

qualified and who, acting like a honey-bee, accepts gifts without causing any injury to others.

**Commentary.**

This is a very good illustration. A honey bee causes no sort of injury to the flower from which it takes honey. A saint, similarly takes a meagre meal out of food prepared by a householder for himself, without making any special arrangements for a saint.

It is one of the duties of a householder to offer food to a worthy recipient before taking his first meal of the day. If he fails to have such a recipient, he would offer food to some person or animal before taking his own.

Dāna is of two classes. Pātra-dāna, which means offerings with respect and devotion to a worthy recipient as indicated in verse 173. It may be Karuṇā-dāna which is made out of compassion to any one who deserves it, being hungry, thirsty, diseased, distressed, helpless, disabled or the like.

कृतमात्मार्थं मुनये ददाति भक्तिमतिभावितत्यागः ।  
अरतिविषादविमुक्तः शिथिलितलोभो भवत्यहिंसैव ॥ १७४ ॥

कृमि स्तुत्या

174. When one gives to a saint food out of what he has prepared for himself, such thoughtfully offered gift, which is made without any disregard or regret, with suppressed greed, is itself Ahimsa.

**Commentary.**

Dāna also amounts to Ahimsa, because it is a concomitant of self-purification of the giver, and helps in the spiritual advancement of the donee. This is the fourth and the last disciplinary vow, otherwise called Atithi-Samvibhaga. These are called disciplinary, because when followed by a householder, they prepare him for the higher discipline of a saint.

**RENUNCIATION OF THE BODY**

इयमेकैव समर्था धर्मस्त्वं मे मया समं नेतुम् ।  
सततमिति भावनीया पश्चिमसङ्ख्येना भक्त्या ॥ १७५ ॥

175. One should ever be devotedly thinking of Sallekhaná at the end, that "it is only this which would enable me to carry my wealth of piety withme."

Commentary.

All religious observances, fastings and austerities would be un-availing, if at the last moment of life, at the time of approaching death, one were to lose his balance of mind, and equanimity of thought, and were afflicted by passion and distress. Sallekhaná is a calm resignation, an unruffled preparedness for meeting death.

मरणान्तेऽवश्यमहं विधिना सल्लेखनां करिष्यामि ।

इति भावनापरिणतो नागतमपि पालयेदिदं शीलम् ॥ १७६ ॥

176. "I shall certainly observe Sallekhná properly at the approach of death," is the thought one should constantly have and thus be practising the vow prematurely.

Commentary.

Many a previously formed resolve is forgotten at the last moment, and one is therefore advised to be ever and anon making this resolve to observe the final Renunciation, so that Death may not overtake him unawares.

मरणेऽवश्यं भाविनि कषायसल्लेखनात्तनूकरणमात्रे ।

रागादिमन्तरेण व्याप्रियमाणस्य नात्मघातोऽस्ति ॥ १७७ ॥

177. On account of the absence of any emotion, there is no suicide by one acting in this manner, on the certain approach of death, because by the observance of Sallekhana, the passions are attenuated.

Commentary.

Here the author meets a possible objection. One might say that by constantly denying oneself the necessities of life, one would be guilty of suicide if death came on. This cannot be so, because death is suicide when brought about by inability to suffer pain or disappointment. One commits suicide by putting an end to one's life, when he foolishly feels that life is unbearable, because of disappointments and afflictions, or when he wrongly thinks that

मरणान्तेऽवश्यमहं विधिना सल्लेखनां करिष्यामि ।

इति भावनापरिणतोऽनागतमपि पालयेदिदं शीलम् ॥ १७६ ॥

Death would release him from present torments and bring him his wished for objects in the next life. A calm and bold preparedness to meet approaching death by engagement in pure meditation and by disengagement from distressing thoughts, is the last and most courageous act of piety and can never be called suicide.

यो हि कषायाविष्टः कुम्भकजलधूमकेतुविषशस्त्रैः ।

व्यपरोपयति प्राणान् तस्य स्यात्सत्यमात्मवधः ॥ १७८ ॥

178. He who, actuated by passions, puts an end to his life by stopping breath, or by water, fire, poison, or weapons, is certainly guilty of suicide.

