



THE SACRED BOOKS OF THE JAINAS

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श्रीपरमात्मने नमः ।

श्रीमद्वसुतचन्द्रसूरिविरचितः

पुरुषार्थसिद्ध्युपायः

(जिनप्रवचनरहस्यकोषः)

PURUSHĀRTHA-SIDDHYUPĀYA.

CHAPTER I.

Exposition of Purushārtha-Siddhyupāya.

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः ।

दर्पणात्तल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥ १ ॥

1. Victory to that Supreme Intelligence, where, as it were in a mirror, is reflected the chain of all substances, in all their infinite conditions.

Commentary.

The word परं, supreme, indicates the highest conceivable degree of perfection; and the word ज्योतिः, Effulgence, is used to convey the idea of pure absolute luminous omniscience, the utter absence of any the slightest shadow of the darkness of ignorance.

Glorious or Victorious, is an exclamation of unsuppressable Joy, experienced in the contemplation of the Almighty Omniscience.

The expression पदार्थमालिका, the chain of substances, conveys the idea of a well-ordained connection and thoroughly regulated interaction amongst all substances; and negatives the suggestion of confusion, chaos, or chance. The expression समस्तैः अनन्तपदैः, in all their infinite conditions, shows that the infinite substances in the Universe are constantly, at every moment of time, undergoing change of condition, but the Omniscient sees and knows them all, as a whole, and in all their varying modes and circumstances, in past, present, and future.

The words दर्पणतुल्य इव, as if it were in a mirror, show the purity and exactitude of knowledge, without any indistinctness, confusion or overlapping, and the absence of any effort, mental or otherwise.

The pure, perfect and absolute knowledge is such that in it are reflected distinctly and simultaneously, at one and the same time, all possible and constantly changing conditions, past, present, and future, of all objects which exist, individually and collectively, analytically and synthetically, in all their minutest parts as well as in their whole; and without any effort or exertion, mental or otherwise.

Effort connotes imperfection, and only ceases to exist when perfection absolute is attained, and knowledge and soul become identical.

The auspicious opening verse demonstrates the basic doctrines of Jaina Philosophy, that all existence, though constantly changing, is an eternal entity, and not a mere illusion; that all existence is capable of being definitely and positively known, and that Pure Consciousness, the Liberated Soul, is Omniscient. Jainism is thus distinguished from Illusionism, Atheism, and other systems of Philosophy.

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥ २ ॥

2. I bow to Anekant (Jaina Philosophy), which is the root basis of the Highest Scripture, which dispels the wrong notions about elephant, of persons born blind, and which removes the contradictions amongst all those who entertain one-sided or limited points of view.

Commentary.

The phrase **जात्यन्वसिन्धुरविधानं**, refers to the well-known illustration of the various different conceptions which a number of congenitally blind persons, who had not known an elephant, came to entertain of the shape of an elephant, when they happened to stumble against the animal.

One who caught hold of the ear declared that the elephant was like a big palm-leaf fan. He who seized the leg insisted that the animal was like a pillar, while the one who caught the tail maintained that the elephant was like a big hard rope. And again the person who touched the trunk affirmed strongly that it was like an extraordinary big cobra, which hissed but did not bite. Each of them maintained that his own conception was the right one, and the others were wrong. The fact was that each of them had only grasped a portion of the body of the elephant, and formed only a partial conception, which though true, so far as it went, was not the whole truth. Each one of them had a limited, but not a perfect knowledge of the elephant as a whole. The man with eyes who could see the whole of the elephant all at once, explained to each one of the blind persons, that though correctly asserting a part, he was ignorant of the whole truth; and thus set at rest the wrangling amongst the imperfectly informed persons, who assailed each other as wrong and untrue, while not one of them knew the whole truth.

The vast majority of philosophers are so very much engrossed in their own theories that they would not care to look beyond. Each is so very partial, one-sided and prejudiced, that he would not, like a person born blind, examine the other systems. Looking at things from different angles of vision, each has been disputing with the others, asserting his own system to be correct, and the others wrong. Such disputations among the various systems of philosophy are reconciled by the all-embracing all-encompassing Anekant, the Universal System, the all-comprehensive Science of Thought.

After doing obeisance to the Supreme Intelligence, the Pure and the Highest Self, the Parmatma, the fountain-head of all knowledge, of all Scripture, of all Revelation, the author, here offers salutation to the Revealed Knowledge, the Highest System of philosophy, the Universal Truth, which reconciles, encompasses, assimilates all partial systems, incomplete, one-sided, and hence jarring and contradictory among themselves.

लोकत्रयैकनेत्रं निरूप्य परमागमं प्रयत्नेन ।
अस्माभिरुपोद्ध्रियते विदुषां पुरुषार्थसिद्ध्युपायोऽयम् ॥ ३ ॥

3. After having carefully studied the Highest Scripture, which affords a matchless vision of the three worlds, I proceed to expound, for the sake of scholars, this (treatise) Purushārtha-Siddhyupāya.

Commentary.

