

अरतिकरं भीतिकरं खेदकरं वैरशोककलहकरम् ।

यदपरमपि तापकरं परस्य तत्सर्वमाप्रियं ज्ञेयम् ॥ ६८ ॥

98. Know all that as Apriya, which causes uneasiness, fear, pain, hostility, grief, quarrel, or anguish of mind to another person.

सर्वस्मिन्नप्यस्मिन् प्रमत्तयोगैकहेतुकथनं यत् ।

अनृतवचनेऽपि तस्मान्नियतं हिंसा समवसरति ॥ ६९ ॥

99. Pramatta Yoga, the one (chief) cause (of Himsa) is present in all these (speeches) here. Therefore Himsa comes in, certainly, in falsehood also.

हेतौ प्रमत्तयोगे निर्दिष्टे सकलवितथवचनानाम् ।

हेयानुष्ठानादेरनुवदनं भवति नाऽसत्यम् ॥ १०० ॥

100. Pramatta Yoga having been stated to be the cause of all false speech, a sermon, preaching the renouncement (of vices) and the performance of religious duties, would not be a falsehood, (even if it should be distasteful, or cause mental pain to the listener).

Commentary.

Intention is always the determining factor in each case. The preceptor who speaks in strong terms against vices and sins, may thereby cause uneasiness or pain of mind to those addicted to such bad habits, but, as his speech is sincere, duly considered, and not unrestrained, it would not be covered by the definition of a false speech, as given in verses 95 and 98 above.

भोगोपभोगसाधनमात्रं सावद्यमक्षमा मोक्तुम् ।

ये तेऽपि शेषमनृतं समस्तमपि नित्यमेव मुञ्चन्तु ॥ १०१ ॥

101. Those who are not able to give up such Sāvadya untruth, as is unavoidable in arranging for articles of use, should renounce all the other untruth, for ever.

Commentary.

Sāvadya speech unavoidably necessary in arranging household matters would not ordinarily speaking be called falsehood. It is included in untruth because it causes some Ārambhi Himsa. A householder may not be able to give up such Sāvadya untruth as is specified here; but he must give up all other kinds of Sāvadya and other kinds of untruth.

**अवितीर्णस्य ग्रहणं परिग्रहस्य प्रमत्तयोगायत् ।
तत्प्रत्येयं स्तेयं सैव च हिंसा वधस्य हेतुत्वात् ॥ १०२ ॥**

102. The taking, by Pramatta Yoga, of objects which have not been given, is to be deemed theft, and that is Himsa because it is the cause of injury.

Commentary.

The person who thinks of stealing, injures the purity of his own inner nature, and if detected in the act of stealing, he is punished and suffers pain. He causes pain to the person whom he deprives of the things stolen, which deprivation may even bring about death, what to say of inconvenience and trouble. Thus all theft, like all falsehood, is also included in Himsa.

**अर्था नाम य एते प्राणा एते बहिश्चराः पुंसाम् ।
हरति स तस्य प्राणान् यो यस्य जनो हरत्यर्थान् ॥ १०३ ॥**

103. He, who seizes the property of another person deprives him of his vitalities, for all objects are external vitalities of men.

Commentary.

Property is said to be as dear as life. Loss of property is very keenly felt. He who deprives a person of his property causes him severe pain and thus injures him.

**याः हिंसायां स्तेयस्य च नाव्याप्तिः सुघट एव सा यस्मात् ।
ग्रहणे प्रमत्तयोगो द्रव्यस्य स्वीकृतस्यान्यैः ॥ १०४ ॥**

104. There is no exclusivity between Himsa and theft. It is well included in theft, because in taking what belongs to another (there is) Pramatta Yoga.

Commentary.

All theft includes Himsa. One would not take any property belonging to another unless he was actuated by a desire to possess it. The presence of desire, and the injury to self in the form of a moral and a spiritual fall, and to the person deprived, resulting therefrom, constitute Himsa.

नाऽतिव्याप्तिश्च तयोः प्रमत्तयोगैककारणविरोधात् ।

अपि कर्मानुग्रहणीरागाणामविद्यमानत्वात् ॥ १०५ ॥

105. Nor is there the defect of overlapping. There is no (Himsa), when passionless saints take in Karmic molecules because of the absence of Pramatta Yoga, the chief motive.

Commentary.

The learned author here anticipates and meets a possible objection that karmic molecules are taken in by a passionless saint in the high 11th, 12th and 13th spiritual stages, and thus taking what is given by nobody, he would be tainted with theft. This is not so, because there is no Pramatta Yoga, no desire. Mohaneeya karma which is the cause of all desire has ceased to operate in those stages.

असमर्थो ये कर्तुं निषानतोयादिहरणविनिवृत्तिम् ।

तैरपि समस्तमपरं नित्यमदत्तं परित्याज्यम् ॥ १०६ ॥

106. Those also who do not feel strong enough to refrain from taking well-water, etc., should totally abstain from taking anything else which is not given to them.

Commentary.

A householder is not able to follow this high discipline ; but he also should abstain from taking things, which are not given to him except such as may be appropriated without permission.

