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જૈનસાઇટ ઇ-બુક્સ લિટરેચર ના સંપૂર્ણ લાભાર્થી  
શ્રી શ્વેતામ્બર મૂર્તિપૂજક જૈન સંઘ, અંધેરી (પૂર્વ)

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॥ ॐ શ્રી શંખેશ્વર પાર્શ્વનાથાય નમઃ ॥

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## શ્રી શ્વેતામ્બર મૂર્તિપૂજક જૈન સંઘ, અંધેરી (પૂર્વ)

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અંધેરી (પૂર્વ), મુંબઈ - ૪૦૦ ૦૬૯.

### પ્રસ્તાવના

અનેક પરમોપકારક આચાર્ય દેવ જ્ઞાની, તપસ્વી મુનિરાજ, સેવાભાવી સાધ્વીજી ભગવંતોના અદ્વિતિય-અદ્ભૂત-અવર્ણનીય આશિર્વાદથી તથા મહાપવિત્ર મંત્રોચ્ચાર અને વિધિ વિધાન દ્વારા સ્થાપિત આકર્ષક અલૌકિક અનેક અને મનમોહક રૂપા ભગવાન શ્રી શંખેશ્વર પાર્શ્વનાથજી મનોરમ્ય, નેત્ર દિપક લાવણ્યમય પ્રતિમાજીને મૂળનાયક તરીકે બિરાજમાન કરેલ દેવવિમાન તુલ્ય તીર્થસમ જિનાલય એટલે મારું-તમારું અને આપણા સહુનું શ્રી શંખેશ્વર પાર્શ્વનાથજીનું શિખરબંધી જિનાલય તથા ધીર-વીર-ગંભીર-સરળ-ભક્તિ-ધાર્મિક પાપભીર દાનવીર અને ઉત્તમોત્તમ શ્રાવક-શ્રાવિકાઓથી બનેલો રૂપમા તીર્થંકર તરીકે ઓળખાતો શ્રી શ્વે. મૂ. જૈન સંઘ, અંધેરી (પૂર્વ) એટલે અમારો શ્રી અને સરસ્વતીથી સભર બનેલો વિનયી-વિવેકી અને ગુરુભગવંતોનો કૃપાપાત્ર બનેલ ચારે તરફ એ દશે દિશાઓમાં જૈનમ્ જયતિ શાસનમ્ ની યશોગાથા નો વિજયઘોષ ૧૪ રાજલોકમાં ગુંજતો કરનાર એટલે અમારો શ્રી શ્વે. મૂ. જૈન સંઘ અંધેરી (પૂર્વ) અનેક નાના મોટા ધાર્મિક અનુષ્ઠાનો કરનાર શ્રી સંઘોને મદદરૂપ બનનાર, અનેક પાંજરાપોળોને સહાયભૂત થનારો અનેક સાધુ-સાધ્વીજી ભગવંતોના વૈયાવચ્ચમાં સદાય અગ્રેસર, ગૃહ જિનાલયમાંથી શરૂ થયેલ આજે ઉત્તુંગ ગગનચુંબી આકર્ષક શિખરબદ્ધ જિનાલય જેમાં દેવ-દેવીઓની દેવકુલિકાઓ શોભી રહી છે. શ્રી સંઘમાં કાયમી આયંબિલ ખાતુ-બે બે પાઠશાળાઓ, જ્ઞાનભંડાર એટલે શ્રી સંઘ શક્તિનું નમૂનેદાર નજરાણું કહેવાય.

યુગદિવાકર પ. પૂ. ઉપકારી ગચ્છના નાયક આ. ભ. શ્રી વિજય ધર્મસૂરીશ્વરજી મ. સા. ની શુભ પ્રેરણા માર્ગદર્શક તથા તેમની શુભ નિશ્રામાં નિર્મિત અને સ્થાપિત શ્રી જિનાલય તથા પ. પૂ. શતાવધાની આ. ભ. શ્રી જયાનંદસૂરીજીની પ્રેરણાથી તા. ૪-૪-૧૯૭૬ માં શ્રી સંઘની સ્થાપનાના સુંદર વિચારોનું બીજ આજે ઘેઘુરો ઘટાદાર વૃક્ષ સમાન બન્યો છે. ચમત્કારી અને અલૌકિક મૂળનાયક શ્રી શંખેશ્વર પાર્શ્વનાથ ભગવાનના દર્શન કરીને જૈન-જૈનતરોની ઘચ્છાઓ ફળીભૂત થઈ છે.

નિસહાય-અબોલ બનેલા ટોરોની અને પાંજરાપોળોને અમારા શ્રી સંઘે ઉદાર હાથે મદદ કરી છે તથા હાલમાં કેળવણી ક્ષેત્રે, મેડીકલ ક્ષેત્રે, સાધર્મિક ક્ષેત્રે, અનુકંપા ક્ષેત્રે પણ શ્રી સંઘની જ એક શાખા શ્રી શંખેશ્વર પાર્શ્વનાથ ફાઉન્ડેશન દ્વારા આર્થિક સહાય ચાલુ છે.

શ્રી શ્વે. મૂ. જૈન સંઘ વતી

પ્રમુખ

THE YOGA SHASTRA  
OF  
HEMCHANDRACHARYA

(A 12th Century Guide to Jain Yoga)

*Translator :*

Dr. A. S. GOPANI

*Editor :*

SURENDRA BOTHARA

Prakrit Bharti Academy, Jaipur  
Shri Jain Swetamber Nakoda Parshwanath  
Teerth, Mevanagar



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**YOGASHASTRA OF HEMCHANDRACHARYA/  
SURENDRA BOTHARA/1989**



*To the memory of Charles C. Morchand and  
his devoted wife.*





## **PUBLISHER'S NOTE**

Yogashastra of Hemchandra is famous for its contents and style. This great Indian and Jain scholar brought out the traditional views as also his own experiences in the field of meditation in this Sanskrit work with his own commentary. The book is unique, as it has been written with the purpose of making the layman interested in yoga and meditation.

We wanted to publish this work to make large English-speaking population aware of its existence and essence. By sheer coincidence Dr. Charles Morchand (Sambhava Swamy), an American scientist who became a serious student and practitioner of yoga, requested Dr. A. S. Gopani to translate it in English. Once the translation was available, he requested us to publish it after proper editing.

As it was originally written as an inspirational work for the layman, we did not attempt to make it a detailed guide to higher yoga practices. We have also not included Hemchandra's own commentary on the work, which exists and can be researched by the interested reader. This has been with the view to keep this work brief and focussed on essentials of meditation.

We are happy to present this work to our readers as 63rd book of Prakrit Bharti with the hope that it

will steer them toward the discipline and practice of meditation.

We are sad that both Dr. Charles Morchand and Dr. A. S. Gopani are no more with us. We pay our homage to them.

We express our thanks to Shri Surendra Bothara for editing this translation and M. Vinaysagarji for checking the Sanskrit text.

**M. Vinay Sagar**

*Director*

**Prakrit Bharti Academy**

**D. R. Mehta**

*Secretary*

**Prakrit Bharti Academy**





## P R E F A C E

Yoga and meditation are terms that find place in almost every Indian School of philosophical thought. Indeed, Yoga is also supposed to be the oldest of Indian philosophies. The originator of the yoga concepts is supposed to be HIRANYAGARBHA, who is the tangible personified form of the God or the ultimate energy according to the Vedics and the first Teerthankar Rishabhdev according to the Jains.

The earliest treatise epitomising the ancient yogic traditions of India is the YOGA-SUTRA of Patanjali. There are numerous later works on the subject available in Vedic as well as Buddhist traditions. But in Jain tradition, leaving aside a few works, the subject has only been peripherally dealt with.

Although there are references to yoga practices in the ancient scriptures like Acharang, Samvayanga and Tandul-veyaliya, yoga practices seem to have lost their importance in the Jain tradition at some unknown period.

The few complete works on yoga in the Jain tradition are by Jinbhadragani Kshamashraman (Yoga Shatak), Haribhadra Suri (Yogabindu, Yogadrishtisamucchaya, Yoga Shatak), Amitgati (Yogasar), Yogindu (Parmarthaprakash), Hemchandra (Yoga

**Shastra), Shubhchandra (Jnanarnava) and some other later works.**

**Hemchandra's Yoga Shastra has a special significance that it starts at the level of common man. It covers almost every facet of the meditational science and its pre-requisites. Hemchandra was a versatile genius and he appears to have used his profound and comprehensive knowledge as well as personal meditational experiences in compiling this work. A peep into the brief life sketch, given at the end, would help bring this out.**

**Brief synopsis of each chapter is given below :**

**The first chapter, details the importance of yoga and lists the five vows, supporting attitudes, and disciplines. It also details the social duties of a disciplined house-holder.**

**The second chapter gives detailed definitions and scope of all the vows and attitudes. It also elaborates the effects of transgression of each of these.**

**The third chapter gives more details on disciplines. It also describes the essential daily rituals for a house-holder. A glimpse of the ultimate goal is also given. This concludes the formal mundane disciplines.**

**From the fourth chapter starts the study of the deeper science of meditation. This chapter is devoted to the definitions of body, soul, knowledge**

passions etc. Giving methods for disciplining the mind, the discussion transcends to feelings and how to practice equanimity. It also gives a brief description of yogic postures.

The fifth chapter is devoted to prāṇayama or breath control, and its effects. Also included are the occult sciences, astrology etc.

The sixth chapter introduces the different levels of meditation. The seventh classifies higher meditation into four stages and explains the first stage. Eighth chapter details the second stage of meditation which is mainly based on sounds and mantras. Ninth chapter contains the third stage of meditation which is concentrating on the image of the omniscient. Tenth chapter deals with the fourth stage of amorphic meditation where there is no dependence on physical objects or sounds or images. The eleventh chapter goes into details of the Pure meditation and its levels leading to emancipation. This concludes the traditional Jain Yoga.

In these eleven chapters Hemchandra has fully depended on the traditional knowledge of the Jains. At times it becomes difficult to ferret out the true information from the bulk of details. Truth, at many places, is lost into the rituals. It would appear that the author has strayed due to the attachment with his tradition. But the moment one starts the 12th chapter and absorbs the reality as experienced by Hemchandra, the yogi, all doubts evaporate.



The twelfth chapter starts with Hemchandras statement that all traditional knowledge has been mentioned in the previous chapters and now he puts forth what he has learnt from his own meditational experiences. This chapter contains his true opinion on the subject and conveys his profound learning through self realisation.

This is a subtle suggestion that the only true test of any material in the area of yoga is to practice yoga and validate or invalidate it through direct experience.

In fact, my advise to those who want to study this work as an aid to meditational practices, and not mere literary curiosity, is that they should first read the twelfth chapter. Once that is appreciated, the reader may go through the complete traditional information and pick out what is suitable for his level of practices.

Almost all other treatises on the subject of yoga give more details on the physical part; and the meditational part is left to abstractions. Hemchandra has laid stress on behavioural disciplines and improvement in attitudes and feelings. At the higher stage he stresses on equanimity and not mere austerities. The physical part has only been dealt as an optional aid. His language is simple and style lucid.

The soul is infested with innumereble karmic particles and as a result manifests itself through physical body, the living being. It has the inherent

but dormant potential of progressing toward freedom from the bondage of these karmic particles, or degenerate towards deeper bondage. Starting with this basic Jain concept, Hemchandra has detailed the process of liberation as accepted in Jain tradition. He has gone into every detail of the process at different levels of purity of soul.

I am thankful to Shri D. R. Mehta and late Shri Sambhava Swamy for entrusting me this tricky job of editing a traditionally interpretive translation. I hope I have been able to do justice to the work.

3968, Rasta M.S.B.,  
Jaipur.  
20.3.89

**Surendra Bothara**







## प्रथम प्रकाश First Chapter

नमो दुर्वाररागादि-वैरिवार-निवारिणे ।  
अहंते योगिनाथाय, महावीराय तायिने ॥ १ ॥

**Meaning :** I bow to Mahavira, the Arhat, the destroyer of the army of indifatiguable enemies like attachment and others, the lord of Yogis and the protector of all beings.

**Explanation :** It is no exaggeration to address as Mahavira, a person who has obtained absolute victory over the internal enemies like attachment, aversion, lust, anger, illusion, greed, etc. This great man was born to queen Trishala and king Siddhartha, on the thirteenth of the bright half of Chaitra in the year 599 B. C. at Kshatriyakunda, a town in Magadha. He was named Vardhamana by his parents. But the gods, knowing his qualities of great valour, gave him the apt name of Mahavira.

Having developed downright dejection for the material pleasures of the world, he accepted monhood, practised hard penances, and remained

absorbed in meditation for twelve and a half years, eventually attaining Arihanthood. He was acknowledged as the Lord of the Yogis as he had attained omniscience, or Kevalajnana. With the right knowledge he possessed through self-experience, he saved, from birth, old age, and death, the people suffering miseries and agonies of the world. Therefore, he deserves these four epithets : the conqueror of attachment and aversion, Arhat (the deserving), the lord of the Yogis, and the protector of beings. Impressed by these qualities, the author of Yogashastra, pays obeisance to Mahavira before beginning the work proper.

पन्नगे च सुरेन्द्रे च, कौशिके पादसंपृशि ।  
निविशेषमनस्काय, श्रीवीरस्वामिने नमः ॥ २ ॥

**Meaning :** I bow to Mahavira, who showed no discrimination to the Kaushik serpent and Indra, who touched his feet with intentions of biting and showing respect respectively.

**Explanation :** By casual remarks of respect or of contempt, ordinary people are affected this way or that way, but Mahavira was far above all such things. Even in the most extraordinary circumstances—not to talk of ordinary ones—Mahavira, had remained equanimous. It is this feature that enabled him to secure emancipation as he had already obtained perfect knowledge. Remembering these super-human qualities of Mahavira, the author of this Yogashastra offers him obeisance at the point of starting to write this book.

कृतापराधेऽपि जने, कृपामन्थरतारयोः ।  
ईषद्-वाष्पाद्र्योर्मद्रं, श्रीवीरजिननेत्रयोः ॥ ३ ॥

**Meaning :** May good accrue to the eyes of Sri Vira Jina which are wet with tears and full of compassion towards even those who have done harm to him.

**Explanation:** In this world, poor and wretched people usually maltreat those who might have borne harm to them. If, in any case, they are unable to retaliate, they at least think ill of them. But the yogis are of different mettle and type. Their attitude, approach, and outlook are poles apart from those of the worldly people. It is because of this fundamental difference that Mahavira was abounding in compassion for one and all without exception. He had acquired extraordinary powers through yoga and had, he meant, he could crush not one god but thousands of them. The yogis never think of using their prowess for mundane glory.

Being attracted with the efficacy of the yogic power, the author of this work, Hemachandra, has, in the very beginning, offered a panegyric, hinting at the sublime character of Mahavira and exhorting those who wanted to scale the lofty heights of spiritualism to adopt the same method and means which Mahavira did.

श्रुताम्भोधेरधिगम्य, सम्प्रदायाच्च सद्गुरोः ।  
स्वसंवेदनतश्चापि, योगशास्त्रं विरच्यते ॥ ४ ॥

**Meaning :** (The author, Hemachandra says) "I have prepared this Yogashastra basing it on my



knowledge gathered from the ocean of scriptures, on the traditional information acquired from the teachers and (lastly) on may own interpretation and experience.”

**योगः सर्वविषद्वल्ली-विताने परशुः शितः ।**

**अमूलमन्त्रतन्त्रं च, कर्मणं निर्वृतिश्रियः ॥ ५ ॥**

**Meaning :** This Yoga serves the purpose of a sharp axe for cutting off creepers in the form of various miseries and a magical charm bringing about the attainment of wealth in the form of emancipation.

**Explanation :** There is no limit to mental agony, disease and anxiety in this world. Or to put it another way the birth, death, love, hatred, union and separation, grief, misery, etc. are found in this world in abundance. These are, indeed, troubles besetting the way of man's life. It is because of this that the author has compared these miseries with the thickets of creepers, found in plenty in the jungle where no man but only grass is found.

**भूयांसोऽपि हि पाप्मानः, प्रलयं यान्ति योगतः ।**

**चण्डवाताद् घनघना घनाघनघटा इव ॥ ६ ॥**

**Meaning :** Lots and lots of sins are destroyed by yoga, just as multitude of densest clouds are scattered by fierce winds.

**क्षिणोति योगः पापानि, चिरकालाजितान्यपि ।**

**प्रचित्तानि यथेधांसि, क्षणादेवाशुशुक्षणिः ॥ ७ ॥**

**Meaning :** Yoga extirpates in an instant the Karmas (sins) collected since ages, just as fire redu-

ces to ashes, in an instant, the fuels gathered together.

**Explanation :** It is a matter of experience for all of us that it takes not so much time in burning away fuel as it takes in collecting it. In the same way, yoga wipes out the karmic particles so long assembled. Emancipation would be impossible if it were to take as much time to shed karmas as it took to amass them ; new karmic influx is also in operation when the old accumulated ones are being shed.

**कफविप्रुणमलामर्श — सर्वौषधिमहद्वयः ।**

**सम्भिन्नस्रोतोलब्धिश्च योगं ताण्डवडम्बरम् ॥ ८ ॥**

**Meaning :** The phlegm, faeces, impurities and touch of the yogi serve the purpose of costly medicines. He acquires the extraordinary power of dividing a current into two. All this indicates the greatness and glory of yoga.

**चारणाशीविषावधि — मनःपर्यायसंपदः ।**

**योगकल्पद्रुमस्येता, विकासिकुसुमश्रियः ॥ ९ ॥**

**Meaning :** All the supernatural powers, like walking in the sky, self-control, showering favours, superhuman knowledge and reading the thoughts of others' minds, are but the beauties and grace of the blooming flowers of the desire-yielding tree, called yoga.

**अहो! योगस्य साहात्म्यं, प्राज्यं साम्राज्यमुद्वहन् ।**

**अवाप केवलज्ञानं, भरतो भरताधिपः ॥ १० ॥**

**Meaning :** Oh ! What power yoga has ! (It is through yoga only that) Bharat, who was the over-all

ruler of Bharat (country), holding sway over a mighty kingdom, acquired perfect knowledge.

पूर्वमप्राप्तधर्मापि, परमानन्दनन्दिता ।  
योगप्रभावतः प्राप्ता, मरुदेवा परं पदम् ॥ ११ ॥

**Meaning :** Marudeva, enjoying spiritual trance, reached the highest status through the yogic power, though she had not got any experience as a nun in her previous life.

**Explanation :** To be entitled to emancipation does not require a condition that, like Bharat, one should have passed a monk's life in the previous birth.

Marudeva, in the very first existence as a human being, liberated herself through hard and intense practice of the yogic process. This proves that yoga alone can work wonders, and lead to salvation. There is no condition that for liberation one needs to have passed an ascetic's life in a previous birth.

ब्रह्म-स्त्री-भ्रूण-गो-घात-पातकान्नरकातिथेः ।  
दृढप्रहारि-प्रभृतेर्योगो हस्ताबलं बन्धम् ॥ १२ ॥

**Meaning :** It is yoga only which provided protection to such criminals as Dridhaprahari, who was about to visit hells on account of the sins he incurred through slaughtering Brahmins, women, children and cows.

**Explanation :** Repentance for sinful deeds, eagerness to be free of sins, faith in the words of great men, forgiveness, patience, purity of thought—all these

virtues are such as must be acquired by one who wants emancipation. Without cultivating one of these, no one should aspire for any higher gain. Really speaking, cultivating all these virtues collectively gets the name of yoga.

तत्कालकृतदुकर्म - कर्मठस्य दुरात्मनः ।

गोप्त्रे चिलातीपुत्रस्य योगाय स्पृहयेन्न कः ? ॥ १३ ॥

**Meaning :** Who would not praise or hanker after yoga which was an object of shelter to Chilatiputra, the most wicked man always intent upon committing misdeed looking neither this way nor that way nor around ?

**Explanation :** It should be understood that yoga can work wonders when practised fully. The practice of even one instruction of morality, or piety or religion can raise the spiritual level of a man. But the instruction should be well thought over and put into practice. If that is done, we can also profit like Chilatiputra, who attained godhood through partial observation of yoga instructions.

तस्याजननिरेवास्तु, नृपशोर्मोघजन्मनः ।

अविद्वकर्णो यो योग इत्यक्षर-शलाकया ॥ १४ ॥

**Meaning :** They are virtually animals in human form, and ought not be born on earth, who have not learnt and understood the word 'Yoga'.

चतुर्वर्गेष्वणीर्भोक्षो, योगस्तस्य च कारणम् ।

ज्ञान-श्रद्धान - चारित्ररूप रत्नत्रयं च सः ॥ १५ ॥

**Meaning :** Moksha is the best among the four pursuits viz. Artha (wealth), Kama, (physicly plea-

tures), Dharma (religion), and Moksha (liberation). It can only be achieved through yoga which consists of three gems, viz., right knowledge, right faith, and right conduct.