**Commentary.**

The subjection of desires, and gradual mastery over the needs of the body is not killing oneself, when it is done as a matter of graduated self-discipline. If death supervenes, it comes on in due course. It is not invited. It is not welcomed as a deliverer from pain and misery, or as an usherer into a better state of things. There are, again, many a religious fanatic who court and invite death as a matter of religious merit. The self-immolation of a widow on the funeral pyre of her husband, burying oneself in the freezing snows of Himalaya, dying under the wheels of the chariot of Jagannath at Puri, getting beheaded at Kashi, or getting drowned in the Ganges, are forms of death, which used to be voluntarily adopted under the belief that by doing so, one would attain a happier and better life in Heaven. This was suicide, immoral, illegal, and sinful.

Sannyas, samadhi-marana, or Sallekhaná is a quiet resignation, a peaceful separation of the soul from the body, when one is convinced that death is inevitable. If it be doubtful, the vows taken are limited in duration, and are terminable, in case life is saved after the fixed duration.

The body is a means to the practice of religion, and the performance of good charitable deeds, and it is the duty of a Jaina to protect his body against all harm and injury.

It is only when the body cannot possibly be saved, that a Jaina should withdraw himself from all unnecessary attachment, from all painful thoughts, connected with the end of life, and should

contemplate death as an inevitable event, and as nothing more than change of one body for another, as an entry into new life. He should then be constantly contemplating the reality of substances, and should completely withdraw from all temporal connections whatsoever.

नीयन्तेऽत्र कषाया हिंसाया हेतवो यतस्तनुताम् ।

सङ्ख्येखनामपि ततः प्राहुरहिंसाप्रसिद्ध्यर्थम् ॥ १७६ ॥

179. In the practice of Sallekhaná (renunciation of the body), all passions, which cause Himsa, are subdued, and hence Sallekhaná is said to lead to Ahimsa.

**Commentary.**

Sallekhaná is included here as an eighth Sheela. Like the others, this also helps, strengthens, and leads to Ahimsa. Sallekhaná, also called Sannyása, or Samádhi Marāṇa, is adopted when—in the event of an incurable disease, extreme old age, famine, or calamity, one finds that death is certainly approaching. He then obtains forgiveness from all friends and relations, and with perfect peace of mind, gives up all possessions, gradually reduces his meals, and engages in spiritual contemplation.

इति यो व्रतरक्षार्थं सततं पालयति सकलशीलानि ।

वरयति पतिंवरेव स्वयमेव समुत्सुका शिवपदश्रीः ॥ १८० ॥

180. Like a damsel desiring a husband, the goddess of final beatitude herself longingly chooses him as a husband, who for protection of the Vratas, ceaselessly observes all the Sheelas.

**Commentary.**

Final beatitude is assured to him who observes the Sheelas ; and as stated just above, Sallekhaná has been included in the Sheelas.

The allusion here is to the ancient Indian custom of choosing a husband. The father of a marriageable damsel invited all eligible men, and the maiden exercised her choice by putting the marriage garland round the neck of the man she elected to marry. This was called Swayamvara, self-election of a husband.



अतिचाराः सम्यक्त्वे व्रतेषु शीलेषु पञ्च पञ्चेति ।  
सप्ततिरमी यथोदितशुद्धिप्रतिबन्धिनो हेयाः ॥ १८१ ॥

181. The following 70 defects, five in respect of each of the (5) vratas, (8) Sheelas and Right belief, and which prevent their prescribed purity, should be avoided,

शङ्का तथैव कांक्षा विचिकित्सा संस्तवोऽन्यदृष्टीनाम् ।  
मनसा च तत्प्रशंसा सम्यग्दृष्टेरतीचाराः ॥ १८२ ॥

182. Scepticism, desire, disgust, praise of wrong believers, and thinking admiringly of them, are the defects of Right Belief.

Commentary.