यद्वेदरागयोगान्मैथुनमभिधीयते तदब्रह्म ।

अवतरति तत्र हिंसा वधस्य सर्वत्र सद्भावात् ॥ १०७ ॥

हिंस्यन्ते तिलनाल्यां तप्तायसि विनिहिते तिला यद्वत् ।

बहवो जीवा योनौ हिंस्यन्ते मैथुने तद्वत् ॥ १०८ ॥

107-108. Abrahm is copulation arising from sexual desire. It is attended with the killing of life all round, and Himsa is therefore present in the act. Just as a hot rod of iron burns up the sesamum seed filled in a tube in which it is introduced, in the same way many beings are killed in the vagina during copulation.

Commentary.

The vagina is said to be full of numerous living organisms, being constantly and spontaneously born there and these would of course, be killed in the friction brought about in sexual intercourse.

यदपि क्रियते किञ्चिन्मदनोद्रेकादनङ्गरमणादि ।

तत्रापि भवति हिंसा रागाद्युत्पत्तितन्त्रत्वात् ॥ १०६ ॥

109. Again, whatever indulgence of the sex-passion is had in unnatural ways on account of lust, it always brings about Himsa because it has had its rise in desire etc.

ये निजकलत्रमात्रं परिहर्तुं शक्नुवन्ति न हि मोहात् ।

निःशेषशेषयोषिन्निषेवणं तैरपि न कार्यम् ॥ ११० ॥

110. Those, who, because of attachment, cannot renounce their own wives, they also should totally abstain from enjoying other females.

Commentary.

Many a householder is not sufficiently advanced to give up sex-desire altogether. It is only the ascetics who do so. The householder also should, however, observe the vow of Brahmacharya to a limited extent by total abstinence from all sexual desires with reference to females other than his own wife.

या मूर्च्छा नामेयं विज्ञातव्यः परिग्रहो ह्येषः ।

मोहोदयादुदीर्णो मूर्च्छा तु ममत्वपरिणामः ॥ १११ ॥

111. Attachment itself should be understood to be Parigraha. Attachment is affectionate regard arising from the operation of Moha Karma.

मूर्च्छालक्षणकरणात्सुवटा व्याप्तिः परिग्रहत्वस्य ।
सग्रन्थो मूर्च्छावान् विनाऽपि किल शेषसंगेभ्यः ॥ ११२ ॥

सिः

112. This definition of Parigraha as attachment is comprehensively inclusive. One who is under the influence of attachment is, although he has renounced all other possessions, "with property"

Commentary.

Aparigraha, renunciation, requires absence of all sense of attachment to anything which is external to the pure Jiva itself. The least vestige of a feeling of attachment is a defect. Even saints who have renounced all worldly possessions, could not be deemed to have renounced them, if they have a sense of attachment left in them.

यद्येवं भवति तदा परिग्रहो न खलु कोऽपि बहिरङ्गः ।
भवति नितरां यतोऽसौ धत्ते मूर्च्छानिमित्तत्वम् ॥ ११३ ॥

113. If this be so, then there can be no external Parigraha at all. It certainly is the cause of attachment.

Commentary.

The author in this verse meets a possible objection that if Parigraha-possession of goods, is defined as mental attachment to things then there can be no external Parigraha. The answer is that possession of goods creates an attachment to them. It is therefore necessary to give up all external possessions to avoid any possibility of an attraction for them. Thus Parigraha-possession of goods is of two kinds, external and internal, actual possession of property is external, Bahiranga Parigraha; while an inclination for possession is Antaranga, internal Parigraha.

एवमतिव्याप्तिः स्यात्परिग्रहस्येति चेद्भवेन्नैवम् ।
यस्मादकषायाणां कर्मग्रहणे न मूर्च्छाऽस्ति ॥ ११४ ॥

114. This is over-lapping and will include the drawing in of Karmic molecules by passionless saints as Parigraha. This is not so, because there is no attachment.

Commentary.

A critic may possibly say that a passionless saint also has Karmic molecules, and will according to the above statement be said to be Sapaṇgraha, with possession. The reply is that it is not so, because there is no passion, no inclination for drawing in such molecules. They are automatically drawn in because of the vibratory activity of soul, functioning through mind, body and speech without any volition.

दिद्र

अतिसङ्क्षेपाद्विविधः स भवेदाभ्यन्तरश्च बाह्यश्च ।

प्रथमश्चतुर्दशाविधो भवति द्विविधो द्वितीयस्तु ॥ ११५ ॥

115. Very briefly speaking, Paṇgraha is of two kinds, internal and external. The first is of 14 kinds, and the second is of two kinds.

मिथ्यात्ववेदरागास्तथैव हास्यादयश्च षड्दोषाः ।

चत्वारश्च कषायाश्चतुर्दशाभ्यन्तरा ग्रन्थाः ॥ ११६ ॥

116. The fourteen internal possessions, attachments, are wrong belief, sexual inclinations, the six defects, laughter etc., and the four passions.

Commentary.

The fourteen internal possessions are as follows :—

- (1) Wrong belief, (2) Desire for sexual enjoyment with man, (3) with woman, (4) with both, (5) laughter, (6) indulgence, (7) ennui, (8) sorrow, (9) fear, (10) disgust, (11) Anger, (12) Pride, (13) deceit, and (14) greed.

अथ निश्चितसचित्तौ बाह्यस्य परिग्रहस्य भेदौ द्वौ ।

नैषः कदापि सङ्गः सर्वोऽप्यतिवर्तते हिंसाम् ॥ ११७ ॥

117. External Paṇgraha is of two kinds with reference to living and non-living objects. All this Paṇgraha never excludes Himsa.

