my protectors and shelters. (510)

Dhi samsaro jahiyam, juvanao paramaruavagavviyao.

Mariuna jayai, kimi tattheva kalevare niyae. (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. (511)

So natthi ihogaso, loe valaggakodimitto'vi.

Jammanamaranabaha, anegaso jattha na ya patta. (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. (512)

Bahijaramaranamayaro, niramtaruppattiniranikurumbo.

Parinamadarunaduho, aho duramto bhavasamuddo. (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. (513)

Rayanattaya-samjutto, jivo vi havei uttamam tittham.

Samsaram tarai jado, rayanattaya-divva-navae. (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 Jewles. (514)

Patteyam patteyam niyagam, kammaphalamanuhavamtanam.

Ko kassa jae sayano; ko kassa va parajano bhanio? (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? (515)

Ego me sasao app, nanadamsanasamjuo.

Sesa me bahira bhava, savve samjogalakkhana. (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. (516)

Samjogamula jivenam, patta dukkhaparampara.

Tamha samjogasambamdam savvabhavena vosire. (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. (517)

Anusoai annajanam, annabhavamtaragayam tu balajano.

Navi soyai appanam, kilissamanam bhavasamudde. (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. (518)

Jo janiuna deham, jivasaruvadu taccado bhinnam.

Appanam pi ya sevadi, kajjakaram tassa annattam. (519)

He who reflects over his own soul, after knowing that, in principle, his body is distinct from his soul, achieves effective results. (519)

Mamsatthiyasamghae, muttapurisabharie navacchidde.

Asuim parissavamte, suham sarirammi kim atthi? (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? (520)

Ede mohaya-bhava, jo parivajjei uvasame lino.

Heyam ti mannamano, asavaanuvehanam tassa. (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. (521)

Manavayanakayaguttim-diyassa samidisu appamttassa.

Asavadaranirohe, navakammarayasavo na have. (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. (522)

Nauna logasaram, nissaram dihgamanasamsaram.

Loyaggasiharavasam, jhahi payattena suhavasam. (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. siddha-sila) where living is blissful. (523)

Bamdhappadesa-ggalanam nijjaranam idi jine hi panattam.

Jena have samvaranam, tena du nijjarana midi jana. (524)

It is preached by Jina that the dissociation of Karmic matter (from the self) is called Nirjara. Know that means of Samvara (stoppage) are also the means of Nirjara. (524)

Jaramaranavegenam, vujjhamanana paninam.

Dhammo divo paittha ya, gai saranamuttamam. (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. (525)

Manussam viggaham laddhum, sui dhammassa dullaha.

Jam socca padivajjamti, tavam khamtimahimsayam. (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-violence (Ahimsa). (526)

Ahacca savanam laddhum, saddha paramadullaha.

Socca neauyam maggam, bahave paribhassai. (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. (527)

Suim ca laddhum saddham ca, viriyam puna dullaham.

Bahave royamana vi, no enam padivajjae. (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. (528)

Bhavanajoga-suddhappa, jale nava va ahiya.

Nava va tirasampanna, savvadukha tiuttai. (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. (529)

Barasa anuvekkhao, paccakkhanam taheva padikkamanam.

Aloyanam samahi, tamha bhavajja anuvekkham. (530)

The twelve Anupreksa (deep reflections), abstinence, repentance, confession and meditation, one should deeply contemplate on these reflections. (530)

31. Lesyasutra

Precept On Soul-Colouring (Lesyas)

Homti kamavisuddhao, lesao piyapamhasukhao.

Dhammajjhanovagayassa, tivva-mamdaibheyao. (531)

As a rule, the lesyas, (colours or tinges of the soul) are specifically mentioned to be of six kinds: (1) black (Krsna), (2) blue (Nila), (3) grey (Kapota), (4) golden yellow (Tejas), (5) lotus coloured (Padma) and (6) white (Sukla). (531)

Jogapautti lessa, kasayaudayanuramjiya hoi.

Tatto donham kajjam, bamdhacaukkam samuddittham. (532)

Occurrence of soul-colouring as a result of activities (of mind, speech and body) due to the rise of passions is called Lesya. The twin effects of activity and passions is to bring about bondage of four kinds of Karma. (532)

Kinha nila kau, teu pamma ya sukkalessa ya.

Lessanam niddesa, chacceva havanti niyamena. (533)

One engaged in the meditation called `dharma-dhyana' is possessed of three lesyas (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. (533)

Kinha nil kau, tinni vi eyao ahammalesao.

Eyahi tihi vi jivo, duggaim uvavajjai bahuso. (534)

The black, blue and grey are the three types of inauspicious Lesyas; as result of these three (Lesyas) the soul takes birth in various-unhappy states of existence. (534)

Teu pamha sukka, tinni vi eyao dhammalesao.

Eyahi tihi vi jivo, suggaim uvavajjai bahuso. (535)

The golden-yellow, lotus-coloured and white are the three types of auspicious Lesyas; on account of these three, the soul mostly takes birth in various happy states of existence. (535)

Tivvatama tivvatara, tivva asuha suha taha mamda.

Mamdatara mamdatama, chatthanagaya hu patteyam. (536)

Each of the three inauspicious Lesyas differ in their intensity; most intense, more intense and intense; similarly the auspicious Lesyas 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. (536)

Pahiya je cha ppurisa, paribhattharannamajjhadesamhi.

Phalabhariyarukkamegam, pekkhitta te vicimtanti.

Nimmulakhamdhasahu-vasaham chittum cinittu padidaim.

Khaum phalaim idi, jam manena vayaman have kammam. (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 Lesyas. (537 & 538)

Camdo na mumcai veram, bhamdanasilo ya dhammadayarahio.

Duttho na ya edi vasam, lakkhanameyam tu kinhassa. (539)

The (mental) characteristics of a person of black Lesya 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. (539)

Mamdo buddhivihino, nivvinani ya visayalolo ya.

Lakkhanameyam bhaniyam, samasado nilalessassa. (540)

The (mental) characteristics of a person with blue Lesya are: he is dull; he is devoid of intelligence; he has no discrimination; and he is given to sensual enjoyment. (540)

Rusai nimdai anne, dusai bahuso ya soyabhayabahulo.

Na ganai kajjakajjam, lakkhanameyam tu kaussa. (541)

The (mental) characteristics of a person with grey Lesya 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. (541)

Janai kajjakajjam, seyamaseyam ca savvasamapasi.

Dayadanarado ya midu, lakkhanameyam tu teussa. (542)

The (mental) characteristics of a person with golden yellow Lesya 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. (542)

Cagi bhaddo cakkho, ajjavakammo ya khamadi bahugam pi.

Sahugurupujanarado, lakkhanameyam tu pamma. (543)

The (mental) characteristics of a person with Padma Lesya are: he is generous, honest, straight-forward in his dealings, possessed of great forbearance and engaged in the worship of monks and preceptors. (543)

Na ya kunai pakkhavayam, na vi ya nidanam samo ya savvesii.

