

Commentary.

Right belief and Right knowledge both are two distinct attributes of Jiva. They respectively are obscured by two distinctive Karmas, wrong belief, mithyáya, and knowledge obscuring, Jnanavarana. On the attainment of Right belief, the knowledge then existing becomes Right knowledge; but because of the existence of knowledge-obscuring karma in operation, it is not perfect. Therefore it is necessary to make constant endeavours for advancement of knowledge as long as omniscience is not evolved.

नं सम्यग्ज्ञानम् कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।
ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥ ३३ ॥

33. The Conquerors have called Right knowledge the effect and Right belief the cause. Therefore, it is desirable to be striving after knowledge on attaining Right belief.

कारणकार्यविधानं समकालं जायमानयोरपि हि ।
दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥ ३४ ॥

34. Although Right belief and Right knowledge are contemporaneous, there is yet a clear relation of cause and effect between them, just as there is between a lamp and its light.

Commentary.

Lamp and light go together ; still the lamp precedes the light, and light cannot be said to precede the lamp. In the same way there is the relation of cause and effect between Right belief and Right knowledge, though both are almost simultaneous. Right knowledge cannot precede Right belief, and from this point of view Right knowledge is called the effect and Right belief the Cause.

कर्तव्योऽध्यवसायः सदनेकान्तात्मकेषु तत्त्वेषु ।
संशयविपर्ययानध्यवसायविविक्रमात्मरूपं तत् ॥ ३५ ॥

35. Effort should be made to understand the existing many-natured principles. Such knowledge free from doubt,

perversity, and vagueness, is really the very quality of the self.

Commentary.

From the practical point of view, continuous effort for the acquisition of knowledge of the existing truths is right knowledge, which must be free from doubt, perversity and vagueness.

From the real point of view, such Right knowledge is the very attribute of the soul, and is exposed on removal of knowledge-obscuring Karma.

ग्रन्थार्थोभयपूर्णं काले विनयेन सोपधानं च ।

बहुमानेन समन्वितमनिह्वं ज्ञानमाराध्यम् ॥ ३६ ॥

36. Let there be a devotion to knowledge, with a correct use of the words, with a full acquaintance of their meanings, with a combination of both, at proper times, with due respect, in proper manner, accompanied with great zeal and without concealment.

Commentary.

The 8 pillars of Right belief have been described in Chapter II. Here are set out the 8 pillars of Right Knowledge.

1. Grantha—Reading, writing and pronouncing every letter and word correctly.

2. Artha—Understanding the meaning and full significance of words, phrases and the text.

3. Ubhaya—Reading, writing and speaking with full and proper understanding of the import of what is read, written and spoken.

4. Kálá—Observance of regularity, punctuality, and propriety of time. Improper and unsuitable occasions should be avoided.

5. Vinaya Reverent attitude.

6. Sopadhána—Propriety of behaviour.

7. Bahumána Zeal.

8. Aninhava—No Concealment of knowledge, or of its sources. If knowledge is pursued in the manner stated above, it will be properly and progressively acquired and promulgated.

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CHAPTER IV

Right Conduct.

विगलितदर्शनमोहैः समंजसज्ञानविदितत्वार्थैः ।

नित्यमपि निःप्रकम्पैः सम्यक्चारित्रमालम्ब्यम् ॥ ३७ ॥

37. Those who have got over wrong belief, have come to know the full significance of the Tattwas through accurate knowledge, and who are firm and unshakeable, must always follow Right Conduct.

Commentary.

After right belief, and Right knowledge, the third, but the most important path to the goal of Moksha is Right Conduct, the three together forming what is collectively known as Ratna Traya, the "Jewels three" of Jainism. Right belief and Right knowledge would not lead to Moksha, which is attainable only after the destruction of all karmic contact and this can only be accomplished through Right Conduct.

चा नहि सम्यग्दृश्यपदेशं चरित्रमज्ञानपूर्वकं लभते ।
ज्ञानानन्तरमुक्तं चारित्राराधनं तस्मात् ॥ ३८ ॥

38. Conduct which follows ignorance can never be designated as 'Right'; therefore, the acquisition of Right Conduct is lectured upon subsequent to "Knowledge".

Commentary.

From the real point of view, Right Conduct is an inherent attribute of Jiva, in its pure condition. From the practical point of view, the adoption of such rules of discipline, as restrain all censurable movements of speech, body and mind, as weaken and destroy all passionate activity and as lead to non-attachment and purity, mean and are included in Right Conduct.

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात् ।
सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥ ३९ ॥

39. Thus, by restraint of all censurable movements, is attained such clear and unattached conduct, as is above all passion. This is the very nature of the self.

हिंसातोऽनृतवचनास्तेयादब्रह्मतः परिग्रहतः ।
कात्स्न्यैकदेशविरितेश्चारित्रं जायते द्विविधम् ॥ ४० ॥

40. As distinguished by total or limited abstinence from injuring, falsehood, theft, unchastity, and worldly attachment, Conduct is of two kinds.

Commentary.

Conduct from the practical point is Full, when there is total abstention from the 5 faults stated above. This is practised by the saints and is called Maha-vrata.

It is Partial when such abstention is limited. This is the layman's discipline and is termed Anuvrata.