The word "one eye" conveys the idea of unequalled, matchless vision, such as cannot be had anywhere else, in any other system of Philosophy. The book is written for the sake of sensible earnest students. Neither this, nor any other book can do any substantial good to the foolish, prejudiced, bigoted, or obstinate person, who cannot, or would not, think widely and deeply.

Purushartha Siddhyupaya.—This name is given to the treatise because it literally deals with the method of attaining the object of the Soul. The object of the Soul is the riddance of all imperfection, due to its contact with matter, and the consequential evolution into ultimate perfection, the inherent quality of the Soul.

The book is the result of firm conviction and deep research derived from an extensive study of the most sublime and all-comprehensive Philosophy, the Highest Revelation made by the All-Knowing Arhat.

मुख्योपचारविवरणनिरस्तदुस्तरविनेयदुर्बोधाः ।
व्यवहारनिश्चयज्ञाः प्रवर्तयन्ते जगति तीर्थम् ॥ ४ ॥

4. True philosophy is promulgated in the Universe, by those who, themselves conversant with the real and the practical aspects, dispel the difficult-to-be-removed ignorance of pupils by an exposition of both the absolute and the relative aspects of things.

Commentary.

The word तीर्थ, literally means, a ford, a means of crossing over. Metaphorically it denotes a spiritual guide, or Philosophy, which enables one to cross over the ocean of recurring births in this world.

The adoption of a one-sided view, whether absolute, or relative, would be prejudicial and obstructive to right advancement and evolution.

The Jain Philosophy explains all points in a two-fold manner. The Nishchaya, Mukhya, Shuddha, Satyārtha, Bhutārtha, or Dravyārthika Naya, is that aspect which views things from an absolute standpoint, unaffected by the influence of surrounding circumstances. Vyavahāra, Upachāra, Ashuddha, Asatyārtha, Abhutārtha, or Paryāyārthika Naya contemplates the same objects in their varying conditions under outside influences. This study of the two-fold aspect of substances, is essentially necessary for a full and perfect comprehension of an object. From the Nishchaya Naya, man viewed as the Jīva is pure consciousness, and is immaterial. Again, as encased in the body, it is from Vyavahāra Naya, said to possess weight, colour and other attributes of matter. The preceptor should therefore be fully acquainted with all points of view, in order to discourse to various persons from the aspects in which they can grasp them. The master should be able to approach all intellects, high and low, to satisfy the most advanced student as well as to make things clear to a beginner.

निश्चयमिह भूतार्थं व्यवहारं वर्णयन्त्यभूतार्थम् ।

भूतार्थबोधविमुखः प्रायः सर्वोऽपि संसारः ॥ ५ ॥

5. In this connection, Nishchaya is defined as the Real, and Vyavahāra as unreal. Almost the whole world has its face against Knowledge of the real aspect.

Commentary.

The vast majority of people in the world are so very much engrossed in mundane pursuits, that they pay no attention, and bestow no thought to find out the reality of their own selves. And therefore they go deeper into the mire of mundane meanderings.

अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।

व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥ ६ ॥

6. The high saints point out Vyavahāra for the guidance of the ignorant. A discourse is of no avail to one, who knows Vyavahāra only.

Commentary.

A child is instructed in the truths of religion and morals by allegories and parables; but as his intellect grows, he begins to discuss those truths from a more serious and abstract point of view. But if one cannot go beyond parables or allegories, one will always remain a child in intellect.

The learned preceptors commence by inculcating truths from the relative or Vyavahāra point of view, and describe things as they ordinarily and seemingly appear. Gradually, however, they lead the pupil to the real aspect. If, however, no effort is made to grasp the real aspect, and attention is confined only to the relative side, there would be no real progress, and the disciple would ever remain involved in mazes temporal, and unable to evolve the spiritual side; and thus all discourses will be lost upon him. It is therefore essentially necessary that one should know both the real and practical aspects of things.

माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।

व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥ ७ ॥

7. Just as a cat represents a lion to one who has not known a lion, similarly Vyavahāra alone is Nishchaya unto him who does not know what Nishchaya is.

पौ

व्यवहारनिश्चयो यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।

प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥ ८ ॥

8. That student alone achieves the full benefit of teaching, who, having well understood both Vyavahāra and Nishchaya, in their true nature, becomes neutral.

Commentary.

The student is here advised to approach his studies with open mind, and not to obstinately stick to pre-formed ideas. All prejudice and pre-inclination should be avoided.

If one adopts the Nishchaya view only, one would altogether neglect the rules of conduct which serve as stepping-stones to spiritual

progress. Again, if the Vyavahāra view alone is adhered to, realisation of the true Self, Moksha, would become impossible of attainment.

अस्ति पुरुषश्चिदात्मा विवर्जितः स्पर्शगन्धरसवर्णैः ।
गुणर्षयसमवेतः समाहितः समुदयव्ययध्रौव्यैः ॥ ६ ॥ ध्रौ

9. Purusha (the soul) is pure consciousness. It is free from touch, smell, taste and colour, has its own attributes and conditions, and is possessed of manifestation, disappearance and continuity.

Commentary.

The author here proceeds to define the word Purusha, with which the name of this book, Purushārtha Siddhyupāya begins.