Natthi ya rayaddosa, neho vi ya sukklessassa. (544)

The (mental) characteristics of a person with white Lesya 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. (544)

Lessasodhi ajjhavasanasodhi hoi jivassa.

Ajjhavasanasodhi, mamdakasayassa nayavva. (545)

On the attainment of mental purification there will be purity in the Lesyas: it should be understood that the subsidence of passions leads to attainment of mental purification. (545)

32. Atmavikasa-sutra (Gunasthana)

Precepts On Spiritual Progress (Gunasthanas)

Jehim du lakkhijjamte, udayadisu sambhavehim bhavehim.

Jiva te gunasanna, niddittha savvadarisihim. (546)

Those states resulting from the fruition etc. of Karmas, by which souls are distinguished are given the name 'guna' (spiritual stages) by the Omniscients. (546)

Miccho sasana misso, aviradasammo ya desavirado ya.

Virado pamatta iyaro, apuvva aniyatti suhumo ya.

Uvasamta khinamoho, sajogikevalijino ajogi ya.

Coddasa gunatthanani ya, kamena siddha ya nayavva. (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) vigilant 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. (547 & 548)

Tam micchattam jamasaddahanam, taccana hodi atthanam.

Samsaidamabhiggahiyam, anabhiggahiyam tu tam tiviham. (549)

Having faith in the things existing in a veritable fashion - that is called mithyatva. 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. (549)

Sammattarayanapavvaya-siharado micchabhavasamabhimuho.

Nisiyasammatto so, sasananamo muneyavvo. (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 sasvadana, i.e., having taste of right faith. (550)

Dahigudamiva vamissam, piubhavam neva karidum sakkam.

Evam missayabhavo, sammamiccho tti nayavvo. (551)

The mixed stage of Samyaktva (Right faith) and mithyatva (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 referred to separately as sour or sweet, is known as mistra-bhava. (551)

No imdiesu virado, no jive thavare tase cavi.

Jo saddahai jinattum, sammaitthi avirado so. (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-Samyagdrsti). (552)

Jo tasavahavirado, no virao ettha-thavaravahao.

Padisamayam so jivo, virayavirao jinekkamai. (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 (viratavirata or desavirata), i.e., partial observer of vows. (553)

Vattavattapamae, jo vasai pamattasamjao hoi.

Sayalagunasilakalio, mahavvai cittalayarano. (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 pramattasamyata i.e., non-vigilant observer of great vows. (554)

Natthasesapamao, vayagunasilolimamdio nani.

Anuvasamao akhavao, jhananilino hu appamatto so. (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 apramattasamyata, i.e., vigilant observer of great vows. (555)

Eyammi gunatthane, visarisasamayatthiehim jivehim.

Puvvmapatta jamha, homti apuvva hu parinama. (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 apurvakarna). (556)

Tarisaparinamatthiyajiva, hu jinehim galiyatimirehim.

Mohassa'puvvakarana, khavanuvasamanujjaya bhaniya. (557)

The souls, experiencing such mental states (of bliss), get ready either to subside or to annihilate their delusive karmas, are given the designation 'apurvakarna' by Jinas, free from all darkness, i.e., ignorance. (557)

Homti aniyattino te, padisamayam jesimekkaparinama.

Vimalayarajhanahuyavaha-sihahim niddaddhakammavana. (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 anivartin (anivrttikarana). (558)

Kosumbho jiha rao, abbhamtarado ya suhumaratto ya.

Evam suhumasarao, suhumakasao tti nayavvo. (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 suksma - Kasaya or suksma-samparaya, i.e., the stage of slight attachment. (559)

Sakadakaphalajalam va, sarae saravaniyam va nimmalayam.

Sayalovasamtamoho, uvasamtakasayao hodi. (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 upasanta Kasaya. i.e., whose passions are subsided. (560)

Nissesakhinamoho, phalihamalabhayanudaya-samacitto.

Khinakasao bhannai, niggamtho viyaraehim. (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 ksinamoha and destroys passions by the worthy soul, free from all attachment. (561)

Kevalananadivayara-kirnakalavappanasiannanao.

Navakevalaladdhuggama-paviyaparamappavvaeso.

Asahayanadamsana-sahio vi hu kevali hu joena.

Jutto tti sajojino, anainiharise vutto. (562 & 563)

It is stated in the external 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. (562 & 563)

Selesim sampatto, niruddhanissesa-asao jivo.

Kammarayavippamukko, gayajogo kevali hoi. (564)

The personage who has assumed the state called sailesi (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. (564)

So tammi ceva samaye, loyagge uddhagamanasabbhao.

Samcithai asariro, pavarattha gunappao niccama. (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. (565)

Atthavihakammaviyada, sidibhuda niramjana nicca.

Atthaguna kayakicca, loyagganivasino siddha. (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. (566)

33. Samlekhanasutra

Precepts On Passionless Deaths

Sariramahu nava tti, jivo vuccai navio.

Samsaro annavo vutto, jam taramti mahesino. (567)

The body is called a boat, the soul is a boatman, the worldly existence is an ocean which the great sages cross over. (567)

Bahiya uddhamadaya, navakamkhe kayai vi.

Puvvakammakkhayatthae, imam deham samuddhare. (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. (568)

Dhirena vi mariyavvam, kaurisena vi avassamariyavvam.

Tamha avassamarane, varam khu dhirattane marium. (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. (569)

Ikkam pamdiyamaranam, chimadai jaisayani bahuyani.

Tam maranam mariyavvam, jena mao summao hoi. (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. (570)

Ikkam pamdiyamaranam, padivajjai supuriso asambhamto.

Khippam so marananam, kahie amtam anamtanam. (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. (571)

Care payaim parisamkamano, jam kimci pasam iha mannamano.

Labhamtare jiviya vuhaitta, pacca parinnaya malavadhamsi. (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. (572)

Tassa na kappadi bhatta-painnam anuvatthide bhaye purado.

So maranam patthito, hodi hu samannanivvinno. (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. (573)

Samlehana ya duviha, abbhimtariya ya bahira ceva.

Abbhimtariya kasae, bahiriya hoi ya sarire. (574)

A Sallekhana-i. e., fast-unto-death is of two kinds; internal and external, internal sallekhana consists in emaciating the passions while the external one consists in emaciating the body. (574)

Kasae payanuem kicca, appahare titikkhae.

Aha bhikkhu gilaejja, aharasseva amtiyam. (575)

A monk (adopting the vow of sallekhana) 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. (575)

Na vi karanam tanamao samtharo, na vi ya phasuya bhumi.

Appa khalu samtharo, hoi visuddho mano jassa. (576)

A person whose mind is pure, needs neither a bed of straw nor a faultless ground; his soul itself becomes his bed. (576)

Na vi tam sattham ca visam ca duppautu vva kunai veyalo.

Jamtam va duppauttam, sappu vva pamaino kuddho.