Commentary.

Himsa, the central sin, is included in every other of the remaining four, falsehood, theft, sexual impurity, and possession of goods.

उभयपरिग्रहवर्जनमाचार्याः सूचयन्त्यहिंसेति ।

द्विविधपरिग्रहवहनं हिंसेति जिनप्रवचनज्ञाः ॥ ११८ ॥

118. The Acharyas (preceptor-saints), who are well versed in Jaina Philosophy, call the renunciation of Parigraha of both sorts as Ahimsa, and the appropriation of Parigraha of two sorts as Himsa,

हिंसापर्यायत्वात्सिद्धा हिंसान्तरङ्गसङ्गेषु ।

बहिरङ्गेषु तु नियतं प्रयातु मूर्च्छैव हिंसात्वम् ॥ ११९ ॥

119. Internal attachment is proved to be Himsa because of its being a form of Himsa. Attachment to external objects certainly establishes the fact of Himsa.

Commentary.

Himsa, the foremost sin is ever present during the commission of other faults. Internal attachment, the desire for worldly objects prejudicially affects the purity of the soul, and this injury to the pure nature of the soul constitutes Himsa. External attachment or the actual possession of temporalities creates attraction and love for them, which defiles soul purity and therefore amounts to Himsa. Both internal and external attachment should therefore be given up by one who practises the principle of Ahimsa.

एवं न विशेषः स्यादुन्दररिपुहरिणशावकादीनाम् ।

नैवं भवति विशेषस्तेषां मूर्च्छाविशेषेण ॥ १२० ॥

हरिततृणाङ्कुरचारिणी मन्दा मृगशावके भवति मूर्च्छा । शि

उन्दरनिकरोन्माथिनि मार्जारे सैव जायते तीव्रा ॥ १२१ ॥

निर्बाधं संसिद्धचेत्कार्यविशेषो हि कारणविशेषात् ।

औधस्यखण्डयोरिव माधुर्यप्रीतिभेद इव ॥ १२२ ॥

माधुर्यप्रीतिः किल दुग्धे मन्दैव मन्दमाधुर्ये ।

सैवोत्कटमाधुर्ये खण्डे व्यपदिश्यते तीव्रा ॥ १२३ ॥

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120, 121, 122, 123. If this be so, there would be no difference between a cat and a young deer. No, it is not so, there is a difference as to the degree of attachment. Attachment is weak in the young deer who lives on green blades of grass; it is strong in the cat which destroys a host of mice. The effect is certainly influenced by the cause, like the difference in desire for sweetness in milk or sugar. In the case of one who likes milk, which is moderately sweet, the desire for sweetness, is feeble. That desire is said to be intense in the case of one who likes sugar, which is extremely sweet.

Commentary.

It may be said that if all attachment is Parigraha, then there is no difference between a meek young deer, and a ferocious cat both of which have attachment for food, though of different sorts. Difference there certainly is. Internal attachment varies with the nature of the external objects possessed or desired.

A young deer lives on herb, for obtaining which it does not prepare any scheme, or lie in wait long, and quits it also on the happening of a slight disturbance; its attachment or desire is weak. A cat would on the other hand lie in ambush for its prey, wait long, and kill many more than it would require to satisfy its appetite. The Murchha or attachment, the desire to appropriate and possess unto itself is thus much stronger in the cat than in the deer. There are thus degrees in attachment to external objects and one should try to reduce this desire for appropriation by degrees, even if he is not quite able to get rid of it altogether.

Again, it is clear that a person who likes milk has a limited desire for sweetness, compared to the one who is fond of sugar. One who amasses goods on a large scale must obviously have a strong desire for them. The lesser your possessions, the weaker must be your desire to possess, i. e. Murchha. The nature of possession is generally an index of the extent of desire for possession.

धौ

तत्त्वार्थभ्रजाने निर्युक्तं प्रथममेव मिथ्यात्वम् ।

जट

सम्यक्दर्शनचौराः प्रथमकषायाश्च चत्वारः ॥ १२४ ॥

प्रविहाय च द्वितीयान् देशचरित्रस्य सम्मुखायाताः ।

स त्मुखायातः

नियतं ते हि कषाया देशचरित्रं निरुद्धयन्ति ॥ १२५ ॥

निजशक्त्या शेषाणां सर्वेषामन्तरङ्गसंगानाम् ।

कर्तव्यः परिहारो मार्दवशौचादिभावनया ॥ १२६ ॥

124, 125, & 126. At first for acquiring belief in Tattwarthas, the principles, as they are, wrong belief, and the four Passions of the first degree, which prevent Right Belief, should be got rid of. Again having suppressed the passions of second (degree) which certainly obstruct partial conduct, laymen approach partial vows. All remaining internal attachments should be suppressed, with self-exertion through humility, contentment and such meditations.

Commentary.

These three verses prescribe the method for subduing internal attachments. The first thing is to get rid of wrong belief, and of Anantānubandhi Kashāyas, the four passions, anger, pride, deceit, and greed of the first degree. These stand in the way of Right belief. When one has attained Right belief, he should turn his attention to overcoming four passions of the second degree, in order to get on to the stage of Partial Right Conduct. Thereafter he should put forth his best exertions, and by constant contemplation of the ten rules of conduct suppress all other passionate thought-activities.