Doubt and fear are obvious defects. The desire for temporal prosperity of sorts as a result of piety is a mistake. A true believer should not look down upon any person or thing, ugly, diseased, deformed, dirty, or stinking with haughty disdain. He would rather have a feeling of pity or indifference for such person or object. Religious toleration is quite distinct from showering praises, or entertaining feelings of respect for other faiths, which should be avoided. A true believer has a large toleration, but his respect and esteem is all reserved for his own Faith alone.

छेदनताडनबन्धा भारस्यारोपणं समधिकस्य ।  
पानान्नयोश्च रोधः पञ्चाहिंसा व्रतस्येति ॥ १८३ ॥

183. Mutilating, beating, tying up, overloading, withholding food or drink, are 5 transgressions of the vow of Ahimsa.

Commentary.

Such acts would not be transgressions if inflicted for correction or by way of punishment, by one having due authority, and without ill-will.

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मिथ्योपदेशदानं रहसोऽभ्याख्यानकूटलेखकृतीः ।  
न्यासापहारवचनं साकारकमन्त्रभेदश्च ॥ १८४ ॥

184. False preaching, disclosing secrets, forgery, breach of trust, and divulging inferences drawn from behaviour or gestures (are transgressions of truth).

प्रतिरूपव्यवहारः स्तेननियोगस्तदाहृतादानम् ।

राजविरोधातिक्रमहीनाधिकमानकरणे च ॥ १८५ ॥

185. Adulteration, abetment of theft, receiving stolen property, illegal traffic, and false weights and measures (are 5 defects of the vow of non-stealing).

स्मरतीव्राभिनिवेशानङ्गक्रीडान्यपरिणयनकरणम् ।

अपरिगृहीतेतरयोर्गमने चेत्वरिकयोः पञ्च ॥ १८६ ॥

186. Intense sexual desire, unnatural sexual indulgence, arranging marriage of those outside the family, association with immoral married or unmarried women, are 5 (breaches of the vow of chastity).

वास्तुक्षेत्राष्टापदहिरण्यधनधान्यदासदासीनाम् ।

कुप्यस्य भेदयोरपि परिमाणातिक्रमाः पञ्च ॥ १८७ ॥

क्रियाः

187. Exceeding the limits regarding house and land, gold, and silver, cattle and corn, man and woman servant, clothes and utensils, are 5 (breaches of the vow of limited possessions).

उर्द्धमधस्तात्तिर्यग्व्यतिक्रमाः क्षेत्रवृद्धिराधानाम् ।

स्मृत्यन्तरस्य गदिताः पञ्चेति प्रथमशीलस्य ॥ १८८ ॥

188. Exceeding the limits above, below, and in (8) directions, increasing boundaries, and forgetting the limits, are said to be 5 (breaches) of the first Sheela (Dig-Vrata).

प्रेष्यस्य संप्रयोजनमानयनं शब्दरूपविनिपातौ ।

क्षेपोऽपि पुद्गलानां द्वितीयशीलस्य पञ्चेति ॥ १८९ ॥

189. Sending, detaining, speaking out, making gestures, throwing articles, (beyond) limits (are) 5 (breaches) of the second Sheela (Desha Vrata).

कन्दर्पः कौत्कुच्यं भोगानर्थक्यमपि च मौख्यम् ।  
असमीक्षिताधिकरणं तृतीयशीलस्य पञ्चेति ॥ १६० ॥

190. Uttering obscene words, gesticulating with obscene words, misuse of articles of use, gossip, and acting unthinkingly (are) 5 (breaches) of the third Sheela (Anartha-Danda-Vrata).

वचनमनःकायानां दुःप्रणिधानं त्वनादरश्चैव ।  
स्मृत्यनुपस्थानयुताः पञ्चेति चतुर्थशीलस्य ॥ १६१ ॥

191. Misdirection of speech, mind and body; lack of interest, and forgetting due observances are 5 (breaches) of the fourth Sheela (Sámáyik).

अनवेक्षिताप्रमार्जितमादानं संस्तरस्तथोत्सर्गः ।  
स्मृत्यनुपस्थानमनादरश्च पञ्चोपवासस्य ॥ १६२ ॥

192. Taking up articles, using seats, passing excrements, without looking at and sweeping, forgetting the rules, and lack of interest are 5 (breaches) of Upavása (fasting).