**Explanation :** The transient physical happiness, derived through Artha, Kama, and Dharma, cannot be equated with perfection of spiritual bliss. Real spiritual bliss can be enjoyed by the soul only in the state of Moksa. This state of supreme bliss comes about only when all karmic layers are destroyed and the soul is absolutely free. There would be no more birth, no more old age, no more death. Undoubtedly, Moksa is the best among all the four. As the state of Moksa is attained only through yoga, the person who aspires for it must practise yoga. And yoga consists of right knowledge, right faith, and right conduct. There is no yoga other than this.

यथावस्थिततत्त्वानां संक्षेपाद्विस्तरेण वा ।

योऽवबोधस्तमत्राहुः सम्यग्ज्ञानं मनीषिणः ॥ १६ ॥

**Meaning :** Samyak Jnana (right Knowledge) has been defined by the scholars as precise and detailed comprehension of the real nature of the Tattvas (basic concepts).

**Explanation :** Tattva means a validly determined basic concept. These basics are classified to be two, seven or nine. The two are, Jiva (soul) and Ajiva (non-soul or matter). There is nothing in this world which can be excluded from these two classes.



The seven are jiva, ajiva, asrava, bandha, samvara, nirjara, and moksa. If punya and papa are not included in asrava these seven become nine.

(a) **Jiva** : covers all living beings large or small. They are further divided in different classes according to physical manifestations. The central entity being soul.

(b) **Ajiva** : is everything non-living and includes matter, space, time, motion, and non-motion.

(c) **Asrava** : Matter causes misery to the soul through attachment. It is the intensity of the passions of attachment and abhorrence towards the objects of pleasure and the objects of dislike which causes the karmas to adhere to the jiva.

The good and bad acts carried out by mind, speech, or body attract the influx of auspicious and inauspicious Karma respectively. This influx as a result of good or bad acts, is not dissimilar from the influx caused by misconception, indulgence in sensuous pleasures, or passions like anger, hatred etc. So punya and papa are labelled together under the common class of asrava, i.e., the influx of karmic particles.

(d) **Samvara** : is to halt the influx of auspicious or inauspicious karmic particles.

(e) **Bandha** : is the adherence of various karmic particles to the jiva. The karmas which envelop the

soul have different prakriti (nature), sthiti (duration), anubhaga (intensity), and pradesh (space-point).

(f) **Nirjara** : is to shed off the auspicious or inauspicious karmic particles stuck to the soul after having experienced their fruits.

(g) **Moksa** : is that state of the soul where there is a complete separation of karmic matter from the soul.

To comprehend these nine tattvas exactly as they are, in brief or in detail, is samyag jnana (right knowledge) according to the scholars. These tattvas are not discussed here elaborately as that may be found elsewhere in many other books.

The Jiva and the Ajiva are for comprehension, Papa, Asrava, and Bandha are to be checked at once. Punya also is to be renounced at a certain stage and it is the Samvara and Nirjara which are to be practised so as to achieve the goal of Moksa.

हर्चिर्जनोक्ततत्त्वेषु, सम्यक्श्रद्धानमुच्यते ।  
जायते तन्निसर्गेण गुरोरधिगमेन वा ॥ १७ ॥

**Meaning** : To have a liking for the tattvas as pronounced by Jina (to be convinced that this is the truth) is called Samyag Shraddha (right faith). Such a faith originates instinctively or through the instructions of a teacher.

**Explanation** : Any knowledge without faith is meaningless. An object which is not liked will not be welcomed and what is not welcomed can not be

assimilated. So, even if one has learned something through cognitive powers, unless one has a liking for it, one is not going to put it into practice.

If you want to achieve samyag darsana, you must cleanse yourself of the passions of attachment and hatred. Different levels of samyag darsana have been observed; it could vary from crystal like clarity to weak and dim. This difference is the effect of the thought processes due to difference in the layers of karmas formed by varying intensity of passions of attachment and hatred.

सर्व-सावद्य-योगानां, त्यागश्चारित्रमिष्यते ।

कीर्तितं तर्दाहिसादि - व्रतभेदेन पञ्चधा ॥ १८ ॥

**Meaning** : To abstain from any activity that would taint the mind, speech or body is called charitra (conduct) yoga. This is possible by observing five types of vows like ahimsa etc.

**Explanation** : Cognition leads to insight and faith leads to resolution. When this resolution is put into practice the charitra yoga is accomplished.

In order to be liberated from karmas first one should know the way, then resolve to follow it and then carry out this resolution. Thus, right knowledge, right faith and right conduct, these three together lead to Moksa.

अहिंसा-सूनुताऽस्तेय - ब्रह्मचर्याऽपरिग्रहाः ।

पंचभिः पंचभिर्युक्ता, भावनाभिर्विमुक्तये ॥ १९ ॥

**Meaning** : Ahimsa (Non-injury), truth, non-stealing, continence and non-possession are the five

major vows which are concomitant to charitra (conduct). Each vow is to be accompanied by bhavana (appropriate thought-process and behaviour). Thus, the five vows along with the five bhavanas are to be observed in order to achieve Moksa.

**Explanation :** These five major vows are to be observed to accomplish charitra yoga—the cause of Moksa. Then the question arises what is the purpose of Yama, Niyama, Asana, Pranayama, Pratyahar, Dharana, Dhyana and Samadhi which are described later ?

These doubts can be resolved by saying that these great vows have two aspects, theoretical and practical. The practical aspect of these vows is the first among the eight aspects of yoga. The first aspect has these five major vows :

- (1) To abstain from perpetrating violence on any life (Jiva);
- (2) To abstain from telling a lie;
- (3) To abstain from stealing;
- (4) To abstain from having sexual relationship with anyone;
- (5) Non-possession.

If the observance of these above-mentioned five vows alone constitutes charitra yoga, then the other seven aspects of yoga, i.e., Niyama, Asana etc., should be considered as included in these vows at the

theoretical level. It is then, meaningful to say that Moksa is envisaged as the culmination to be reached through the practice of yoga at both ends—theoretical as well as practical. Let us then understand the theoretical aspect of these vows.

1. Ahimsa or non-injury means one should not allow one's soul to be violent, i.e. one should not let any karma—good or bad sully one's soul.
2. To abstain from telling a lie means that one should not believe or call anything as his own except his own soul.
3. To abstain from stealing means one should not make use of any pudgala (material thing) belonging to others.
4. The word Brahmacharya, literally means to indulge in one's own soul all the time; i.e., one should not even think of any thing else except his own atman (soul).
5. Non-attachment to any possession is possessionlessness. Here the non-attachment should be observed to such an extent that one should not feel attached even to one's own karmas—good or bad.

Here it may be bouted that if the author meant to convey the theoretical aspect of the major vows, why did he also describe the practical aspect ? That is a valid doubt. But the author has said that to abstain from all the activities that would taint the soul leads to charitra yoga. There might be some activities that



are relatively good but sinful. When one considers from that point of view, it is felt that some deeper meaning is hidden there, otherwise he would not have further elaborated about the nature of meditation etc, and would have been satisfied at saying that the five great vows are the cause of moksa. But he has discussed the nature of meditation alongwith the observance of the five major vows in their practical aspect and thrown open the way to moksa till the last stage. On one hand, he has described the observance of the five great vows as charitra leading to moksa and on other hand he has mentioned that cognition, faith and character three together lead to moksa.

Thus, it might be said, he has prescribed two opinions in this book; the first one clearly implies the theoretical aspect and the second one implies the practical aspect which would lead the sadhaka (aspirant) to the highest stage. From another point of view, it might be said that five major vows along with the five bhavanas are to be observed to achieve moksa, is a simple statement and to achieve moksa through meditation, asanas etc. is an elaboration over the first statement. To make a simple statement first and then to elaborate over it is keeping in style with the great scholars. The view 'the observance of the five major vows leads to moksa' has also been traditionally accepted and there is no second opinion about it.

न यत् प्रमादयोगेन जीवित-व्यपरोपणम् ।

असानां स्थावराणां च तदहिंसाव्रतं मतम् ॥ २० ॥

**Meaning :** Ahimsa (the vow of non-injury) is put into practice when one does not destroy the pranas (vital constituents) of Trasa (mobile) and Sthavara (immobile) jivas even through oversight.

**Explanation :** The ten pranas (vital constituents) are the sense organs of touch (body), taste (tongue), smell (nose), sight (eyes), hearing (ears), mind power speech power, body power, the activity of breathing, and life span.

These pranas constitute very essential part of the life or the jivas and to destroy any one of these pranas or inflict injury on the jivas is to commit violence. Though the jiva itself can never be destroyed, the destruction or the separation of the Pranas which it has embodied makes it suffer from pain and that is why the destruction of pranas is known as violence. When one neither hurts nor supports hurting of any of the pranas of any of the jivas, through thought, speech, or act, the vow of ahimsa is said to be observed.

प्रियं पथ्यं वचस्तथ्यं, सूततन्नतमुच्यते ।

तत् तथ्यमपि नो तथ्य-मप्रियं चाहितं च यत् ॥ २१ ॥

**Meaning :** The second major vow of truth consists in speaking what is likeable, beneficial and true. The speech which is true in substance yet injurious and unpleasant in effect would be untrue in

spirit. (Because it causes grief and thus its effect is evil).

**अनादानमदत्तस्यास्तेयव्रतमुदीरितम् ।**

**बाह्याः प्राणो नृणामर्थो, हरता तं हता हि ते ॥ २२ ॥**

**Meaning :** This third major vow is said to be observed when one does not take anything unless given by the owner. Wealth is considered as the external prana (vital centre) of human beings and when they are deprived of their wealth their material prana or vital centres are said to be destroyed.

**दिव्यौदारिककामाणां कृतानुमतकारितः ।**

**मनोवाक्कायतस्त्यागो, ब्रह्माण्टादशधा मतम् ॥ २३ ॥**

**Meaning :** This vow is to be observed at eighteen levels. One should abstain from having sex with celestial beings, human beings, and animals, with mind, speech, or body; one should neither instigate others to have sex nor approve of their doing so.

**सर्वभावेसु सूच्छयास्त्यागः स्यादपरिग्रहः ।**

**यदसत्स्वपि जायेत, सूच्छया चित्तविप्लवः ॥ २४ ॥**

**Meaning :** To renounce attachment with reference to all the objects is known as aparigraha (non-attachment). Even when you do not possess a thing, because of the desire for it, the mind is flooded with many adverse thoughts. As such it is desire that has to be renounced.

**Explanation :** To give up infatuation, desire, affection, love, and attachment for all the objects is the real renunciation. If the object is renounced at

only the external level and the internal desire for it has not yet subsided, then the mind is plagued with evil thoughts. The very purpose of renunciation is to experience peace and this peace is never possible by surface renunciation. Such a misconceived pseudo-renunciation without reducing the desires becomes a trouble by itself. Later on it will trap the renouncer in different ways by assuming various forms.

भावनाभिर्भावितानि, पञ्चभिः पञ्चभिः क्रमात् ।

महाव्रतानि नो कस्य, साधान्त्यव्ययं पदम् ॥ २५ ॥

**Meaning :** One who observes these major vows along with the Bhavanas will certainly achieve the state of emancipation.

मनोगुप्येष्णादानेर्गभिः समितिभिः सदा ।

दृष्टास्त्र-पानग्रहणेनाहिंसा भावयेत्सुधीः ॥ २६ ॥

**Meaning :** (1) Control of mind, (2) meticulous care in accepting food etc., (3) meticulous care in walking, (4) meticulous care in handling clothes, vessels and other objects, (5) meticulous care in using food, water, etc. are five bhavanas which the wise persons should pursue in order to fortify the practice of non-injury.

**Explanation :** 1. Here the control of mind means to check the violent thoughts from sullyng the mind. It is the mind where the seed of an action is sown, it is very necessary to keep it clean in order to be able to practise Ahimsa.

2. One should observe meticulous care in accepting food, water, clothes, vessels etc, so as not to harm any Jiva.

3. It is necessary to observe meticulous care in handling clothes, vessels and other objects so as not to harm any Jiva.

4. Whilst walking, one should observe great care and watch one's step so as not to injure any Jiva on the way.

5. One should inspect carefully food and water before taking, remove any insect that may have entered or otherwise leave such food or water at a safe place so as not to injure any Jiva.

To conclude, one should act in accordance with the above five bhavanas so as to be able to observe the first major vow of non-injury properly.

हास्य-लोभ-भय-क्रोध-प्रत्याख्यानैर्निरस्तरम् ।

आलोच्य भाषणेनापि भावयेत् सूनृतव्रतम् ॥२७॥

**Meaning :** One should refrain from (1) crack-ing jokes, (2) greed, (3) fear, (4) anger, and (5) thoughtless speech so as to fortify the practice of the second major vow of truth.

आलोच्यावग्रहयाञ्चा-ऽभीक्ष्णावग्रहयाचनम् ।

एतावन्मात्रमेवेतदित्यवग्रह — धारणम् ॥२८॥

समानधार्मिकेभ्यश्च तथावग्रह — याचनम् ।

अनुज्ञापितपानाशानमस्तेय — भावनाः ॥२९॥[युग्मम्]

**Meaning :** (1) To request for a residential place



after due consideration, (2) to repeat the request at frequent intervals, (3) to determine the place required, ask for that much place and use only that much place for which the permission has been granted, (4) to seek the permission of the co-religionist-fellow monks who had previously occupied the place, (5) To use food, water cloth etc. only with the premission of the Guru. These are the five Bhavanas for the third major vow for the Sadhus.

स्त्री-वण्ड - पशुमद्वेश्मा-ऽऽसनकुड्यान्तरोज्झनात् ।

सरागस्त्रीकथात्यागात् प्राग्रतस्मृतिवर्जनात् ॥३०॥

स्त्रीरम्याङ्गैर्लक्षण-स्वाङ्ग-संस्कार-परिवर्जनात् ।

प्रणीतात्यशन-त्यागाद् ब्रह्मचर्यं तु भावयेत् ॥३१॥ युग्मम्

**Meaning :** (1) The aspirants shall keep away from the houses inhabited by women, hermaphrodites and animals. They shall shun even the seats used by them. (2) They shall not listen to infatuating tales about women. (3) They shall not remember the past sensual pleasures. (4) They shall not even glance at the pretty limbs of women. (5) They shall not adorn their body in anyway; they shall not consume food more than necessary; also, they shall not taste spicy or highly nutritious food.

These five bhavanas help observe the fourth vow of continence and fortify its practice.

स्पर्शं रसे च गन्धे च रूपे शब्दे च हारिणी ।

पञ्चस्वितोद्विषार्थेषु गाढं गार्ध्यस्य वर्जनम् ॥३२॥

एतेष्वेवामनोज्ञेषु सर्वथा द्वेषवर्जनम् ।

आकिञ्चन्यव्रतस्यैवं भावनाः पञ्च कीर्तिताः ॥३३॥ (युग्मम्)

**Meaning :** To renounce all attachment towards pleasant touch, taste, fragrance, form, and sound dear to five senses and to remove all aversion for the unpleasant feelings disliked by the five senses is known as non-attachment or detachment or possessionlessness. These are five Bhavanas for the vow of possessionlessness. It is generally understood that renunciation consists in giving up of home and wealth; but it is not so.

**Explanation :** Lord Mahavira who has protected these wordly jivas by preaching the right faith in true religion has said that attachment itself is a possession. So leaving the house and the riches does not complete renunciation. One has to give up the feelings of attachment and hatred as regards all the objects, pleasant or unpleasant to the five senses.

अथवा पञ्चसमिति-गुप्तित्रयपवित्रितम् ।

चरित्रं सम्यक्चारित्र-मित्याहुर्मुनिपुङ्गवाः ॥३४॥

**Meaning :** Such a Charitra which is purified by observing five Samitis and three Guptis is called Samyag Charitra by the Tirthankaras.

**Explanation :** Samitis are conducive to the attainment of charitra but it is the Guptis that invariably lead to it. Gupti is to have complete control over mind, speech, and body; whereas Samiti is the

observance of meticulous care while carrying out various activities of life.

ईर्या-भाषेष्णाऽऽदान-निक्षेपोत्सर्ग-संज्ञकाः ।

पञ्चाहुः समितीस्तिष्ठो गुप्तीस्त्रियोगनिग्रहात् ॥३५॥

**Meaning :** (1) Irya Samiti (meticulous carefulness in walking), (2) Bhasa Samiti (meticulous carefulness in speech), (3) Esana Samiti (meticulous carefulness in acceptance of food etc.), (4) Adana Nikshepa Samiti (meticulous carefulness in handling, lifting, putting articles necessary for religious life), (5) Utsarga Samiti (meticulous carefulness in disposal of urine, excreta etc.), these five are the Samitis. To have complete control over all mental, vocal and physical activities is known as three Guptis.

लोकातिवाहिते मार्गे चुम्बिते भास्वदंशुभिः ।

जन्तुरक्षार्थमालोक्य गतिरीर्या मता सताम् ॥३६॥

**Meaning :** One should use the way which has been trodden by many and which is lit properly by sunlight. Whilst walking along the way one should take the utmost care to protect the insects on it. This is called Irya Samiti by the holy persons.

अचक्षत्यागतः सर्वजनीनं मितभाषणम् ।

प्रिया वाच्यमानां सा भाषासमितिरुच्यते ॥३७॥

**Meaning :** To use a speech that is innocent, beneficial to all jivas and balanced in form is Bhasa Samiti. This Samiti is loved by the munis and is advantageous to them.

द्विचत्वारिंशता भिक्षादोषैर्नित्यमदूषितम् ।  
मुनिर्यदन्नमादत्ते, सैषणा-समितिर्मता ॥३८॥

**Meaning :** The Munis always accept food water etc. only after carefully scrutinising that it is free from forty two types of faults, this is called Eshana Samiti.

**Explanation :** The munis should receive food which is not specially made for them but had already been prepared by the householder for himself. They should accept only a small quantity so as not to disturb the householder or compel him to cook again. They should take only as much as is necessary for sustenance. The forty two faults which are to be avoided by the munis whilst accepting food, water etc. are described in Pindniryukti Sutra, Dashvaikalik sutra, Uttaradhyayan Sutra etc.

आसनादीनि संवीक्ष्य, प्रतिलिख्य च यत्नतः ।  
गृह्णीयान् निक्षिपेद्वा यत् साऽऽदानसमितिः स्मृता ॥३९॥

**Meaning :** To inspect carefully all things, seat covers etc. before using and handle them and put them back cautiously so as not to hurt any jivas is called Adan samiti.

कफ-मूत्र-मलप्रायं, निर्जन्तुजगतीतले ।  
यत्नाद्यदुत्सृजेत् साधुः सोत्सर्गसमितिर्भवेत् ॥४०॥

**Meaning :** The disposal of mucus, urine, excreta, or other similar refuse carefully at a place bereft of trasa jives is called Utsarga Samiti.

विमुक्तकल्पनाजालं समत्वे सुप्रतिष्ठितम् ।  
आत्मारामं मनस्तज्जैर्मनोगुप्तिरुदाहृता ॥४१॥

**Meaning :** A mind that is entirely liberated from the snares of fancy. thoroughly stabilised by an even disposition towards all and constantly engaged in the Atmanic experience is the mind under complete control. The endeavour to control the mind is Manogupti.

**Explanation :** Artadhyana (discomposure of mind because of distress, disease, anxiety and desires) and raudra dhyana (discomposure of mind due to possessive, violent, revengeful, fraudulent thoughts) are the traps for the uncontrolled mind. Once the mind is freed from these fantasies, it can be stabilised by an even disposition towards all. No feelings of attachment or contempt should shake its calm. The mind can be brought to this state of equipoise through auspicious thoughts. Though auspicious thoughts might be considered as a web of fancy they are not there to bind the mind. They serve to steady the mind from getting distracted by different passions which are the part of arta and raudra dhyana. They help the mind to concentrate. Once the mind is steadfast, no amount of external distractions or perversions of passions can perturb it.

After this comes the stage for the mind to be engaged in atmanic experience. There is now no need for auspicious thoughts, in fact they too would hinder

the ultimate experience. The mind should be absolutely free from any type of thoughts. In presence of any thought, good or evil, the mind cannot reach the internal self or the atman. No doubt the mind is blank but there is no vacuum or dullness; it is full of supreme joy. Manogupti is the realisation of this experience.

संज्ञादि-परिहारेण यन्मौनस्यावलम्बनम् ।  
वाग्वृत्तेः संवृत्तिर्वा या सा वागुप्तिरिहोच्यते ॥४२॥

**Meaning :** To observe complete silence, i.e., not to speak a word, is called Vachan gupti. One should not communicate even with gestures.