The definition of Purusha, soul, is threefold. Its positive aspect is consciousness, self-illumination, and full, perfect, absolute knowledge of all else that subsists, spontaneous, inherent, direct, without the intervention of any other medium. Its negative definition is its non-contact with attributes of Matter, such as smell, taste, touch, colour. Then again, in common with all other substances, *viz.*, Matter, Space, Dharma, Adharma, and Time, it is possessed of immutable and distinctive attributes of its own, but is constantly undergoing changes of conditions.

It has a triple aspect of manifestation, disappearance and continuity. To take some illustrations. A gold chain may be melted and formed into a ring, but it remains gold at all times, while changing its form. A piece of iron may in course of time change into red rust. This change of form is constant and continuous, though it may be imperceptible. The iron however retains all the inherent qualities of the metal iron at all times. Water may change into vapour and ice, but it retains the constituent properties of water at all times. A Jiva may take the body of a vegetable, or an insect, or animal, or may be born as man, in the dark hellish regions, or in the bright heavenly firmament, or attain Moksha. Its forms may change, its consciousness may be reduced to a nominal degree, but it would, as a property inherent in it, be ever present in all forms and conditions. Forms may change, appear and disappear, but the constituting properties remain constant, ever present.

This triple aspect of appearance, disappearance, and constancy, creation, destruction and permanence, also find place in Hindu Philosophy, though represented there in a mythological form as the three Gods, Brahma, Vishnu, Shiva, who keep the universe going. It is a simple statement of a fact which characterises all substances. A substance is that which subsists distinctly, in its own entity and individuality as separate and distinguishable from other substances. This distinguishing feature, or features, constitute the very essence of the substance. Without them the substance cannot exist. These are its constant, invariable attributes, unchanging and unchangeable. And yet every substance is continually undergoing change, may be imperceptibly slow, but certain. This change is due to the action of the substance called Time. The common-place remark that Time changes everything, is a statement of a truth of Metaphysics. It is also a truth of Physics, so far as that Science goes. Matter is indestructible, but is constantly changing in form. Similarly, soul is eternal, uncreate, and undying, but is constantly undergoing visible change of form, so long as it is combined with subtle matter in Karmic condition. When it is freed from all connection and contact with matter, and attains its own glory, even then in that Nirvánic condition, there is a constant change within itself. It is called six-fold Increase and Decrease, Shatguni Hani-vridhi. It is a fine and subtle metaphysical statement, which is very difficult to demonstrate within the limited compass of a small treatise like the present one.

In the physical world, it is clear that all things are changing, may be imperceptibly slowly. Even the so-called sudden and violent changes are only so in a comparative sense. They are really the result of a slow and imperceptible work by forces, constantly and ceaselessly exerting themselves for centuries.

This definition of Purusha, Jíva, Soul, will enable us to follow the subsequent lessons with ease and interest. The English word "Soul" does not correctly and fully convey the full significance of what we mean by the word "Jíva". "Átmá", or "Purusha"; and, therefore, we shall henceforth use the Sanskrit word, Jiva, without giving its English equivalent. It has no sex, and we shall use the neuter pronoun for it when necessary.

From the real point of view, all Jívas, whether in pure Nirvánic condition, or in the impure embodied state, are alike, inasmuch as they are all possessed of the above mentioned features in the potential sense.

From the practical point of view, however, Jivas confined in material bodies have varying degrees of consciousness. It is least apparent in the five lowest forms of life where it functions through the one sense of touch only, and has a physical body in the form of earth, water, fire, air and vegetation. This consciousness gradually develops and the Jiva begins to function through an increasing number of sense-organs, and is placed in two-sensed, three-sensed, four-sensed, and five-sensed groups.

परिणममाणो नित्यं ज्ञानविवर्त्तेरनादिसन्तत्या । ने
परिणामानां स्वेषां स भवति कर्त्ता च भोक्ता च ॥ १० ॥

10. Undergoing, through illusory knowlege, constant changes since eternity, it causes and experiences its own thought activities.

Commentary.

There was no time when Pure Jiva was first polluted by the attachment of karmic matter. Pure Jiva is above all contamination, and is called Mukta Jiva, the liberated soul. It is omniscient and with infinite power.

The Samsari Jiva, or the embodied soul, has ever been contaminated, beweighted, and pressed down by Karmic forces, the good and evil emotions, and thereby, from time eternal, it has been subject to varying thought-activities. These thought activities, though influenced by karmas, have their origin in vibrations, produced by the embodied Jiva : and, therefore, the Embodied Jiva must be held to be the doer of all karmas, responsible for all thought activities, and the enjoyer of the effects thereof, whether good or evil.

The Jaina Philosophy postulates the eternal existence of Jiva ; without a beginning and without an end. Jiva is called Purusha, Atma, Ego, I, Soul. Jiva means one who lives, has a conscious existence. It is distinguishable from Ajiva, non-Jiva, which is the other of the two primary substances, Jiva and Ajiva, which constitute the Universe—all that is.

There is an infinite number of Jivas in the Universe. Infinity is such a number that it is unaffected by all arithmetical processes. You may add to or subtract from infinity, any quantity, and the result is ever constant-infinity.