निरतः कार्त्स्न्यनिवृत्तौ भवति यतिः समयसारभूतोऽयम् ।
या त्वेकदेशविरतिर्निरतस्तस्यामुपासको भवति ॥ ४१ ॥

41. When engaged in complete abstention one becomes a saint, the personification of pure Jiva. He who is engaged in partial restraint only, would be a disciple.

आत्मपरिणामहिंसनहेतुत्वात्सर्वमेव हिंसैतत् ।
अनृतवचनादि केवलमुदाहृतं शिष्यबोधाय ॥ ४२ ॥

42. All this indulgence is "Himsa" because it injures the real nature of Jiva. Falsehood, etc., are only given by way of illustration, for the instruction of the disciple.

यत्खलु कषाययोगात्प्राणानां द्रव्यभावरूपाणाम् ।
व्यपरोपणस्य कारणं सुनिश्चिता भवति सा हिंसा ॥ ४३ ॥ कर

43. Any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is Himsa, assuredly.

Commentary.

Under the influence of passion, a person injures the natural purity of Jiva; and, as a result of the working of the passions, he loses his life-forces, or life itself, and similarly, causes pain to others, or even the deprivation of vitalities or of life itself.

Passion is thus the moving cause which leads to Himsa.

The word Prāna means vitality. It is of two kinds. Bhāva Prāna, conscious vitalities, are the attributes of Jiva such as consciousness, peacefulness, happiness, power *vis.*, Dravya Prāna are material vitalities. They are 10, the 5 senses of touch, taste, smell, sight and hearing, the three forces of body, speech, and mind, and breathing and age. The conscious vitalities are possessed by all

Jivas alike. With reference to the possession of material vitalities Jivas differ and are divided into the following six classes.

1. Ekendriya, one-sensed, such as earth-bodied, fire-bodied, air-bodied, vegetable-bodied. They have 4 vitalities, age, breathing, body force, and sense of touch.
2. Dvendreya, two-sensed, such as worms, conch, shell. These have 6 vitalities, the previous four, and speech-force and sense of taste,
3. Treendriya, three-sensed, *e. g.*, bug, ant, scorpion, lice. They have 7 vitalities; sense of smell is added to the above six.
4. Caturendriya, four-sensed, *e. g.*, wasp, moth, fly, bee. They possess the sense of sight also besides the above 7, and have thus eight vitalities.
5. Panchendriya Asaini. Irrational, five-sensed, such as a kind of serpent found in water. They have nine vitalities, the sense of hearing being added to the preceding eight. They are rarely found.
6. Panchendriya, Saini. Rational five-sensed. They include hellish, celestial and human beings, beasts, birds, fowl fishes, serpents, etc., They have ten vitalities, mind-force being added to the above nine

Influenced by passion, one injures his own conscious vitalities as well as the material ones; he may further injure the vitalities of others. Passion thus necessarily leads to Himsa.

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।
तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥ ४४ ॥

44. Assuredly, the non-appearance of attachment and other (passions) is Ahimsa, and their appearance is Himsa. This is a summary of the Jaina Scripture.

युक्ताचरणस्य सतो रागाद्यावेश मन्तरेणापि ।
न हि भवति जातु हिंसा प्राणव्यपरोपणादेव ॥ ४५ ॥

45. There never is Himsa when vitalities are injured, if a person is not moved by any kind of passions and is carefully following Right Conduct.

Commentary.

A saint duly observing the rules of conduct walks along, carefully looking ahead, and intent on avoiding injury to the crawling

creatures. If by chance any insect is then injured or trampled under foot, he will not be responsible for Himsa.

व्युत्थानावस्थायां रागादीनां वशप्रवृत्तायाम् ।
 म्रियन्तां जीवो मा वा धावत्यग्रे ध्रुवं हिंसा ॥ ४६ ॥ तां

46. And, if one acts carelessly, moved by the influence of passions, there certainly advances Himsa in front of him whether a living being is killed or not.

यस्मात्सकषायः सन् हन्त्यात्मा प्रथममात्मनाऽऽत्मानम् ।
 पश्चाज्जायेत न वा हिंसा प्राण्यन्तराणां तु ॥ ४७ ॥

47. Because under the influence of passion, the person first injures the self, through the self; whether there is subsequently an injury caused to another being or not.

Commentary.

If a person actuated by passion runs on carelessly, with no thought of avoiding injury, he would be liable for Himsa, whether any living being is killed or not; in as much as he has certainly injured his own conscious vitalities.

हिंसायामविरमणं हिंसापरिणामनमपि भवति हिंसा ।
 तस्मात् प्रमत्तयोगे प्राणव्यपरोपणं नित्यम् ॥ ४८ ॥

48. The want of abstinence from Himsa, and indulgence in Himsa, both constitute Himsa; and thus whenever there is careless activity of mind, body, or speech, there always is injury to vitalities.

Commentary.

Whenever there is passionate and careless thought activity there is Himsa, most certainly, because injury is caused to one's own vitalities. He who has not taken a vow of Ahimsa, must necessarily have an inclination towards Himsa, whether he indulges in it or not. This attitude makes him liable for Himsa.

सूक्ष्मापि न खलु हिंसा परवस्तुनिबन्धना भवति पुंसः ।
 हिंसायतननिवृत्तिः परिणामविशुद्धये तदपि कार्या ॥ ४९ ॥

49. A mere contact with external objects, will not make a person guilty of Himsa. Even then, for the purification of thought, one ought to avoid external causes leading to Himsa.