Jam kunai bhavasallam anuddhiyam uttamthakalammi.

Dullahabohiyattam, anamtasamsariyattam ca. (577 & 578)

Mental thorns (salya) like deceit, perverted attitude and a desire for worldly enjoyments in next life in a person observing the vow of Sallekhana cause him greater pain than a tainted weapon, poison, devil, an evil-motivated amulet or an angry serpent, for in the presence of these salyas right understanding becomes impossible and involvement in an infinite transmigratory cycle becomes inevitable. (577 & 578)

To uddharamti garavara hiya, mulam punabbhavalayanam.

Micchadamsanasallam, mayasallam niyanam ca. (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. (579)

Micchaddamsanaratta, saniyana kanhalesamogadha.

Iya je maramti jiva, tesim dulaha bhava bohi. (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 krsna lesya (black-colouring) do not find it easy to attain right understanding. (580)

Sammaddamsanaratta, aniyana sukkalesamogadha.

Iya je maramti jiva, tesim sulaha bhava bohi. (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 sukla lesya (white-colouring) find it easy to attain right understanding. (581)

Arahanae kajje, pariyammam savvada vi kayavvam.

Pariyambhabhavidassa hu, suhasajjha rahana hoi. (582)

One who is desirous of performing aradhana (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 aradhana. (582)

Jaha rayakulapasuo, joggam niccama vi kunai parikammam.

To jidakarano juddhe, kammasamattho bhavissadi hi.

Iya samannam sadhuvi, kunadi niccama vi jogapariyammam.

To jidakarano marane, jghanasamattho bhavissati. (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. (583 & 584)

Mokkha pahe appanam, thavevi tam ceva jhahi tam ceva.

Tattheve vihara niccama, ma viharasu annadavvesu. (585)

Fix (your) soul on the path of liberation and meditate on the soul only; always be engrossed in it and not in any other substance. (585)

Ihaparalogasamsa-ppaoga, taha jiyamaranabhogesu.

Vajjijja bhavijja ya, asuham samsaraparinamam. (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. (586)

Paradvado duggai, saddadvado hu suggai hoi.

Iya nau sadavve, kunaha rai virai iyarammi. (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. (587)

34. Tattvasutra

Precepts On Fundamental Truths

Javanta'vijjapurisa, savve te dukkhasambhava.

Luppanti bahuso mudha, samsarammi anantae. (588)

All persons who are ignorant suffer misery; most of those who are foolish will remain confounded in this endless mundane existence. (588)

Samikkha pamdie tamha, pasajaipahe bahu.

Appana saccamesejja, mettim bhuesu kappae. (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. (589)

Taccam taha paramattham, davvasahavam taheva paramaparam.

Dheyam suddham paramam, eyattha humti abhiana. (590)

Truth, emancipation, the nature of substance, the highest reality, the supreme pure goal, all these words convey the same meaning. (590)

Jiva'jiva ya bandho ya, punnam pava'savo taha.

Samvaro nijjara mokkho, samtee tahiya nava. (591)

Soul, non-soul, Karmic bondage, merit, demerit, karmic-influx, stoppage of influx, release (from Karmas) and liberation, these constitute the nine fundamental principles. (591)

Uvaogalakkhanamanai-nihanamatthamtaram sarirao.

Jivamaruvim karim, bhoyam ca sayassa kamma. (592)

A soul is characterised by consciousness; is eternal, immortal, different from the body (in which it is embodied), formless, an agent, and the doer and enjoyer of his own Karmas (i.e., fruits of his actions). (592)

Suhadukkhajana va, hidapariyammam ca ahidabhiruttam.

Jassa na vijjadi niccam, tam samana vimti ajjivam. (593)

The Jinas call that an ajiva (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. (593)

Ajjivo puna neo, puggala dhammo adhamma ayasam.

Kalo puggala mutto, ruvadiguno amutti sesa du. (594)

Ajiva should again be known (to be of five kinds): matter (pudgala), motion (dharma) rest (adharna), space (akasa) and time (kala): matter has form as it has the attributes of colour etc., the rest of them are verily formless. (594)

No imdiyaggejjha amuttabhava, amuttabhava vi ya hoi nicco.

Ajjhatthaheum niyaya'ssa bandho, samsaraheum ca vayanti bandham. (595)

The soul is not perceptible to the senses as it has no corporal form; it is external 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. (595)

Ratto bamdhadi kammam, muccadi kammehim ragarahidappa.

Eso bamdhasamaso, jivanam jana nicchayado. (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. (596)

Tamha nivvudikamo, ragam savvattha kunadi ma kimci.

So tena vidarago, bhaviyo bhavasayaram taradi. (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. (597)

Kammam punnam pavam, heu tesim ca homti sacchidara.

Mamdakasaya saccha, tivvakasaya asaccha hu. (598)

Karma is the cause of merit (punya) and demerit (papa); 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). (598)

Savvattha vi piyavayanam, duvvayane dujjane vi khamakaranan.

Savvesim gunagahanam, mamdakasayana ditthamta. (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. (599)

Appapasamsana-karanam, pujjesu vi dosagahana-silattam.

Veradharanam ca suiram, tivvakasayana limgani. (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. (600)

Ragaddosapamatto, imdiyavasao karei kammam.

Asavadarehim avi-guhehim tivihena karanenam. (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. (601)

Asavadarehim saya, himsaiehim kammamasavai.

Jaha Navai vinaso, chiddehi jalam uyahimajjhe. (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. (602)

Manasa vaya kayena, ka vi juttassa viriyaparinamo.

Jivassa-ppaniogo, jogo tti jinehim niddittho. (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. (603)

Jaha jaha appataro se jogo, taha taha appataro se bamdho.

Niruddhajoigissa va se na hoti, achiddapotassa va ambunathe. (604)

As soon as the Yogas, i. e., the soul vibrations lessen, 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. (604)

Micchattaviradi vi ya, kasaya joga ya asava homti.

Samjama-viraya-damsana-jogabhavo ya samvarao. (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. (605)

Rumdhiyachiddasahassee, jalajane jaha jalam tu nasavadi.

Micchattaiabhava, taha jive samvaro hoi. (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 (Jiva). (606)

Savvabhuya'ppabhuyassa, sammam bhuyaim pasao.

Pihiyasavassa damtassa, pavam kammam na bamdhai. (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. (607)

Micchattasavadaram, rumbhai sammattadidhakavadena.

Himsadiduvareni vi, didhavayaphalihahim rumbhati. (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. (608)

Jaha mahatalayassa, sanniruddhe jalagame.

Ussimcanae tavanae, kamena sosana bhava.

Evam tu samjayassavi, pavakammanirasave.

Bhavakodisamciyam kammam, tavasa nijjarijjai. (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. (609 & 610)

Tavasa ceva na mokkho, samvarahinassa hoi jinavayane.

Na hu sotte pavisamte, kisinam parisussadi talayam. (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. (611)

Ja annani kammam, khavei bahuahim basakadihim.