In the Universe, Jivas exist in two conditions. There are the pure, uncontaminated Jivas, exhibiting all the attributes of Perfection. They are Omniscient. They want nothing, they are above desire, and they are ever happy. They are Mukta Jivas. The Sam-sari Jivas or embodied souls are contaminated by combination with fine molecules of fine Karmic matter, which obscure their inherent attributes such as Omniscience, Peace and Beatitude. It is this Karmic combination, which is the inducing cause for attracting fresh Karmic matter to the soul, and keeping up the state of contamination.

There is a limit to the period for which karmic matter can remain combined and bound up with a soul, but before the expiry of that period, the activities of body, mind and speech, and the passions and emotions, generated by the karmic molecules already in contact, create a condition which attracts other Karmic molecules for bondage with the soul, and thus the process of falling off of old, and the bondage of fresh karmas goes on and on. The Karmas are ever changing in their intensity, duration, kind and quantity.

The stoppage of this process of bondage and the elimination of all karmas can be attained by effort, of which the ultimate result is Nirvana, Emancipation, Liberation from Karmas.

A pure Jiva cannot possibly be affected by Karmas. No force, no influence, no power, however strong, can affect it. It exists, in a constant condition of Supreme happiness, in the enjoyment of Omniscience and other inherent attributes.

सर्वविवर्त्तोत्तीर्णं यदा स चैतन्यमचलमाप्नोति ।

भवति तदा कृतकृत्यः सम्यक्पुरुषार्थसिद्धिमापन्नः ॥ ११ ॥

11. When Jiva, having got rid of all illusion, attains everlasting consciousness, it then becomes one who has accomplished all that was to be accomplished, and is possessed of the success resulting from right exertion.

Commentary.

The ultimate object of human existence is to attain the perfect purity of the soul, its condition of inherent perfection. The obstacle to such attainment is ignorance, illusion, or Moha, and when that is removed, the inherent attributes appear and the latent becomes

patent. The latent potentialities become fully manifested, and the imperfect soul, becomes the perfect Soul, Parmátmá.

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।

स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥ १२ ॥

12. Again, other molecules of matter, coming in contact with the stimulus of (impure) thought-activities emanating from the Jiva, themselves turn into the form of Karma.

Commentary.

This process of conversion into Karmic molecules, and combination with Jiva is automatic and contemporaneous, caused by the stimulus of impure thought activities, like the imprint of an image on a sensitive plate on exposure to light ; or the conversion of water into vapour by the effect of the heat.

परिणममाणस्य चितश्चिदात्मकैः स्वयमपि स्वकैर्भावैः ।

भवति हि निमित्तमात्रं पौद्गलिकं कर्म तस्यापि ॥ १३ ॥

13. To a Jiva, modifying itself by its own (impure) thought activities, the material Karma (in operation) acts only as a stimulus.

Commentary.

It is the Jiva itself which undergoes a modification in its own impure thought activities. The operation of a Karma, already in bondage with it acts as a stimulating cause to such modification.

Jiva and matter both have the capacity of modification. The modification, however, would not go beyond the scope of their respective attributes. A Jiva would in spite of all modifications remain a Jiva, and would never get modified into matter ; and so would matter never get modified into Jiva. But there is a sort of reciprocal connection of cause and effect between them, inasmuch as the impure thought activity of a Jiva is an auxiliary cause to the conversion of karmic molecules into Karmas, and the operation of bound-up Karmas becomes an auxiliary cause for the impure thought activities of a Jiva. This reciprocal action is the cause of the ever-continuous existence of Jiva in mundane condition. Matter existing by

itself could never have been capable of turning into Karma, if there were no stimulus of the impure thought-activity of a Jiva; and a Jiva could never entertain an impure thought activity if there were no Karma affecting it.

The continuance of such action is Samsara, and its discontinuance is Moksha.

एवमयं कर्मकृतैर्भावैरसमाहितोऽपि युक्त इव ।
प्रतिभाति बालिशानां प्रतिभासः स खलु भवबीजम् ॥ १४ ॥

14. Thus, though Jiva is not identified with the thought activities caused by Karmas, yet to the ignorant it appears to be so identified. This illusion is verily the seed of Samsāra.

Commentary.

Illusion is the basic cause of the transmigration of Jiva in the world. This illusion consists in not understanding the true nature of Jiva and matter, and in identifying Jiva with the passions, affections and the various other conditions caused by Karmas. Love, hatred, lust, anger, greed, pride, and deceit are not the Svabhāva (true nature) of Jiva: they are produced by the influence of Karmas. The true nature of Jiva is pure consciousness, which, by the effect of Karmas, has become affected with attachment, hatred and the various other passions and affections. Ignorant persons taking what are only accidentals, to be the essentials of Jiva, entertain hatred, and other passionate tendencies, and are ever involved in the course of transmigration.

विपरीताभिनिवेशं निरस्य सम्यग्दृष्टवस्य निजतत्त्वम् ।
यत्तस्मादविचलनं स एव पुरुषार्थसिद्ध्युपायोऽयम् ॥ १५ ॥

15. Having got rid of the above perversity and having well realized the nature of the Self, steadfastness therein is the means to the acquisition of the object of Jiva.