बहिरङ्गादपि संगायस्मात्प्रभवत्यसंयमोऽनुचितः ।

परिवर्जयेदशेषं तमचित्तं वा सचित्तं वा ॥ १२७ ॥

127. All external attachments, whether living or non-living should be avoided; because improper non-control is brought about by external possession even.

सोऽपि न शक्तस्त्यक्तुं धनधान्यमनुष्यवास्तुवित्तादि ।

सोऽपि तनूकरणीयः निवृत्तिरूपं यतस्तत्त्वम् ॥ १२८ ॥

128. And if one is unable to wholly renounce cattle, corn, servants, buildings, wealth etc, he also, should at least limit them; because renunciation is the Right principle.

Commentary.

A householder with vows should at least fix a permanent limit for life, to all his possessions. This is called Parigraha Parimāṇa Vrata. Such limitation will act as a beneficial check on greed,

रात्रौ भुञ्जानानां यस्मादनिवारिता भवति हिंसा ।

हिंसाविरतैस्तस्मात्त्यक्तव्या रात्रिभुक्तिरपि ॥ १२६ ॥

129. Those who take their meals at night cannot avoid Himsa. Therefore abstainers from Himsa, should give up night-eating also.

रागाद्युदयपरत्वादनिवृत्तिर्नातिवर्तते हिंसाम् ।

रात्रिदिवमाहरतः कथं हि हिंसा न सम्भवति ? ॥ १३० ॥

130. Absence of vow, is due to the influence of passions and Himsa is not thereby excluded. How is it possible then to avoid Himsa when food is taken day and night.

Commentary.

Himsa and desire have already been shown to be concomitants. Absence or non-adoption of vow, presupposes desire. Hence one who has not restricted his craving for food to the day only, cannot avoid Himsa.

यद्येवं तर्हि दिवा कर्तव्यो भोजनस्य परिहारः ।

भोक्तव्यं तु निशायां नेत्थं नित्यं भवति हिंसा ॥ १३१ ॥

नैवं वासरभुक्तेर्भवति हि रागोऽधिको रजनिभुक्तौ ।

अन्नकवलस्य भुक्तौ भुक्ताविव मांसकवलस्य ॥ १३२ ॥

अर्कालोकेन विना भुञ्जानः परिहरेत् कथं हिंसाम् ।

अपि बोधितः प्रदीपे भोज्यजुषां सूक्ष्मजन्तूनाम् ॥ १३३ ॥

131-132-133. If that be, so, then one may give up taking food in the day, by eating at night only, one would not be committing Himsa at all times. No, it is not so. There is stronger desire in eating at night than in eating in the day.

as in the eating of a morsel of flesh and the eating of a morsel of grain. How can one avoid Himsa when food is taken without the light of the sun; even when a lamp is lighted, minute insects get mixed up with eatables.

Commentary.

Day is the natural time for work and taking food. Food is more easily, with greater care, and with less probability of injury to living beings prepared in the day than at night. The light of the sun makes it easy to pick out, to separate unwholesome stuff, and to remove the worms and small insects which find place in provisions. There are many insects which are not even visible in the strongest artificial light. There are also many small insects which have a strong affinity for food stuffs and which do not appear in daylight.

Hearing the observation in verse 130, that there is Himsa most certainly when one eats day and night, a carping critic might exclaim that then one may well give up eating in the day and take his meals at night only. This is obviously improper.

किं वा बहुप्रलपितैरिति सिद्धं यो मनोवचनकायैः ।

परिहरति रात्रिमुक्तिं सततमहिंसां स पालयति ॥ १३४ ॥

134. Why discuss further. It is established that he who has renounced night-eating, through mind, body or speech, always observes Ahimsa.

Commentary.

Desire for eating at night, or advocating night-eating is also reprehensible.

इत्यत्र त्रितयात्मनि मार्गे मोक्षस्य ये स्वहितकामाः ।

अनुपरतं प्रयतन्ते प्रयान्ति ते मुक्तिमचिरेण ॥ १३५ ॥

135. Thus, those who desire self-advancement make constant exertions, here, in the three-fold path of liberation, and attain salvation without delay.

परिधय इव नगराणि व्रतानि किल पालयन्ति शीलानि ।

व्रतपालनाय तस्माच्छीलान्यपि पालनीयानि ॥ १३६ ॥

136. Just as the encircling walls guard towns, so do Sheelas (supplementary vows) protect the Anu-Vratas. There-

fore in order to practise the Vratas, the Sheelas also should be practised.

Commentary.

The Sheela, supplementary vows, are seven. Three Gunavratas multiplicative vows,—Dig-Vrata, Desha-Vrata, and Anartha-danda Vrata—are so called, because they raise the value of the five partial vows. Four Shikshá Vratas, Disciplinary vows, are so called because they are preparatory to a saint's life. They are Sámáyika, Proshadhovavása, Bhogopabhoga Parimáná, and Atithi-Samvi-bhága. These seven are described in the following verses.

प्रविधाय सुप्रसिद्धैर्मर्यादां सर्वतोऽप्यभिज्ञानैः ।

प्राच्यादिभ्यो दिग्भ्यः कर्तव्या विरतिरविचलिता ॥ १३७ ॥

137. Having fixed the limits from well-known objects, in all directions, east etc., one should steadily practise Dig Vrata.

Commentary.