आहारो हि सचित्तः सचित्तमिश्रः सचित्तसम्बन्धः ।  
दुःपक्रोऽभिषवोऽपि च पञ्चामी षष्ठशीलस्य ॥ १६३ ॥

193. Eating articles having life, articles mixed with those having life, articles in contact with those having life, articles not well cooked and aphrodisiacal food are 5 transgressions of the sixth Sheela (Bhogopabhoga Parimāṇa).

परदातृव्यपदेशः सचित्तनिक्षेपतत्पिधाने च ।  
कालस्यातिक्रमणं मात्सर्यं चेत्यतिथिदाने ॥ १६४ ॥

194. Delegation of host's duties, placing the food on Sachitta (with life) articles, covering the food with Sachitta, not serving meal at proper time, lack of interest are transgressions in Achitta-dána (Atithi-Samvibhága).

जीवितमरणाशंसे सुहृदनुरागः सुखानुबन्धश्च ।

सनिदानः पञ्चैते भवन्ति सल्लेखनाकाले ॥ १६५ ॥

195. A desire to live, a desire to die, attachment to friends, recollection of pleasures, and desire for future pleasures, these 5 are (the transgressions) at the time of Sallekhaná.

इत्येतानतिचारानपि योगी संप्रतर्क्य परिवर्ज्य ।

सम्यक्त्वव्रतशीलैरमलैः पुरुषार्थसिद्धिमेत्य चिरात् ॥ १६६ ॥

196. One with control, who has understood these transgressions, and has avoided them, soon attains the spiritual goal through faultless right faith, vows, and Sheelas.

चरित्रान्तर्भावात् तपोऽपि मोक्षाङ्गमागमे गदितम् ।

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अनिगूहितनिजवीर्यैस्तदपि निषेव्यं समाहितस्वान्तैः ॥ १६७ ॥

197. Austerity is also said, in the Scriptures, to be helpful to Moksha because it is included in Right Conduct. Therefore it ought to be practised by those who have a well-controlled mind, and who do not ignore their capacities.

Commentary.

Austerities should be practised by householders also, as they are helpful in spiritual advancement.

अनशनमवमौदर्यं विविक्रशय्यासनं रसत्यागः ।

कायक्लेशो वृत्तेः संख्या च निषेव्यमिति तपो बाह्यम् ॥ १६८ ॥

198. Fasting, reduced diet, sleeping and resting in lonely places, renouncing the Rasas (Milk, curd, ghee, oil



sugar, and salt) bodily suffering, mental vow to accept food under undisclosed conditions, are external austerities and should be practised.

बिनयो वैयावृत्यं प्रायश्चित्तं तथैव चोत्सर्गः ।

स्वाध्यायोऽथ ध्यानं भवति निषेव्यं तपोऽन्तरङ्गमिति ॥ १६६ ॥

199. Respect, service, expiation, renunciation, study and concentration are the internal austerities which should be observed.

जिनपुङ्गवप्रवचने मुनीश्वराणां यदुक्रमाचरणम् ।

सुनिरूप्य निजां पदवीं शुक्तिं च निषेव्यमेतदपि ॥ २०० ॥

200. Having due regard to one's own status and capacity, a (householder) should practise the conduct of saint, as described in the Scriptures.

#### Commentary.

In the following 8 verses are described the Rules of Conduct prescribed for saints. These should be followed by householders to the best of their capacity.

इदमावश्यकषट्कं समतास्तववन्दनाप्रतिक्रमणम् ।

प्रत्याख्यानं वपुषो व्युत्सर्गश्चेति कर्तव्यम् ॥ २०१ ॥

201. Equanimity, praising, bowing, repentance and renunciation, and giving up attachment for the body are the six (daily) duties, which should be observed,

सम्यग्दण्डो वपुषः सम्यग्दण्डस्तथा च वचनस्य ।

मनसः सम्यग्दण्डो गुप्तित्रितयं समनुगम्यम् ॥ २०२ ॥

202. One should carefully observe the three controls, proper control of body, proper control of speech, and proper control of mind.