Commentary.

This is what is well-known as Samyak Darshan or Samyaktva, Right Belief in the principles of the Jaina religion. The title of the book Purushārtha Siddhyupaya has been literally explained and justified here.

The object of writing this philosophical work as indicated in the name given to it is here explained, and the way to the attainment of the goal pointed out. The disciple should first get rid of the perversity of confusing the distinctive natures of Jiva and matter, and of identifying the one with the other. He should understand and fully realise the true nature of Jiva, and cultivate a steadfast belief therein.

This steadfast belief and its application at every moment to the varying circumstances in life would help in the easy shedding off of Karmas, and in the stoppage of fresh inflow and bondage of Karmas, and thus lead to ultimate freedom or Moksha. A true believer would remain equable and unperturbed in the face of disease, distress, calamity or casualty. He would ascribe it to karmic influence and remain at peace in mind and body. He would entertain good thoughts and practise pure concentration of mind. Discipline, austerity and renunciation would be pleasant, health-giving, and invigorating to the mind and the body. He would develop his soul force, attain perfect self-realization, freedom from Karmic thralldom, or Moksha.

अनुसरतां पदमेतत्करम्बिताचारनित्यनिरभिमुखाः ।

एकान्तविरतिरूपा भवति मुनीनामलौकिकी वृत्तिः ॥ १६ ॥

16. The life-routine of such saints as follow this path, as are ever averse to questionable conduct, and have adopted complete renunciation, is uncommon indeed.

Commentary.

The most direct, and the quickest path to Moksha is the adoption of the life-discipline of a saint. Such a life-discipline is uncommon indeed. A saint has no attachment to, and no aversion for any thing or person. He has no desire. He has no property, no clothes, no house. His only possession is a wooden bowl for water for cleaning the body when necessary, and a soft brush for removing insects when moving about, sitting or lying down. He foregoes for life the luxury of a bath, and would not sleep on a bed. He lies down on the bare ground to give to the body the minimum rest required. He takes food simply to sustain life, and such food, simple and pure, must not be specially prepared for him. He takes it standing, off his hands. He is occupied in the study of, and discourse upon the scriptures. He practises concentration of mind, with, a view to self realization.

तिं

बहुशः समस्तविरतिप्रदर्शितां यो न जातु गृह्णाति ।

तस्यैकदेशविरतिः कथनीयाऽनेन बीजेन ॥ १७ ॥

17. He who, in spite of repeated dissertations, is unable to accept the path of absolute renunciation, should in that event, be lectured upon partial renunciation.

Commentary.

He, who is not prepared to adopt the order of saints should be persuaded to enter the life of a virtuous house-holder, who practises partial renunciation, and gradually prepares himself for the higher orders.

यो यतिधर्ममकथयन्नुपदिशति गृहस्थधर्ममल्पमतिः ।

तस्य भगवत्प्रवचने प्रदर्शितं निग्रहस्थानम् ॥ १८ ॥

18. The unwise (preceptor) who without discoursing upon the "order of saints" only lectures upon "order of the householder" is, according to the sayings of the worshipful, deserving of censure.

अक्रमकथनेन यतः प्रोत्सहमानोऽतिदूरमपि शिष्यः ।

अपदेऽपि संप्रतृप्तः प्रतारितो भवति तेन दुर्मतिना ॥ १९ ॥

19. Because, on account of the ill-regulated discourses of the unwise (preceptor), even the disciple, who had pitched up his resolution high, is made to content himself only with a low position and is thus misled.

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।

तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति ॥ २० ॥

20. And, for him also the three-fold path of liberation, consisting of right belief, right knowledge, and right conduct, is to be constantly followed according to his capacity.

Commentary.

Jaina saints lead an ascetic life of complete renunciation and severe austerities. A layman though unable to follow the rigorous

code of the saint, must follow the rules of conduct so far as his capacity allows him to do so. But he should not shrink from the three-fold path, and should not under-estimate his capacity. He may adopt a milder discipline to prepare himself for the higher one. The rules of religious conduct may thus be divided into those for saints and those for laymen.

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CHAPTER II.

Right Belief.

**तत्रादौ सम्यक्त्वं समुपाश्रयणीयमखिलयत्नेन ।
तस्मिन् सत्येव यतो भवति ज्ञानं चरित्रं च ॥ २१ ॥**

21. Again, one must, by all possible means, first attain right belief; because only on the acquisition thereof knowledge and conduct become (right).

Commentary.

Right belief means true and firm conviction in the principles, arrived at after full consideration, in accordance with the laws of reasoning, from all possible and reasonable points of view. The knowledge which a person possesses cannot be denominated right knowledge, unless it is preceded and accompanied by absolute conviction and firm belief. And the conduct becomes Right Conduct when preceded and accompanied by Right Belief and Right Knowledge.

**जीवाजीवादीनां तत्त्वानां सदैव कर्तव्यम् । तर्था
श्रद्धानं विपरीताऽभिनिवेशविविक्रमात्मरूपं तत् ॥ २२ ॥**

22. One should always have firm belief in Jiva, Ajiva, and the other principles, as they are, free from perverse notions. It is the nature of the Self.