Tam nani tihim gutto, khavei usasamittenam. (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. (612)

Senavaimmi nihae, jaha sena panassai.

Evam kammani nassamti, mohaniije khayam gae. (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 MOhaniya Karma (infatuating Karma). (613)

Kammamalavippamukko, uddham logassa amtamadhiganta.

So savvananadarisi, lahadi suhamanimdiyamanamtam. (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). (614)

Cakkikurufanisuremdesu, ahamimde jam suham tikalabhavam.

Tatto anamtagunidam, siddhanam khanasuhem hodi. (615)

The bliss attained by the Siddhas in a moment is infinite times more than the pleasure enjoyed by the emperors, by the Jivas residing in the regions of the Karmas, and by the Fanindras, Surendras and Ahamindrasin all the ages. (615)

Savve sara niyattamti, takka jattha na vijjai.

Mai tattha na gahiya, oe appaitthanassa kheyanne. (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. (616)

Na vi dukkham na vi sukkham, na vi pida neva vijjade baha.

Na vi maranam na vi jananam, tattheva ya hoi nivvanam. (617)

Where there is neither pain nor pleasure, neither suffering nor obstacle, neither birth nor death, there is emancipation. (617)

Na vi imdiya uvasagga, na vi moho vimhayo na nidda ya.

Na ya tinha neva chuha, tattheva ya hoi nivvanam. (618)

Where there are neither sense organs, nor surprise, nor sleep, nor thirst, nor hunger, there is emancipation. (618)

Na vi kammam nokammam, na vi cimta neva attaruddani.

Na vi dhammasukkahane, tattheva ya hoi nivvanam. (619)

Where there is neither Karma, nor quasi-Karma nor the worry, nor any type of thinking which is technically called Artta, Raudra, Dharma and Sukla, there is Nirvana. (619)

Vijjadi kevalananam, kevalasokkham ca kevalam virayam.

Kevaladitthi amuttam, atthittam sappadesattam. (620)

IN the emancipated souls, there are attributes like absolute knowledge, absolute bliss, absolute potentiality, absolute vision, formlessness, existence and extension. (620)

Nivvanam ti avahamti, siddhi logagameva ya.

Khemam sivam anabaham, jam caramti mahesino. (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. (621)

Laua erandaphale, aggidhume usu dhanuvimukke.

Gai puvvapaogenam, evam siddhana vi gati tu. (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. (622)

Avvabahanimdiya-manovamam punnapavanimmukkam.

Punaragamanavirahiyam, niccamaalam analambam. (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. (623)

35. Dravysutra

Precepts On The Substance

Dhammo ahammo agasam, kalo puggala jantavo.

Esa logo tti pannatto, kinehim varadamsihim. (624)

The supreme visioned Jinas have described the universe to be constituted of six substances viz. Dharma (medium of motion), Adharma (medium of rest), Akasa (space), kala (time), Pudgala (matter) and Jiva (soul). (624)

Agasakalapuggala-dhammadhammesu natthi jivaguna.

Tesim acedanattam, bhanidam jivassa cedanada. (625)

The substances, Akasa, kala, Pudgala, Dharma and Adharma, do not possess the attributes of the Jiva (i.e. devoid of life) and they therefore have been called Ajivas (non-living). The attribute of Jiva is consciousness. (625)

Agasakalajiva, dhammadhamma ya muttiparihina.

Muttam puggaladavvam, jivo khalu cedano tesu. (626)

Aksa, Kala, Jiva, Dharma and Adharma are incorporeal, where as Pudgala (matter) is corporeal. Of these, only the soul substance is conscious. (626)

Jiva puggalakaya, saha sakkiriya havamti na ya sesa.

Puggalakarana jiva, khamdha khalu kalakarana du. (627)

The Jiva (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 kala (time). (627)

Dhammo ahammo agasam, davvam ikkikkamahiyam.

Anamtani ya davvani, kalo puggala jamtavo. (628)

Dharma, Adharma and Akasa are singular in number, Kala, Pudgala and Jiva-these three are infinite in number. (628)

Dhammadhamme ya do'vee, logamitta viyahiya.

Logaloge ya agase, samae samayakhettie. (629)

Dharma and Adharma-bothe these substances have their extension throughout the universe, while Akasa (space) pervades the universe and beyond the universe. Kala pervades only the time region. (629)

Annonnam pavisamta, dimta ogasamannamannassa.

Melamta vi ya niccam, sagam sabhavam na vijahanti. (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 losing their respective nature. (630)

Dhammatthikayamarasam, avannagandham asaddamapphasam.

Logogadham puttham, pihulamasamkhadiya-padesam. (631)

Dharmastikaya is devoid of the attributes like taste, colour, smell, sound and touch. It pervades universe, it is independent, huge and has innumerable pradesas, i.e., spacepoints. (631)

Udayam jaha macchanam, gamananuggahayaram havadi loe.

Taha jivapuggalanam, dhammam davvam viyanehi. (632)

Just as water is helpful in the movement of fishes so is the Dharma in the movement of souls and matter. (632)

Na ya gacchadi dhammatthi, gamanam na karedi annadaviyas.

Havadi gati sa ppararo, jivanam puggalanam ca. (633)

Dharmastikaya 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. (633)

Jaha havadi dhammadavvam, taha tam janeha davvamadhammakham.

Thidikiriyajuttanam, karanabhudam tu pudhaviva. (634)

Know that just as Dharma is substance, so is the Adharma. It is helpful in bringing about the rest of the Jivas and Pudgalas capable of being static. (634)

Ceyanarahiyamamuttam, avagahanalakkhanam ca savvagayam.

Loyaloyavibheyam, tam nahadavvam jinuddittham. (635)

The substance space is devoid of consciousness, is incorporeal, accommodating and all-pervading. It is of two types one is lokakasa i.e., (space within the universe) and Alokakasa i.e., space beyond the universe. (635)

Jiva ceva ajiva ya, esa loe viyahie.

Ajivadesamagase, aloe se viyahie. (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) (636)

Pasarasagamdhavanna-vvadiritto agurulahugasamjutto.

Vattanalakkhanakaliyam, kalasaruvam imam hodi. (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. (637)

Jivanam puggalanam, huvamti pariyattanai vivihai.

Edanam pajjaya, vattamte mukkhakalaadhare. (638)

The multiple mutations and various modes of the soul and matter are mainly due to time substance. (638)

Samayavaliussasa, pana thova ya adia bheda.

Vavaharakalanama, nidittha viyaraehim. (639)

From practical view-point the time is measured by diverse units like avala (closing and opening of eye-lids) Ucchvasa (time taken in an exhalation), Prana (taken in one respiration) and stoka (second). It is asserted by the Jinas. (639)

Anukhamdhaviyappena du, poggaladavvam havei duviyappam.