सम्यग्गमनागमनं सम्यग्भाषा तथैषणा सम्यक् ।

सम्यग्ग्रहनिक्षेपौ व्युत्सर्गः सम्यगिति समितिः ॥ २०३ ॥

गुप्तिनां त्रितयमनुगम्यम्

203. Careful movement, careful speech, careful eating, careful placing and removal of things, careful evacuation of excrement, are the (5) Samitis to be observed.

धर्मः सेव्यः क्षान्तिः मृदुत्वमृजुता च शौचमथ सत्यम् ।  
आकिञ्चन्यं ब्रह्म त्यागश्च तपश्च संयमश्चेति ॥ २०४ ॥

निर्म

204. Forgiveness, humility, straight forwardness, truth, contentment, Restraint, austerities, charity, non-attachment, and chastity are the (10) observances to be followed.

अधुवमशरणमेकत्वमन्यताशौचमास्त्रवो जन्म ।

लोकवृषबोधिसंवरनिर्जराः सततमनुप्रेक्ष्याः ॥ २०५ ॥

205. Transitoriness, helplessness, transmigration, loneliness, separateness, impurity, inflow, stoppage and shedding (of Karmas), Universe, rarity of right path and the true nature of Right path, (these 12 meditations) should be contemplated continuously. For details see page 177, verse 7, of Tattvartha Dhigama Sutra Vol. II of the Sacred Books of the Jains.

क्षुत्तृष्णाहिममुष्णं नग्नत्वं याचनारतिरलाभः ।

दंशो मशकादीनामाक्रोशो व्याधिदुःखसंयमनम् ॥ २०६ ॥

स्पर्शश्च तृणादीनामज्ञानमदर्शनं तथा प्रज्ञा ।

सत्कारपुरस्कारः शय्या चर्या वधो निषद्या स्त्री ॥ २०७ ॥

द्वाविंशतिरप्येते परिषोढव्या परीषहाः सततम् ।

संक्लेशमुक्कमनसा संक्लेशनिमित्तभीतेन ॥ २०८ ॥

मङ्गलम्

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206, 207 and 208. (1) Hunger, (2) thirst, (3) Cold, (4) heat, (5) insect bite (6) nudity, (7) ennui, (8) women, (9) walking, (10) sitting, (11) resting, (12) abuse, (13) beating, (14) begging, (15) non-obtaining, (16) disease, (17) contact with thorny shrubs etc., (18) dirt, (19) respect and disrespect, (20) conceit of knowledge, (21) lack of knowledge, (22)

slack belief, are 22 sufferings. These should be ever endured without any feeling of vexation, by one who desires to get rid of all cause for pain.

Note :—See verse 9 of the above reference.

इति रत्नत्रयमेतत्प्रतिसमयं विकलमपि गृहस्थेन ।

परिपालनीयमनिशं निरत्ययां मुक्तिमभिलषिता ॥ २०६ ॥

209. Ratna-Traya, the three Jewels (Right belief, knowledge and conduct) should be followed, even partially, every moment of time without cessation by a householder desirous of everlasting liberation.

बद्धोद्यमेन नित्यं लब्ध्वा समयं च बोधिलाभस्य ।

पदमवलम्ब्य मुनीनां कर्त्तव्यं सपदि परिपूर्णम् ॥ २१० ॥

210. With a determined continuous effort, one should, when the opportunity for full attainment of Ratna-Traya is available, adopt the order of saints, and make it complete, without delay.

असमग्रं भावयतो रत्नत्रयमस्ति कर्मबन्धो यः ।

सेविपक्षकृतोऽवश्यं मोक्षोपायो न बन्धनोपायः ॥ २११ ॥

211. Even when Ratna-Traya is partially followed, whatever bondage of Karma there is, is due to its antithesis (the passions), because Ratna-Traya is assuredly the way to liberation, and can never be the cause of bondage.