These directions are said to be 10 Up, down, north, south, east, west, north-east, south-east, north-west, south-west. One should fix the limit of his activities, in all these directions.

इति नियमितदिग्भागे प्रवर्तते यस्ततो बहिस्तस्याः ।

सकला संयमविरहाद्भवत्यहिंसात्रतं पूर्णम् ॥ १३८ ॥

138. He who thus confines his activities within the limited directions, follows complete vow of Ahimsa as regards what is beyond those limits, because of total absence of non-restraint there.

तत्रापि च परिमाणं ग्रामापणभवनपाटकादीनाम् ।

प्रविधाय नियतकालं करणीयं विरमणं देशात् ॥ १३९ ॥

139. Then, again, one should fix a limit (within those limits) for a fixed time, to village, market, house, street etc., and thus follow Desha Vrata.

Commentary

Desha Vrata vow means that one shall not, during a certain period of time, proceed beyond a certain village, market, street, or house or have anything to do with objects beyond that limit.

इति विरतौ बहुदेशान्तदुत्थाहिंसां विशेषपरिहारात् ।
तत्कासं विमलमतिः श्रयत्यहिंसां विशेषेण ॥ १४० ॥

140. The pure-minded, who thus confines the extent of his activities practises absolute Ahimsa for that time by renouncing all Himsa possible in the vast space which has been given up.

पापद्विजयपराजयसंग्रपरदारगमनचौर्याद्याः ।

न कदाचनापि चिन्त्याः पापफलं केवलं यस्मात् ॥ १४१ ॥

141. One should never think of hunting, victory, defeat, battle, adultery, theft, etc., because they only lead to sin.

Commentary.

This is the 3rd multiplicative vow of Anartha danda.

विद्यावाणिज्यमधीकृपिसेवाशिल्पजीविनां पुंसाम् ।

पापोपदेशदानं कदाचिदपि नैव वक्तव्यम् ॥ १४२ ॥

142. Sinful advice should never be given to persons living upon art, trade, writing, agriculture, arts and crafts, service, and industry.

भूखननवृक्षमोटनशाद्वलदलनाम्बुसेचनादीनि ।

निःकरणं न कुर्यादलफलकुसुमोच्चयानपि च ॥ १४३ ॥

143. One should not without necessity dig ground, uproot trees, trample lawns, sprinkle water etc., nor pluck leaves fruit, and flowers.

असिधेनुविषदुताशनलाङ्गलकरवालकार्मुकादीनाम् ।

वितरणमुपकरणानां हिंसायाः परिहरेयत्नात् ॥ १४४ ॥

144. One should be careful not to give instruments of Himsa, such as knife, poison, fire, plough, sword, bow, etc.

रागादिवर्धनानां दुष्टकथानामबोधबहुलानाम् ।

न कदाचन कुर्वीत श्रवणार्जनशिक्षणादीनि ॥ १४५ ॥

145. One may not listen to, accept, or teach such bad stories as increase attachment etc., and are full of absurdities.

सर्वानर्थप्रथमं मथनं शौचस्य सन्न मायायाः ।

दूरात्परिहरणीयं चौर्यासत्यास्पदं द्यूतम् ॥ १४६ ॥

146. Renounce gambling from a distance. It is the first of all evils, the destroyer of contentment, the home of deceit, and the abode of theft and falsehood.

एवंविधमपरमपि ज्ञात्वा मुञ्चत्यनर्थदण्डं यः ।

तस्यानिश्चयनवद्यं विजयमहिंसाव्रतं लभते ॥ १४७ ॥

147. He who deliberately renounces all other unnecessary sins, leads his Ahimsa vow ceaselessly up to admirable victory.

Commentary.

Anartha-danda Vrata is of 5 kinds :—

Apadhyāna, evil thinking ;

Papopdesha, evil-instruction ;

Pramādacharyā, careless dealings ;

Himsādānā, gift of instruments of offence ;

Duh-Shruti, hearing evil ;

Here gambling is also included with them.

It will now be clear how Guṇā-Vratas enhance, by mathematical progression, as it were, the value of the 5 Partial Vows, to that of Full Vows.

By setting limits to space in all directions the commission of Himsa beyond such limits is completely avoided for life, and merit of Full Ahimsa Mahāvratā attained so far. By further limiting, from day to day, such space for exercise of activities of body, mind and speech and again by giving up all such activities of the 3 faculties as are found to be unnecessary, perfect Ahimsa Vratā is attained in that respect beyond such limits. The Partial vows are thus enhanced to Full Vows to a very large extent, by such observances.

रागद्वेषत्यागान्निखिलद्रव्येषु साम्यमवलम्ब्य ।

तत्त्वोपलब्धिमूलं बहुशः सामायिकं कार्यम् ॥ १४८ ॥

148. By giving up "Rag-dvesha" affection and repulsion and observing equanimity in all objects, one should practise Sámáyika, equanimity, continuously, which brings about a realisation of the true nature of Self.

रजनीदिवयोरन्ते तदवश्यं भावनीयमविचलितम् ।

इतरत्र पुनः समये न कृतं दोषाय तद्गुणाय कृतम् ॥ १४६ ॥

149. This Samayik must be regularly practised at the end of each night and day. If it is performed at other times, it is not improper, but is beneficial.