Khamdha hu chappayara, paramanu ceva duviyappo. (640)

The substance matter is of two kinds-in the form of an atom (paramanu) and in the form of molecules. Molecules are of six kinds, while the atoms are of two kinds. (640)

Aithulathula thulam, thulasuhumam ca suhumathulam ca.

Suhumam aisuhumam idi, dharadiyam hodi chabbheyam. (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. (641)

Pudhavi jalam ca chaya, caurimdiyavisaya-kammaparamanu.

Chavviahbheyam bhaniyam, poggaladavvam jinavarehim. (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. (642)

Antadimajjahnim, apadesam imdiehim na hu gejjham.

Jam davvam avibhattam, tam paramanum kahanti jina. (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. (643)

Vannarasagamdhaphase, puranagalanai savvakalamhi.

Khamdam iva kunamana, paramanu puggala tamha. (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. (644)

Panehim caduhim jivadi, jivadi, jivassadi jo hu jivido puvvam.

So jivo, pana puna balamimdiyamau ussaso. (645)

That which lives, will live and has lived through the instrumentality of the four types of vitalities (prana) is called soul (Jiva) and the four types of vitality are life-force, organs, life-span and respiration. (645)

Anugurudehapamano, uvasamharappasappado ceda.

Asamuhado vavahara, nicchayanayado asamkhadeso va. (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 (Pradesas). (646)

Jaha paumararayanam, khittam khire pabhasayadi khiram.

Taha dehi dehattho, sadehamattam pabhasayadi. (647)

Just as a ruby thrown into milk illuminates the whole milk only, so also an embodied soul illuminates its own body only. (647)

Ada nanapamanam, nanam neyappamanamuddittham.

Neyam loyaloyam, tamha nanam tu savvagayam. (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. (648)

Jiva samsarattha, nivvada cedanappaga duviha.

Uvaogalakkhana vi ya, dehadehappavicara. (649)

Jiva 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. (649)

Pudhavijalateyavau-vanapphadi vivihathavareimdi.

Bigatigacadupamcakkha, tasajiva homti samkhadi. (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. (650)

36. Srstisutra

Precepts On Universe

Logo akittimo khalu, anainihano sahavanivvatto.

Jivajivahim phudo, savvagasavayavo nicco. (651)

Verily, the world is uncreated; it has neither beginning nor end, it exists by its own nature; it is pervaded by the Jivas and Ajivas; it exists in a part of the space and is eternal. (651)

Apadeso paramanu, padasametto ya samayasaddo jo.

Niddho va lukkho va, dupadesadittamanuhavadi. (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. (652)

Dupadesadi khamdha, suhuma va badara sasamthana.

Pudhavijalateuvau, sagaparinamehim jayamte. (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. (653)

Ogadhagadhanicido, puggalakayahim savvado logo.

Suhumehim badarehi ya, appaogehim joggehim. (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. (654)

Kammattanapaogga, khamdha jivassa parinaim pappa.

Gacchamti kammabhavam, na hi te jivena parinamida. (655)

The molecules are capable of being transformed into Karma as a result of the thought activity of the Jiva, yet this transformation is not caused by Jiva itself. (655)

Bhavena jena jivo, pecchadi janadi agadam visaye.

Rajjadi teneva puno, bajjhadi kamma tti uvadeso. (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. (656)

Savvajivana kammam tu, samgahe chaddisagayam.

Savvesu vi paesesu, savvam savvena baddhagam. (657)

The karmas, capable of binding every soul, come from six directions, and they all bind all the pradesas, i.e., regions of soul. (657)

Tenavi jam kayam kammam, suham va jai va duham.

Kammuna tena samjutto, gacchai u param bhavam. (658)

Whatever good or evil Karmas are accumulated by a soul, associated with those very Karmas, it proceeds on to assume the next birth. (658)

Te te kammattagada, poggalakaya puno vi jivassa.

Samjayamte deha, dehatarasamkamam pappā. (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. (659)

37. Anekantasutra

The Precepts On Non-Absolutism

Jena vina logassa vi, vavaharo savvaha na nivvaha.

Tassa bhuvanekkaguruno, namo anegamtavayassa. (660)

Without whom, even the worldly affairs can not be carried out, I bow to that Anekantavada (non-absolutism), the only preceptor of the world. (660)

Gunanamasao davvam, egadavvassiya guna.

Lakkhanam pajjavanam tu, ubhao assiya bhava. (661)

The substance is the abode of attributes and the same are inherited by the substance. The distinctive characteristic of mode is that it depends on both. (661)

Davvam pajjavaviuyam, davvaiutta ya pajjava natthi.

Uppaya-thii-bhamga, hamdi daviyalakkhanam eyam. (662)

There is no substance without the modes, nor are the modes without substance. The characteristics of substance are origination, permanence and destruction. (662)

Na bhavo bhamgavihino, bhamgo va natthi sambhavavihino.

Uppado vi ya bhamgo, na vina dhovvena atthena. (663)

There is no origination without destruction, no destruction without origination, while neither origination nor destruction is possible without a permanent substance. (663)

Uppadatthidibhamga, vijjamte pajjaesu pajjaya.

Davvam hi samti niyadam, tamha davvam havadi savvam. (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. (664)

Samavedam khalu davvam, sambhavathidinasasannidatthehim.

Ekkammi ceva samaye, tamha davvam khu tattidayam. (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. (665)

Padubbhavadi ya anno, pajjao pajjao vayadi anno.

Davvassa tam pi davvam, neva panattham neva uppannam. (666)

The mode of a substance which emerges is one and that which vanishes is other than it, while the substance neither emerges, nor vanishes. (666)

Purisammi purisasaddo, jammai-maranakalapajjanto.

Tassa u balaiya, appajjavajoya bahuviyappa. (667)

The individual remains the same person from his birth till the time of death, though he assumes the various states of childhood etc. (667)

Tamha vatthunam ciya, jo sariso pajjavo sa samannam.

Jo visariso viseso, ya mao'natthamtaram tatto. (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. (668)

Samanna aha visese, davve nanam havei aviroho.

Sahai tam sammattam, nahu puna tam tassa vivariyam. (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. (669)

Piu-putta-nattu-bhavvaya-bhaunam egapurisasambandho.

Na ya so egassa piya, tti sesayanam piya hoi. (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). (670)

Saviyappa-niviyappam iya, purisam jo bhanejja aviyappam.

Saviyappameva vi nicchaena, na sa nicchao samae. (671)

A person is certainly possessed of alternative relationships and aslo assumes single relationship. But one exclusively ascribes to this person either the former or the latter relationship, is certainly not wellversed in the scriptures. (671)

Annonnanugayanam, `imam va tam va' tti vibhyanamajuttam.

Jaha duddha-paniyanam, javamta visesapajjaya. (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. (672)

Samkejja ya'samkitabhava bhikkhu, vibhajjavayam ca viyagarejja.