Commentary.

This is caution and admonition, conveyed to those extremists who would not dissuade one from contact with worldly objects, in the belief that if one's own thoughts are pure, unalloyed and unattached, nothing external can affect him prejudicially. This is a mistake. There always is a possibility of fall, and all temptations should be avoided.

Mere possession of a sword would not make one guilty of Himsa. Such possession, however, affords a likely opportunity for an injurious use of the sword. Therefore to prevent all possibility of disposition to injure, one should not entertain desire for possession of such objects as are likely to cause injury.

निश्चयमबुध्यमानो यो निश्चयतस्तमेव संश्रयते ।

नाशयति करणचरणं स बहिः करणालसो बालः ॥ ५० ॥

50. He, who, ignorant of the real point of view, takes shelter therein in practice, is a fool, and being indifferent to external conduct, he destroys all practical discipline.

Commentary.

One who has not grasped the full significance of the real point of view, but thinks that he has understood it, or acts under the illusion that Jiva is always pure, is neither the doer nor enjoyer of Karmas, and has no concern with the activities of mind, body and speech, lives a wanton life and altogether ignores all rules of conduct whether for saints or laymen. Such a misguided person is constantly guilty of Himsa, because he never attempts the riddance of passions and sense-desires.

The real point of view is meant only for meditation of the pure self, and self-realization. When not engaged in Self-meditation, the activities of mind, speech and body should be guided and controlled by the prescribed rules of discipline, and one should follow the practical point of view.

अविधायाऽपि हि हिंसां हिंसाफलभाजनं भवत्येकः ।

कृत्वाऽप्यपरो हिंसां हिंसाफलभाजनं न स्यात् ॥ ५१ ॥

51. One who does not actually commit Himsa, becomes responsible for the consequences of Himsa; and another who actually commits Himsa, would not be liable for the fruit of Himsa.

Commentary.

All depends on the nature and intensity of thought and intention. If one is ever thinking of causing harm to another, he is guilty even though he does not actually cause any injury; and another who intent upon not causing any injury, becomes the unconscious instrument of Himsa, would not be penalised for such a result. A burglar who fails in robbing an honest citizen is punished as a felon, and a surgeon, even though his patient may die during an operation skillfully performed, with all attention, is not responsible for such death.

एकस्याल्पा हिंसा ददाति काले फलमनल्पम् ।
अन्यस्य महार्हिंसा स्वल्पफला भवति परिपाके ॥ ५२ ॥

52. To one, trifling Himsa brings in time serious result; to another grievous Himsa at time of fruition causes small consequence.

Commentary.

The degree of Himsa varies with the motive which causes it. The building of a temple may occasion injury to innumerable beings, but the person who builds carefully with compassionate attention commits only such Himsa as is unavoidable.

Again, take the case of what we call a sportsman, who goes out hunting for the sake of pleasure only. He pursues a timid innocent deer, who runs about among bushes and fields for shelter. Yet the hunter bent on killing the inoffensive creature relentlessly follows him on, and utters a shout of triumph when he overtakes and kills him. He seizes his dead body and gloats in the thought of having a delicious dish of venison in the company of friends, and a deer's skin for decoration and other uses.

The amount of evil Karma generated and acquired by the temple builder, is much less than what the hunter becomes responsible for, though the former has killed living beings beyond reckoning, and the latter only one. The reason is the comparative degree of passion which actuates the action.

एकस्य सैव तीव्रं दिशति फलं सैव मन्दमन्यस्य ।

ब्रजति सहकारिणोरपि हिंसा वैचित्र्यमत्र फलकाले ॥ ५३ ॥

53. Even when jointly committed by two persons the same Himsa at the time of fruition, curiously enough, causes severe retribution to one, and a mild one to another.

Commentary.

One goes out to kill another, and takes his servant with him. Both master and servant join the murder. The master all along feels an excitement, pleasure, and satisfaction in having got rid of one whom he hated. The servant, however, for fear of losing his job unwillingly joins the master in the foul deed, and all along regrets, curses himself and repents for his weakness in serving such a master, and in joining such a foul deed. Both are equally guilty, but the degree of culpability varies: because of the degree of evil intentions entertained by them. The master will bind karmas, sterner, grosser, of greater intensity, and of longer duration than those which will bind the servant. In effect the same Himsa committed by both, will affect them differently.

२

प्रागेव फलति हिंसाऽक्रियमाणा फलति फलति च कृताऽपि।

आरभ्य कर्तुमकृताऽपि फलति हिंसानुभावेन ॥ ५४ ॥

54. Because of intention, Himsa is culpable sometimes before it is committed, sometimes at the time of commission, sometimes even after it has been committed, and sometimes for attempt to commit it, even when it is not committed, because of the intention to commit Himsa.

Commentary.

A person has been contemplating and devising schemes to commit murder, but for some reason is incapacitated from carrying out his intention, another commits murder, a third commits murder, and thereafter continues to gloat over his act; and a fourth attempts but fails in the attempt to murder. All the four are culpable, and have to suffer for Himsa. It is the intention which makes one culpable.

१

एकः करोति हिंसां भवन्ति फलभागिनो बहवः ।

बहवो विदधति हिंसा हिंसाफलभुग्भवत्येकः ॥ ५५ ॥

55. Himsa is committed by one, and there are many who suffer the consequences; many commit Himsa, and only one suffers the consequence for Himsa.