#### Commentary.

One might question that the Three Jewels should keep out and prevent all bondage, and if there is bondage of Karma, to a person who is influenced by the Three Jewels, then the Three Jewels would be said to be leading to bondage. This is not so. The bondage is not caused or brought about by the Three Jewels. It is caused by other circumstances ; and as the Three Jewels necessarily lead to salvation, the bondage also may well be said to lead to salvation, and not to further bondage. Take the case of a patient under treatment. While the medicine is being administered and is

to lead him to certain recovery, symptoms of disease continue to appear with varying degrees of aggravation. But the medicine, and the symptoms may well be said to lead to cure and not to disease.

येनांशेन सुदृष्टिस्तेनांशेनास्य बन्धनं नास्ति ।

येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ २१२ ॥

येनांशेन ज्ञानं तेनांशेनास्य बन्धनं नास्ति ।

येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ २१३ ॥

येनांशेन चरित्रं तेनांशेनास्य बन्धनं नास्ति ।

येनांशेन तु रागास्तेनांशेनास्य बन्धनं भवति ॥ २१४ ॥ ग

212, 213, 214. (In every thought activity) there is no bondage so far as there is right belief; there is bondage so far as there is passion. (In every thought activity) there is no bondage so far as there is knowledge; there is bondage so far as there is passion. (In every thought activity) there is no bondage so far as there is conduct; there is bondage so far as there is passion.

योगात्प्रदेशबन्धः स्थितिबन्धो भवति यः कषायात्तु ।

दर्शनबोधचरित्रं न योगरूपं कषायरूपं च ॥ २१५ ॥

215. Pradesha Bandha, bondage of Karmic molecules is due to soul's vibratory activity, and Sthiti Bandha, duration bondage, is due to passions. But Right Belief, Knowledge and Conduct have neither the nature of vibrations nor of passions.

दर्शनमात्मविनिश्चितिरात्मपरिज्ञानमिष्यते बोधः ।

स्थितिरात्मनि चरित्रं कुत एतेभ्यो भवति बन्धः ॥ २१६ ॥

216. Right belief is conviction in one's own Self. Knowledge is a knowledge of one's own Self; conduct is absorption in one's own Self. How can there be Bondage by these.



सम्यक्त्वचरित्राभ्यां तीर्थकराहारकर्मणो बन्धः ।

योऽप्युपदिष्टः समये न नयविदां सोऽपि दोषाय ॥ २१७ ॥

217. Whatever bondage of Tirthankar Karṇa or Áhāraka Karma, has been described in the Scripture as due to Right Belief and Conduct, would not appear to be a mistake to those who are learned in the points of view.

सति सम्यक्त्वचरित्रे तीर्थकराहारबन्धकौ भवतः ।

योगकषायौ तस्मात्तत्पुनरस्मिन्नुदासीनम् ॥ २१८ ॥

218. In presence of Right Belief and Conduct, only vibratory activity and passions cause the bondage of Tirthankara and Áhāraka Karmas. Therefore they (Right belief and Conduct) are quite unconcerned in this matter.

वं ति ननु कथमेव सिद्ध्यतु देवायुः प्रभृति सत्प्रकृतिबन्धः । ॥ ॥ ॥

सां सकलजनसुप्रसिद्धो रत्नत्रयधारिणं मुनिवराणाम् ॥ २१९ ॥

रत्नत्रयमिह हेतुर्निर्वाणस्यैव भवति नान्यस्य ।

आस्रवति यत्तु पुण्यं शुभोपयोगोऽयमपराधः ॥ २२० ॥

219-220. How then is there the bondage of good Karmas like celestial age, etc., to saints following Ratna Traya, (a fact) well known to all persons, possible.

(The answer is). Ratna Traya is the cause of Nirvāṇa only, and of nothing else. The good Karmas which inflow, are due to the Aparādha, Defect of Shubhopayoga, good thought activity.

एकस्मिन्समवायादत्यन्तविरुद्धकार्ययोरपि हि ।

इह दहति घृतमिति यथा व्यवहारस्तादृशोऽपि रूढिमितः ॥ २२१ ॥

221. In one (thought activity), distinctly contradictory effects may exist simultaneously. Ordinarily it is said that "Ghee burns" (although it is the heat transmitted in the ghee which burns and not the ghee itself). Similarly, it is so here, from the practical point of view.