Commentary.

From the practical point of view a right belief is a firm belief in the seven principles. From the real point of view it is an inherent attribute of Jiva itself.

The seven principles of Jainism solve all problems which agitate man's mind, such as, what substances the universe is composed

of, what are the natural qualities and functions of each of these substances, what is the reality of Jiva, why does it transmigrate, and how can it attain Nirvana, what am I, why am I here, what is to become of me, what is the reality of what I see around me, why is there pain and misery in the world how can they be got rid of, and how can eternal happiness be attained?.

These may well be here described.

1. Jiva has already been described in verses 9, 10, 11, 12, 13, 14 and 15. Religions differ widely in their conceptions in this respect. The Chárváka system propagated a sort of Epicurianism, under the conception that Jiva is a condition of matter, and that death is nothing but the separation of those material particles (earth, water, fire and air) which when combined in certain proportions formed the Jiva. Another religion teaches that Jiva is caged like a bird in the physical body, and can fly away, if this cage, the physical body, be broken. Another says that Jiva has no separate identity, but is only a form and part of the one Almighty God. Another maintains that Jiva is ever pure, and never became impure from any point of view. Another again inculcates that Jiva is not an independent ego, but works under the directions of One God, and enjoys and suffers the fruits of his good or bad deeds under the decree of that God. According to Jainism, Jiva substance is immaterial. Its differential attribute is consciousness. This attribute is inseparable, and is always found in a Jiva in all its modified forms. The degree of consciousness is always in proportion to its degree of purity from karmic contact. It has a separate and independent individuality of its own, and is itself responsible for its advancement or fall. It acts at its own will and the results of such acts, good or bad, automatically follow, without the intervention or decree of any God. It is one inseparable substance composed of many attributes with their various conditions.

There are various points of view from which we can classify Jivas. One important classification is with reference to the degree of consciousness, belief, passionlessness, and spiritual happiness, evolved by it. There are 3 principal classes, here: -

(a) Vahirátmá, (b) Antarátmá, (c) Parmátmá.

(a) Vahirátma is that Jiva (in whatever form of life it may be) which has such perverse knowledge that it cannot recognize itself as a pure soul. It has no idea of its own real self and considers the physical body in which it is imprisoned, and the surroundings and

environments of that body as its own. Under this class come all those Jivas who have not acquired Right Belief.

(b) Antarátmá are those souls that have acquired Right Belief, and have come to realise their own identity and reality by having belief in the truth of the seven principles; and have made such progress in their conduct as is likely to lead to ultimate purity. All right believers, householders or saints, come under this head. Such souls can only be found in the higher forms of life, where they possess the five senses of touch, smell, taste, hearing, seeing and the mind. Such Jivas are found in human forms, among animals (possessed of the five senses and the mind) and amongst Hellish beings and Celestials. These Antarátmás may again be divided into 3 sub-classes.

(i) Those who have acquired right belief only, but do not possess sufficient control over the foreign leanings of the soul, to be able to follow the discipline laid down for a layman or saint.

(ii) Those who have acquired right belief and have adopted the conduct of a lay person, and are called Shrāvaks.

(iii) Those that have acquired right belief and are engaged in austerities and other practices prescribed for saints.

(c) Parmátmá is the pure Jiva free from all defects, omniscient, with infinite power and peacefulness. Such Jivas are of two kinds (a) Sakal (with body) called Arhat, the worshipful; and (b) Nikal (without body) called Siddha, the Perfect. The Arhats retain a few external surroundings, which do not interfere with the inner realization of inherent attributes of a Jiva. Such surroundings are, mere connection with the material body, for a limited time in pleasant environments and in the highest social position, and some glorious paraphernalia brought together by the celestials for purposes of devotion and propagation of the Doctrines to all beings. These outward surroundings are due to the operation of non-destructive Karmas, which are in the process of shedding off.

Nikal Parmatma has no connection whatever with a material body and has become essentially pure.

II. Ajiva or non-Jiva. — All the other substances in the universe, besides, Jiva, are Ajiva or non-Jiva.

Ajiva includes 5 distinct substances (a) Pudgala, (b) Dharmástikáya, (c) Adharmástikáya. (d) Ákashá, and (e) Kála.

(a) Pudgala, matter. Its distinctive attributes are touch, taste, smell, and colour. An atom forms the unit of this substance. In numbers it is infinite. An atom as conceived in modern science is

far grosser than the ultimate atom defined in Jainism and called Paramānu the indivisible, finest, and subtlest atom. The combination of two or more atoms forms a Skandha, molecule. In view of subtlety, or grossness the molecules of matter are divided into 6 classes (1) Sthoola-Sthoola, Solids, which can be pierced or cut through e.g. stone, wood, paper, (2) Sthoola, liquids which rejoin when the separating cause is removed (3) Sthoola-Sukshma, molecules which are visible but cannot be grasped, not tangible, such as light, shade, (4) Sukshma-Sthoola, bodies which are not visible but are perceivable by other senses such as gases, sound (5) Sukshma, those which are not perceptible to sense, Karmic molecules. (6) Sukshma-Sukshma is the indivisibly fine and subtle atom conceivable only by saints possessed of the highest visual knowledge.