Commentary.

A person commits murder. The many persons who look approvingly on, take interest in and applaud the deed, have to suffer the consequences thereof. Again a whole army fights and kills, but the responsibility for all the carnage committed under his orders lies with the king.

कस्यापि दिशति हिंसा हिंसाफलमेकमेव फलकाले ।
अन्यस्य सैव हिंसा दिशत्यहिंसाफलं विपुलम् ॥ ५६ ॥

56. Himsa gives to one at the time of fruition, the consequence of Himsa only; to another that same Himsa gives considerable Ahimsa reward.

Commentary.

A number of persons happen to witness lynching by a mob. One of them sympathises with the victim and puts forth his best efforts to save him from the fury of the assailants. Another excites and encourages the mob in the lynching. The latter is guilty of Himsa, and the former acquires the merit of Ahimsa.

हिंसाफलमपरस्य तु ददात्यहिंसा तु परिणामे ।
इतरस्य पुनर्हिंसा दिशत्यहिंसाफलं नान्यत् ॥ ५७ ॥

57. In result, Ahimsa gives to one the consequence of Himsa; to another Himsa gives the benefit of Ahimsa. It is not otherwise.

Commentary.

A person protects and saves an innocent victim of oppression. Another declaims against this act of Ahimsa, and wishes that the victim were not so protected and saved. By such thought he becomes liable for Himsa.

Again if the person who interferes to protect and save an innocent victim fails in his attempt, he would acquire the merit of Ahimsa, though Himsa has been caused by some one else.

इति विविधभङ्गहने सुदुस्तरे मार्गमूढदृष्टीनाम् ।
गुरवो भवन्ति शरणं प्रबुद्धनयचक्रसञ्चाराः ॥ ५८ ॥

58. In this forest of various points of view, difficult to be traversed, only the masters who have a thorough acquaintance with the application of different view-points, can help those who are ignorant of the Path.

अत्यन्तनिशितधारं दुरासदं जिनवरस्य नयचक्रम् ।
खण्डयति धार्यमाणं मूर्धानं भटिति दुर्विदग्धानाम् ॥ ५९ ॥

59. The wheel of Jain view-points, extremely sharp-edged, and difficult to be warded off, would, when used by misguided intellects, cut off (their) heads, quickly.

सा सा
अवबुध्य हिंस्यहिंसकहिंसां हिंसांफलानि तत्त्वेन ।
नित्यमवगूहमानौर्निजशक्त्या त्यज्यतां हिंसा ॥ ६० ॥

60. Having thus correctly understood what is meant by Himsa, its consequence, its victim, and its perpetrator, persons who embrace (the doctrine) should always avoid Himsa, to the best of their capacity.

मयं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन ।
हिंसाव्युपरतिकामैर्मोक्त्वानि प्रथममेव ॥ ६१ ॥

61. Those who desire avoiding Himsa, should, first of all take care to renounce wine, flesh, honey, and the five Udumbar fruits.

Commentary.

The five Udumbar trees are Gular, Anjeera, Banyan, Peepal, and Pákar, all belonging to the fig class.

मयं मोहयति मनो मोहितचित्तस्तु विस्मरति धर्मम् ।
विस्मृतधर्मा जीवो हिंसामविशङ्कमाचरति ॥ ६२ ॥

62. Wine stupifies the mind ; one whose mind is stupified forgets piety ; and the person who forgets piety commits Himsa without hesitation.

रसजानां च बहूनां जीवानां योनिरिष्यते मद्यम् ।
मद्यं भजतां तेषां हिंसा संजायतेऽवश्यम् ॥ ६३ ॥

63. And wine is said to be the birth-place of many creatures which are generated in liquor ; those who are given up to wine, necessarily commit Himsa.

अभिमानभयजुगुप्साहास्यारतिशोककामक्रोपाद्याः ।
हिंसायाः पर्यायाः सर्वेऽपि च शूरकसन्निहिताः ॥ ६४ ॥ स

64. Pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger, etc., are forms of Himsa ; and all these are concomitants of wine.

न विना प्राणविघातान्मांसस्योत्पत्तिरिष्यते यस्मात् ।
मांसं भजतस्तस्मात्प्रसरत्यनिवारिता हिंसा ॥ ६५ ॥ सि

65. Flesh cannot be procured without causing destruction of life ; one who uses flesh, therefore commits Himsa, unavoidably.

यदपि किल भवति मांसं स्वयमेव मृतस्य महिषवृषभादेः ।
तत्रापि भवति हिंसा तदाश्रितनिगोतनिर्मथनात् ॥ ६६ ॥

66. If the flesh be that of a buffalo, ox, etc., which has died of itself, even then Himsa is caused by the crushing of creatures spontaneously born therein.

आमास्वपि पक्वास्वपि विपच्यमानासु मांसपेशीषु ।
सातत्येनोत्पादस्तजातीनां निगोतानाम् ॥ ६७ ॥

67. Whether pieces of flesh are raw, or cooked, or in the process of cooking, spontaneously-born creatures of the same genus are constantly being generated there.

Commentary.

Here the word Nigota means such mobile creatures which are spontaneously born in large numbers in decaying matter, solid or liquid.