**Commentary.**

It is a fact that to one possessed of Ratna-Traya, there is bondage of good and bad Karmas; and hence a critic may say that Ratna Traya is the cause of such bondage. It is not so. Passions and vibratory activity of the soul are the causes of bondage. Passions exist till the 10th spiritual stage, and vibratory activity till the 13th; and bondage of good or bad Karmas is brought about by both the vibratory activity, and passions or by either; but is never caused by Ratna Traya; which is always the Cause of Nirjará and Moksha, and of nothing else. Nirjará and Bandha, contradictory in themselves certainly go on at the same time when Ratna Traya is present. But Ratna Traya is the cause of Nirjará alone, and all Bandha is due to vibratory activity and passions. Really speaking the Ghee in a frying pan only helps in making the substance which is being fried delicious and wholesome. If it accidentally burns, the burning is due to the excessive heat transmitted to Ghee by fire, and is not caused by Ghee. One should not therefore be led to a wrong conclusion from the mere happening of opposite results simultaneously.

**सम्यक्त्वचारित्रिबोधलक्षणो मोक्षमार्ग इत्येषः ।**

**मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ॥ २२२ ॥**

222. This path of salvation, known as Right Belief, Knowledge and Conduct combined, has a Real and a Practical aspect; it leads the soul to the highest Stage.

**Commentary.**

Real Ratna Traya is the path of liberation. Practical Ratna Traya helps in bringing about circumstances which lead to real Ratna Traya. All rules of Conduct laid down for householders and saints are from practical point of view. Real Ratna Traya is self-realisation only.

**नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपघातः ।**

**गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ॥ २२३ ॥**

223. Ever free from (Karmic) contact, free from obstruction, fully absorbed in one's own self, the Highest supremely pure Soul is effulgent, like the sky, in the Highest Stage.

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।

परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥ २२४ ॥

224. Quite contented, all knowables being reflected in Him, immersed in supreme Bliss, the embodiment of knowledge, the Paramātmā is eternally Happy in the Highest Stage.

Commentary.

In these two verses is described Purushārtha Siddhi—the Nirvanic condition, the highest Purusha Stage ; that of Paramātmā—the attainment of eternal infinite happiness, infinite omniscience, infinite power.

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।

अन्तैन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥ २२५ ॥

225. Like a milk maid, drawing one (end) of the rope and loosening the other, Jaina Philosophy deals with the reality of things and succeeds in (acquiring) the Essence.

Commentary.

A milk maid, engaged in churning, lets go one end of the rope round the churning rod, and draws in the other, and thus succeeds in bringing butter out of milk. Similarly Jaina Philosophy deals with the reality of things, alternately from the practical and real point of view.

From the practical point of view it prescribes the rules of conduct, and from the real point of view emphasizes upon the inherent nature of soul, until the self is realized and in that stage of self realization both the points of view disappear. Success is then attained. Butter comes out of the milk, Soul reaches the stage of Highest Perfection. The Átma becomes the Parmātmā.

वर्णैः कृतानि चित्रैः पदानि तु पदैः कृतानि वाक्यानि ।

वाक्यैः कृतं पवित्रं शास्त्रमिदं न पुनरस्माभिः ॥ २२६ ॥

226. Words have been made by various alphabets, phrases have been made by words. This sacred treatise has been made by phrases ; and not by us.

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**Commentary.**

In the concluding verse, as is customary, the author expresses his humility in words which though simple exhibit a marvellous mastery of dialectics. It is true that the material causes which have led to the making of this book are letters, words, and phrases. The author is however the efficient cause, the instrumental cause in the production of this work. Letters, words, and phrases, there have been and will ever be. It is however, the author, who puts them together, so as to exercise a magnetic power, a power which moves the hearts of humanity and leads them to right action and ultimate Triumph.

**इति श्रीमदमृतचन्द्रसूरीणां कृति : पुरुषार्थसिद्ध्युपायो-  
ऽपर नाम जिनप्रवचनरहस्यकोशः समाप्तः।**

Thus is concluded this excellent treasury of the essence of Jain Philosophy named Purushartha Siddhyupaya the work of Shri Amrita Chandra Suri.