(b) Dharmāstikāya. This substance also is immaterial like Jiva. It is the substance, which helps motion. It is one homogenous substance pervading throughout. But for this substance (Dharma) the whole universe would be at a stand-still. It is the principle of motion.

(c) Adharmāstikāya. This substance is also immaterial. Its differential attribute is, that it passively helps cessation of motion. It is also all-pervading and co-extensive with Dharmāstikāya in the Universe. This also is of one continuous extent. But for this substance, all things in the universe would be constantly moving.

(d) Ākāsha, Space. This substance is also immaterial. Its differential attribute is, that it offers space to all substances. This substance also is of one continuous extent, is infinite and unbounded. The part of this substance which pervades in the universe is called Lokākāsha and that which pervades beyond the universe is called Alokākāsha.

(e) Kāla, time. This substance is also immaterial. Its differential attribute is, that it helps change. It covers every spatial unit. Each such part is called Kālānu, the atom-unit of time. They are innumerable in number, and are equal to the spatial units of the universe.

III. Āsrava is the inflow of material karmic molecules towards the soul. The vibrations of Jiva, through mind, body and speech occasion this inflow.

IV. Bandha is the bondage of Jiva by Karmic molecules. Bandha is analysed into 4 divisions.

(a) Prakriti Bandha which has reference to the nature of the Karma bound up. It is divided into 8 main classes :—

1. Jñānāvarṇīya Karma. This obscures the attribute of omniscience. It is due to this Karma that in different conditions and circumstances of life, Jiva exhibits a varying degree of knowledge. When the Jiva is rid of these material incumbrances, it regains its inherent quality of omniscience.

2. Darśanāvarṇīya Karma. Contact with this Karma limits and reduces the inherent quality of Perfect Conation.

3. Mohanīya. This stands in the way of true realization of the Self, and keeps Jiva under the influence of illusion and passions.

4. Antarāya. It obstructs the attainment of infinite power. The above four Karmas are called Ghateeya Karmas, because they injure the very essential qualities of Jiva.

The other 4 karmas, which are distinguished by the class name Aghāteeya, only act as handicaps to the attainment of the final goal, moksha. The Arhat-pada, or Jivanmukta stage of evolution is reached on the riddance of the Ghateeya karmas. The next and final stage is the Siddha-pada.

5. Vedanīya karma. Pleasure and pain is experienced as the result of this karma.

6. Āyu-Karma. Keeps the Jiva encased in the body for a definite term, and prevents it from attaining Liberation.

7. Nām-Karma governs the form, dimensions, structure, strength etc., of the body, which a Jiva occupies.

8. Gotra Karma determines the high and low position in life.

(b) Pradesha Bandha has reference to the molecular combination of karmic matter with Jiva, and varies with the intensity of the vibrations of mind, speech or body which brings it about.

(c) Anubhāga Bandha has reference to the strong or mild effect of Karma, which varies with the force of the passionate thought activity.

(d) Sthiti Bandha determines the period of time during which a karma remains bound with Jiva. It varies with the intensity of the Kashāyas which give rise to it.

V. Samvara is the stoppage of the inflow of Karma.

VI. Nirjara is the shedding off of karmic matter by meditation, and self-concentration.

VII. Moksha is the absolute freedom from all contact with karmic matter. It is the condition of absolute purity of Jiva.

A person who has acquired faith in the above seven principles should observe the eight rules of conduct discussed in the following

verses, which strengthen right belief and prevent deviation from the right path.

सकलमनेकान्तात्मकमिदमुक्तं वस्तुजातमखिलज्ञैः ।

किमु सत्यमसत्यं वा न जातु शङ्केति कर्तव्या ॥ २३ ॥

23. One should never entertain any doubt as to whether all these many-sided views of things proceeding from the omniscients, are true or untrue.

Commentary.

This is called Nishankita Anga. The true believer must never be sceptical. Our intellects are limited, our capacities are narrow and it is impossible for us to realize the complete knowledge of everything that exists. We have therefore to take many things on trust. Inquiry should not be stifled but it should begin in a reverent manner. With a firm belief in the truth, as laid down by the Lords of Wisdom, the earnest inquirer should proceed to investigate in a steady manner the real nature of the subjects of his inquiry, and light will come to him in fuller and fuller blaze, until he will himself enter the Hall of Wisdom, and see and know all.

Belief must precede inquiry. As a foundation for right belief, the Seeker after Truth should to the best of his ability and capacity apply his mental powers towards the understanding of the immediate truth of things near him, guided by the rules of common sense, logic and reasoning.

इह जन्मनि विभवादीनमुत्र चक्रित्वकेशवत्वादीन् ।

एकान्तवाददूषितपरसमयानपि च नाकांक्षेत ॥ २४ ॥

24. The true believer should not desire worldly greatness in this life or the position of a Chakravarti or Nārāyana in the life hereafter; nor should he cling to other faiths, disfigured by the adoption of one-sided theories.

Commentary.

A true believer does not hanker after worldly pleasures and greatness. He is enamoured of spiritual happiness, which is far beyond the gratification of senses.