आमां वा पकां वा खादति यः स्पृशति वा पिशितपेशीम् ।
स निहन्ति सततनिचितं पियडं बहुजीवकोटीनाम् ॥ ६८ ॥

68. He who eats, or touches, a raw, or a cooked piece of flesh, certainly kills a group of spontaneously-born creatures constantly gathering together.

मधुशकलमपि प्रायो मधुकरहिंसात्मकं भवति लोके ।
भजति मधुसूढधीको यः स भवति हिंसकोऽत्यन्तम् ॥ ६९ ॥

69. Even the smallest drop of honey in the world very often represents the death of bees; the fool who uses honey is a great destroyer.

स्वयमेव विगलितं यो गृह्णीयाद्वा छलेन मधु गोलात् ।
तत्रापि भवति हिंसा तदाश्रयप्राणिनां घातात् ॥ ७० ॥

70. Even if one uses honey which has been obtained by some trick from honey comb, or which has itself dropped down from it, there is Himsa in that case also, because of the destruction of creatures of spontaneous birth born there.

मधु मद्यं नवनीतं पिशितं च महाविकृतयस्ताः ।
वल्भ्यन्ते न व्रतिना तद्वर्णा जन्तवस्तत्र ॥ ७१ ॥

71. Honey, wine, butter, and flesh are extreme fermentations. Those with vows would not eat them. Therein (are born) creatures of the same genus.

प्ल योनिरुदुम्बरयुग्मं मूक्षन्यग्रोधपिप्पलफलानि ।
प्रसजीवानां तस्मात्तेषां तद्भक्षणे हिंसा ॥ ७२ ॥

72. The two Udumbaras (Gular and fig) and fruits of Pipal, Pakar, and Banyan are birth places of mobile beings. Therefore Himsa of those creatures is caused by eating them.

यानि तु पुनर्भवेयुः कालोच्छन्नत्रसानि शुष्काणि ।
भजतस्तान्यपि हिंसा विशिष्टरागादिरूपा स्यात् ॥ ७३ ॥

च्छि

73. Again, if they, the above five fruits be dry, and free from mobile beings, on account of efflux of time, even then in using them there is Himsa, caused by the existence of an excessive desire for them.

Commentary. This nine-fold renunciation. If the A person would not even think of eating such prohibited things, unless he has strong desire for them, and one who has a strong uncontrollable desire is certainly injuring his pure character, and is likely to be tempted into the use of the forbidden things. The practice of drying vegetables for use is reprehensible, because of the strong desire for the thing itself.

अष्टावनिष्टदुस्तरदुरितायतनान्यमूनि परिवर्ज्य ।
जिनधर्मदेशनाया भवन्ति पात्राणि शुद्धधियः ॥ ७४ ॥

74. Those pure intellects, who renounce the above eight things, which cause painful and insufferable calamity, render themselves worthy of Jain discipline.

धर्ममहिंसारूपं संश्रुएवन्तोऽपि ये परित्यक्तुम् ।
स्थावरहिंसामसहास्रसहिंसां तेऽपि मुञ्चन्तु ॥ ७५ ॥

75. Those who, even after listening to the doctrine of Ahimsa, are not able to renounce the Himsa of immobile beings, should at least give up the Himsa of mobile beings.

कृतकारितानुमत्तैर्वाक्कायमनोभिरिष्यते नवधा ।
औत्सर्गिकी निवृत्तिर्विचित्ररूपापवादिकी त्वेषा ॥ ७६ ॥

76. Renunciation of nine-fold commission, by self, through agent, and approval, by body, speech, and mind, is

Perfect Renunciation (Autsargiki Nivritti). Imperfect renunciation (Apavadiki Nivritti) is of various kinds.

Commentary.

One, who has perfectly renounced Himsa, will not utter a word which is likely to give pain to another ; will not do any act which may cause injury to another, will not harbour any thoughts prejudicial to another, will not make anybody else utter words likely to cause pain to another, nor commit acts likely to injure another, nor entertain feelings of ill-will towards another ; and will not approve or encourage others who by words, deeds, or thought cause pain to another.

This nine-fold renunciation is Perfect Renunciation. If the renunciation is limited in respect of mobile, or immobile, or of any one or more of the nine kinds of commission, it would be Imperfect.

हिरण्

**स्तोकैकेन्द्रियघाताद्गृहीणाम् सम्पन्नयोग्यविषयाणाम् ।
शेषस्थावरमारणविरमणमपि भवति करणीयम् ॥ ७७ ॥**

77. Householders possessed of appropriate articles of enjoyment have to injure a limited number of one-sensed beings. They should desist from causing destruction of other immobile beings.

Commentary.

Jainism is a practical religion, and consistent with temporal activity and prosperity. It does not inculcate laziness, or inertness. It is not the fatalism of the idle do-nothing-fellow. Jainism teaches a self imposed discipline, with due regard to one's own capacities and surroundings. What it does lay stress upon is the indisputable principle that one should never act negligently, unnecessarily, without any sense of responsibility. It requires one not to incur the easily avoidable sin of indulging in unnecessary or thoughtless acts, harmful to self and to others. With this one principle in view, a householder may engage in all proper pursuits of a business life.

**अमृतत्वहेतुभूतं परममहिंसारसायनं लब्ध्वा ।
अवलोक्य बालिशानामसमञ्जसमाकुलैर्न भवितव्यम् ॥ ७८ ॥**

78. Those who have been impressed with the highest Ahimsa-elixir, which leads to immortality, should not be distressed on seeing the improper behaviour of the ignorant.