Bhasadugam dhammasamutthitehim, viyagarejja samaya supanne. (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 equanimity in a truthful and unequivocal language. (673)

38. Pramanasutra

Precepts On Valid Knowledge

(A) Pancavidha Jnana

Five Kinds Of Knowledge

Samsayavimoha-vibbhaya-vivajjiyam apparasaruvasa.

Gahanam sammam nanam, sayaramaneyabheyam tu. (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. (674)

Tattha pamcaviham nanam, suyam abhinibohiyam.

Ohinanam tu taiyam, manananam ca kevalam. (675)

The knowledge is of five kinds: Mati-Jnana i.e., knowledge derived through the five senses and the mind Sruta-jnana i.e. knowledge obtained from the scriptures, Avadhi-Jnana (clairvoyance) Manahaparya-Jnana i.e. telepathy and Kevala-Jnana i.e. omniscience. (675)

Pamceva homti nana, madisudaohimanam ca kevalayam.

Khayauvasamiya cauro, kevalananam have khayyam. (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. (676)

Iha apoha vimamsa, maggana ya gavesana.

Sanna sati mati panna, savvam abhinibodhiyam. (677)

Reflection on what has been perceived, reasoning, questioning, examining, searching, understanding and judging these are the varieties of sensory knowledge. (677)

Atthao atthamtaramuvalambhe tam bhananti suyananam.

Abhinibohiyapuvvam, niyamena ya saddayam mulam. (678)

Sruta-Jnana 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. (678)

Imdiyamanonimittam, jam vinnanam suyanusarenam.

Niyayatathuttisamattham, tam bhavasuyam mai sesam. (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 Bhava-srutajnana, the rest of the knowledge (acquired through thought-activities and the senses) is matijnana. (679)

Maipuvvam suyamuttam, na mai suyapuvviya viseso'yam.

Puvvam puranapalana-bhavao jam mai tassa. (680)

The Srutajnana is acquired through matijnana while the matijnana is not acquired through Srutajnana, but in the act of fortifying thoughts, it is the characteristic of matijnana that it precedes the Srutajnana. (680)

Avahiyaditti ohi, simananetti vanniyam samae.

Bhavagunapaccaya-vihiyam, tamohinana tti nam bimti. (681)

The type of cognition which limits the (direct) knowledge is called (Avadhi-Jnana) i.e., clairvoyance, in the scriptures, it is also called simajnana i.e. limited cognition. This avadhi-jnana 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. (681)

Cimtiyamacimtiyam va, addham cimtiya aneyabheyagayam.

Manapajjava tti nanam, jam janai tam tu naraloe. (682)

In this world of human beings, that type of cognition is called manahaparyayajnana, 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. (682)

Kevalamegam suddham, sagalamasaharanam anamtam ca.

Payam ca nanasaddo, namasamanahigarano'yam. (683)

That type of cognition which is one, pure, perfect, extra-ordinary, endless, is called Kevalajnana, and here as usual the generic word jnana is to be added to the specific word denotative of a particular jnana Type. (683)

Sambhinnam pasamto, logamalogam ca savvao savvam.

Tam natthi jam na pasai, bhuyam bhavvam bhavissam ca. (684)

Kevala-Jnana 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. (684)

(B) Pratyaksa-Paroksa Pramana

Precepts On Direct And Indirect Knowledge

Gehanai vatthusahavam, aviruddham sammaruvam jam nanam.

Bhaniyam khu tam pamanam, paccakkhaprokkhabheehim. (685)

That cognition which grasps the nature of things in a proper and uncontradicted form is called pramana; it is of two types-viz. Pratyaksa (direct) and paroksa (indirect). (685)

Jivo akkho atthavavana-bhoyanagunannio jenam.

Tam pai vattai nanam, je paccakkham tayam tiviham. (686)

The word `aksa' 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 `aksa' and the type of cognition, which is had by an aksa is called pratyaksa; it is of three sub-types. (686)

Akkhassa poggalakaya, jam davvindiyamana para tenam.

Tehim ot jam nanam, parokkhamiha tamanumanam va. (687)

The physical sense-organs and the internal organ i.e. mind, are something alien to an aksa or self, and the type and the type of cognition had through the instrumentality of these two is called paroksa-just like inferential cognition. (687)

Homti parokkham mai-suyaim jivassa paranimittao.

Puvvovaladdhasambamda-sarano vanumanam va. (688)

The two cognitions mati and sruta are paroksa 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. (688)

Egamtena parokkham, limgiyamohaiyam ca paccakkham.

Indiyamanobhavam jam, tam samvavaharapaccakkham. (689)

In a real sense, the cognition acquired through the other sources is paroksa i.e. indirect while cognition acquired directly by the soul is pratyaksa. But the cognition, born of a sense-organ is `pratyaksa' practically so called. (689)

39. Nayasutra

Precepts On View-Point

Jam nanina viyappam, suyabheyam vatthuamsasamghanam.

Tam iha nayam pauttam, nani puna tena nanena. (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. (690)

Jamha na naena vina, hoi narassa siyavayapadivatti.

Tamha so bohavvo, eyamtam hamtukamena. (691)

Since without a (knowledge of) naya a man cannot have a knowledge of syadvada (the doctrine of conditional statement). A knowledge of naya can be had by one who is desirous of destroying all the extremes. (691)

Dhammavihino sokkham, tanhacheyam jalena jaha rahido.

Taha iha vamchai mudho, nayarahio davvanicchiti. (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. (692)

Titthayaravayanasamgaha-visesapatthara-mulavagarani.

Davvatthio ya pajjavanao, ya sesa viyappa sim. (693)

The entire body of the teachings of Tirthankara 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 (dravyarthikanaya) and that modificational point of view (paryarthikanaya). The rest of them are the offshoots of these two. (693)

Davvatthiyavattavvam, avatthu niyamena pajjavanayassa.

Taha pajjavavatthu, avatthumeva davvatthiyayanayassa. (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. (694)

Uppajjamti viyamti ya, bhava niyamena pajjavanayassa.

Davvatthiyassa savvam, saya anuppannamavinattham. (695)

From the modal view-point, things necessarily originate and perish. But from the substantial view-point, there is neither origination nor destruction. (695)

Davvatthiena savvam, davvam tam pajjayatthiena puno.

Havadi ya annamanannam, takkale tammayattado. (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. (696)

Pajjaya gaunam kicca, davvam pi ya jo hu ginhai loe.

So davvatthiya bhanio, vivario pajjayatthinao. (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. (697)

Negama-samgaha-vavahara-ujjusue ceva hoi bodhavva.

Sadde ya samabhirudhe, evambhue ya mulanaya. (698)

Naigam, samgraha, vyavahara, rjusutra, sabda, samabhirudha and evambhuta-these are the seven basic stand-points. (698)

Padhamatiya davvatthi, pajjayagahi ya iyara je bhaniya.

Te cadu atthapahana, saddapahana hu tinni ya. (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. (699)

Negaim manaim, samannobhayavisesananaham.