सामायिकं श्रितानां समस्तसावद्ययोगपरिहारात् ।

भवति महाव्रतमेषामुदयेऽपि चरित्रमोहस्य ॥ १५० ॥

150. Those who have attained equanimity have complete vows, because of the renunciation of all sinful activities, although their Charitra-moha-karma (which obstructs a due performance of pure conduct) is in operation.

सामायिकसंस्कारं प्रतिदिनमारोपितं स्थिरीकर्तुम् ।

पक्षार्धयोर्द्वयोरपि कर्तव्योऽवश्यमुपवासः ॥ १५१ ॥

151. To strengthen the daily practice of Sámáyik Discipline, one must observe fasting twice each fortnight.

मुक्तसमस्तारम्भः प्रोषधदिनपूर्ववासरस्यार्धे ।

उपवासं गृहीयान्ममत्वमपहाय देहादौ ॥ १५२ ॥

152. Free from all work, and having given up affection for the body etc., one should commence fasting at middle of the day previous to Proshadha day, (which is the eighth and fourteenth day of each lunar fortnight).

श्रित्वा विविक्कवसतिं समस्तसावद्ययोगमपनीय ।

सर्वेन्द्रियार्थविरतः कायमनोवचनगुप्तिभिस्तिष्ठेत् ॥ १५३ ॥

153. One should then retire to a secluded spot, renounce all sinful activities, abstain from indulgence in all objects of the senses, and observe due restraint of body, speech and mind.

धिम

धर्मध्यानासक्रो वासरमतिवाह्य विहितसान्ध्यविधिः ।

शुचिसंस्तरे त्रियामां गमयेत्स्वाध्यायजितनिद्रः ॥ १५४ ॥

प्रातः प्रोत्थाय ततः कृत्वा तात्कालिकं क्रियाकल्पम् ।

निर्वर्त्तयेद्यथोक्तं जिनपूजां प्रासुकैर्द्रव्यैः ॥ १५५ ॥

उक्तेन ततो विधिना नीत्वा दिवसं द्वितीयरात्रिं च ।

अतिवाहयेत्प्रयत्नादर्धं च तृतीयदिवसस्य ॥ १५६ ॥

154, 155, 156. He should pass the day, wrapped in spiritual contemplation ; perform Sāmāyika at sunset, vanquish sleep by self-study, and thus pass the night on a clean mat. He should rise in the morning, perform the necessary duties of the time, and engage in worship of Jina, as prescribed, with Prāsuk objects, (which have no living germs in them). The day, the second night, and the half of the third day should carefully be passed in the manner stated above.

Commentary.

Anything which is dry, cooked, hot, mixed with sour, salt, sugar etc., broken, crushed or cut, is said to be Prāsuk. Literally the word means an object in which living germs are absent. The word "Sterilized" would give an idea of this.

इति यः षोडश यामान्गमयति परिमुक्तसकलसावयः ।

तस्य तदानीं नियतं पूर्णमहिंसाव्रतं भवति ॥ १५७ ॥

157. He who having set himself free from all sinful activities, passes 16 Yamas (48 hours) in the above manner certainly observes the vow of Ahimsa in its thoroughness.

भोगोपभोगहेतोः स्थावरहिंसा भवेत्किलामीषाम् ।

भोगोपभोगविरहान्नवति न लेशोऽपि हिंसायाः ॥ १५८ ॥

वाग्गुप्तेनास्त्यनृत न समस्तादानाविरहतः स्तेयम् ।
 नाब्रह्म मैथुनमुचः सङ्गो नाङ्गेऽप्यमूर्च्छस्य ॥ १५६ ॥
 इत्थमशेषितर्हिसः प्रयाति स महाव्रतित्वमुपचारात् ।
 उदयति चरित्रमोहे लभेत तु न संयमस्थानम् ॥ १६० ॥

नो तं

158, 159, 160. On account of Bhoga and Upabhoga, Himsa of immobile beings only is caused. By renunciation of Bhoga and Upabhoga, not the slightest Himsa is occasioned. There is no falsehood, because of the control of speech ; there is no stealing, because of the abstinence from all appropriation there is no incontinence (Abrahma), because of abstinence from all sexual intercourse. There is no attachment (Parigraha), because of the absence of the feeling of attachment even to one's body. Having thus got rid of all Himsa, he practically reaches the stage of a Mahāvratī ; but he cannot attain the spiritual stage of a Saint, because of the operation of Right-Conduct-Preventing Karma

Commentary.

One with Partial Vows who observes 48 hours' fast, as described above, may, well, during the period, be said to have practically reached the stage of a saint. He is not actually a saint because the Karmic tendencies which obstruct the observance of ideal conduct are not extinct. Mahāvratī is a saint with Full Vows.

भोगोपभोगमूला विरताविरतस्य नान्यतो हिंसा ।

अधिगम्य वस्तुतत्त्वं स्वं शक्तिमपि तावपि त्याज्यौ ॥ १६१ ॥ स्व

161. One with partial vows incurs Himsa arising from the use of articles of Bhoga, and Upabhoga, and not otherwise. He should therefore ascertain the reality of things, and renounce these two also, in accordance with his own capacity.

Commentary.

The first Disciplinary vow, Sámāyika Shiksha Vrata, was explained in verses 148 to 150. Proshadhopawāsa was explained in

verses 151 to 160. The third Bhogopabhoga Parimāṇa is defined here. Bhoga means enjoyment of an object which can only be used once, such as food, and drink, fruits and flowers. Upabhoga means enjoyment of an object which can be used several times, such as furniture, dresses, ornaments, buildings.