सूक्ष्मो भगवान् धर्मो धर्मार्थं हिंसने न दोषोऽस्ति ।
इति धर्ममुग्धहृदयैर्न जातु भूत्वा शरीरिणो हिंस्याः ॥ ७६ ॥

वद्व

79. "Sacred religion is very subtle, and there is no wrong in committing Himsa for the sake of religion." (People) should not allow themselves to be thus deceived in the name of religion, and should never kill embodied beings.

धर्मो हि देवताभ्यः प्रभवति ताभ्यः प्रदेयमिह सर्वम् ।
इति दुर्विवेककलितां धिषणां प्राप्य न देहिनो हिंस्याः ॥ ८० ॥

प्राप्य न

80. Never entertain the wrong idea that religion flourishes through gods, and that therefore everything may be offered to them. Do not kill embodied beings, under such perverted judgment.

Commentary.

It is a perverse notion that religion sanctions Himsa, or that the gods are pleased at sacrifices of living beings offered in their name. Gods are good, and religion is peace-giving; and can never encourage or sanction what gives pain to a living being.

पूज्यनिमित्तं घाते छागादीनां न कोऽपि दोषोऽस्ति ।
इति संप्रधार्य कार्यं नाऽतिथये सत्त्वसंज्ञपनम् ॥ ८१ ॥

81. Animals should not be killed for guests in the belief that there is no harm in killing goats, etc., for the sake of persons deserving respect.

बहुसत्त्वघात-जनितादशनाद्वरमेक-सत्त्वघातोत्थम् ।
इत्याकलय्य कार्यं न महासत्त्वस्य हिंसनं जातु ॥ ८२ ॥

82. With the idea that a meal prepared from the slaughter of one living-being is preferable to that produced by

the destruction of many lives, one should never kill a living being of a higher grade.

Commentary.

In these 4 verses, the author meets the various excuses which are adopted by flesh-eaters.

Killing of animals for the sake of sacrifices, for the entertainment of guests or persons of rank, has been deprecated in verses 79, 80, and 81. In verse 82, the author meets another argument which is sometimes raised. Some people urge that the Jainas believe that there is life in all vegetables, and further that there are innumerable, and even infinite Jivas in some vegetables. Vegetable food would therefore lead to the killing of innumerable lives, and it would be preferable to kill one animal for food rather than cut up and cook a number of vegetables. This argument is misleading and false. It ignores the fact that the body of an animal has innumerable mobile and immobile beings therein. The presence of innumerable amœbæ in a drop of blood is a matter which has been proved to demonstration by science: microscopic examinations also show the presence of infinite germs in fæces, urine, and in all parts of the body. Thus there is comparatively speaking the least Himsa in injuring the motionless one-sense living beings belonging to the vegetable kingdom. The higher the number of vitalities possessed by a Jiva, the greater is the Himsa in killing it.

रक्षा भवति बहूनामेकस्यैवास्य जीवहरणेन ।
इति मत्वा कर्तव्यं न हिंसनं हिंस्रसत्वानाम् ॥ ८३ ॥

83. Beings which kill others should not be killed in the belief that the destruction of one of them leads to the protection of many others.

Commentary.

This plausible argument is often raised by sportsmen. They defend hunting on the ground that by doing so they protect humanity from the ravages of ferocious animals. The wanton shooting of birds and fowls, of pig and fox, of deer and rabbit, and fishing are obviously indefensible. Lion hunt is a pastime. The hunters go in large parties for the excitement of sport, and not for freeing mankind from the possible attack of the lion. In fact, the poor lion is beaten and brought out from his seclusion for being shot at for the

fun of the big men who level their guns at him from a safe distance and take pleasure in watching his death agonies. The rare case of a person going out to kill a man-eating tiger now requires to be discussed. In his case also, it may safely be said that the feelings which actuate him are the hope of a reward, praise, renown, the expectation of being called a bold man, and excitement of sport, rather than the pure desire of saving his fellow men. The argument is, in fact, an apology and an excuse.

To proceed further.

You cannot make some happy by destroying others. The feelings of enmity, hostility, and revenge are the cause of pain and misery, dread and fear. It has been known that serpents and tigers have approached and gone past the saintly ascetics who, wrapped up in their meditations had in them no fear of, and no hostility towards them. The serpent or the tiger attacks man, not because, as is wrongly supposed, it is his nature to do so, but because it apprehends harm from man and strikes in self-defence. If man, the most intelligent of all creatures, himself cast aside all fear and looked at a serpent or a tiger fearlessly, eye to eye, it would simply be magnetised or hypnotised, would obey his will and never think of injuring him. This is the scientific explanation of the miraculous fact that tigers and serpents, bears and scorpions, crawled at the blessed feet of the Munis and Rishis of yore.

बहुसत्त्वघातिनोऽमी जीवन्त उपाजयन्ति गुरु पापम् ।
इत्यनुकम्पां कृत्वा न हिंसनीयाः शरीरिणो हिंसाः ॥ ८४ ॥

84. "These kill many lives, and accumulate grave sin"

Doing this act of mercy, those who injure others should not be killed.

Commentary.