उपसर्ग-प्रसर्गेऽपि कायोत्सर्गजुषो मुनेः ।  
स्थिरीभावः शरीरस्य कायगुप्तिर्निगद्यते ॥४३॥

**Meaning :** One who remains unperturbed during Kayotsarga (meditation) even when assailed by the upsargas (harassment to test the control over the body) shows complete detachment toward the body and this non-attachment is called Kaya Gupti.

शयानाऽऽसन-निक्षेपाऽऽदान-चक्रमणेषु यः ।  
स्थानेषु चेष्टानियमः, कायगुप्तिस्तु साऽपरा ॥४४॥

**Meaning :** To control and limit the physical activities. i.e., sleeping, sitting, walking, using things etc., is called Kayagupti.



एताश्चारित्रगात्रस्य जननात् परिपालनात् ।

संशोधनाच्च साधूनां, मातरोऽष्टौ प्रकीर्त्तिताः ॥४५॥

**Meaning :** As a mother gives birth to a child, cleanses him off his urine and excrements, protects and feeds him; the five samitis and three guptis give birth to charitra, purify it and protect it. Therefore, these eight are like mother to a Sadhu.

सर्वस्मिन्ना यतीन्द्राणामेतच्चारित्रभीरितम् ।

यति-धर्मानुरक्तानां देशतः स्यादगारिणाम् ॥४६॥

**Meaning :** These details apply to the Munis who would completely renounce the world. They observe the five major vows along with the Bhavanas and are guarded by the eight Samitis and Guptis. But the householders or the laymen who would like to do so but are not strong enough for complete renunciation, have Desh Virati Charitra (i.e. partial or limited conduct).

न्यायसम्पन्नविभवः शिष्टाचारप्रशंसकः ।

कुलशीलसमैः सार्द्धं कृतोद्वाहोऽन्यगोत्रजैः ॥४७॥

पापभीरुः प्रसिद्धं च देशाचारं समाचरन् ।

अवर्णवादी न क्वाऽपि राजादिषु विशेषतः ॥४८॥

अनतिव्यक्तगुप्ते च स्थाने सुप्रातिवेशिके ।

अनेकनिर्गमद्वार— विवर्जितनिकेतनः ॥४९॥

कृतसङ्गः सदाचारैर्माता-पित्रोश्च पूजकः ।

त्यज्जुषप्लुतं स्थान-मप्रवृत्तश्च गृहिते ॥५०॥

ध्ययमयोचितं कुर्वन् वेषं वित्तानुसारतः ।  
 अष्टभिर्धोगुणैर्युक्तः शृण्वानो धर्ममन्वहम् ॥५१॥  
 अजीर्णे भोजनत्यागी काले भोक्ता च सात्त्विकः ।  
 अन्योन्याऽप्रतिबन्धेन त्रिवर्गमपि साधयन् ॥५२॥  
 यथावदतिथौ साधौ दाने च प्रतिपत्तिकृत् ।  
 सदाऽनभिनिविष्टश्च पक्षपाती गुणेषु च ॥५३॥  
 अदेशाकालयोश्चर्या त्यजन् जानन् बलाबलम् ।  
 वृत्तस्थज्ञानवृद्धानां पूजकः पोष्य-पोषकः ॥५४॥  
 दीर्घदर्शी विशेषज्ञः कृतज्ञो लोकवल्लभः ।  
 सलज्जः सद्यः सौम्यः परोपकृतिकर्मठः ॥५५॥  
 अन्तरङ्गारिषड्वर्ग-परिहार-परायणः ।  
 वशीकृतेन्द्रियग्रामो गृहिधर्मयुः कल्पते ॥५६॥

(दशभिः कुलकम्)

**Meaning :** To earn wealth honestly; to admire the conduct of the virtuous; to marry within the people of same belief, but not of the same gotra; to be apprehensive of sins; to follow the customs prevailing in the country; not to speak ill of anyone, especially of the King; to have a house in good neighbourhood, neither too much in the interior nor too much exposed, not to have many exits; to keep good company; to revere the parents; to shift from a place of calamity to a safer place; not to follow reprehensible occupations; to spend in accordance with the income; to dress in accordance with the income; to cultivate

the eight qualities of intelligence; to listen to the scriptures daily; not to eat on a full stomach, to eat at a proper time and with peaceful mind; to balance the goals of Dharma, Artha, and Kama; to help the Sadhus, guests, and the needy as per one's capacity; not to press on stubbornly one's own opinion; to appreciate the qualities of the virtuous; not to enter a prohibited place at the prohibited time; to understand truly about strength and weakness; to respect wise and elderly ascetics; to support the dependents; to be far sighted; to be a specialist; to be grateful; to be popular; to be humble; to be compassionate; to have a peaceful disposition; to be active in welfare; to be active in winning over the six-inner-enemies like anger and lust; to be in control of senses; these are the attributes required to become a true householder or citizen.



## द्वितीय प्रकाश

### Second Chapter

सम्यक्त्वमूलानि पञ्चाणुव्रतानि गुणास्त्रयः ।  
शिक्षापदानि चत्वारि व्रतानि गृहमेधनाम् ॥१॥

**Meaning :** A householder observes twelve vows, five minor vows, three supplementary vows and four disciplinary vows, with right faith. All these will be described later.

या देवे देवताबुद्धिर्गुरौ च गुरुता मतिः ।  
धर्मं च धर्ममधीः शुद्धा सम्यक्त्वमिबमुच्यते ॥२॥

**Meaning :** To believe in true god, true preceptor and true scripture is called Samyaktva (right faith).

अदेवे देवबुद्धिर्या गुरुधीरगुरौ च या ।  
अधर्मो धर्मबुद्धिश्च मिथ्यात्वं तद्विपर्ययात् ॥३॥

**Meaning :** To have misconception regarding the nature of divinity, preceptor and Dharma is

Mithyatva. In other words, to consider as God one who is not worthy to be called God, to consider as Guru one who does not deserve to be a guiding preceptor and to accept as Dharma (religion) what is contrary to Dharma is Mithyatva.

सर्वज्ञो जितरागादि-दोषस्त्रैलोक्यपूजितः ।  
यथास्थितार्थवादी च, देवोऽहं परमेश्वरः ॥४॥

**Meaning :** One who is omniscient and knows about the nature of all things; one who has triumphed over the passions of attachment and hatred; one who is worthy of obeisance by all beings; and one who is always truthful is called the highest divinity or the supreme lord Arhant.

ध्यातव्योऽयमुपास्योऽयमयं शरणमिष्यताम् ।  
अस्यैव प्रतिपत्तव्यं शासनं चेतनास्ति चेत् ॥५॥

**Meaning :** If you have a sense of discrimination regarding the good and evil, or any iota of consciousness about the nature of things, you would certainly surrender to this supreme lord and worship him.

ये स्त्रीशस्त्राक्षसूत्रादिरागाद्यङ्गकलङ्किताः ।  
निग्रहानुग्रहपरास्ते देवाः स्युर्न मुक्तये ॥६॥

**Meaning :** The Gods who are tainted with the passions of attachment and hostility and hence have women and weapons alongwith strings of beads, who

favour some and disfavour others, are not the gods to be worshipped by those who are desirous of emancipation.

नाद्याट्टहाससङ्गीताद्युपप्लवदिसंस्थुलाः ।

लम्भयेयुः पदं शान्तं प्रपन्नान् प्राणिनः कथम् ॥७॥

**Meaning :** Can the Gods, who themselves are unsteady and disturbed by drama, boisterous laughter and music, ever lead their followers to the tranquil path of Moksa (emancipation) ?

महाव्रतधरा धीरा भिक्षमात्रोपजीविनः ।

सामायिकस्था धर्मोपदेशका गुरवो मताः ॥८॥

**Meaning :** One who observes the five major vows i.e., non-violence, truth, non-stealing, continence and non-attachment; one who patiently bears all the afflictions; one who is always able to maintain equanimity; and one who preaches the true Dharma may be called the right Guru.

सर्वाभिलाषिणः सर्वभोजिनः सपरिग्रहाः ।

अब्रह्मचारिणो मिथ्योपदेशा गुरवो न तु ॥९॥

**Meaning :** The one who hankers after all things, eats indiscriminately, is attached to his possessions, i.e., wealth, wife and children, does not practise continence, and preaches to mislead the people, can never be called the right Guru.

परिग्रहारम्भमग्नास्तारयेयुः कथं परान् ? ।

स्वयं दरिद्रो न परमीश्वरीकर्तुमीश्वरः ॥१०॥

**Meaning :** Can those who themselves are deeply engrossed in worldly activities and attached to the possessions, free others from the worldly existence ?

Certainly not because those who are poor cannot make the others rich.

दुर्गतिप्रपत्त्राणि— धारणाद्धर्म उच्यते ।

संयमादिर्दशविधः सर्वज्ञोक्तो विमुक्तये ॥११॥

**Meaning :** It is the tenfold Dharma, constituting self control etc. revealed by the omniscient Lord, which rescues the creatures from falling into lower states of life and protects them.

**Explanation :** Forgiveness, modesty, straightforwardness, desirelessness, penance, self-control, truth, purity, non-possession and continence are the ten characteristics of Dharma. This will be explained in detail later.

अपौरुषेयं वचन— मसम्भवि भवेद्यदि ।

न प्रमाणं भवेद्वाचा ह्याप्ताधीना प्रमाणात् ॥१२॥

**Meaning :** There can never be a speech/word without the speaker. Even if we believe for the sake of argument that there could be such a text possible, there still remains the doubt about the validity of such a text because it is always the integrity



of the speaker that determines the validity of a speech.

मिथ्यादृष्टिभिराम्नातो हिंसाद्यैः कलुषीकृतः ।

स धर्म इति वित्तोपि भवभ्रमणकारणम् ॥१३॥

**Meaning :** The Dharma which is propogated by the false-believers and widely spread among the ignorant creatures causes the vicious cycle of birth and death as it is defiled by the faults like violence etc.

सरागोऽपि हि देवश्चेद् गुरुरब्रह्मचार्यपि ।

कृपाहीनोऽपि धर्मः स्यात् कष्टं नष्टं हहा जगत् ॥१४॥

**Meaning :** It would be a matter of regret if one worships a worldly attached person as God, follows an incontinent person as a guiding, preceptor, and practises pseudo-dharma which does not preach mercy, as the right Dharma. Belief in such false divinity, preceptor and Dharma would certainly lead to the destruction of this world.

शम-संवेग-निर्वेदा-ऽनुकम्पाऽऽस्तिक्यलक्षणैः ।

लक्षणैः पञ्चभिः सम्यक्, सम्यक्त्वमुपलक्ष्यते ॥१५॥

**Meaning :** Sama (equanimity), Samvega (spiritual craving), Nirveda (disgust), Anukampa (compassion), Astikya (relentless faith) are the qualities that indicate the presence of Samyaktva.

**Explanation : Sama** means equanimity. A jiva with intense emotions of anger, vanity, deceit, and greed would be trapped in an infinite cycle of birth and death. If a person understands the futility of the body and immortality of the soul, knows that the happiness and grief are only due to the precipitation of the past karmas, and that the layers of karmas can be removed with one's own efforts, he would remain equanimous. His goal would be to achieve supreme equanimity and free himself from all the kashayas.

**Samvega (spiritual craving) :** It is the desire for Moksha arising from the realisation that the pleasures of gods and men are ultimately unsatisfying and the true bliss is the supreme bliss of Moksha.

**Nirveda (disgust) :** This is the loathing induced in a man of right faith by contact with the world and its miseries. He would be disgusted with mundane existence and would desire to be released from it.

**Anukampa (compassion) :** It is the desire to eliminate the sufferings of others. It has two aspects. In its material aspect a compassionate person would try to assist those in misery and alleviate the sufferings. In its non-material or theoretical aspect the person would try to explain the right dharma and accord him the everlasting true peace of mind.

**Astikya (relentless faith)** is to have relentless and complete faith in the dharma revealed by the omniscient desireless lord. All the persons who attain

samyaktva would have the above mentioned five qualities.

### Ornaments

स्थैर्यं प्रभावना भक्तिः कौशलं जिनशासने ।  
तीर्थसेवा च पञ्चास्य भूषणानि प्रचक्षते ॥१६॥

**Meaning :** Sthairya (firmness), Prabhavana (good works to spread the Jain faith), Bhakti (devotion), Kausala Jina Sasane (proficiency in the Jain doctrine), Tirth-seva (devoted services to the tirthas) are the five ornamental features of samyaktva.

**Explanation: Sthairya** (firmness in Jain religion) : This means strengthening wavering faith in the Jain creed or maintaining faith firmly, despite the success of adherents to other religions through mundane allurements.



**Prabhavana** (good works to spread Jain faith) : Doing one's best to increase the esteem in which the Jain faith is held and to spread the faith.

**Bhakti (devotion) :** Respecting the qualities of virtuous people, welcoming them with appropriate gifts, and honouring them.

**Kausala in Jain scriptures :** Studying and becoming scholar of Jain scriptures and the tattvas as revealed by the Lord Jineswara.

**Tirth Seva** (Services rendered to the tirthas) : Here the term tirthas may be explained in two ways. In one sense it refers to the places of birth, conse-

cration, enlightenment and emancipation of the Jinas. Tirth seva here means to frequent these places and worship them so as to be able to achieve the same destiny. In an abstract sense the term refers to the four-fold community of the Jains (the monks, the nuns, and the male and female householders) practicing the twelve vows of the Jain householders.

### Faults

शंका-कांक्षा-विचिकित्सा-मिथ्यादृष्टिप्रशंसनम् ।  
तत्संस्तवश्च पञ्चापि सम्यक्त्वं दूषयन्त्यलम् ॥१७॥

**Meaning :** Shanka (doubt), Kanksha (desire), Vichikitsa (hesitation), Mithya-dristi Prashamsa (admiration for the adherents of other creeds) and friendship with the followers of other creeds, are the five faults which would faint the acquired samyaktva.

**Explanation : Doubt**—It is not a fault to ask the scholars and the learned persons regarding the structure of Jain belief based on the revelation from the omniscient lord Jineswara. But when the scholars can not clarify your doubts properly, it is a fault to doubt the validity of the scriptures.

**Desire**—To be irrationally carried away by the so-called miraculous performances and blindly follow them in matters of dharma is the second fault which would tarnish samyaktva.

**Hesitation**—This refers to the doubts regarding indulgence in religious activities. They bring about

non-material advantages, such as, pacifying of negative emotions, equanimity, and tranquility of soul.

**Mithya-dristhi Prashamsa**—Praising the followers of other creeds is also a fault to faint samyaktva. There is no doubt that every creed has some good points but while emphasizing the good points the negative side is overlooked. The ignorant people blindly start following that creed because some responsible person has admired it. They would then also incorporate the bad points, will be misled and lose the opportunity to join the the right path leading to Moksha.

The last fault refers to the friendship of the followers of other creeds. This is specially meant for the people who are not strongly attached to Jain creed, or those who are not deeply conversant with its doctrine. It would be easy for them to be carried away when confronting a different ideology.

In short, here finishes the description of the nature of samyaktva, its distinguishing marks, ornamental features and faults. The weaker the emotions of anger, vanity, deceit, greed etc., the clearer is the samyaktva. Therefore, one should aim at controlling these emotions. A person is said to be ready for observing the householder's vows after attaining samyaktva. The observance of these vows demand greater clarity and purity of the soul so as to check the influx of karmas and such a householder can properly observe the householder's vows.

विरति स्थूलहिंसादेर्द्विविधत्रिविधादिना ।  
अहिंसादीनि पञ्चाणुव्रतानि जगदुज्जिताः ॥१८॥

**Meaning :** The observance of the five vows, non-violence etc. in six ways is known as the observance of these vows on minor scale.

**Explanation :** The major vows of non-violence etc. require the sadhus to refrain from committing, ordering or approving of violence, untruth etc. mentally, verbally, or physically. Thus, they would observe the vows in nine-ways. But a householder may not always be able to observe these vows on such a scale. So he should observe the vows to a limit and this is called Desh Virati. He should refrain from committing violence or ordering violence to be inflicted, mentally, physically, or verbally and thus observe the vow of non-violence to a limit. Similarly, the other four vows of truth, non-stealing, continence and non-possessiveness, he would observe in six ways and his vows would be known as minor vows.

### Ahimsa

पंगुकुष्ठिकुणित्वादि दृष्ट्वा हिंसाफलं सुधीः ।  
निरागस्त्रसजन्तूनां हिंसां संकल्पतस्त्यजेत् ॥१९॥

**Meaning :** Leprosy and loss of limbs are the consequences of inflicting violence. Therefore, rational persons should refrain from deliberate killing of Trasa Jivas (mobile beings).

**Explanation :** You reap as you sow. If pain or injury is inflicted on any jiva one has to bear its con-

sequences in form of disability or disease. So one should never harass the innocent Trasa Jivas. It does not mean that one can get away with the killing of Sthavar Jivas. But it is difficult for a householder to run the house without injuring the Sthavara Jivas (immobile beings). This violence should be an act of compulsion and not of volition. There should never be a desire to destroy any jiva.

आत्मवत्सर्वभूतेषु सुखदुःखे प्रियाऽप्रिये ।  
चिन्तयन्नात्मनोऽनिष्टां हिंसामन्धस्य नाचरेत् ॥२०॥

**Meaning :** Every creature in this world likes happiness and dislikes unhappiness; so one should not do unto others what one does not want others to do unto him. In other words one should never commit violence on other jivas. One should not only refrain from injuring the Trasa Jivas, but also avoid unnecessary injury to Sthavara Jivas.

निरर्थिकां न कुर्वीत जीवेषु स्थावरेष्वपि ।  
हिंसामहिंसाधर्मज्ञः कांक्षन् मोक्षमुपासकः ॥२१॥

**Meaning :** The Sravakas (Jain householders) should never resort to intentional injury even to Sthavar Jiva. There are those who believe that one could resort to violence in order to amass wealth and then save oneself by spending a part of it in charity.

प्राणी प्राणितलोभेन यो राज्यमपि मुञ्चति ।  
तद्वधोत्थमघं सर्वोर्वीदानेऽपि न शाम्यति ॥२२॥

**Meaning :** Humans or animal beings renounce their kingdom in order to save their skin. The sins



incurred by destroying life cannot be balanced even if you give away the entire world in charity.

बने निरपराधानां वायुतोयतृणाशिनाम् ।  
 निघ्नन् मृगाणां मांसार्थो विशिष्येत कथं शुनः ? ॥२३॥  
 दीर्यमाणः कुशेनापि यः स्वाङ्गे हन्त दूयते ।  
 निर्मन्तून् स कथं जन्तून्तयेन्निशितायुधैः ॥२४॥  
 निर्मातुं क्रूरकर्माणः क्षणिकामात्मनो धृतिम् ।  
 समापयन्ति सकलं जन्मान्यस्य शरीरिणः ॥२५॥  
 म्रियस्वेत्युच्यमानोऽपि देही भवति दुःखितः ।  
 मार्यमाणः प्रहरणं दर्शयः स कथं भवेत् ? ॥२६॥

**Meaning :** Are these flesh eating humans, who hunt the innocent deers, dwelling in forests and living on air, water, and grass, any better than curs ? Why should the people, who feel pain at the slightest prick of a thorn, attack the innocent animals with sharp pointed weapons ? These cruel hunters destroy life of these poor creatures for the sake of some momentary pleasure. If an animal faces danger of death he is terribly pained, then how much will he suffer when attacked with terrible weapons ?

श्रूयते प्राणिघातेन रौद्रध्यानपरायणौ ।  
 सुभूमौ ब्रह्मदत्तश्च, सप्तमं नरकं गतौ ॥२७॥

**Meaning :** It is said in the scriptures (Jain) that Subhuma and Brahmadatta who, with cruel intentions, slaughtered living beings, were consigned to the seventh hell.

कुणिर्वरं वरं पंगुरशरीरी वरं पुमान् ।  
अपि सम्पूर्णसर्वाङ्गो न तु हिंसापरायणः ॥२८॥

**Meaning :** It is better not to have hands, legs, and even bodies rather than having a complete body intent on violence.

हिंसा विघ्नाय जायेत विघ्नशान्त्यै कृताऽपि हि ।  
कुलाचारधियाऽप्येषा कृता कुलविनाशिनी ॥२९॥

**Meaning :** Injury committed for the alleviation of troubles, pains, or agonies, becomes itself the cause of pain. Even if it is done as a family tradition it becomes the cause of destruction of the family.

अपि वंशक्रमायातां यस्तु हिंसां परित्यजेत् ।  
स श्रेष्ठः सुलस इव कालसौकरिकात्मजः ॥३०॥

**Meaning :** He, who does not commit even the least injury to any living being, though it is the traditional occupation of the family, is the best among all human beings like Sulasa, the son of Kalasaurika.