True knowledge, and continued practice will bring about graduated renunciation, and hence it is that a limitation to the use of objects necessary for a healthy growth is inculcated. Graduated renunciation, with increasing enlightenment, will lead to total renunciation, and perfect conduct, the path of Liberation.

**एकमपि प्रजिघांसुः निहन्त्यनन्तान्यतस्ततोऽवश्यम् ।
करणीयमशेषाणां परिहरणमनन्तकायानाम् ॥ १६२ ॥**

162. The use of all Anant-Kāya vegetables must be given up, because in destroying one, infinite (one-sensed living beings) are killed.

Commentary.

Anant-Kāya vegetable is that which infinite Jivas adopt as their one and common body. Vegetables are either. Pratyeka, or Ananta-Kāya or Sādhāraṇa. In Pratyeka vegetable only one Jiva pervades throughout the body ; whereas in Ananta Kāya infinite Jivas adopt the vegetable as their one and common body ; and it is therefore called Sādhāraṇa also. There are many distinctive characteristics of Sādhāraṇa vegetables ; for which see Gommatśāra Jiva Kanda Pages, 56, 116, 117, 118, of Volume V of the Sacred Books of the Jains series. Most of the vegetables which fructify under ground belong to the Sādhāraṇa class such as potatoe, ginger, radish.

**नवनीतं च त्याज्यं योनिस्थानं प्रभूतजीवानाम् ।
यद्वापि पिण्डशुद्धौ विरुद्धमभिधीयते किञ्चित् ॥ १६३ ॥**

163. Butter is the birth place of numerous Jivas. It should also be renounced. Even when its substance is pure, it has been declared to be prohibited.

Commentary.

Fresh butter if not at once melted on fire and strained away, becomes the place for generation of innumerable Jivas. This is

visibly apparent in what is called fermentation. Fermentation in the case of butter, actually commences at once, though it is not visible early. As examples of other prohibited articles may be mentioned, curd after 24 hours of its preparation; milk if not boiled within an hour of its being taken out; water which has been kept in a leather vessel.

Jivas do not generate in butter for an Antar-múhūrta after preparation. Antar-múhūrta is a period of time, within a múhūrta, viz., 48 minutes. Even then it is prohibited, and has been included with wine, flesh, and honey in verse 71.

अविरुद्धा अपि भोगा निजशक्तिमवेक्ष्य धीमता त्याज्याः ।
अत्याज्येष्वपि सीमा कार्यैकदिवानिशोपभोग्यतया ॥ १६४ ॥

164. Having due regard to his own powers, the wise should even renounce those objects of enjoyment, which are not prohibited; and in respect of those even which he cannot renounce, he should limit the enjoyment by day or night.

पुनरपि पूर्वकृतायां समीक्ष्य तात्कालिकीं निजां शक्तिम् ।
सीमन्यन्तरसीमा प्रतिदिवसं भवति कर्तव्या ॥ १६५ ॥

165. Again having regard to one's capacity at the time, a further limit to the limits already set, should be made every day.

Commentary.

Herein is recommended a duly regulated daily and hourly programme of self-discipline, a programme by day in verse 164 and a programme by hour in verse 165.

इति यः परिमितिभोगैः सन्तुष्टस्त्यजति बहुतरान् भोगान् । त
बहुतरहिंसाविरहात्तस्याऽहिंसा विशिष्टा स्यात् ॥ १६६ ॥

166. He who being thus contented with a few limited enjoyments, renounces the vast majority of them, observes Ahimsa par-excellence because of abstention from considerable Himsa.

Commentary.

Bhogopabhoga Parimāṇa vow is explained in verses 161 to 166. Objects, the enjoyment of which causes considerable Himsa, and which are therefore prohibited, such as Ananta-Kāya vegetables, should first be given up for life. Thereafter those, which though not prohibited, are not necessarily required, should be given up for life. The enjoyment of the rest should also be limited to fixed days and nights and within those limits further limits of enjoyment, for fixed hours, should be made. A graduated course of renunciation, progressing with rising capacity and clearer knowledge, is thus prescribed.

This would lead to the attenuation of desire and afford protection from the commission of huge Himsa. The vow of Ahimsa would thus be more and more extensively observed.

विधिना दातृगुणवता द्रव्यविशेषस्य जातरूपाय ।

स्वपरानुग्रहहेतोः कर्तव्योऽवश्यमतिथये भागः ॥ १६७ ॥

167. For mutual good, one possessed of the qualifications of a donor, should, in a proper manner, give a portion of appropriate things to a saint, who is (naked) like one at birth.

Commentary.

A saint gives up all coverings of the body. He keeps himself nude, and returns to the natural condition in which he was born—Jāta rūpa. The private parts of a body do not require to be covered or concealed from view so long as baby-hood and childhood continue. A saint is, so far as sex-desire is concerned, as pure and as innocent as a baby. He has no sex-desire; and his naked appearance would not raise or occasion sex-desire in another who sees his nudity.