This is also a fallacious argument. Killing does not mean an extinction of life for ever. The only way to stop the accretion of bad karmas is by self-restraint. Loss of life is only a loss of the opportunities for spiritual advancement. By killing such living beings, you incur sin, and retard the spiritual progress of yourself and of those whom you kill.

बहुदुःखाः संज्ञपिताः प्रयान्ति त्वचिरेण दुःखविच्छित्तिम् ।

इति वासनाकृपाणीमादाय न दुःखिनोऽपि हन्तव्याः ॥ ८५ ॥

85. "Those in great suffering will on being killed soon obtain relief from agony." Do not even kill the distressed one by having grasped the sword of such misconception.

Commentary.

The wrong notion that by killing a dog, or a horse, permanently disabled, or suffering from incurable wounds, you would relieve him of his pain, and would thus do good to him is very commonly prevalent. In Egypt, some people considered it a pious religious duty to stab their old parents to death, in the belief that by doing so, they relieved them of the miseries and infirmities of old age. This false belief arises from an ignorance of the law of Karma. The pain and suffering which a living being, has to endure and go through is inevitable, and a necessary consequence. There is no possible escape from it. It must be undergone now, or hereafter, in this life or the next. The bad Karmas which bring it about must be worked out. You cannot reduce the effect of Karmas. The chief influencing cause in the killing is that you cannot bear to see the misery of the suffering living being and wish to put an end to the disagreeable sight or the piteous moans by the cheap process of killing him outright. Such an act is Himsa. It is wrongly called and believed to be an act of mercy or commiseration. One may well help the distressed by nursing or helping otherwise. Veterinary hospitals should take as much care of the sub-human class, as other hospitals do for humanity. All hospitals should be free. There should be no fee charged for medicine, attendance, or surgical operations. This is the primary duty of individual citizens, municipal corporations, and of the State. Its neglect is a culpable omission.

कृच्छ्रेण सुखावाप्तिर्भवन्ति सुखिनो हताः सुखिन एव ।

इति तर्कमण्डलाग्रः सुखिनां घाताय नादेयः ॥ ८६ ॥

86. It is difficult to obtain happiness. The happy shall, if killed, continue to be happy. Do not please adopt the weapon of this (false) reasoning for killing those who are happy.

Commentary.

Happiness and misery depend upon one's own acts and thoughts. We cannot make the happy state, one is in, continue by killing him. Cessation of one form of existence does not mean the wiping out of

all evil Karmas previously acquired, and the continuance of the good Karmas in operation at the time he is killed.

उपलब्धिसुगतिसाधनसमाधिसारस्य भूयसोऽभ्यासत् ।

स्वगुरोः शिष्येण शिरो न कर्तनीयं सुधर्ममभिलषता ॥ ८७ ॥

87. A disciple desirous of piety should not cut off the head of his own preceptor when he, by means of constant practice, has attained such perfection of concentration, as leads to a good condition of life.

Commentary.

Here is another illustration of Himsa committed by misguided fanatics in the name of religion. Some persons believe that if the soul of a person in deep concentration, and thus in close communion with the super-soul, is separated from the body while in that condition, he will attain ever-lasting bliss. This is a false belief.

The person in concentration, may, if he is sufficiently spiritually advanced, continue the concentration throughout and enjoy the bliss of communion. If he is not so advanced, death can not add to his spiritual advancement. The killing is not only useless, but positively harmful as bringing evil Karmas in bondage.

धनलवपिपासितानां विनेयविश्वासनाय दर्शयताम् ।

भ्रूति घटचटकमोक्षं श्रद्धेयं नैव खारपटिकानाम् ॥ ८८ ॥

88. Do not believe in the doctrine of "pot-breaking immediate salvation" inculcated by Kharpatikas, impelled by their thirst for small riches; into inducing such belief in their pupils.

Commentary.

The sect of Kharpatikas now extinct, believed that the soul was imprisoned in the body, just like a light covered by a pot. When the pot is broken, the light becomes free and spreads out in all directions. The body being destroyed the soul would be free. This doctrine was inculcated by wicked priests in order to get rid of their votaries who stayed with them, and whose belongings were on their death likely to come into possession of the priests. Much crime was once committed in the name of religion, and the unsuspecting credulity of ignorant people was exploited by criminal sophists.

दृष्ट्वा परं पुरस्तादशनाय क्षामकुक्षिमायान्तम् ।

निजमांसदानरभसादालभनीयो न चात्मापि ॥ ८९ ॥

89. One should not kill himself by zealously giving one's own flesh as food to another starving person, seen approaching in front.

Commentary.

Self-sacrifice, literally speaking, was also at one time considered an act of religious piety. It is undoubtedly Himsa. Attempt at suicide is a criminal offence.

को नाम विशति मोहं नयभङ्गविशारदानुपास्य गुरुन् ।
विदितजिनमतरहस्यः श्रयन्नहिंसां विशुद्धमतिः ॥ ६० ॥

90. What person is there who, having a clear intellect, having served teachers well-versed in the various points of view, having realized the essence of the Jaina religion and having adopted Ahimsa, would yield to the delusions (set forth above.)

Commentary.

Verses 43 to 90 deal with Ahimsa. It is either Autsargiki Nivritti, or Apavadiki Nivritti. Autsargiki is defined in verse 76, as complete Ahimsa in 9 ways, by self, through another, or by approbation, and in each case through mind, body, or speech. That which is not complete, is Apavadiki, and its degrees and forms are innumerable, varying from the slightest to that which just falls short of being complete.