दमो देवगुरुपास्तिर्दानमध्ययनं तपः ।  
सर्वमप्येतदफलं हिंसां चेन्न परित्यजेत् ॥३१॥

**Meaning :** If himsa (violence) is not totally given up, sense control, inner discipline, service to God and guru, charities, study, and penance are all fruitless.

विश्वस्तो मुग्धधीर्लोकः पात्यते नरकावनौ ।  
अहो नशंसैर्लोभान्धहिंसाशास्त्रोपदेशकैः ॥३२॥

**Meaning :** It is a matter of regret that the wicked and greed-blind gurus, who preach himsa, become

the cause of sending to hells the gullible and the stupid people.

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयम्भुवा ।  
यज्ञोऽस्य भूतस्य सर्वस्य तस्माद्यज्ञे बधोऽवधः ॥३३॥  
औषध्यः पशवो वृक्षास्तिर्यङ्मण्डपक्षिणस्तथा ।  
यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रितिं पुनः ॥३४॥  
मधुपर्कं च यज्ञे च पितृदेवतकर्मणि ।  
अत्रैव पशवो हिंस्या नान्यत्रेत्यब्रवीन्मनुः ॥३५॥  
एष्वर्षेषु पशून् हिंसन् वेदतत्त्वार्थविद् द्विजः ।  
आत्मानं च पशूंश्चैव गमयत्युत्तमां गतिम् ॥३६॥

**Meaning :** Brahma himself has created animals for the yajna (sacrifice). Slaughter (in the yajna) is no slaughter as it is for the prosperity of all. If the herbs etc., animals, trees, beasts and birds are killed for the sake of the sacrifice, they all get higher existence (after death). Manu has laid down that the animals etc. should be killed nowhere except where Madhuparka ceremony, sacrifice, oblation to forefathers and gods are concerned. If a Brahmin knowing the Vedas and the philosophy, kills animals for the specific purposes mentioned above, he not only qualifies himself for the higher existence but elevates the animals also.

ये चक्रुः क्रूरकर्मणिः शास्त्रं हिंसोपदेशकम् ।  
एव ते यास्यन्ति नरके नास्तिकेऽप्योऽपि नास्तिकाः ॥३७॥  
वरं वराकश्चादाको योऽसौ प्रकटनास्तिकः ।  
वेदोक्तापसच्छब्दच्छत्रं रक्षो न जेमिनिः ॥३८॥

देवोपहारव्याजेन यज्ञव्याजेन येऽथवा ।  
धनंति जन्तून् गतघ्ना घोरां ते यान्ति दुर्गतिम् ॥३९॥

**Meaning :** In what hell will those atheists who commit heinous crimes and brutal acts and who openly preach himsa in their scriptures be born ? Poor Charvaka is definitely better as he preaches himsa, no doubt, but openly. But Jaimini is no better than Charvaka as he is a monster in the guise of an ascetic who preaches that himsa is enjoined in the Vedas. Those merciless persons, who kill the animals, under the pretext of offering oblation to the gods or for the sake of sacrifice are condemned to most terrifying existence.

शमशीलदयामूलं हित्वा धर्मं जगद्धितम् ।  
अहो हिंसाऽपि धर्माय जगदे मन्दबुद्धिभिः ॥४०॥

**Meaning :** Leaving aside a religion which is for universal good and is rooted in quietitude, noble character, and compassion, the dull-witted proclaim that injury to living beings also is a bonafide religion.

हविर्यच्चिररात्राय यच्चानंतयाय कल्पते ।  
पितृभ्यो विधिवद्दत्तं तत्प्रवक्ष्याम्यशेषतः ॥४१॥  
तिलैर्व्रीहिर्यवंमषैरद्भिर्मूलफलेन वा ।  
दत्तेन मासं प्रीयन्ते विधिवत्पितरो नृणाम् ॥४२॥  
द्वौ मासौ मत्स्यमासेन त्रीन् मासान् हारिणेन तु ।  
अौरध्रेणाथ चतुरः शाकुनेनेह पञ्च तु ॥४३॥  
षण्मासान् छागमासेन पार्षतेनेह सप्त वै ।  
अष्टादेणस्य मासेन रौरवेण नवैव तु ॥४४॥  
दशमासांस्तु तृप्यन्ति वराहमहिषामिषैः ।  
शशकूर्मयोमसेन मासानेकादशैव तु ॥४५॥

संवत्सरं तु गव्येन पयसा पायसेन तु ।  
वाध्रीणसस्य मासेन तृप्तिर्द्वादशवार्षिकी ॥४६॥

**Meaning :** I am now telling you in details about the duration, short or long, for which the forefathers get satiated on account of the oblation offered ceremoniously to them.

The forefathers of the people remain satisfied for a month if sesamum, rice, barley, pulse, water, roots, and fruits are offered to them with prescribed ceremony.

The forefathers remain happy for two months, if flesh of fish is offered; for three months by flesh of deer; for four months by flesh of sheep; and for five months by flesh of birds.

The forefathers remain contented for six months by flesh of goat; for seven months by flesh of a particular kind of deer; for eight months by flesh of an animal called Ena; and for nine months by meat of an animal called Raurava.

The forefathers remain pleased for ten months if meat of pig or he-buffalo is offered (to them in the prescribed manner) and for eleven months if that of hare or tortoise is offered.

The forefathers remain glad for a year if milk of cow or the rice-pudding made out of it is offered and for twelve long years if meat of he-goat, advanced in age, is offered.

इति स्मृत्यनुसारेण पितॄणां तर्पणाय या ।  
मूर्खैर्विधीयते हिंसा साऽपि दुर्गतिहेतवे ॥४७॥

**Meaning :** The himsa which is committed, in order to please the forefathers, as laid down in the Smritis (the Brahmanic scriptures) by the dull-witted people, paves the way for existence in a birth in the lower regions.

**Explanation :** To please the dead, who have already taken rebirth in other categories of existence, by acts of himsa is not possible at all. It is the considered opinion of Acharya Hemchandra that himsa committed with a desire to please the dead ones becomes the cause of evil existence after death for the doer and one who has it done for the other. Both are ignorant about the real meaning and significance of the scriptural injunctions.

यो भूतेष्वभयं दद्यात् भूतेभ्यस्तस्य नो भयम् ।  
यादृग् वितीर्यते दानं तादृगासाद्यते फलम् ॥४८॥

**Meaning :** One, who protects living beings, protects one's self—just as one gives, one receives.

कोदण्डदण्डचक्रासिशूलशक्तिधराः सुराः ।  
हिंसका अपि हा कष्टं पूज्यन्ते देवताधिया ॥४९॥

**Meaning :** It is a matter of great grief that the gods, who wield such weapons as bow and arrow, mace, disc, sword, trident, and shakti, are worshipped as if they are true gods.

मातेव सर्वभूतानामहिंसा हितकारिणो ।  
 अहिंसैव हि संसारमरावमृतसारणिः ॥५०॥  
 अहिंसा दुःखदावाग्निप्रावृष्यघनावली ।  
 भवभ्रमिहगात्तानामहिंसा परमौषधिः ॥५१॥

**Meaning :** Like a mother, ahimsa is always beneficial. It is like a river of nectar in the dry land of worldly existence. It is like a multitude of clouds in the rainy season, showering water on the conflagration of miseries. It is as if it were an excellent medicinal herb for those who are afflicted with the disease in the form of wanderings in the wordly existence.

दीर्घमायुः परं रूपमारोग्यं श्लाघनीयता ।  
 अहिंसायाः फलं सर्वं किमन्यत कामदेव सा ॥५२॥

**Meaning :** Long life, supreme beauty, good health, and praiseworthiness are the fruits of ahimsa. What else ? It is, verily, the wish-yie!ding cow.

### Truth

मन्मनस्वं काहलत्वं मूकत्वं मुखरोगिताम् ।  
 वीक्ष्यासत्यफलं कन्यालीकाद्यसत्यमुत्सृजेत् ॥५३॥

**Meaning :** Mumbling, ununderstandable muttering, dumbness, and diseases of the mouth are the fruits of speaking untruth. Therefore, one should avoid falsehood, such as the one concerning the bride etc. etc.



कन्यागोभूम्यलीकानि न्यासापहरणं तथा ।  
कूटसाक्ष्यं च पञ्चेति स्थूलासत्यान्यकीर्त्तयन् ॥५४॥

**Meaning :** One should not tell a lie regarding the bride, cow, land, deposit, and witness. These are major lies. Therefore one should avoid them.

**Explanation :** As a rule, no one should adhere to falsehood. However, occasions do arise in the practical life when one has to resort to it for some purpose or the other, though it is a sin, no doubt. But then he should at that time select the lesser evil. Here, in this shloka (couplet), some major falsehoods are enumerated and they must be avoided under all circumstances.

सर्वलोकविरुद्धं यद्यद्विश्वसितघातकम् ।  
यद्विपक्षश्च पुण्यस्य न वदेत्तदसूतम् ॥५५॥

**Meaning :** One should not resort to falsehood as it is against people's belief or involves breach of confidence or is just the opposite of meritoriousness.

असत्यतो लघीयस्त्वमसत्यावचनीयता ।  
अधोगतिरसत्याच्च तदसत्यं परित्यजेत् ॥५६॥  
असत्यवचनं प्राज्ञः प्रमादेनापि नो वदेत् ।  
श्रेयांसि येन भज्यन्ते वात्ययेव महाद्वमाः ॥५७॥  
असत्यवचनाद्वैर-विषादाऽप्रत्ययादयः ।  
प्रादुःषन्ति न के दोषाः कुपथ्याद् व्याधयो यथा ॥५८॥  
निगोदेऽथ तिर्यक्षु तथा नरकवासिषु ।  
उत्पद्यन्ते मृषावादप्रसादेन शरीरिणः ॥५९॥  
ब्रूयाद् भियोपरोधाद्वा नासत्यं कालिकार्यवत् ।  
यस्तु ब्रूते स नरकं प्रयाति वसुराजवत् ॥६०॥

**Meaning :** Individual becomes devalued by telling lies and he is branded as a liar by people. He gets very bad existence after death. On account of all this, one should try to avoid even an inadvertent lie. Just as big trees are felled down by wind, all gains are lost by falsehood. By lies vices such as animosity, ill will, unreliability are caused just like diseases by unwholesome food. By telling lies, a being is consigned to the kingdom of Nigodas (dormant beings), that of birds and beasts, and that of hellish beings. Due to the king's fear or due to importunity of the relatives one should never say falsehood like Kalakacharya and if one says, he fares the same condition as King Vasu did.

न सत्यमपि भाषेत परपीडाकरं वचः ।  
लोकेऽपि श्रूयते यस्मात् कौशिको नरकं गतः ॥६१॥

**Meaning :** One should not utter painful words though they may be true. It is heard amongst people that Koushika went to hell because of this only.

**Explanation :** Here in the stanza it is not meant that one should resort to lie or otherwise the feelings of others will be hurt. To tell a lie is totally banned. Truth should not be sacrificed at all. But at the same time it should be so said as hurting of the sentiments of the other is avoided. If at all this double task can not be accomplished, one should better keep mum.

One who knows the essence of the reality should never, if and when, asked by the other, make a statement which is untrue, ambiguous, harsh, and harmful.

अल्पादपि मृषावादाद्वीरवादिषु सम्भवः ।  
अन्यथा वदतां जैनीं वाचं त्वहह का मतिः ॥६२॥

**Meaning :** Even a tiny lie sends a person to the most dreadful hell, what then will be the condition of a person who distorts Jina's words is unimaginable.

ज्ञानचारित्र्योर्मूलं सत्यमेव वदन्ति ये ।  
धात्री पवित्रीक्रियते तेषां चरणरेणुभिः ॥६३॥  
अलीक ये न भाषन्ते सत्यव्रतमहाधनाः ।  
नापराद्धमलं तेभ्यो भूतप्रेतोरगादयः ॥६४॥

**Meaning :** This earth becomes purified by the dust of the feet of people who speak truth, the root cause of knowledge and character. Those who have got enormous riches in the form of the Vrata (vow) of truth, do not utter a lie. They are never afflicted or harassed by devils, demons, serpents etc. etc.

### Non-Stealing

दौर्भाग्यं प्रेष्यतां दास्यमङ्गच्छेदं दरिद्रताम् ।  
अदत्तात्तफलं ज्ञात्वा स्थूलस्तेयं विवर्जयेत् ॥६५॥

**Meaning :** Ill luck, slavery invalidity and poverty are the fruits of the breach of the third vrata called non-stealing.

पतितं विस्मृतं नष्टं स्थितं स्थापितमाहितम् ।  
अदत्तं नाददीत स्वं परकीयं श्वचित् सुधीः ॥६६॥

**Meaning :** Wise people should never accept and keep wealth belonging to others and dropped off on the ground, that has been forgotten, lost, kept in the

house, deposited and buried in the house. In short, they should not accept what is not given to them.

अयं लोकः परलोको, धर्मो धैर्यं धृतिर्मतिः ।  
मुष्णता परकीयं स्वं मुषितं सर्वमप्यदः ॥६७॥

**Meaning :** By robbing the others of their wealth, one has not robbed them of their wealth only but has robbed them, at the same time, of their life in this birth as also in the next birth; and also their religion, fortitude, patience, and intellect.

एकस्येकं क्षणं दुःखं मार्यमाणस्य जायते ।  
सपुत्रपौत्रस्य पुनर्यावज्जीवं हृते धने ॥६८॥

**Meaning :** One who is killed becomes unhappy so far as that moment is concerned. But he, who looses wealth becomes unhappy throughout his life. His sons and grandsons also become unhappy.

चौर्यपापद्रुमस्येह वधबन्धादिकं फलम् ।  
जायते परलोके तु फलं नरकवेदना ॥६९॥

**Meaning :** One endures the consequences of stealing in this very birth such as assassination, bondage etc. and in the next birth such as the miseries of hells etc. etc.

दिवसे वा रजन्यां वा स्वप्ने वा जागरेऽपि वा ।  
सशल्य इव चौर्येण नैति स्वास्थ्यं नरः क्वचित् ॥७०॥

**Meaning :** A person who steals never has peace of mind by day or at night, waking or sleeping; like one who has got thorn in his body.

मित्रपुत्रकलत्राणि भ्रातरः पितरोऽपि हि ।  
संसजन्ति क्षणमपि न मृष्टं च्छेरिव तत्करैः ॥७१॥

**Meaning :** The friends, sons, wives, brothers, parents etc. of thieves do not (like to) have any contact with him as no one likes to have contact with wicked people.

संबन्धयपि निगृह्येत चौर्यान्मण्डिकवस्त्रपैः ।  
चौरोऽपि त्यक्तचौर्यः स्यात् स्वर्गभाग् रौहिणेयवत् ॥७२॥

**Meaning :** The king puts into fetters the thief even if he be his relative, just like Mandika. If the thief gives up stealing, he gets heaven just like Rauhineya.

दूरे परस्य सर्वस्वमपहर्तुमुपक्रमः ।  
उपाददीत नादत्तं तृणमात्रमपि क्वचित् ॥७३॥

**Meaning :** What to talk of an attempt to snatch away wealth and every thing belonging to others, one should not take a blade of grass even, if it is (formally) not given.

परार्थग्रहणे येषां नियमः शुद्धचेतसाम् ।  
अभ्यायान्ति श्रियस्तेषां स्वयमेव स्वयंवराः ॥७४॥  
अनर्था दूरतो यान्ति साधुवादः प्रवर्तन्ते ।  
स्वर्गसौख्यानि द्वौकन्ते स्फुटमस्तेयचारिणाम् ॥७५॥

**Meaning :** Wealth, of its own accord, goes to him and embraces him, who has vowed not to snatch away even a pebble blonging to others. He becomes free from dangers and is praised by everyone. He enjoys heavenly pleasures manifestly who has abandoned stealing.

## Continence

षण्ढत्वमिन्द्रियच्छेदं वीक्ष्यान्नह्णफलं सुधीः ।  
भवेत् स्वदारसन्तुष्टोऽन्यदारान् वा विवर्जयेत् ॥७६॥

**Meaning :** Knowing that impotence and castration follow breach of the fourth vow of continence, the wise man should remain faithful to his wife and avoid other women.

रम्यमापातमात्रे यत् परिणामेऽतिदारुणम् ।  
किंपाकफलसंकाशं तत्कः सेवेत मैथुनम् ॥७७॥  
कम्पः स्वेदः श्रमो मूर्च्छा भ्रमिर्ग्लानिर्बलक्षयः ।  
राजयक्ष्मादिरोगाश्च भवेयुर्मैथुनोत्थिताः ॥७८॥

**Meaning :** Who would indulge in sexual pleasures that, like fruits of Kimpaka tree, are attractive only superficially but are very dangerous in the end ? By indulging in them, one gets trembling, sweating, exhaustion, swoon, vertigo, dejection, weakness, tuberculosis etc.

यो नियन्त्रसमुत्पन्नाः सुसूक्ष्मा जन्तुराशयः ।  
पीड्यमाना विपद्यन्ते यत्र तन्मैथुनं त्यजेत् ॥७९॥

**Meaning :** Minute bacteria produced in the female reproductive organs are crushed by copulation. Therefore, it should be abandoned.

रक्तजाः कृमयः सूक्ष्मा मृदुमध्याधिशक्तयः ।  
जन्मवर्त्मसु कण्डूतिं जनयन्ति तथाविधाम् ॥८०॥

**Meaning :** Micro-organism of the blood, that are minute, soft, middle-sized, and very strong create itching in the female reproductive organs.

स्त्रीसम्भोगेन यः कामञ्जरं प्रतिचिकीर्षति ।  
स हुताशं घृताहुत्या विध्यापयितुमिच्छति ॥८१॥

**Meaning :** One who wants to cure the fever generated by passion by taking recourse to sexual intercourse is like him who wants to quell the fire by pouring pure butter.

वरं ज्वलदयस्तम्भपरिरम्भो विधीयते ।  
न पुनर्नरकद्वाररामाजघनसेवनम् ॥८२॥

**Meaning :** It is better to embrace a red-hot iron pillar rather than enjoying a woman; that gateway to hell.

सतामपि हि वासभ्रूददाना हृदये पदम् ।  
अभिरामं गुणग्रामं निर्वासयति निश्चितम् ॥८३॥

**Meaning :** Woman, capable of occupying a place in hearts of even righteous people definitely deprives them of noble virtues.

वञ्चकत्वं नृशंसत्वं चञ्चलत्वं कुशीलता ।  
इति नैसर्गिका दोषा यासां तासु रमेत कः ॥८४॥  
प्राप्तुं पारमपारस्य पारावारस्य पार्यते ।  
स्त्रीणां प्रकृतिवक्राणां दुश्चरित्रस्य नो पुनः ॥८५॥

**Meaning :** Who would play amorously with women to whom faults and vices, like deceitful nature, wickedness, fickleness, unchastity etc. are natural. It may be possible to get measure of the boundless and unfathomable ocean, but not a woman who is crooked and unchaste by nature.

नितम्बिन्यः पतिं पुत्रं पितरं भ्रातरं क्षणात् ।  
आरोपयन्त्यकार्येऽपि दुर्वृत्ताः प्राणसंशये ॥८६॥

**Meaning :** Immoral women inspires, in a moment, her husband, son, father or mother and brother to commit a misdeed endangering even life.

भवस्य बीजं नरकद्वारमार्गस्य दीपिका ।  
शुचां कन्दः कलेर्मूलं दुःखानां खानिरङ्गना ॥८७॥

**Meaning :** Woman is the source of wordly existence, an illuminator on the road to the gate of the hell, a veritable symbol of grief, the cause of disrepute; and the mine of miseries.

मनस्थन्यद्वचस्यन्यत् क्रियायामन्यदेव हि ।  
यासां साधारणस्त्रीणां ताः कथं सुखहेतवः ॥८८॥  
मांसविश्रं सुरामिश्रमनेकविटचुम्बितम् ।  
को वेश्यावदनं चुम्बेदुच्छिष्टमिव भोजनम् ॥८९॥  
अपि प्रदत्तसर्वस्वात् कामुकात् क्षीणसम्पदः ।  
वासोऽप्याच्छेत्तुमिच्छन्ति गच्छतः पण्ययोषितः ॥९०॥  
न देवान्न गुरुभ्रापि सुहृदो न च बान्धवान् ।  
असत्सङ्गरतिर्नित्यं वेश्यावश्यो हि मन्यते ॥९१॥  
कुण्ठिनोऽपि स्मरसमान् पश्यन्तीं धनकांक्षया ।  
तन्वन्तीं कृत्रिमस्नेहं निःस्नेहां गणिकां त्यजेत् ॥९२॥

**Meaning :** Who would, if he wants happiness, contact with insignificant women, who have someone in mind, other in speech, and third for action? Like left-over meal, who would wish to kiss a prostitute who eats meat, drinks wine, and is kissed by many lecherous people ?