# ALPHABETICAL INDEX OF SANSKRIT VERSES.

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प	<p>परदातृव्यपदेशः परमाणमस्य बीजं परिणममानस्य चित्तः परिणममानो नित्यं परिधय इव नगराणि प्रतिरूप व्यवहारः प्रविधायस्तुप्रसिद्धैः प्रविहाय च द्वितीयान् प्रागेव फलति हिंसा प्रातः प्रोत्थाय ततः प्रेष्यस्य संप्रयोजनम् पात्रम् त्रिभेदमुक्तम् पापद्विजयपराजय पुनरपि पूर्वकृतायां पूज्यनिमित्तं घाते पृथगाराधनमिष्टं पैशुन्यहासगर्भं</p>	<p>७६ २८ ११ ६ ५७ ७५ ५८ ५४ ३२ ६२ ७५ ६६ ५६ ६५ ३६ २३ ४६</p>	<p>मरणेऽवश्यं भाविनि माणवक एव सिंहो माधुर्यप्रीतिः किल मिथ्यात्ववेदरागाः मिथ्योपदेशदानम् मुक्तसमस्तारम्भः मुख्योपचारविवरण मूर्च्छालक्षणकरणात्</p>	<p>७१ ६ ५३ ५२ ७४ ६१ ४ ५१</p>
य	<p>यत्कलु कषाययोगात् यदपि क्रियते किञ्चिद् यदपि किल भवति मांसं यद्दूरागयोगात् यदिदं प्रमादयोगात् यद्येवं भवति तदा यस्मात्स कषायः सन् यानि तु पुनर्भवेयुः या मूर्च्छा नामेयं युक्ताचरणस्य सती येनांशेन चरित्रं येनांशेन सुदृष्टिः येनांशेन ज्ञानं ये निजकलत्रमात्रम् योगात्प्रदेशबन्धः योनिरुदुम्बरयुग्मं यो यति-धर्ममकथन यो हि कषायाविष्टः</p>	<p>२७ ५० ३५ ४६ ४५ ५७ २६ ३७ ५० २८ ८१ ८१ ८१ ५० ८१ ३६ १४ ७८</p>	<p>यत्कलु कषाययोगात् यदपि क्रियते किञ्चिद् यदपि किल भवति मांसं यद्दूरागयोगात् यदिदं प्रमादयोगात् यद्येवं भवति तदा यस्मात्स कषायः सन् यानि तु पुनर्भवेयुः या मूर्च्छा नामेयं युक्ताचरणस्य सती येनांशेन चरित्रं येनांशेन सुदृष्टिः येनांशेन ज्ञानं ये निजकलत्रमात्रम् योगात्प्रदेशबन्धः योनिरुदुम्बरयुग्मं यो यति-धर्ममकथन यो हि कषायाविष्टः</p>	<p>२७ ५० ३५ ४६ ४५ ५७ २६ ३७ ५० २८ ८१ ८१ ८१ ५० ८१ ३६ १४ ७२</p>
भ	<p>भूखननवृक्षमोटन भोगोपभोगमूला भोगोपभोगसाधन भोगोपभोगहेतोः</p>	<p>५६ ६३ ४७ ६२</p>	<p>र रजनीदिवयोरन्ते रत्नत्रयमिह हेतुः रसजानाम् च बहूनां रक्षा भवति बहूनां रागद्वेषासंयम रागादिवर्धनानाम् रागाद्युदयपरत्वात् रागद्वेषस्यागात् रात्रौ भुजानानाम्</p>	<p>६१ ८२ ३५ ४० ६६ ५६ ५६ ६० ५६</p>
म	<p>मद्यं मांसं क्षौद्रं मद्यं मोहयति मनो मधु मद्यं नवनीतं मधु शकलमपि प्रायो मरणान्तेऽवश्यमहम्</p>	<p>३४ ३४ ३६ ३६ ७१</p>	<p>मद्यं मांसं क्षौद्रं मद्यं मोहयति मनो मधु मद्यं नवनीतं मधु शकलमपि प्रायो मरणान्तेऽवश्यमहम्</p>	<p>३४ ३४ ३६ ३६ ७१</p>

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