It is only when the consciousness of the capacity to commit sin, crime, or impropriety dawns upon the mind that the idea of covering up comes in. Husband and wife when they are all alone by themselves and there is no apprehension of an outsider looking upon them have no thought of covering up any part of the body from each other. Adam and Eve lived in the state of nature, until temptation came to them, and with it their fall, and expulsion from the Garden of Eden, the tragedy of Paradise Lost. Diogenes the celebrated Greek Philosopher never thought of covering up any private parts of the body. Euclid the discoverer of the Science of Geometry

rushed out naked from the bath and walked about the streets in that condition when the truth of a geometrical proposition flashed upon him. The pure ecstasy of discovery drowned all impure thoughts. The saint is pure like a baby, and his nudity does not, and would not excite improper emotions in his mind or in the minds of other people, who may happen to look at him.

Such saints are the worthiest recipients of a devotee's offering.

Such offerings do good to both the giver and the recipient. The donor thereby attains purity of mind, and cultivates love for the right path, and the donee is enabled to keep up physical strength for purposes of study, meditation and spiritual advancement.

With reference to the objects to be offered, the gifts are divided into four classes :—

1. Ahāra, Dānā, gift of food.
2. Aushadhi Dāna, gift of medicine.
3. Abhaya Dāna-gift of shelter, protection from danger, attack intimidation, or threat.
4. Shāstra Dāna, gift of books, imparting of knowledge, useful and beneficial.

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमनःशुद्धिरेषणशुद्धिश्च विधिमाहुः ॥ १६८ ॥

168. The manner is said to be, respectful welcome, high seat, washing the feet, worship, bowing, purity of thought, speech, and body, and purity of food.

Commentary.

The nine points to be observed in offering food to a Sādhu, the highest recipient, are here described. The Jaina Sādhu is not a begging mendicant. He never asks for anything, nor does he even think of or desire for food. His visit to a habitation is a mere formal observance of one of the duties of the order. The taking of food is to him, the performance of a duty, not the gratification of a desire. The body is useful as an instrument for the development and purification of the soul. It must, therefore, be sustained by giving it the necessary nourishment. He does not relish his food, which he takes to avoid a suicide, a premature disintegration of the physical ingredients composing the body. He eats to live, and does not live to eat.

The person who helps him by offering physical nourishment to his body, attains the good result of having done a good deed. He must therefore perform it in the reverential spirit of service done, not in the haughty attitude of one conferring a favour. The householder who offers food to a Sádhu, out of devotion and reverence must, therefore, observe nine points indicating and accompanying true devotion. He must (1) welcome and receive the Sádhu respectfully. Saying "The food is pure, pray stop, stop, stop." (2) respectfully conduct him, and give him a high seat. Then (3) wash the feet of the Sádhu. He must (4) worship him in the prescribed manner, reciting sacred texts and making offerings of eight kinds. He must (5) make a low bow. He must (6) all the while be thinking reverentially. He must (7) speak respectfully. He must (8) have purity of body. He must (9) offer a clean, pure, food, cooked for the household with all possible care and thoughtfulness.

ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।

अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥१६६॥

169. The qualifications of a donor are, disregard of worldly benefit, forbearance, sincerity, absence of jealousy, sorrow, joy, and pride.

Commentary.

(1). In general when one gives anything he expects a temporal benefit in return. There must be a non-expectation of reward. (2). The giver should not get excited if an unexpected or untoward thing happened while he was engaged in the pious act. Forbearance is a great virtue. (3). The donor must act in all sincerity. (4) He should have no feeling of jealousy. (5) He should have no sorrow. (6). Smiling joyous appearance must be cultivated. (7). Pride is certainly a bad condition of mind. The above are the seven qualifications of a donor.

It is common knowledge, no secret, but an established truth that a public or private dinner, is never given out of a pure unmixed desire to give, in a spirit of reverence and devotion, and without any ulterior motive. As a rule, a dinner is part of a game, an important move, in business. The real motive is to gain favour with the invitees, the principal and the other guests, to acquire popularity and position in society, or to push on some personal business,

and in some cases, when it is a private dinner, for the pleasure of the company of the guests, for having a merry time of it, with the expectation of a similar dinner in return. Political and official dinners are necessary items in diplomatic strategy and administrative art. The confidential conversations, the keen observation of the remarks and behaviour of other people, the after-dinner speeches and toasts, sometimes disclose and sometimes conceal the real object of holding such dinners. Pride and jealousy are seldom absent in social dinners.

रागद्वेषासंयममददुःखभयादिकं न यत्कुरुते ।

द्रव्यं तदेव देयं सुतपः स्वाध्यायवृद्धिकरम् ॥ १७० ॥

170. Only such things should be given (as food) as help in the prosecution of studies, and the due observance of austerities, and which do not bring about fondness, disgust, incontinence, intoxication, pain, fear, etc.

पात्रं त्रिभेदमुक्तं संयोगो मोक्षकारणगुणानाम् ।

अविरतसम्यग्दृष्टिर्विरताविरतश्च सकलविरतश्च ॥ १७१ ॥

171. The recipients are of three classes, according to their respective possession of qualities leading to Moksha. They are true believers without vows, with partial vows, and with full vows.

हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।

तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥ १७२ ॥

172. In making a gift one gets over greed, which is a form of Himsa, and hence gifts made to a worthy recipient amount to a renunciation of Himsa.

गृहमागताय गुणिने मधुकरवृत्त्या परान्नपीडयते ।

वितरति यो नाऽतिथये स कथं न हि लोभवान् भवति ॥ १७३ ॥

173. Why should one be not called greedy if he does not offer (food) to a saint who visits his home, who is well-