Prostitutes like to snatch away even the apparel of a lover who is dispossessed of wealth as he has given away everything to them.

A man who is under influence of prostitutes and is always attached to unchaste women, does not care for (in mind) gods, elders, friends and relatives.

One should avoid prostitute, who is devoid of affection but expresses false love toward lepers even, to extract wealth.

नाऽऽसक्त्या सेवनीया परदारा अप्युपासकः ।  
 आकरः सर्वपापानां किं पुनः परयोषितः ॥६३॥  
 स्वपतिं या परित्यज्य निस्त्रयोपपतिं भजेत् ।  
 तस्यां क्षणिकचित्तायां विश्रम्भः कोऽन्ययोषिति ॥६४॥

**Meaning :** A devotee of the Arhats should not be lustful even with his own wife; to him others' wives are like mines of all sins.

How can trust be placed in a woman who is fickle-minded and, becoming shameless, enjoys passionate lovers neglecting her own husband ?

सीरोराकुलचित्तस्य दुःस्थितस्य परस्त्रियाम् ।  
 रतिं न युज्यते कर्तुमुपशूनं पशोरिव ॥६५॥

**Meaning :** Like a street dog, promiscuous person is plagued by fear, stress, nervousness and other such problems.

प्राणसंदेहजननं परमं वैरकारणम् ।  
 लोकद्वयविरुद्धं च परस्त्रीगमनं त्यजेत् ॥६६॥

सर्वस्वहरणं बन्धं शरीरावयवच्छिदाम् ।  
 मृतश्च नरकं घोरं लभते पारदारिकः ॥९७॥  
 स्वदाररक्षणे यत्नं विदधानो निरन्तरम् ।  
 जानन्नपि जनो दुःखं परदारान् कथं व्रजेत् ॥९८॥  
 विक्रमाक्रान्तविश्वोऽपि परस्त्रीषु रिरंसया ।  
 कृत्वा कुलक्षयं प्राप नरकं दशकन्धरः ॥९९॥

**Meaning :** Illicit relationship with woman must be avoided as it puts life in danger, causes extreme animosity, and spoils this life as well as the life to come.

An adulterer loses his wealth, goes into bondage, gets his limbs chopped off, and on death goes to hell.

Being aware of the desire to protect his mate and the pain caused by her infidelity, why should one desire for other's mate ?

Desire for other's woman resulted in doom for his family and hell for Ravana inspite of his being the conqueror of the world.

लावण्यपुण्यावयवां पदं सौन्दर्यसम्पदः ।  
 कलाकलापकुशलामपि जह्यात् परस्त्रियम् ॥१००॥

**Meaning :** Other's wife must be eschewed, although she may be beautifully limbed, an object of gracefulness, as also an expert in a lot of arts.

अकलङ्कमनोवृत्तेः परस्त्रीसन्निधावपि ।  
 सुदर्शनस्य किं ब्रूमः सुदर्शनसमुन्नतेः ? ॥१०१॥

**Meaning :** How much praise should be showered on Sudarshan who brought credit to his faith by

keeping himself disciplined in face of efforts of seduction by a beautiful woman infatuated with him.

ऐश्वर्यराजराजोऽपि रूपमीनध्वजोऽपि च ।

सीतया रावण इव त्याज्यो नार्या नरः परः ॥१०२॥

**Meaning :** Just like Sita who did not ever look at Ravana, women should eschew other person even though he may be wealthy like sovereign monarch and handsome like Cupid.

नपुंसकत्वं तिर्यकत्वं दौर्भाग्यं च भवे भवे ।

भवेन्नराणां स्त्रीणां चान्यकान्तासक्तचेतसाम् ॥१०३॥

**Meaning :** Promiscuous man or woman cause themselves to be born as impotents, beasts, and destitutes in numerous rebirths.

प्राणभूतं चरित्रस्य परब्रह्मकारणम् ।

समाचरन् ब्रह्मचर्यं पूजितैरपि पूज्यते ॥१०४॥

चिरायुषः सुसंस्थाना वृद्धसंहनना नराः ।

तेजस्विनो महावीर्या भवेयुर्ब्रह्मचर्यतः ॥१०५॥

**Meaning :** People observing celibacy, which is the very essence of conduct as also the sole cause of emancipation, are worshipped even by the worshipped.

Through celibacy, people can become long-lived fine-figured, firmly built, lustrous, and greatly powerful.

## Non-Possessiveness

असंतोषमविश्वासमारम्भं दुःखकारणम् ।  
मत्वा मूर्च्छाफलं कुर्यात् परिग्रहनियन्त्रणम् ॥१०६॥

**Meaning :** The roots of misery sprout from discontent, disbelief and sin; which, in turn, sprout from illusion of desire; knowing this, one should control possessiveness.

**Explanation:** It has been proclaimed by Nataputta (Mahavir) that, in fact, the desire for possessions is in itself the act of possession, and not the physical possession alone.

परिग्रहममत्वाद्धि मज्जत्येव भवेन्बुधो ।  
महापोत इव प्राणी त्यजेत्तस्मात्परिग्रहम् ॥१०७॥

**Meaning :** Lust for possessions must be given up because one sinks, like a large boat, into the ocean of worldly existence due to craving for possessions.

त्रसरेणुसमोऽप्यत्र न गुणः कोऽपि विद्यते ।  
दोषास्तु पर्वतस्थूलाः प्रादुःषन्ति परिग्रहे ॥१०८॥

**Meaning :** There is not even a microscopic advantage in desire for possessions; on the contrary, there are disadvantages as large as mountain.

सङ्गाद्भवन्त्यसंतोऽपि रागद्वेषादयो द्विषः ।  
मुनेरपि चलेच्चेतो यत्तेनान्दोलितात्मनः ॥१०९॥

**Meaning :** Concealed vices of love and hatred come to surface when desire for possessions (parigraha)

is cultivated. Even the monks, with unstable minds, begin to waver, what to talk of a laymen.

संसारमूलमारम्भास्तेषां हेतुः परिग्रहः ।  
तस्मादुपासकः कुर्यादल्पमल्पं परिग्रहम् ॥११०॥

**Meaning :** Acts, undertakings, actions, activities are the root causes of worldly existence. Parigraha (possession) is the root cause of all these. Therefore, a layman (sravak) should go on decreasing the extent of parigraha.

मुष्णन्ति विषयस्तेना दहति स्मरपावकः ।  
सन्धन्ति वनिताव्याधाः सङ्गं रङ्गीकृतं नरम् ॥१११॥

**Meaning :** Man who becomes blind by possession is looked by thieves in the form of sensuous enjoyment, is consumed by fire in the form of sexual desire, and is hunted by hunters in the form of women.

तृप्तो न पुत्रैः सगरः कुचिकर्णो न गोधनैः ।  
न धान्यैस्तिलकश्चेष्टी न नन्दः कनकोत्करैः ॥११२॥

**Meaning :** Satisfaction was far from Sagar, though he had sons; from Kuchikarna, though he was surrounded by herds of cows; from the tycoon named Tilak, though he had a plenty of corn; and also from Nanda, though he had heaps of gold.

तपःश्रुतपरीवारां शमसाम्राज्यसम्पदम् ।  
परिग्रहग्रहग्रस्तास्त्यजेयुर्योगिनोऽपि हि ॥११३॥

**Meaning :** Even yogis, if plagued by bad stars in the form of possession, forfeit their enormous wealth of penance, scriptural knowledge, and self control.

असन्तोषवतः सौख्यं न शक्यस्य न चक्रिणः ।

जन्तोः सन्तोषभाजो यदभयस्येव जायते ॥११४॥

**Meaning :** With discontentment even Indra or sovereign monarch does not get happiness that Abhaya Kumar got through contentment.

सन्निधौ निधयस्तस्य कामगव्यनुगामिनी ।

अमराः किङ्करायन्ते सन्तोषो यस्य भूषणम् ॥११५॥

**Meaning :** One who is decorated with the ornament of virtue in form of contentment has treasures at his foot steps, wish yielding cow following him, and gods as his servants.



## तृतीय प्रकाश

### Third Chapter

#### First Complementary Vow

दशस्वपि कृता दिक्षु यत्र सीमा न लघ्यते ।  
ख्यातं दिग्विरतिरिति प्रथमं तद् गुणव्रतम् ॥ १ ॥

**Meaning :** The first gunavrata, Digvirati prescribes the extent or the limit of movement in all the ten directions that should not be transgressed.

**Explanation :** Gunavrata is so named because the observance of it increases the merit and the power of the five anuvratas (vows). The first gunavrata enhances the value of the first minor vow called ahimsa, in particular. The gunavratas and siksavratas together are called utara (subsidiary) vratas, the first five being called mula (principal) vratas. The ten directions are : North, South, East, West, North-east, North-west, South-east, South-west, Zenith and Nadir.

चराचराणां जीवानां विमर्द्दननिवर्त्तनात् ।  
तप्तायोगोलकल्पस्य सद्ब्रतं गृहिणोऽप्यदः ॥ २ ॥

**Meaning :** Just as a heated ball of iron destroys living organisms, mobile or immobile, wherever it is

thrown; so also a person, with undisciplined movement, may cause harm to living beings.

जगदाक्रममाणस्य प्रसरत्ल्लोभवारिधेः ।  
 स्खलनं विदधे तेन येन दिग्धरतिः कृता ॥ ३ ॥

**Meaning** : Those who have taken this vow of Digvirati have virtually prevented from spreading further the ocean of greed that continues to torment the world.

### Second Complementary Vow

भोगोपभोगयोः संख्या शक्त्या यत्र विधीयते ।  
 भोगोपभोगमानं तद् द्वितीयकं गुणव्रतम् ॥ ४ ॥

**Meaning** : The vow in which the number of bhogas and upabhogas (short term and long term indulgences) is restricted, is the second gunavrata known as Bhogopabhoga vrata.

सकृदेव भुज्यते यः स भोगोऽन्नखादिकः ।  
 पुनः पुनः पुनर्भोग्य उपभोगोऽङ्गनादिकः ॥ ५ ॥

**Meaning** : Corn, garland of flowers, betel leaf, annointment etc. can be enjoyed once only and therefore it is called bhoga. Women, clothes, ornaments, house, bed, seat, vehicle etc. can be enjoyed very often and therefore they are called upabhoga.

मद्यं मांसं नवनीतं मधूदुम्बरपञ्चकम् ।  
 अनन्तकायमज्ञातफलं रात्रौ च भोजनम् ॥ ६ ॥  
 आमगोरससंपृक्तं द्विदलं पुष्पितौदनम् ।  
 दध्यहृद्वितयातीतं कुशिताम्रं च वर्जयेत् ॥ ७ ॥

**Meaning** : Every kind of wine, meat, butter, honey, five types of banyan tree seeds, potatoes,



onions, ginger etc., fruits which are unknown, dinner at night, raw milk, eating pulse with curds or butter-milk, cooked food kept overnight, two days old curd, and stinking food etc., are to be abandoned always.

मदिरापानमात्रेण बुद्धिर्नश्यति दूरतः ।  
 वैदग्ध्यवन्धुरस्यापि दीर्घग्येणेव कामिनी ॥ ८ ॥  
 पापाः कादम्बरीपानविवशीकृतचेतसः ।  
 जननीं हा ! प्रियीयन्ति जननीयन्ति च प्रियाम् ॥ ९ ॥  
 न जानाति परं स्वं वा मद्याच्छलितचेतनः ।  
 स्वामीयति वराकः स्वं स्वामिनं किङ्करीयति ॥ १० ॥  
 मद्यपस्य शवस्येव लुठितस्य चतुष्पथे ।  
 मूत्रयन्ति मुखे श्वाना व्यात्ते विवरशङ्कया ॥ ११ ॥  
 मद्यपानरसे मग्नो नग्नः स्वपिति चत्वरि ।  
 गूढं च स्वमभिप्रायं प्रकाशयति लीलया ॥ १२ ॥  
 वारुणीपानतो यान्ति कान्तिर्कीर्तिमतिश्रियः ।  
 विचित्राश्चित्ररचनां विलुठत्कज्जलादिव ॥ १३ ॥  
 भूतात्तवन्नरीर्नति रारटीति सशोकवत् ।  
 दाहज्वरार्त्तवद्भूमौ सुरापो लोलुठीति च ॥ १४ ॥  
 विदधत्यङ्गशैथिल्यं ग्लापयन्तीन्द्रियाणि च ।  
 मूच्छामितुच्छां यच्छन्ती हाला हालाहलोपमा ॥ १५ ॥  
 विवेकः संयमो ज्ञानं सत्यं शौचं दया क्षमा ।  
 मद्यात्प्रलीयते सर्वं तृण्या बह्लिकणादिव ॥ १६ ॥  
 दोषाणां कारणं मद्यं मद्यं कारणमापदाम् ।  
 रोगातुर इवापश्यं तस्मान्मद्यं विवर्जयेत् ॥ १७ ॥

**Meaning :** Intellect leaves a drunkard as wife leaves an unlucky person inspite of his wisdom and handsomness.

Impious persons, whose minds have gone beyond control due to intoxication, can not discriminate between wife and mother.

Poor man whose mind has been thrown out of gear by wine is not able to distinguish between himself and the other. He considers himself master and the master, a servant.

A drunkard, rolling like a carcass on a highway, attracts street dog to urinate in his mouth open like a gaping hole.

The man who is deeply drunk lies naked on road and gives away the most confidential secrets very easily.

Beauty, fame, intelligence, and wealth leave him who is drunk, just as various pictures lose their quality if black colour is poured over them.

A man who is drunk dances like one possessed by a devil; he cries loudly like him who is overpowered with grief, and rolls on the ground as one afflicted with burning fever.

Wine, comparable with a deadly poison only, creates looseness of limbs, deadens sense-organs, and produces deep swoon.

Discrimination, self-control, knowledge, truthfulness, purity, compassion and forgiveness—all these take leave of him who drinks, as blades of grass are burnt by a tiny spark of fire.

Wine is the cause of vices, wine is the cause of troubles like a thing forbidden for one who is afflicted by a disease. Therefore, wine must be given up.

चिखादिषति यो मांसं प्राणिप्राणापहारतः ।  
उन्मूलयत्यसौ मूलं दयाख्यं धर्मशास्त्रिनः ॥१८॥  
अशनीयन् सदा मांसं दयां यो हि चिकीर्षति ।  
ज्वलति ज्वलने वल्गो स रोपयितुमिच्छति ॥१९॥

**Meaning :** By depriving animals of their lives, in order to eat meat, one uproots the seed of compassion of the tree of religion.

He, who wants to eat meat daily and yet wants to practice mercy is behaving like one who wants to place a creeper in flaming fire.

हन्ता पलस्य विक्रेता संस्कर्त्ता भक्षकस्तथा ।  
क्रेताऽनुमन्ता दाता च घातका एव यन्मनुः ॥२०॥

**Meaning :** It is said by the Acharya that the killer, seller, cook, eater, buyer, approver, and giver of meat are equally liable to be afflicted by the sin of himsa.

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।  
संस्कर्त्ता चोपहर्त्ता च खादकश्चेति घातकाः ॥२१॥

**Meaning :** Manu also says in the Smritis that the approver, seller, killer, giver, receiver, cook, server, and eater-all equally share the sin of himsa.

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।  
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥२२॥

**Meaning :** Meat can never be obtained without killing animals. Killing never leads to heaven. Therefore meat-eating must be abandoned.

ये भक्षयन्त्यन्यपलं स्वकीयपलपुष्टये ।  
त एव घातका यन्न वधको भक्षकं विना ॥२३॥

**Meaning :** Those who eat the meat of animals, in order to add fat to their bodies, are the real killers, because there cannot be a killer, if there is no eater.

मृष्टान्नान्यपि विष्टासादमृतान्यपि मूत्रसात् ।  
स्युर्यस्मिन्नङ्गकस्यास्य कृते कः पापमाचरेत् ॥२४॥

**Meaning :** The sweet dinner, when eaten and digested, is turned into excreta. The nectrine water becomes urine ultimately. Therefore, why should one commit sins for such a hopeless body ?

मांसाशने न दोषोऽस्तीत्युच्यते यैर्दुरात्मभिः ।  
व्याधगृध्रवृकव्याघ्रशृगालास्तैर्गुरुकृताः ॥२५॥

**Meaning :** Those wicked persons who declare that there is no sin in eating meat, appear to emulate a hunter, vulture, wolf, tiger, and jackal.

मांसं भक्षयितामुत्र यस्य मांसमिहाव्यहम् ।  
एतन्मांसस्य मांसत्वे निश्क्तं मनुरब्रवीत् ॥२६॥

**Meaning :** That being, whose meat I am eating at present, in this birth, shall eat me in the next world (of my rebirth). This interpretation has also been offered by Manu.

मांसास्वादनलुब्धस्य देहिनं देहिनं प्रति ।

हंतुं प्रवर्तते बुद्धिः शाकिन्या इव दुषियः ॥२७॥

**Meaning :** One, who deeply enjoys eating meat, goes on having greater desire (day by day) to slaughter animals just like the evil-minded Shakini (she-goblin).

ये भक्षयन्ति पिशिनं दिव्यभोज्येषु सत्स्वपि ।

सुधारसं परित्यज्य भुजते ते हलाहलम् ॥२८॥

**Meaning :** Those, who eat meat even though there are divine dinners; drink verily poison leaving aside nectar.

न धर्मो निर्दयस्यास्ति पलादस्य कुतो दया ? ।

पललुब्धो न तद्वेत्ति विद्याद्वोपविशेन्न हि ॥२९॥

**Meaning :** A merciless person can have no piety, and how can a meat-eater have compassion ? One who has a lust for eating meat does not understand what mercy means and what religion is ? Even if he understands, he cannot preach to others to refrain from meat-eating because he himself has not left it.

केचिन्मांसं महामोहादशनन्ति न परं स्वयम् ।

देवपित्रतिथिभ्योऽपि कल्पयन्ति यद्वचिरे ॥३०॥

**Meaning :** Some people not only eat meat themselves, because of their mad love for it, but they, out of great ignorance, offer it to gods, dead forefathers and guests also.

क्रीत्वा स्वयं वाऽप्युत्पाद्य परोपहतमेव वा ।

देवान् पितॄन् समभ्यर्च्य खादन् मांसं न दुष्यति ॥३१॥

**Meaning :** Having worshipped gods and dead forefathers with meat that has been bought (for the purpose), or brought by begging from others, or brought by some one, if one eats it, there is no objection—says Manu.

मात्रसंस्कृतमप्यद्याद्यवाल्पमपि नो पलम् ।

भवेज्जीवितनाशाय हालाहललवोऽपि हि ॥३२॥

**Meaning :** One should not eat even one yava (grain) of meat even though it might have been purified by mantra; as even a drop of virulent poison brings life to an end.

सद्यः संमूर्च्छितानन्तजन्तुसन्तानदूषितम् ।

नरकाध्वनिपाथेयं कोऽश्नीयात् पिशितं सुधीः ? ॥३३॥

**Meaning :** Which intelligent person shall eat meat that is polluted by countless germs born on it instantly and that is as good as provender on the road leading to hell ?

अन्तर्मुहूर्त्तपरतः सुसूक्ष्मा जन्तुराशयः ।

यत्र मूर्च्छन्ति तस्माद्यं नवनीतं विवेकिभिः ॥३४॥

**Meaning :** The wise, discriminating people should not use butter in which (after it is produced from the churned curds) are born, in less than an instant, infinite number of minutest bacteria.

एकस्यापि हि जीवस्य हिंसने किमघं भवेत् ।  
जन्तुजातमयं तत्को नवनीतं निषेवते ? ॥३५॥

**Meaning :** How can one enjoy using butter, abounding in lots of bacteria, in face of the fact that considerable sin attaches to killing one bacterium even ?

अनेकजन्तुसन्धात — निघातनसमुद्भवम् ।  
जुगुप्सनीयं लालावत् कः स्वादयति माक्षिकम् ॥३६॥

**Meaning :** Who would use honey which is produced after killing a number of insignificant living organisms and beings, and which also is displeasing like saliva in appearance.

भक्षयन् माक्षिकं क्षुद्र-जन्तुलक्षयोद्भवम् ।  
स्तोकजन्तुनिहन्तृभ्यः सौनिकेभ्योऽतिरिच्यते ॥३७॥

**Meaning :** One, who eats (uses) honey which is produced after killing lacs of minutest living organisms, is more condemned than even chandals (pariahs) who kill less than him.