There is some truth in every religion. The mistake, however is that partial truths are taken as whole truths. There is an undue clinging to one aspect of things and the other aspects are ignored and denied. A true believer does not obstinately stick to one-sided views. This is called Nikānkshita Anga.

क्षुत्तृष्णाशीतोष्णप्रभृतिषु नानाविधेषु भावेषु ।
द्रव्येषु पुरीषादिषु विचिकित्सा नैव करणीया ॥ २५ ॥

25. He should not exhibit a feeling of disgust at the various conditions caused by hunger, thirst, cold, heat, etc. or at the sight of excrement etc. This is termed Nirvichkitsita Anga.

Commentary.

A true believer realises the true nature of things as they are ; and looks at everything with a dispassionate attitude. Physical conditions due to the operation of Karmas would induce in him a feeling of pity and not disgust. He would try to help one who is in distress, and would not simply turn his back in disgust. Foul excretions are mere physical conditions of matter, brought about by natural causes. He has no disgust for such conditions. He would however take proper action as suits the occasion. Cleanliness is a part of discipline.

लोके शास्त्राभासे समयाभासे च देवताभासे ।
नित्यमपि तत्त्वरुचिना कर्तव्यममूढदृष्टित्वम् ॥ २६ ॥

26. In this world, he who has faith in the Tattwas (the seven principles) should never have a superstitious belief in a fallacious scripture, an unreal doctrine, or a false deity.

Commentary.

The true believer should keep his views ever clear, and uninfluenced by pseudo-scriptures, plausible theories, and misrepresented deities. This is Amūdhā Drishti Anga.

धर्मोऽभिवर्द्धनीयः सदात्मनो मार्दवादिभावनया ।
परदोषनिगूहनमपि विधेयमुपबृंहणगुणार्थम् ॥ २७ ॥

27. To evolve the virtue of Upavrinhana, one should ever cultivate the true nature of Jiva by meditating upon tenderness etc, and should also try to cover the defects of others.

Commentary.

This is the 5th of the 8 pillars supporting right belief. It is called Upavrinhana or Upaguhana.

A right believer should evolve his spiritual nature by the contemplation and practice of the ten rules of piety namely, the highest forgiveness, tenderness, straight-forwardness, purity, truth, self-control, austerities, charity, non-attachment and chastity. He should not have the habit of searching for and proclaiming the faults, defects and discrepancies of others. He should, however, try his utmost to remove such shortcomings in a manner which may be best suited and least painful to the person concerned.

कामक्रोधमदादिषु चलयितुमुदितेषु वर्त्मनो न्यायात् ।

श्रुतमात्मनः परस्य च युक्त्या स्थितिकरणमपि कार्यम् ॥ २८ ॥

28. In case of deviation from the path of righteousness, under the influence of anger, pride, the sexual passion etc., he should strengthen his own knowledge and that of others by argument.

Commentary.

Steadiness, sthitikarana-anga is the 6th pillar of right belief. One should always drive away the inroads of scepticism on himself or others by constant reasoning and argument, and should never yield to sceptical thoughts.

अनवरतमहिंसायां शिवसुखलक्ष्मीनिबन्धने धर्मे ।

सर्वेष्वपि च सधर्मिषु परमं वात्सल्यमालम्ब्यम् ॥ २९ ॥

29. One should ever cherish feelings of deep affection for religion, which brings about the treasure of spiritual happiness, and for the principle of non-injury, and also for co-religionists.

Commentary.

Vātsalya Ānga, is the 7th pillar of Right Belief.

आत्मा प्रभावनीयो रत्नत्रयतेजसा सततमेव ।
दानतपोजिनपूजाविद्यतिशयैश्च जिनधर्मः ॥ ३० ॥

30. One should ever make his own self radiant by the light of the three jewels, and should add to the glory of Jainism by exceptional charity, austerity, worship of Jina, the Conqueror, and by learning.

Commentary.

The three jewels are, as has already been said, right belief, right knowledge, and right conduct. Prabhāvana Anga is the 8th pillar of Right Belief.

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CHAPTER III.

Right Knowledge.

इत्याश्रितसम्यक्त्वैः सम्यग्ज्ञानं निरूप्य यत्नेन ।
आम्नाययुक्तियोगैः समुपास्यं नित्यमात्महितैः ॥ ३१ ॥

31. Those who have thus attained right belief, mastered the system of Jaina Philosophy and the rules of logic, and are ever intent on self-evolution, should devote themselves to the acquisition of right knowledge, after having understood it with diligence through scriptures, arguments, and contemplation.

Commentary.

Samyaktva, right belief has already been defined and explained at length in the preceding chapter. In this chapter, the author deals with Samyak-Jnana. Knowledge acquired previous to the attainment of Right belief could not be called Right knowledge.

पृथगाराधनमिष्टं दर्शनसहभाविनोऽपि बोधस्य ।
लक्षणभेदेन यतो नानात्वं सम्भवत्यनयोः ॥ ३२ ॥

32. Although Right Knowledge is contemporaneous with Right belief, still it should be separately meditated upon because there is distinction between the two on account of their different characteristics.