Jam tehim minai to, negamo nao negamano tti. (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. (700)

Nivvitta davvakiriya, vattanakale du jam samacaranam.

Tam bhuyanigamanayam, jaha ajjadinam nivvuo viro. (701)

Naigam Naya is of three kinds, according to the three tenses. The past, the present and the future. (701)

Paraddha ja kiriya, payanavihanadi kahai jo siddham.

Loe ya pucchamane, tam bhannai vattamanayanam. (702)

To describe the work as "has been done" when asked, the moment it has been started, is known as the Vartamana Naigam Naya, for, example the food is said to have been cooked when the cooking has just been started. (702)

Nippannamiva payampadi, bhavipadattham naro anipannam.

Appatthe jaha pattham, bhannai so bhavi naigamo tti nao. (703)

To say that an act, which is to be performed in future has been completed, though incomplete is an example of Bhavisya Naigam Naya e.e. when a person is about to start, we say "he has gone". (703)

Avaropparamavirohe, savvam atthi tti suddhasamgahane.

Hoi tameva asuddham, igajaivisesagahanena. (704)

There are two kinds of samgrahanaya-suddhasam-grahanaya and asuddhasamgrahanaya. In suddhasamgraha-naya, we accept only one common characteristic of things existence, ignoring all the mutual conflicting characteristics, while in Asuddhasamgrahanaya, we accept the generic class characteristic of things. (704)

Jam samgahena gahiyam, bheyai attham asuddhari suddham.

So vavaharo duviho, asuddhasuddhatthabheyakaro. (705)

That which distinguishes between the pure synthetic approach and impure synthetic approach about the thing is called Vyavaharanaya. This Vyavaharanaya is further of two types complete distinguishing and incomplete distinguishing. (705)

Jo eyasamayavatti, gihnai davve dhuvattapajjayam.

So riusutto suhumo, savvam pi saddam jaha khaniyam. (706)

The naya which grasps the evanescent modes of an enternal substance, is called Rjusutra naya, for example 'to say that' all the sound is momentary'. (706)

Manuyaiyapajjao, manuso tti sagatthidisu vattamto.

Jo bhanai tavakalam, so thulo hoi riusutto. (707)

On the other hand that naya which attributes 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 Rjusutranaya, called Sthularjusutranaya. (707)

Savanam sapai sa tenam, va sappae vatthu jam tao saddo.

Tassatthapariggahao, nao vi saddo tti heu vva. (708)

Sapana, i.e. "calling", is a word, or that which calls is word, or through which an object is referred to is also a word. It is called "Sabdanaya" because it grasps the meaning of the word. (708)

Jo vattanam na mannai, eyatthe bhinnalimgainam.

So saddanao bhanio, neo pussaiana jaha. (709)

The naya that differentiates the meaning of the words according to their use, as gender etc., in a sentence is called sabda naya, for example, the word 'pusya' denotes a particular Naksatra, while the word 'Pusya' denotes a particular 'Tarika'. (709)

Ahava siddhe sadde, kirai jam kim pi atthavavaharanam.

Tam khalu sadde visayam, `devo' saddena jaha devo. (710)

The naya which grasps the meaning of the word according to its etymology, is also called `Sabdanaya', for example, the word `deva' generally means God. (710)

Saddarudho attho, attharudho taheva puna saddo.

Bhanai iha samabhirudho, jaha imda puramdaro sakko. (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 Sakra connote the same object, yet they have their respective meaning to. This is known as Samabhirudhanaya. (711)

Evam jaha saddattho, samto bhavo tadannaha'bhavo.

Tenevambhuyanao, saddatthaparo visesena. (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 "Evambhutanaya". Hence this particular naya cling to the particular meaning of the word. (712)

Jam jam karei kammam, dehi manavayanakayacetthado.

Tam tam khu namajutto, evambhavo have sa nao. (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 Evambhutanaya (e.g. A person is called teacher only while he is teaching). (713)

40. Syadvada Va Saptabhangisutra

Syadvada & Sptabhangi Sutra

Avaropparasavekkham, nayavisayam aha pamanavisayam va.

Tam savekkham bhaniyam, niravekkham tana vivariyam. (714)

The object of naya or pramana; if it is conditional, is called relative, and if not, absolute. The object whether of naya or pramana, is called relative, if it is conditional, and absolute, if it is unconditional. (714)

Niyamanisehanasilo, nipadanado ya jo hu khalu siddho.

So siyasaddo bhano, jo savekkham pasahedi. (715)

The word `Syat' is said to be one that negates all unconditionality, one that is of the grammatical form called nipata (an underived particle) and one that demonstrates all things as conditional. (715)

Satteva humti bhamga, pamananayadunayabhedajutta vi.

Siya savekkham pamanam, naena naya dunaya niravekkha. (716)

The predications are seven - be they of the form of pramana or a naya proper or a naya improper. The statement characterized by syat (in same respect) is pramana, that which does not rule out the other probabilities is naya proper, and that which absolutely negates the other probabilities is naya proper, and that which absolutely negates the other probabilities is naya improper. (716)

Atthi tti natthi do vi ya, Avvattavvam siena samjuttam.

Avvattavva te taha, pamanabhamgi sunayavva. (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 `syat' constitute predications of the form of Pramana. (717)

Atthisahavam davvam, saddavvadisu gahiyaena.

Tam pi ya natthisahavam, paradavvadihi gahiena. (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. (718)

Uhayam uhayanaena, avvattavvam ca tena samudae.

Te tiya avvattavva, niyaniyanayaatthasamjoe. (719)

When grasped in both the above forms it is of the nature of something 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 not-existent. (719)

Atthi tti natthi uhayam, avvattavvam taheva puna tidayam.

Taha siya nayaniravekkham, janasu davve dunayabhamgi. (720)

`Is', `Is not', `is and is not', `is indescribable', `is and is indescribable' `is not and is indescribable', and `is, not and is indescribable' - these very seven predications, pertaining to a substance, when characterized by `syat' (in some respect are called improper nayas). (720)

Ekniruddhe iyaro, padivakkho avare ya sabbhavo.

Savvesim sa sahave, kayavva hoi8 taha bhamga. (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. (721)

41. Samanvayasutra

Precepts On Reconciliation

Savvam pi aneyamtam, parokkharuvena jam payasedi.

Tam suyananam bhannadi, samsaya-pahudihi paricattam. (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. (722)

Loyanam vavaharam,dhamma-vivakkhai jo pasahedi.

Suyanayasa viyappo, so vi nao lingasambhudo. (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 srutajnana and born of a probans. (723)

Nanadhammajudam pi ya, eyam dhammam pi vuccade attham.

Tassejavivakkhado, natthi vivakkha hu sesanam. (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. (724)

Te savekkha sunaya, niravekkha te vi dunnaya homti.

Sayala-vavahara-siddhi, sunayado hodi nayamena. (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. (725)

Javamto vayanapadha, tavamto va naya `vi' saddao.