एकैककुसुमकोडाद्रसमापीय मक्षिकाः ।  
यद्वमन्ति मधुच्छिष्टं तदशनन्ति न धार्मिकाः ॥३८॥  
अप्यौषधकृते जग्धं मधु श्वभ्रनिबन्धनम् ।  
भक्षितः प्राणनाशाय कालकूटकणोऽपि हि ॥३९॥

**Meaning :** The bee sucks juice from each and every flower and gives it out. This given out juice is called 'honey'. The religious never make use of it.

Some give up using honey but keep an exception in the form of using it as a medicine. But the wise

say that, that also becomes the cause of hell just as even a particle of deadly poison turns out to be the cause of death.

मधुनोऽपि हि माधुर्य-मबोधरहोच्यते ।  
आसातेऽद्य यदास्वादाच्चिरं नरकवेदनाः ॥४०॥

**Meaning :** The ignorant people say that sweetness of honey is wonderful. But how can it be said so, as the very use of it makes the user undergo troubles in the hells.

मक्षिकामुलनिष्ठयूतं जन्तुघातोद्भवं मधु ।  
ग्रहो पवित्रं मन्वाना देवस्थाने प्रयुञ्जते ॥४१॥

**Meaning :** Oh ! people use it for bathing the gods, taking it to be holy, though it is the spit come from the mouths of the bees and produced by killing (a lot of ) bacteria etc.

उदुम्बरवटश्लक्ष-काकोदुम्बरशाखिनाम् ।  
पिप्पलस्य च नाशनीयात्फलं कृमिकुलाकुलम् ॥४२॥  
अप्राप्नुवन्नन्यभक्ष्यमपि क्षामो बभुक्षया ।  
न भक्षयति पुण्यात्मा पञ्चोदुम्बरजं फलम् ॥४३॥

**Meaning :** Even though one may be emaciated due to hunger and even though he may not be getting any thing permitted to be eaten, he should never eat, if at all he is religious, the fruits of udumbara, vata plaksa, kakodumbara, and pippala as they are abounding in worms etc.



आर्द्रः कन्दः समग्रोऽपि सर्वः किसलयोऽपि च ।  
 स्नुही लवणवृक्षत्वक् कुमारी गिरिकर्णिका ॥४४॥  
 शतावरी विरूढानि गुडूची कोमलाम्लिका ।  
 पत्यङ्कोऽमृतवल्ली च बल्लः शूकरसंजितः ॥४५॥  
 अनन्तकायाः सूत्रोक्ताः अपरेऽपि कृपापरैः ।  
 मिथ्यावृक्षामविज्ञाता वर्जनीयाः प्रयत्नतः ॥४६॥

**Meaning :** People who are intent upon observing compassion for all living beings must, as a rule, give up using green bulbous roots, green growing petals, snuhi (a succulent), bark of lavana tree, kumari, girikarnika, shatavari, sprouted pulse corn, guduci, fresh tamarind, palyanka, amritvalli, all these which are well known in the Aryan countries and many other which are known in the non-Aryan countries and referred to in the Sutras.

स्वयं परेण वा ज्ञातं फलमद्याद्विशारदः ।  
 निषिद्धे विषफले वा माऽभूवस्य प्रवर्त्तनम् ॥४७॥

**Meaning :** A wise man should eat the fruit which is known to him or to others. He should never turn his eyes to fruits which are either prohibited or which are poisonous.

अन्नं प्रेतापिशाचाद्यैः सञ्चरद्भिर्निरङ्कुशैः ।  
 उच्छिष्टं क्रियते यत्र तत्र नाद्यादिमात्यये ॥४८॥

**Meaning :** One should not eat after sunset as the food is polluted by the goblins who are moving uncontrollably at night.

घोरान्धकाररुद्धाक्षः पतन्तो यत्र जन्तवः ।

नैव भोज्ये निरीक्ष्यन्ते तत्र भुञ्जीत कौ निशि ॥४९॥

**Meaning :** The germs and worms etc., falling into the dinner are not seen by the people as their eyes are blinded by the dense darkness. Therefore, who would eat at night ?

मेघां पिपीलिका हन्ति यूका कुर्याज्जलोदरम् ।

कुरुते मक्षिका वान्ति, कुष्ठं रोगं च कोलिकः ॥५०॥

कण्टको दारुखण्डं च वितनोति गलव्यथाम् ।

व्यञ्जनान्तर्निपतितस्तालु विध्यति वृश्चिकः ॥५१॥

विलग्नश्च गले बालः स्वरभङ्गाय जायते ।

इत्यादयो दृष्टदोषाः सर्वेषां निशि भोजने ॥५२॥

**Meaning :** If an ant happens to be eaten at the night meal, it destroys intellect; louse produces dropsy; fly causes vomiting, spider generates leucoderma, a thorn or small piece of wood creates pain in the throat; if a scorpion falls in the vegetable when it is being cooked with spices, it cuts the palate; if hair sticks into the throat it results in hoarseness of voice; all these are the disadvantages of taking meal at night.

नाप्रेक्ष्य सूक्ष्मजन्तूनि निश्चयात्प्रासुकान्यपि ।

अप्युद्यत्केवलज्ञानेनैवितं यस्मिंश्चाशनम् ॥५३॥

**Meaning :** Small insects cannot be seen at night, therefore one should not eat sweet balls even; even the the omniscient have not done that.

धर्मविश्वं भुञ्जीत कदाचन दिनात्यये ।  
बाह्या अपि निशाभोज्यं यदभोज्यं प्रचक्षते ॥५४॥

**Meaning :** One, who knows religion should never eat after the day is over. Those who are non-Jains also declare that the meal at night is not worth taking.

त्रयीतेजोमयो भानुरिति वेदविदो विदुः ।  
तत्करेः पूतमखिलं शुभं कर्मसमाचरेत् ॥५५॥  
नैवाहुतिर्न च स्नानं न श्राद्धं देवतार्चनम् ।  
दानं वा विहितं रात्रौ भोजनं तु विशेषतः ॥५६॥

**Meaning :** Those who are well-versed in the Vedas say that the sun has got the lustre of all the three Vedas (Rig., Yajus, and Saam). Therefore, one should do all good work under its rays (that is to say, between sunrise and sunset).

It means, these good acts, namely, sacrificial offerings, ablutions, sraddha (the day on which ablutions are offered to the manes), worshipping gods, and giving charities—should never be performed at night.

दिवसस्याष्टमे भागे मन्दीभूते दिवाकरे ।  
नक्तं तद्धि विजानीयात् नक्तं निशि भोजनम् ॥५७॥

**Meaning :** Nakta is the eighth part of the day when sun's light becomes dim, so Nakta bhojana is not ratri bhojana.

**Explanation :** Nakta-bhojana is allowed, because Nakta means that time when sun's light has become dim. It is not sun-set or night. So there should be no confusion.

देवेस्तु भुक्तं पूर्वाह्णे मध्याह्णे ऋषिभिस्तथा ।  
 अथराह्णे तु पितृभिः सायाह्णे दैत्यदानवैः ॥५८॥  
 सन्ध्यायां यक्षरक्षोभिः सदा भुक्तं कुलोद्वह ! ।  
 सर्वदेवां व्यतिक्रम्य रात्रौ भुक्तमभोजनम् ॥५९॥

**Meaning :** (Mahabharat also supports) : O !  
 Yudhistar the gods take dinner during the first half of  
 the day; the sages at midday; the pitras (manes) in  
 the latter half; the demons and the devils in the  
 evening; and the yaksas (demi-gods) and the monsters  
 at twilight. Transgressing these limits, if a dinner is  
 taken at night, is called a prohibited dinner.

हृन्नामिषमसंकोचश्चण्डरोचिरपायतः ।  
 अतो नक्तं न भोक्तव्यं सूक्ष्मजीवादनादपि ॥६०॥

**Meaning :** Meal at night should not be taken  
 because the lotus (it is imaginary lotus) located in the  
 heart as well as in the navel get closed (because of  
 the sun-set) and there is possibility of the minutest  
 germs etc. entering the mouth and being killed.

संसज्जजीवसङ्घातं भुञ्जाना निशि भोजनम् ।  
 राक्षसेभ्यो विशिष्यन्ते मूढात्मानः कथं नुते ? ॥६१॥

**Meaning :** How can those foolish people who  
 take the meal at night abounding in a lot of bacteria,  
 worms, germs, etc. be distinguished from the  
 monsters ?

वासरे च रजन्यां च यः खादन्नेव तिष्ठति ।

भृङ्गपुच्छपरिभृष्टः स्पष्टं स पशुरेव हि ॥६२॥

**Meaning :** He, who goes on eating, day and night, is verily an animal, though devoid of horns and tail.

अहो मुखेऽवसाने च यो द्वे द्वे घटिके त्यजन् ।

निशाभोजनदोषज्ञो ऽश्नात्यसौ पुण्यभाजनम् ॥६३॥

**Meaning :** He, who knows the faults and vices attached to the night-meal, takes his dinner two ghatikas (a measure of time) after sunrise and two ghatikas before sunset, becomes the object of good luck.

अकृत्वा नियमं दोषाभोजनाद्दिनभोज्यपि ।

फलं भवेन्न निर्व्यजिं न वृद्धिर्भाषितं विना ॥६४॥

**Meaning :** If one does not take meal at night and takes always by day, even then he does not get moral benefit (Punya) if he has not taken the vow (not to take meal at night).

ते वासरं परित्यज्य रजन्यामेव भुञ्जते ।

ते परित्यज्य भाणिक्यं काचमाददते जडाः ॥६५॥

वासरे सति ये श्रेयस्काम्यया निशि भुञ्जते ।

ते वपन्त्यूषर क्षेत्रे शालीन् सत्यपि पत्वले ॥६६॥

**Meaning :** Those who eat during night instead of day, are like those ignorants who accept a piece of glass in exchange of a ruby.

With a desire for benefits, those who eat at night instead of day are like those who sow the seeds in salty soil inspite of the availability of good and watered soil.

उलूक-काक-माजिर — गृध्रशंवर-सूकराः ।

अहि-वृश्चिक-गोधाश्च जायन्ते रात्रिभोजनात् ॥६६॥

**Meaning :** Those who always eat at night are born (in next birth) as owl, crow, cat, vulture, pig, stag, serpent, scorpion, mongoose, etc. etc.

श्रूयते ह्यन्यशपथाननादृत्यैव लक्ष्मणः ।

निशाभोजनशपथं कारितो वनमालया ॥६८॥

**Meaning :** It is found in the Ramayana that Vanamala gave the vow of night-meal to be observed by Laksamana in place of other vows.

करोति विरतिं धन्यो यः सदा निशिभोजनात् ।

सोऽर्द्धं पुरुषायुषस्य स्यादवश्यमुपोषितः ॥६९॥

**Meaning :** That person, who desists from taking the night meal, is really to be complimented as half of his life is automatically passed in fasting.

रजनीभोजनत्यागे ये गुणाः परितोऽपि तान् ।

न सर्वज्ञादृते कश्चिदपरो वस्तुमीश्वरः ॥७०॥

**Meaning :** No one besides a omniscient, is able to relate all the advantages of the avoidance of the night-meal.

ग्रामगोरससम्पृक्तद्विदलादिषु जन्तवः ।

दृष्टाः केवलिभिः सूक्ष्मास्तस्मात्तानि विवर्जयेत् ॥७१॥

**Meaning :** Pulse etc. along with curds or butter milk should not be eaten, because the omniscient Kevalis have found in the mixture of pulse and curds minutest living organisms.

जन्तुमिश्रं फलं पुष्पं पत्रं चान्यदपि त्यजेत् ।  
सन्धानमपि संसक्तं जिनधर्मपरायणः ॥७२॥

**Meaning :** One who follows the religion of the Jinas should avoid fruit, flower, leaf and any such thing abounding in moving organisms.

### Third Complementary Vow.

श्रातं रौद्रमपध्यानं पापकर्मोपदेशिता ।  
हिंसोपकारिदानं च प्रमादाचरणं तथा ॥७३॥  
शरीराद्यर्थदण्डस्य प्रतिपक्षतया स्थितः ।  
योऽनर्थदण्डस्तत्त्यागास्तृतीयं तु गुणव्रतम् ॥७४॥

**Meaning :** Thought of doom and destruction, promoting of sinful activities, and providing tools of violence to others, irresponsible behaviour indulged in for personal benefits are the four Arthadanda. If indulged in for the sake of others, these same are called Anartha Danda. This is third Gunavrata.

वैरिघातो नरेन्द्रत्वं पुरघाताऽग्निदीपने ।  
खचरत्वाद्यपध्यानं मुहूर्त्तस्तिरतस्त्यजेत् ॥७५॥

**Meaning :** If any of these evil meditations, namely : the killing of the enemies the destruction of the city, lighting fire, flying in the air, etc. etc. takes possession of the mind even for a moment, it must not be allowed.

वृषभान् दमय क्षेत्रं कृषण्ढय वाजिनः ।  
दाक्षिण्याविषये पापोपदेशोऽयं न युज्यते ॥७६॥

**Meaning :** Sinful instructions such as “opress the oxen”, “till the land”, “castrate the horses”, should never be given to any one excepting one’s own brother, wife, or son and that too when it is absolutely essential for fulfilling one’s duty as a householder.

यन्त्र-लाङ्गल - शस्त्राग्नि - मुशलोदूखलादिकम् ।  
दाक्षिण्याविषये हिंस्रं नापयेत् कर्हणपरः ॥७७॥

**Meaning :** To those who are not circumspect in using them, one who is compassionate should never give articles or instruments through which the least injury to living beings is possible to be done; such as a machine, plough, weapon, fire, pestle, grinding machine etc. etc.

कुतूहलाद्गीतमूत्त नादकादिनिरीक्षणम् ।  
कामशास्त्रप्रसक्तिश्च द्यूतमद्यादिसेवनम् ॥७८॥

जलक्रीडान्दोलनादिविनोदो जन्तुयोधनम् ।  
रिपोः सुतादिना वीरं भक्तस्त्रीदेशराट्कथा ॥७९॥

रोगमार्गश्रमौ मुक्त्वा स्वापश्च सकलां निशाम् ।  
एवमादि परिहरेत् प्रमादाचरणं सुधीः ॥८०॥

**Meaning :** An intelligent person should avoid carelessness in conduct, acts, and activities like witnessing with curiosity musical concerts, dance, and dramas; enjoying erotic science; gambling; drinking wine; amorous sports in swimming, bath etc.; pleasures of swinging; animal fights; wreaking vengeance on the enemies sons; indulging in talks on dinner, women,



country and king; and sleeping away the whole night even if one is not diseased or exhausted by walking on the road.

विलास-हास-निष्ठ्यूत - निद्रा-कलह-दुःकथाः ।

जिनेन्द्रभवनस्यान्तराहारं च चतुर्विधम् ॥८१॥

**Meaning :** More over, an intelligent person should avoid carelessness in conduct, acts, and activities such as sexual enjoyment and laughing loudly, spitting, sleeping, quarrel, bad talks, and four types of food etc. in a temple of the Jina.

### First Shiksha-vrata

त्यक्तात्तरोद्रध्यानस्य त्यक्तसावद्यकर्मणः ।

मुहूर्त्तं समता या तां विदुः सामायिकं व्रतम् ॥८२॥

**Meaning :** Samayika vrata is vow of mental equilibrium in which equilibrium of mind is observed for at least one muhurta (forty eight minutes or two ghatikas) by abandoning thoughts of pain and fear as well as any sinful activities.

सामायिकव्रतस्थस्य गृहिणोऽपि स्थिरात्मनः ।

चन्द्रावतंसकस्येव क्षीयते कर्मसञ्चितम् ॥८३॥

**Meaning :** Like the king named Chandra Vatan-saka, even laymen who are observing the vow of samayika and whose thoughts are under their control, destroy the accumulated karmas.

## Second Shiksha-vrata

दिग्घ्रते परिमाणं यत्तस्य संक्षेपणं पुनः ।  
दिने रात्रौ च देशावकाशिकघ्नतमुच्यते ॥८४॥

**Meaning :** Digvrata is a vow about the extent to which one can go in all the ten directions severally. While in the desh avakashika vrata a restriction is made as regards the extent to which one can go every day.

## Third Shiksha-vrata

चतुःपथ्यां चतुर्थादि कुव्यापारनिषेधनम् ।  
ब्रह्मचर्यक्रियास्नानादित्यागः पौषधघ्नतम् ॥८५॥

**Meaning :** On four special holy-days, a householder should observe the pausadha vrata which consists of observance of fast, avoidance of sinful activities, observance of celibacy and avoidance of taking care of the body by way of decoration, dress, etc. Thus, pausadha vrata is of four types.

गृहिणोऽपि हि धन्यास्ते पुण्यं ये पौषधघ्नतम् ।  
दुःपालं पालयन्त्येव यथा स चुलनीपिता ॥८६॥

**Meaning :** Those, householders really deserve (a lot of) praise who observe like Chulanipita, the holy pausadha vrata which is difficult to be observed.

## Fouth Shiksha-vrata

दानं चतुर्विधाहारं पात्राऽऽच्छादनसम्पन्नाम् ।

अतिथिभ्योऽतिथिसंविभागव्रतमुदीरितम् ॥८७॥

**Meaning :** Atithisamvibhaga vrata is so called because its observance makes it incumbent upon the layman who undertakes it, to keep apart as reserved for guest part of four kinds of food, vessels, clothes, and residential place.

पश्य सङ्गमको नाम सम्पदं वत्सपालकः ।

चमत्कारकरीं प्राप मुनिदानप्रभावतः ॥८८॥

**Meaning :** See what a wonderful property Sangamaka, the breeder of the calves, got by giving alms, charities etc., to the monks.

## Transgressions

व्रतानि सातिचाराणि सुकृताय भवन्ति न ।

अतिचारास्ततो हेयाः पञ्चपञ्च व्रतेव्रते ॥८९॥

**Meaning :** The observance of the vratas (vows) with transgressions does not do any good. Therefore, one should avoid them which are five in number in every vrata.

क्रोधाद् बन्धच्छविच्छेदोऽधिकभाराधिरोपणम् ।

प्रहारोऽन्नादिरोधश्चाहिंसायां परिकीर्त्तिताः ॥९०॥

**Meaning :** (1) To bind men or animals etc., out of anger and without caring for their death; (2) to tear apart their skin; (3) to overburden them with load; (4) to deal a blow at their vital parts; and (5) to stop feeding them. These five transgressions are concerned with the first vrata called ahimsa vrata.

निथ्योपदेशः सहस्राभ्याख्यानं गुह्यभाषणम् ।  
विश्वस्तमंत्रभेदश्च कूटलेखश्च स्मृते ॥९१॥

**Meaning :** (1) To give an irreligious discourse; (2) to accuse a person thoughtlessly without knowing his intention; (3) to disclose secrets; (4) to give publicity to confidential matters; and (5) false legal documents.

These five are the transgressions concerning the second vrata (vow).

स्तेनानुज्ञा तदानीतादानं द्विद्वराज्यलङ्घनम् ।  
प्रतिरूपक्रिया मानाज्यत्वं चास्तेयसंश्रिताः ॥९२॥

**Meaning :** (1) To inspire thief to commit theft; (2) to accept or buy stolen goods; (3) to cross a hostile king's country; (5) to mix good with bad things and vice versa (adulteration); and (5) false measurements.

These five violations are related to the third vrata called achorya vrata (non-stealing).

इत्थरात्तागमोऽनात्तागतिरन्यविवाहनम् ।  
मदनात्याग्रहोऽनङ्गक्रीडा च ब्रह्मणि स्मृताः ॥९३॥

**Meaning :** (1) Establishing immoral connection with a woman who has been hired temporarily; (2) enjoying with a prostitute, poor lady, widow, a woman of lax morals, and a woman whose husband has gone out of station; (3) to arrange marriages excepting those of kins; (4) un-limited passion for one's own wife; (5) masturbation, etc.

These five are the transgressions of the fourth vrata (vow).

धनधान्यस्य कुप्यस्य, गवादेः क्षेत्रवास्तुनः ।

हिरण्यहेम्नश्च संख्यातिक्रमोऽत्रपरिग्रहे ॥६४॥

**Weaning :** There are five transgressions of the vow of non-possession : They are non-possession of (1) wealth and grains; (2) furniture and fixtures for the house; (3) cows and other pets; (4) land and property; (5) gold and silver.

बन्धनाद् भावतो गर्भाद्योजनाद्दानतस्तथा ।

प्रतिपन्नव्रतस्येष पञ्चधाऽपि न युज्यते ॥६५॥

**Meaning :** The transgression of this vrata takes place even if certain excess happen due to circumstance beyond one's normal control.