Himsa is also classified as Samkalpi or Arambhi. Samkalpi is what which is committed with the sole intention of Himsa, without any justifying reason whatsoever behind it. Arambhi is committed unavoidably, by house-holders in the performance of various duties and occupations. Saint Amitgati, an Acharya contemporary with Saint Amrit Chandra the author of this book, in the 6th Chapter of Shrávakáchára says :—

हिंसा द्वेषा प्रोक्त्वास्मान् आरम्भजत्वतो दृश्यैः ।

प्रहवासतो निवृत्तो द्वेषाऽपि त्रायते तां च ॥ ६ ॥

प्रहवाससेवनरतो मन्दकषायः प्रवर्तितारम्भः ।

आरम्भजां स हिंसां शक्तोति न रक्षितुं नियतम् ॥ ७ ॥

Himsa has, by the learned, been said to be of two kinds, Árambhaja, arising from occupations, and Anárambhaja, not due to any occupation. He who has renounced the life of a householder, certainly avoids both kinds. One with mild passion, while living the life of a house-holder, cannot of course avoid Árambhaja Himsa when performing various occupations.

Hunting, offering animal sacrifices, killing for food, amusement or decoration are illustrations of Anárambhi or Samkalpi Himsa, which may be translated as " Intentional Injury." It can be avoided by every thinking person without any difficulty or harm to himself.

Árambhi Himsa may be sub-divided as Udyami, Grahārambhi, and Virodhi. Udyami is Himsa unavoidably committed in the exercise of one's profession. Permissible professions are of 6 kinds, viz., (1) the profession of a soldier, अस्त्रि, (2) the profession of a writer, मन्त्रि (3) that of agriculture कृषि (4) trade वाणिज्य, (5) industry शिल्प, (6) art विद्या.

Gráh-Árambhi Himsa is that which is unavoidably committed in the performance of necessary domestic purposes, such as preparation of food, keeping the house, body, and clothes clean, construction of buildings, wells, gardens, and keeping cattle.

" Virodhi " is Himsa unavoidably committed in defence of person and property, against thieves, robbers, dacoits, assailants, and enemies, in meeting their aggression, and in causing the least possible injury, necessary in the circumstances, in which one may find himself.

The cases discussed in verses 79 to 89 are all covered by Samkalpi Himsa and have no concern with Árambhi Himsa or any of the 3 kinds set out above.

One who has renounced all household connection and has adopted the discipline of a saint, practises complete Ahimsa. A true believer in the householder's stage, abstains from Samkalpi Himsa, but is unable to abstain from Árambhi, although he tries his best to avoid it as far as possible, and is ever making progress in such endeavour.

यदिदं प्रमादयोगादसदभिधानं विधीयते किमपि ।

तदनृतमपि विज्ञेयं तद्भेदाः सन्ति चत्वारः ॥ ६१ ॥

91. Wherever any wrong statement is made through Pramáda Yoga (careless activity of body, mind, or speech), it is certainly known as falsehood. It is divided into 4 kinds.

स्वक्षेत्रकालभावैः सदपि हि यस्मिन्निषिध्यते वस्तु ।

तत्प्रथममसत्यं स्यान्नास्ति यथा देवदत्तोऽत्र ॥ ६२ ॥

92. A statement by which the existence of a thing with reference to its position, time, and nature is denied, is the

first kind of falsehood ; for example, to say " Deva Datta is not here," (when he is present).

असदपि हि वस्तरूपं यत्र परक्षेत्रकालभावैस्तैः ।

उद्भाष्यते द्वितीयं तदनृतमस्मिन्यथास्ति घटः ॥ ६३ ॥

93. Where a thing does not exist, with reference to the position, time, and nature of other objects, and it is said to exist, the statement is the second kind of falsehood *e. g.*, to say " pitcher is here " (when it is not actually there).

वस्तु सदपि स्वरूपात्पररूपेणाऽभिधीयते यस्मिन् ।

अनृतमिदं च तृतीयं विज्ञेयं गौरिति यथाश्वः ॥ ६४ ॥

94. The third kind of falsehood is that, where an existing thing is represented as something different from what it really is, for example, when a horse is said to be a cow.

गर्हितमवद्यसंयुतमप्रियमपि भवति वचनरूपं यत् ।

सामान्येन त्रेधा मतमिदमनृतं तुरीयं तु ॥ ६५ ॥

95. Speech of 3 kinds, Garhita, condemnable ; *Sāvadya*, sinful, or *Apriya*, disagreeable, is ordinarily speaking, said to be the fourth kind of falsehood.

पैशुन्यहासगर्भं कर्कशमसमञ्जसं प्रलपितं च ।

अन्यदपि यदुत्सूत्रं तत्सर्वं गर्हितं गदितम् ॥ ६६ ॥

96. Garhita speech is said to be all that, which is backbiting, harsh, unbecoming, nonsensical, or otherwise uncanonical.

छेदनभेदनमारणकर्षणवाणिज्यचौर्यवचनादि ।

तत्सावद्यं यस्मात्प्राणिवधाद्याः प्रवर्तन्ते ॥ ६७ ॥

97. All speech which makes another engage in piercing, cutting, beating, ploughing, trading, stealing, etc., is *Sāvadya*, sinful as it leads to destruction of life, etc.