Te ceva ya parasamaya, sammattam samudiya savve. (726)

There are as many points of view as there are modes of expression, In case the word "also" is employed every statement or expression represents Jaina position. The same provides an allied position, in case the word is not employed. Certainly right understanding demands a synthetic approach to all the statements about the thing. (726)

Parasamaeganayamayam, tappadivakkhanayao nivattejja.

Samae va pariggahiyam, parena jam dosabuddhie. (727)

Any specific extremist 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 extremist view. (727)

Niyayavayanijjasacca, savvanaya paraviyalane moha.

Te una na ditthasamao, vibhayai sacce va alie va. (728)

All view-point (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. (728)

Na samenti na ya sameya, sammattam nava vatthuno gamaga.

Vatthuvighayaya naya, virohao verino ceva. (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. (729)

Savve samayanti sammam, cegavasao naya viruddha vi.

Bhicca-vavaharino iva, raodasina-vasavatti. (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. (730)

Jamanegadhammano vatthuno, aadamse ca savvapadivatti.

Amdha vva gayavayave to, micchadditthino visu. (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. (731)

Jam puna samattapajjaya-vatthugamaga tti samudiya tenam.

Sammattam cakkhumao, savvagayavayavagahane vva. (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 to grasp an elephant as a whole. (732)

Pannavaniija bhava, anamtabhago tu anabhilappanam.

Pannavaniijanam puna, anamtabhago sudanibaddho. (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 of person is absolutely true). (733)

Sayam sayam pasamsamta, garhamta param vayam.

Je u tattha viussamti, samsaram te viussiya. (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. (734)

Nanajiva nanakammam, nanaviham have laddhi.

Tamha vayanavivadam, sagaparasamaehim vajjijja. (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. (735)

Bhaddam micchadamsana-samuhamaiyassa amayasarassa.

Jinavayanassa bhagavao, samviggasuhahigammasa. (736)

Let glory be to the holy teaching of Jinas which is of the form of conglomeration of all false views; which is possessed of a nectar and is easy of comprehension by those who are desirous to attain emancipation. (736)

42. Niksepasutra

Precepts Of Installation

Juttisujttamagge, jam caubheena hoi khalu thavanam.

Kajje sadi namadisu, tam nikkhevam have samae. (737)

There is a description of four types of Niksepas (ascriptions) as naming etc. in the scriptures to understand the right meaning of a proposition. (737)

Davvam vivihahasavam, jena sahavena hoi tam jheyam.

Tassa nimittam kirai, ekkam pi ya davva caubheyam. (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. (738)

Nama tthavana davvam, bhavam taha jana hoi nikkhevam.

Davve sanna namam, duviam pi ya tam pi vikkhayam. (739)

Nama, Sthapana, Dravya, Bhava-these four ways provide the concept of niksepa. Of these nama stands for the name of the thing concerned and is of two types. (739)

Sayara iyara thavana, kittima iyara du bimbaja padhama.

Iyara iyara bhaniya, thavana ariho ya nayavvo. (740)

Sthapana 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 sthapana Niksepa, for example, supposing an idol of an arhat as an arhat. (740)

Davvam khu hoi duviam, agama-noagamena jah bhaniyam.

Arahamta-sattha-jano, anajutto davva-arihamto.

Noagamam pi tiviham, deham nanissa bhavikammam ca.

Nanisariram tiviham cuda cattam cavidam ceti. (741 & 742)

Dravya (= potency) is of two types-viz. agamato (=that in respect of an authentic text) and no-agamato (=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 agamato-dravya Arhat. Similarly, no-agamato 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 make to fall. (741 & 742)

Agama-noagamado, taheva bhavo vi hodi davvam va.

Arahamtasatthajano, agamabhavo du arahamto.

Taggunae ya parinado, noagamabhava hoi arahamto.

Taggunaei jhada, kevalanani hu parinado bhanio. (743 & 744)

Like dravya bhava (=reality) too is of two types-viz. agamato (=that in respect of an authentic text) and no-agamato (=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 agamato-bhava 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 Kevalajnanin (=Arhat) is no-agamatobhava Arhat. (743 & 744)

43. Samapana

Conclusion

Evam se udahu anuttaranani, anuttaradamsi anuttarananadamsanadhare.

Araha nayputte bhagavam, vesalie viyahie tti bemi. (745)

Thus preached the Vaisalika Bhagavan Mahavira, of the Jnata clan, endowed with supreme knowledge and supreme vision this is what I speak about. (745)

Nahi nuna pura anussuyam, aduva tam taha no samutthiyam.

Munina samai ahiyam, naenam jagasavvadamsina. (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 Jnataputra (=Mahavira). (746)

Attanam jo janai jo ya logam, jo agatim janai nagatim ca.

Jo sasayam jana asasayam ca, jatim maranam ca cayanovavatam.

Aho vi sattana vi thahunam ca, jo asavam janati samvaram ca.

Dukkham ca jo janai nijjaram ca, so bhasiumarihati kiriyavadam. (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 lower 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. (747 & 748)

Laddham aladdhapuvvam, jinavayana-subhasidam amidabhudam.

Gahido suggaimaggo, naham maranassa bihemi. (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. (749)

44. Virastavana

Hymn To Mahavira

Nanam saranam me, damsanam ca saraqnam ca cariya saranam ca.

Tava sanmjamam ca saranam, bhagavam sarano Mahaviro. (750)

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. (750)

Se savvadamsi abhibhuyanani, niramagamdhe dhimam thiyappa.

Anuttare savvajagamsi vijjam, gamtha atite abhae anau. (751)

Lord Mahavira 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. (751)

Se bhuipanne anieyacari, ohamtare dhire anantacakkhu.

Anuttare tavai surie va, vairoyanimdeva tamam pagase. (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 great Indra Vairocana. (752)

Hatthisu eravanamahu nae, siho miganam salilana gamga.

Pakthisu va garule venudevo, nivvanavadiniha nayaputte. (753)

Just as Airavata is supreme among elephants, lion among animals, Gamga among rivers, Garuda-the son of Venudeva-among birds, similarly was Jnatrputra supreme among those preaching emancipation. (753)

Danana settham abhayappayanam, saccesu va anavajjam vayamti.

Tavesu va uttam bambhaceram, loguttame samane nayaputte. (754)

Just as bestowal of freedom-from-fear is best among donations. Speaking no harsh words is best among truthtellings, continence is best among penances, similarly is the monk Jnatrputra best among the people of the world. (754)

Jyai jagajivajoni-viyanao jagaguru jaganamdo.

Jaganaho jagabamdhu, jyai jagappiyamaho bhayavam. (755)

Let victory be to the Blessed one (=Mahavira) 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. (755)

Jyai suyanam pabhavo, titthayaranam apacchimo jyai.

Jyai guru loganam, jyai mahappa Mahaviro. (756)

Let victory be to the great soul Mahavira who is the source of all scriptural texts, who is the last among tirthankaras, who acts as teacher to all the world. (756)