स्मृत्यन्तर्धानमूढर्वाधस्तिर्यग्भागव्यतिक्रमः ।

क्षेत्रवृद्धिश्च पञ्चेति स्मृता दिग्विरतिव्रते ॥६६॥

**Meaning :** Forgetting the established limits, violating the set limits of movement in three directions, and expanding the established limits, are the five transgressions of first gunavrata.

सचित्तस्तेन सम्बद्धः सम्मिश्रोऽभिषवस्तथा ।

दुःपक्वाहार इत्येते भोगोपभोगमानगाः ॥६७॥

**Meaning :** (1) Food having living organisms; (2) food attached with another food containing living organisms; (3) food having no living organisms mixed with food having living organisms; (4) intoxicating food prepared from the mixture of many articles and (5) half cooked food. These are the five transgressions of the seventh vow called Bhogopabhoga.

अमी भोजनतस्त्याज्याः कर्मतः खरकर्म तु ।  
तस्मिन्पञ्चदश मलान् कर्मादानानि सन्त्यजेत् ॥६८॥

**Meaning :** The above mentioned five transgressions are concerned with food and they are to be avoided to ensure total observance of the vow. Fifteen kinds of professions described below are also to be avoided because they entail heavy karmic influx and therefore they lead to entire violation of the vrata(vow).

अङ्गार-वन-शकट-भाटक-स्फोटजीविका ।  
दन्त-लाक्षा-रस-केश-विषवाणिज्यकानि च ॥६९॥  
यन्त्रपीडा निर्लाछनमसतीपोषणं तथा ।  
दवदान सरःशोष इति पञ्चदश त्यजेत् ॥१००॥

**Meaning :** The following fifteen trades/professions are to be avoided : Angarjivika, Vanajivika Shakatajivika, Bhatakjivika, Sfothajivika, Dantavanijya, Lakshavanijya, Rasavanijya, Keshvanijya, Vishvanijya, Yantrapida, Nirlanchhan-karma, Asatiposhana, and Davadan and Sarahshosh.

अङ्गार-भ्राष्ट्रकरणं कुम्भाऽयः-स्वर्णकारिता ।  
ठठारत्वेष्टकापाकाविति ह्यङ्गारजीविका ॥१०१॥  
छिन्नाछिन्न - वनपत्र - प्रसूतफलविक्रयः ।  
कणानां दलनात्पेषाद् वृत्तिश्च वनजीविका ॥१०२॥  
शकटानां तदङ्गानां घटनं खेटनं तथा ।  
विक्रयश्चेति शकटजीविका परिकीर्तिता ॥१०३॥  
शकटोक्ष-तुलायोद्-खरा-ऽश्वतर-वाजिनाम् ।  
भारस्य वहनाद् वृत्तिर्भवेद् भाटकजीविका ॥१०४॥  
सरः-कूपादिखनन-शिलाकुट्टनकर्मभिः ।  
पृथिव्यारम्भसम्भूतैर्जीवनं स्फोटजीविका ॥१०५॥

दन्त-केश-तखा-स्थित्वग्-रोम्णो ग्रहणमाकरे ।  
 प्रसाङ्गस्य वणिज्यार्थं दन्तवाणिज्यमुच्यते ॥१०६॥  
 लाक्षा-मनःशिला-नीली-धातकी-टंकणादिनः ।  
 विक्रयः पापसदनं लाक्षावाणिज्यमुच्यते ॥१०७॥  
 नवनीत-वसा-क्षौद्रं मद्यप्रभृतिविक्रयः ।  
 द्विपाच्चतुष्पाद् विक्रयो वाणिज्यं रसकेशयोः ॥१०८॥  
 विषा-ऽस्त्र-हल-यन्त्रा-ऽयो-हरितालादिवस्तुनः ।  
 विक्रयो जीवितघनस्य विषवाणिज्यमुच्यते ॥१०९॥  
 तिलेक्षु-सर्षपेरण्ड - जलयन्त्रादिपीडनम् ।  
 दलतलस्य च कृतिर्यन्त्रपीडा प्रकीर्त्तिता ॥११०॥  
 नासावेधोङ्कनमुष्कच्छेदनं पृष्ठगालनम् ।  
 कर्णकंबलविच्छेदो निर्लीघनमुदोरितम् ॥१११॥  
 सारिका-शुक-मार्जार-श्व-कुक्कुटकलापिनाम् ।  
 पोषो दास्याश्च वित्ताथमसतीपोषणं विदुः ॥११२॥  
 व्यसनात् पुण्यबुद्ध्या वा देवदानं भवेद् द्विधा ।  
 सरःशोषः सरःसिन्धुह्लादेरम्बुसंप्लवः ॥११३॥

**Meaning :** Angara Karma (coal trade) applies to these trades : (1) Preparing the charcoal; (2) roasting of gram, pulse etc; (3) potter's trade; (4) blacksmith's trade; (5) gold-smith's trade; (6) trade dealing in vessels of brass, copper etc.; and (7) preparing the bricks etc.

That is called Vanajivika in which one depends on income through leaves, flowers, and fruits etc. of the trees cut or fallen in the forest as also through grinding and milling of grains.

To get the carts or any parts of it such as the wheel etc. made, and sell them to earn livelihood is called the Shakatajivika.

To earn livelihood through transporting load placing it in the cart, on the back of bull, buffalo, camel, donkey, mule, horse and other animals is called the Bhatakajivika.

To earn by digging a pond or well, breaking stones, or any other work involving destruction of life in earth is called Visfotakjivika.

To earn by buying and selling of teeth, hair, nails, bones, hides and other animal produce is called Dantavanijya.

To earn by trading in lac, red orpiment, indigo, dhataki, and boric etc. is called Lakshavanijya.

Trade in butter, animal fat, honey, and liquor etc. is called Rasvanijya; and that in live animal and humans is called Keshvanijya.

Trade in poison, weapons, plough, wind-mill, iron, red orpiment and other things that are used to destroy life, is called Vishavanijya.

To get livelihood by mechanically crushing sesamums, sugarcane, mustard seeds, castor seeds, and drawing out water from a well by mechanical process is called Yantrapida-karma. These processes cause pain to living organisms within seeds etc.

Piercing a hole in nose or other parts; punching a mark on the body; and castrating animals for commercial purpose is called Nirlanchhan-karma.

To maintain oneself by displaying, trading or otherwise using nightingale, parrot, cat, dog, cock, peacock, and human slaves is called Asatiposhan.



To burn grass etc. for a purpose or habitually is called Davadana and to dry collected water like that in lake, pond etc. is called Sarahshosh.

संयुक्ताधिकरणत्वमुपभोगातिरिक्तता ।

मौख्यमथ कौकुच्यं कन्दर्पोऽनर्थदण्डगाः ॥११४॥

**Meaning :** To keep tools or implements (for violence), to keep more than necessary means of consumption and enjoyment, to talk nonsense, to be clownish, and to use lusty language are the five transgressions of the anarthadanda vrata.

कायवाङ्मनसां दुष्टप्रणिधानमनादरः ।

स्मृत्यनुपस्थापनं च स्मृताः सामायिकव्रते ॥११५॥

**Meaning :** To employ mind, tongue, and body in sinful activities; want of enough enthusiasm for undertaking the samayika vrata (vow); and to forget the time-limit of the samayika vrata are the five transgression of this samayika vrata.

प्रेष्यप्रयोगानयने पुद्गलक्षेपणं तथा ।

शब्दरूपानुपातौ च व्रते देशवकाशिकं ॥११६॥

**Meaning :** (1) Sending some one beyond the permitted limit; (2) sending for a thing from a place outside the fixed limit; (3) throwing something to draw attention of a person standing beyond fixed limits; (4) shouting to call a person and (5) calling a person from beyond fixed limits by visual gestures; these are the five transgressions of this desavakasika vrata.

उत्सर्गादानसंस्तारा अनवेक्ष्याप्रमृज्य च ।  
अनादरः स्मृत्यनुपस्थापनं चेति पौषधे ॥११७॥

**Meaning :** (1) To pass urine or stool etc. on a place which has not been inspected and prepared; (2) to accept implements without inspecting and preparing; (3) to prepare bed without inspecting and cleaning; (4) to show disrespect, and (5) to forget if pausadha vrata is undertaken or not these five are the transgressions of the pausadha vrata.

सचित्ते क्षेपणं तेन पिधानं काललंघनम् ।  
मत्सरोऽन्यापदेशाश्च तुर्यशिक्षाव्रते स्मृताः ॥११८॥

**Meaning :** (1) To place alms ment for a monk on sentient earth, water, fire, etc; (2) to cover alms with some sentient thing; (3) to prepare food after the time of monk's begging is over; (4) to give alms by envying others; (5) not to give a thing in alms pretending it to be belonging to some one else; these five are the transgressions concerning the Atithisamvibhaga vrata.

एवं व्रतस्थितो भवत्या सप्तक्षेत्र्यां धनं वपन् ।  
दयया चातिदीनेषु महाभावक उच्यते ॥११९॥

**Meaning :** Observing all the twelve vows in good faith, spending money in seven sections of the society (monk, nun, common man and woman, idol, temple and knowledge) and giving wealth in charities to needy persons, one earns the designation of a supreme householder.

यः सद् बाह्यमनित्यं च क्षेत्रेषु न धनं वपेत् ।  
कथं वराकश्चारित्रं दुश्चरं स समाचरेत् ॥१२०॥

**Meaning :** He, who has wealth and still does not spend, knowing all along that it is not permanent and also a mundane thing, will never be able to observe a monk's conduct that is difficult to observe.

ब्राह्मे मुहूर्त्तं उत्तिष्ठेत् परमेष्ठिस्तुतिं पठन् ।  
किं धर्मा किं कुलश्चास्मि किं व्रतोऽस्मीति च स्मरन् ॥१२१॥

शुचिः पुष्पाऽऽमिषस्तोत्रैर्देवमभ्यर्च्य वेश्मनि ।  
प्रत्याख्यानं यथाशक्ति कृत्वा देवगृहं व्रजेत् ॥१२२॥

प्रविश्य विधिना तत्र त्रिः प्रदक्षिणयेज्जिनम् ।  
पुष्पादिभिस्तमभ्यर्च्य स्तवनैरुत्तमैः स्तुयात् ॥१२३॥

**Meaning :** When two <sup>च</sup>ghatikas (forty eight minutes) remain to the end of the night. one should awaken. He should than offer mental obeissance to Pancha Paramesthi (five revered) and ponder over : “What is my duty ? To which family do I belong ? What vratas (vow) have I accepted ?” etc. etc.

He should, thereafter, get out of the bed, take flowers, incense, and offering and go straight to the small temple built in the house, offer panejryics to the Lord and do other prayers. Having done so he should go to the general temple.

Properly entering temple one should go around the idol three times and worship it with flowers etc. and prayers.

ततो गुरुणामभ्यर्णं प्रतिपत्तिपुरःसरम् ।  
विदधीत विशुद्धात्मा प्रत्याख्यानप्रकाशनम् ॥१२४॥

**Meaning :** Having gone to the teacher, and having bowed to him, pious man should disclose to him the vow he has taken in the morning.

अभ्युत्थानं तदा लोकेऽभियानं च तदागमे ।  
शिरस्यञ्जलिसंश्लेषः स्वयमासनदौकनम् ॥१२५॥  
ग्रासनाभिग्रहो भक्त्या वन्दना पयुर्पासनम् ।  
तद्यानेऽनुगमश्चेति प्रतिपत्तिरियं गुरोः ॥१२६॥

**Meaning :** The layman should get up seeing the teacher. He should go in the teacher's direction to receive him. He should then place his folded hands on his head and should offer the seat to the teacher. He himself should sit on the ground, after the teacher has taken the seat offered to him. Then the layman should offer salutations to him with devotion and attend on him. This is the method which the pupil should adopt in order to show reverence.

ततः प्रतिनिवृत्तः सन् स्थानं गत्वा यथोचितम् ।  
सुधीर्धर्माविरोधेन विदधीतार्थचिन्तनम् ॥१२७॥

**Meaning :** Having come back (after offering obeisance to the guru), a wise householder (shravaka) should (go to shop) carry business in a manner in which violation of religious duty is not involved.

ततो माध्याह्निकीं पूजां कुर्यात् कृत्वा च भोजनम् ।  
तद्विद्भिः सह शास्त्रार्थरहस्यानि विचारयेत् ॥१२८॥

**Meaning :** Then the supreme householder (maha shravaka) should offer mid-day worship and take his

meal at a proper time. He should thereafter hold discussions with the experts about the scriptural meanings and interpretations.

ततश्च सन्ध्यासमये कृत्वा देवार्चनं पुनः ।  
कृतावश्यककर्म च कुर्यात् स्वाध्यायमुत्तमम् ॥१२६॥

**Meaning :** Then in the evening, he should again offer worship to the gods which should be followed by a pratikramana (taking note of the evil deeds done and repenting for them). He should then, winding up his activities, plunge into religious study.

न्याय्ये काले ततो देवगुरुस्मृतिपवित्रितः ।  
निद्रामत्पायमुपासीत प्रायेणाब्रह्मव्रजकः ॥१२७॥

**Meaning :** Being purified (in mind) by the reverential memories of the guru, after the religious study (svaddhyaya), the layman should go to sleep (which should be as little as possible) and observe continence generally.

निद्राच्छेदे योषिदङ्ग-सतत्त्वं परिचिन्तयेत् ।  
स्थूलभद्राद्रिसाधूनां, तस्मिन्वृत्ति परामृशन् ॥१२८॥

**Meaning :** After the sleep is over, he should think about the worthlessness of the female body which was rejected (physically, verbally, and mentally) by Sthulabhadra and others.

यकृच्छकृन्मल-श्लेष्म-मज्जास्थिपरिपूरिताः ।  
स्नायुस्यूता बहो रम्याः स्त्रियश्चर्मप्रसेविकाः ॥१२९॥  
बहिरन्तर्विपर्यासः स्त्रीशरीरस्य चेद्भवेत् ।  
तस्यैव कामुकः कुर्याद गृध्रगोमायुगोपनम् ॥१३०॥

स्त्रीशस्त्रेणापि चेत्कामो जगदेतज्जिगीषति ।  
तुच्छपिच्छमयं शस्त्रं किं नावत्ते स मूढधीः? ॥१३४॥

**Meaning** : Female body is made up of excreta, impurities, phlegm, marrow, and bone. On account of sinewy muscles, it appears to be good like airbag made up of animal hide; externally beautiful but not internally. If the exterior and the interior of the body of the woman is interchanged her admirers shall have to protect it from vultures and jackals. Why does that foolish god of love not wield the weapon in the form of peacock's feather to conquer the world instead of wielding a weapon in the form of a woman ?

सङ्कल्पयोनिनाग्नेन हाहा ! विश्वं विडम्बितम् ।  
तदुत्खनयामि सङ्कल्पं मूलमस्येति चिन्तयेत् ॥१३५॥

**Meaning** : Oh ! How strange it is, whole world is harassed by this god of love who has his origin in thought. Therefore, one should always think of uprooting the thought about it (passion).

यो यः स्याद् बाधको दोषस्तस्य तस्य प्रतिक्रियाम् ।  
चिन्तयेद्दोषमुक्तेषु प्रमोदं यतिषु ब्रजन् ॥१३६॥

**Meaning** : Keeping an appreciative outlook towards the monks, one should think of the remedies for his faults.

**Explanation** : For vices such as attachment, hatred, anger, pride, hypocrisy, greed, infatuation, passion, and jealousy, one should think of the opposite qualities respectively; namely, detachment, friend-

ship, forgiveness, humility, straight forwardness, contentment, discrimination, physical impurity of the women, and appreciation etc.

दुःस्थां भवस्थितिं स्थेय्ना सर्वजोवेषु चिन्तयन् ।  
निसर्गं सुखसर्गं तेष्वपवर्गं विमार्गयेत् ॥१३७॥

**Meaning :** A layman, thinking firmly that existence in the world is a source of miseries for all, should pray that he and all may attain emancipation with which bliss is naturally associated.

संसर्गेऽप्युपसर्गाणां दृढव्रतपरायणाः ।  
धन्यास्ते कामदेवाद्याः श्लाघ्यास्तीर्थकृतमपि ॥१३८॥

**Meaning :** Those, who do not budge an inch from the vow undertaken by them, though they are confronted with troubles and harassments, deserve our congratulations as also special praises of Teerthan-kars.

जिनो देवः कृपा धर्मो गुरवो यत्र साधवः ।  
श्रावकत्वाय कस्तस्मै न श्लाघेताविमूढधीः? ॥१३९॥

**Meaning :** Who would not praise that Shravaka-dharma, which has Jina, the conqueror of passions, as god; ascetics, the disciplined followers of five vows, as teachers; and desire to be compassionate toward destitutes as religion

जिनधर्मविनिर्मुक्तो मा भूवं चक्रवर्त्यपि ।  
स्यां चेटोऽपि दरिद्रोऽपि जिनधर्माधिवासितः ॥१४०॥

**Meaning :** If I am not a Jain, I would never prefer to be even a monarch. I would whole heartedly be a

beggar or a worker at the prospect of becoming a staunch Jain.

त्यक्तसङ्गो जीर्णवासा मलक्लिन्नकलेवरः ।  
भजन् माधुरीं वृत्ति मुनिचर्या कदा श्रये ? ॥१४१॥  
त्यजन् दुःशीलसंसर्गं गुरुः पादरजः स्पृशन् ।  
कदाऽहं योगमभ्यस्यन् भवेयं भवच्छिदे ॥१४२॥  
महानिशायां प्रकृते कायोत्सर्गं पुराद्वहिः ।  
स्तम्भवत् स्कन्धकषणं वृषाः कुर्युः कदा मयि ? ॥१४३॥  
वने पद्यासनाऽऽसीनं क्रोडस्थितमृगार्भकम् ।  
कदाऽऽघ्रास्यन्ति वक्त्रे मां जरन्तो मृगयूथपाः ? ॥१४४॥  
शत्रौ मित्रे तृणे स्त्रेण स्वर्णेऽश्मनि मणौ मृदि ।  
मोक्षे भवे भविष्यामि निर्विशेषमतिः कदा ? ॥१४५॥

**Meaning :** When shall I adopt the monk's mode of life, characterized by the absence of attachment, worn out garments, body soiled with dirt, and the style of begging resembling that of a bee and a wasp ?

When shall I be able to put an end to the wanderings in the worldly existence, leaving aside the company of the wicked people, touching the dust of the lotus like feet of the guru on my head, and indulging in the yogic studies ?

When shall I see that day on which the bulls will be rubbing their shoulders (bodies) against my pillar like body, which would have assumed that position, as I would be meditating outside the city at midnight, in the kayotsarga (deep concentration on the soul devoid of any thought about the body) ?



When shall the old king of the herd of deer be smelling my mouth without fear, taking me to be a lifeless thing, when I would be sitting in the forest in the padmasana (lotus pose) with the deerlings sitting in my lap ?

When shall I be equanimous toward a foe or friend, a blade of grass or a woman, a lump of gold or a piece of stone, a gem or a lump of clay, emancipation or a wordly existence ?

अधिरोढुं गुणश्रेणि निःश्रेणीं मुक्तिवेश्मनः ।  
परानन्दलताकन्दान् कुर्यादिति मनोरथान् ॥१४६॥

**Meaning :** One should indulge in above said wishes in order to climb the ladder of Gunasthan (stages of knowledge) and enter the abode of moksha.

इत्याहोरात्रिकीं चर्यामप्रमत्तः समाचरन् ।  
यथावदुक्तवृत्तस्थो गृहस्थोऽपि विशुध्यति ॥१४७॥

**Meaning :** Observing the vow (of pausadha) in the prescribed manner as referred to before, as well as leading the life (of a temporary monk) for the whole day and night without any carelessness, the house holder even gets purified.

सोऽथावश्यकयोगानां मङ्गले मृत्योरथागमे ।  
कृत्वा सलेखनामादौ प्रतिपद्य च संयमम् ॥१४८॥  
जन्म-दीक्षा-ज्ञान-मोक्ष-स्थानेषु श्रीमदहंताम् ।  
तदभावे गृहेऽरण्ये स्थण्डिले जन्तुवर्जिते ॥१४९॥  
त्यक्त्वा चतुर्विधाहारं नमस्कारपरायणः ।  
आराधनां विधायोच्छेच्छतुःशरणमाश्रितः ॥१५०॥

इहलोके परलोके जीविते मरणे तथा ।  
 त्यक्त्वा शंसां निदानं च समाधिसुधयोक्षितः ॥१५१॥  
 परिषहोपसर्गेभ्यो निर्भीको जिनसक्तिभाक् ।  
 प्रतिपद्यंत मरणमानन्दश्चावको यथा ॥१५२॥

**Meaning :** If the layman is unable to practice self-control etc. or if he apprehends the fast approach of death, he should undertake the vow of samlekhana (fasting unto death) with a view to reducing the body to thinness and to minimizing the acuteness of four passions.

(For practising self-control), he should go to any of the four holy places, such as Janmakalyanaka (the place where the Teerthankara had been born), the Diksakalyanaka (where he had taken consecration), Jnanakalyanaka (where he had obtained omniscience), and Mokshakalyanaka (where he had been liberated) and failing to go to any one of these four places, he should do it in the house, or forest or a place devoid of the presence of animals, beasts, or insects etc.

Having given up four types of food and becoming absorbed in reciting Pancha Paramesthi Mantra, he should atone for the sins committed by him confessing them before the guru if he is present. He should seek shelter of Arhat etc.

He should throw out of his mind any hankering for this world or the world to come, for continuation of life or termination of it and should never barter away his accumulated punya for any ulterior gain.

In this manner, he, like Ananda, should wholeheartedly embrace death cherishing highest respect enshrined in his heart for Jinesvara, with cool in his mind and undaunted in heart by physical sufferings and harassments from outside.

प्राप्तः स कल्पेऽश्विन्द्रत्वमन्यद्वा स्थानमुत्तमम् ।  
 मोदतेऽनुत्तरप्राज्यपुण्यसम्भारभाक् ततः ॥१५३॥  
 व्युत्त्वोत्पद्य मनुष्येषु भुक्त्वा भोगान् सुदुर्लभान् ।  
 विरक्तो मुक्तिमाप्नोति शुद्धात्मान्तर्भावाष्टकम् ॥१५४॥

**Meaning :** Thus, having observed fully well the duty of a layman, he gets after death the status of Indra in the heavens or any other similar status and passess his life in extreme happiness as a result of good deeds. From there, he descends on earth and enjoys to the fullest extent. After that he takes to ascetic's life, renouncing the worldly pleasures and reaches the highest abode, within eight cycles of birth and death.

इति संक्षेपतः सम्यक् रत्नत्रयमुदीरितम् ।  
 सर्वोऽपि यदनासाद्य नासादयति निर्वृतिम् ॥१५५॥

**Meaning :** Thus, a brief outline of the three jewels (right perception, right knowledge, and right conduct) has been given, without which no one can get final release.



## चतुर्थ प्रकाश

### Fourth Chapter

आत्मैव दर्शन-ज्ञान-चारित्राण्यथवा यतेः ।  
यत्तदात्मक एवैष शरीरमधितिष्ठति ॥१॥

**Meaning :** From the non-differential point of view, the soul itself is the triple gem of right faith, right cognition, and right conduct; in other words, the soul resides in the body in the form of right faith, right cognition, and right conduct.

आत्मानमात्मना वेत्ति मोहत्यागाद्य आत्मनि ।  
तदेव तस्य चारित्रं तज्ज्ञानं तच्च दर्शनम् ॥२॥

**Meaning :** The yogi who has abandoned all attachment realises the form and existence of the soul through the soul itself; the conduct, cognition, and faith being, non-distinct from the soul.

आत्माज्ञानभवं दुःखमात्मज्ञानेन हन्यते ।  
तपसाप्यात्मविज्ञान - हीनेच्छेत्तुं न शक्यते ॥३॥

**Meaning :** Penances fail to remove the unhappiness of self ignorant people. It is only the realisation of soul which at once relinquishes all misery.

## Kashayas

अयमात्मैव विद्वपः शरीरी कर्मयोगतः ।  
ध्यानाग्निदग्धकर्मा तु सिद्धात्मा स्यान्निरञ्जनः ॥४॥  
अयमात्मैव संसारः कषायेन्द्रियनिजितः ।  
तमेव तद्विजेतारं माक्षमाहुर्मनीषिणः ॥५॥

**Meaning :** As the jiva is engaged within the self, the state of right cognition is achieved. As long as the soul is bound by various karmas it is within the body and is identified as body. As the karmas are destroyed through the fire of shukla dhyana (supreme meditation), the soul achieves emancipation and becomes a siddhatma.

As long as it is a slave to the kashayas and sensuous pleasures it has worldly existence; once it is free from Kashayas (emotions of anger, vanity, deceitfulness, greed etc.) and it is able to control the sense, the final liberation is reached. This is described as the state of moksha by the scholars.

स्युः कषायाः क्रोधमान-मायालोभाः शरीरिणाम् ।  
चतुर्विधास्ते प्रत्येक भेदैः संज्वलनादिभिः ॥६॥  
पक्षं संज्वलनः प्रत्याख्यानो मासचतुष्टयम् ।  
अप्रत्याख्यानको वर्षं जन्मानन्तानुबन्धकः ॥७॥  
वीतराग-यति-श्राद्ध-सम्यग्दृष्टित्वघातकाः ।  
ते देवत्वमनुष्यत्व — तिर्यक्त्वन्तरकप्रदाः ॥८॥

**Meaning :** All the jivas in embodied form are sullied with kashayas viz., anger, vanity, deceitfulness, and greed. Each of these have four varying degrees of intensity, which altogether constitute sixteen classes of kashayas.

According to the degree of intensity, they are known as Sanjvalana. Pratyakhyanavarna. Apratyakhyanavarna, and Anantanubandhi. The Sanjvalana kashaya subsides within a fortnight while the others may last for four months, one year, and life time respectively. As long as the soul is traniished with Sanjvalana Kashaya even, it can not reach the state of complete detachment.

The other three, Kashayas, greater in intensity and lasting for a longer duration bar the attainment of yogihood, sravakahood(ability to observe the householders' twelve vows), and the ability to attain right cognition. Besides, these kashayas also lead to the states of heavenly being, mortal being, animal being, and hellish being respectively in the next life.

तत्रोपतापकः क्रोधः क्रोधो वैरस्य कारणम् ।

दुर्गतेर्वर्तनी क्रोधः क्रोधः शममुखार्गला ॥९॥

उत्पद्यमानः प्रथमं दहत्येव स्वमाश्रयं ।

क्रोधः कृशानुवत्पश्चादन्यं दहितं वा न वा ॥१०॥

**Meaning :** An uncontrolled temper upsets the mind and harms the body. It provokes hostility and pushes one to a lower state of life. It shuts the gates of mind and prevents the flow of peace.

It is an all consuming fire which destroys first its generator himself, though it may or may not be able to scorch the target.

## Winning over Passions

क्रोधबल्लेस्तदह्नाय शमनाय शुभात्मभिः ।  
श्रयणीया क्षमैर्कैव संयमारामसारणिः ॥११॥

**Meaning :** Forgiveness is like a canal of water feeding the garden of self-control and pacifying the fire of anger. In other words forgiveness is the only way to cool off anger.

विनयश्चतशीलानां त्रिवर्गस्य च घातकः ।  
विवेकलोचनं लुम्पन् मानोऽन्धकरणो नृणाम् ॥१२॥  
जाति-लाभ-कुलेश्वर्यं - बल-रूप-तपः-श्रुतः ।  
कुर्वन् मन्द पुनस्तानि हीनानि लभते जनः ॥१३॥  
उत्सर्पयन् दोषशास्त्रा गुणमूलान्यधो नयन् ।  
उन्मूलनीयो मानद्रुस्तन्मार्दवसरित्प्लवः ॥१४॥

**Meaning :** Vanity dulls the sense of discrimination. Without this sense of propriety and right conduct, a person cannot make any progress. An arrogant person will not be able to reach even the three worldly goals of dharma, artha, and kama. It is rightly said that pride goes before the fall.

If one is vain of family, race, opportunity, wealth, strength, beauty, capacity for penance etc., the quality of all these will deteriorate if at all he inherits in the next birth.

Therefore, it is absolutely necessary to nip it in the bud before its roots bury all the good qualities and the bad ones blossom on its branches. This can easily be done through gentleness and humility.

असूनृतस्य जननी परशुः शीलसाखिनः ।  
 जन्मभूमिरविद्यानां माया दुर्गतिकारणम् ॥१५॥  
 कीटिल्यपटवः पापा माया वक्वत्तयः ।  
 भुवनं वञ्चयमाना वञ्चयन्ते स्वमेव हि ॥१६॥  
 तदाज्वमहौषध्या जगदानन्दहेतुना ।  
 जयेज्जगद् द्रोहकरीं मायां विषधरोमिव ॥१७॥

**Meaning :** Deceitfulness is like an axe cutting through the tree of character. It is followed by falsehood and leads to misconception or false cognition. The deceitful people are cunning and sinful like cranes, they are happy that they are able to cheat the world.

But these ignorant fools do not realise that in doing so they have cheated their own souls and incurred heavy karmic burden which would lead them to lower states of life. Therefore, in all dealings one should resort to frankness and straight forwardness and keep away the snake of deceitfulness from poisoning his soul.

आकरः सर्वदोषाणां गुणग्रसनराक्षसः ।  
 कन्दो व्यसनवल्लीनां लोभः सर्वार्थबाधकः ॥१८॥  
 घनहीनः शतमेकं सहस्रं शतवानपि ।  
 सहस्राधिपतिलक्ष कोटि लक्षेश्वरोऽपि च ॥१९॥  
 कोटीश्वरो नरेन्द्रत्वं नरेन्द्रश्चक्रवर्तिताम् ।  
 चक्रवर्ती च देवत्वं देवोऽपीन्द्रत्वमिच्छति ॥२०॥  
 इन्द्रत्वेपि हि सम्प्राप्ते यद्विच्छा न निवर्तते ।  
 मूले लघीयास्तत्लोभः शराव इव वर्धते ॥२१॥



लोभसागरमुद्वलमतिवेलं

महामतिः ।

सन्तोषसेतुबन्धेन

प्रसरन्तं

निवारयेत् ॥२२॥

**Meaning :** Greed is like a monster that gulps down all the good qualities. Its entangling creepers trap a person into life long misery and never let him reach the goals of dharma and karma.

It is like the begging bowl which always remains empty, needing more and more to fill up.

Desire for wealth is insatiable. One who doesn't have any thing craves for a hundred gold coins. One who has a hundred, would aspire for a thousand and so on.

A king would dream of becoming an emperor, an emperor would want to rule the heaven. The ruler of the heavens, Lord Indra, too would not be satisfied with his lot.

Thus the waves of the ocean of greed would time and again deluge a jiva. It is therefore, very necessary to build a strong wall of contentment against these waves and preserve the peace of mind.

क्षान्त्या क्रोधो मृदुत्वेन मानो मायार्जवेन च ।

लोभश्चानीह्या जेयाः कषाया इति संग्रहः ॥२३॥

**Meaning :** One can overcome anger with forgiveness, vanity with humility, deceitfulness with frankness

and greed with contentment. This sums up how any one can win over the kashayas.

विनेन्द्रियजयं नैव कषायान् जेतुमीश्वरः ।  
हस्यते हैमनं जाड्यं न विना ज्वलिवानलम् ॥२४॥

**Meaning :** Just as one needs a burning fire against the icy cold of winter, human beings need to control the senses in order to keep away the kashayas.

अदान्तेरिन्द्रियहयै -- इचलैरपथगामिभिः ।  
आकृष्य नरकारण्ये जन्तुः सपदि नीयते ॥२५॥  
इन्द्रियैर्विजतो जन्तुः कषायैरभिभूयते ।  
वीरैः कृष्टेष्टकः पूर्व वप्रः कैः कैर्न खण्ड्यते ॥२६॥  
कुलघाताय पाताय बन्धाय च वधाय च ।  
अनिजितानि जायन्ते करणानि शरीरिणाम् ॥२७॥

**Meaning :** Unbridled senses, like wild horses, would certainly drive human beings to the forest of hell. One who is driven by senses would certainly be overcome by kashayas. It is very easy to destroy entire wall of a fort once breach is made by pulling out a brick.

Uncontrolled senses lead to destruction of the family, loss of kingdom, imprisonment, and execution.

वशास्पर्शसुखास्वाद — प्रसारितकरः करी ।  
आलानबन्धनक्लेश — मासादयति तत्क्षणात् ॥२८॥  
पयस्यगाधे विचरन् गिलन् गलगतामिषम् ।  
मैत्रिकस्य करे दीनो मीनः पतति निश्चितम् ॥२९॥  
निपतन् मत्तमातङ्ग — कपोले गन्धलोलुपः ।  
कर्णतालतलाधाताद् मृत्युमाप्नोति षट्पदः ॥३०॥

कनकच्छेदसंकाश — शिखालोकविमोहितः ।  
 रभसेन पतन् दीपे शलभो लभते मृतिम् ॥३१॥  
 हरिणो हारिणीं गीति—माकर्णयितुमुद्धरः ।  
 भ्राकर्णाकृष्ट चापस्य याति व्याधस्य वेध्यताम् ॥३२॥  
 एवं विषय एकैः पञ्चत्वाय निषेधितः ।  
 कथं हि युगपत्पञ्च पञ्चत्वाय भवन्ति न ? ॥३३॥

**Meaning :** An elephant, when stretches his trunk to enjoy his mate, is at once bound to the post and subjected to pain.

A fish, safe in the deep waters, when tempted to take the bait, is at once caught by the fisherman.

A wasp, when attracted by the scent of an elephant's brow, sits on it, is immediately knocked dead by the elephant's ear flaps.

Moths, fascinated by the bright golden flame of the lamp, court death by jumping into it.

A deer, curious to hear the sweet music, is at once pierced dead by the hunter's arrow.

Thus it is clear that the satisfaction of even a single sense organ leads to certain death and misery. What, then about the simultaneous satisfaction of all the sense organs ? It would certainly result in death.

तद्विन्द्रियजयं कुर्यात् मनःशुद्ध्या महामतिः ।  
 यां विना यमनियमैः कायश्लेशो वृथा नृणां ॥३४॥

**Meaning :** The observance of the vows or other rituals are fruitless without the discipline of senses.

It only leads to the mortification of body. As such one must first control the sense organs through purification of mind.

### Indisciplined Mind

मनः क्षपाचरो भ्राम्यन्नपशङ्क निरंकुशः ।  
प्रपातयति संसारा-वर्त्तगते जगन्नदयोम् ॥३५॥  
तप्यमानास्तपो मुक्तौ गन्तुकामान् शरीरिणः ।  
वात्येष तरलं चेतः क्षिपत्यन्यत्र कुत्रचित् ॥३६॥  
अनिरुद्धमनस्कः सन् योगश्रद्धां दधाति यः ।  
पद्भ्यां जिगमिषुग्रामं स पंगुरिव हस्यते ॥३७॥  
मनोरोधे निरुध्यन्ते कर्माण्यपि समन्ततः ।  
अनिरुद्धमनस्कस्य प्रसरन्ति हि तान्यपि ॥३८॥

**Meaning :** The uncontrolled and fearless monster of mind pushes the jivas of the three lokas into the valley of wordly existence.

Even the people who are desirous of moksha and are practising penance are thrown ashtray by agitated mind.

A person desiring to be a yogi without controlling his mind, is like a lame person who fancies to walk long distance and becomes a laughing stock. If the mind is under control, the karmic influx is checked and if not the karmic influx remains.

मनःकपिरयं विश्वपरिभ्रमणलम्पटः ।  
नियन्त्रणीयो यत्नेन सुवितमिच्छुभिरात्मनः ॥३९॥

**Meaning :** Those craving for liberation from the bondage of karmas should try to control this

lascivious monkey like mind, wandering around the world.

### Puriyt of Mind

दीपिका खल्वनिर्वाणा निर्वाणपथदर्शिनी ।  
एकैव मनसः शुद्धिः समाम्नाता मनीषिभिः ॥४०॥  
सत्यां हि मनसः शुद्धौ सन्त्यसन्तोऽपि यद्गुणाः ।  
सन्तोऽप्यसत्यां नो सन्ति सैव कार्या बुधैस्ततः ॥४१॥  
मनःशुद्धिमबिभ्राणा ये तपस्यन्ति मुक्तये ।  
त्यक्तवानाबं भुजाभ्यां ते तितीर्षन्ति महार्णवम् ॥४२॥  
तपस्विनो मनःशुद्धि-विनाभूतस्य सर्वथा ।  
ध्यानं खलु मुधा चक्षु-विकलस्येव दर्पणः ॥४३॥  
तदवश्यं मनःशुद्धिः कर्तव्या सिद्धिमिच्छता ।  
तपः-श्रुत-यमप्रायः किमन्यैः कायदण्डनैः ॥४४॥  
मनःशुद्धयेव कर्तव्यो रागद्वेष-विनिर्जयः ।  
कालुष्यं येन हित्वाऽऽत्मा स्वस्वरूपेऽवतिष्ठते ॥४५॥

**Meaning :** A pure mind is praised by the scholars as an unwavering lamp lighting the path toward liberation.

A pure mind attracts good qualities while in an impure mind either good qualities are non-existent or they soon depart.

Therefore, the purification of mind is very necessary. People who desire moksha without a pure mind are like ignorant fools trying to swim across the great ocean with bare hands.

Just as it is useless to show a mirror to a blind, it is fruitless to meditate with an impure mind.

Thus a pure mind is indispensable to those aspiring moksha. The observance of penances, vows, rituals, prove to be only physical torture if unaccompanied by a pure mind.

In order to purify the mind, one should overcome passions of attachment and hatred and cleanse the soul. Only then can one have a clear understanding of the nature of soul.

### Attachment and Aversion

आत्मायत्तमपि स्वान्तं कुर्वतामत्र योगिनाम् ।  
रागादिभिः समाकृत्य परायत्तं विधीयते ॥४६॥  
रक्ष्यमाणमपि स्वान्तं समादाय मनाग्मिषम् ।  
पिशाचा इव रागाद्याश्छलयन्ति मुहुर्मुहुः ॥४७॥  
रागादितिमिरध्वस्त — ज्ञानेन मनसा जनः ।  
अन्धेनान्ध इवाऽऽकृष्टः पात्यते नरकावहे ॥४८॥

**Meaning :** The yogis who try to discipline the soul are themselves afflicted by bursts of attachment, hatred etc. and become slave to these passions.

They try to protect the mind by observing various vows but these passions creep in like demons and blur the clarity of mind.

A mind devoid of knowledge, due to the darkness of passions, leads a person into the ditches of hell; as a blind leads a blind into a well.

अस्ततद्भरतः पुम्भि-निर्वाणपदकाक्षिभिः ।  
विधातव्यः समत्वेन रागद्वेषद्विषज्जयः ॥४६॥

**Meaning :** Those who desire moksha should come out of the stupor and with alertness and equanimity destroy these passions of attachment and hatred.

अमन्दानन्दजनने साम्यवारिणि मज्जताम् ।  
जायते सहसा पुंसां रागद्वेषमलक्षयः ॥४७॥  
प्रणिहन्ति क्षणार्धेन साम्यमालम्ब्य कर्म तत् ।  
यन्न हन्यान्नरस्तीन्न-तपसा जन्मकोटिभिः ॥४८॥

**Meaning :** The purifying waters of equanimity cleanse the dirt of the passions and provide profound bliss.

A moment's detachment helps one to shed off the karmic dirt which otherwise would not be possible even with the penance of thousands of years.

कर्म जीवं च संश्लिष्टं परिज्ञातात्मनिश्चयः ।  
विभिन्नोक्रुते साधुः सामायिकशलाकया ॥४९॥

**Meaning :** With equanimity the sadhus remove karmas fused with the soul, just as one removes leaf from a sticky solution with a cane straw.

रागादिध्वान्तविध्वंसे कृते सामायिकांशुना ।  
स्वस्मिन् स्वरूपं पश्यन्ति योगिनः परमात्मनः ॥५०॥

**Meaning :** The light of equanimity destroys the clouding dark passions of attachment etc., and the yogis are able to see the godly soul within.

स्निह्यन्ति जन्तवो नित्यं वैरिणोपि परस्परम् ।  
अपि स्वार्थकृते साम्य-भाजः साधोः प्रभावतः ॥५४॥

**Meaning :** The sadhus who practice equanimity, although for their own betterment, influence the wild creatures deeply. The natural enemies forget their natural hostility and become friends under this powerful influence of equanimity.

### Feelings

साम्यं स्यान्निर्ममत्वेन तत्कृते भावनाः श्रयेत् ।  
अनित्यतामशरणं भवमेकत्वमन्यताम् ॥५५॥  
अशौचमास्त्रवविधिं संवरं कर्मनिर्जरा ।  
धर्मस्वाख्याततां लोकं द्वादशीं बोधिभावनाम् ॥५६॥

**Meaning :** Equanimity is realised through detachment and detachment is brought about through appropriate bhavanas (feelings & thoughts). They are twelve, as follows :

1. Anitya bhavana : to ponder over transitoriness of things in this universe.
2. Asaran bhavana : to ponder over helplessness of the jivas (the living).
3. Sanshaya bhavana : to ponder over the endless wanderings of a jiva in this universe.
4. Ekatva bhavana : to ponder over the isolation of every jiva.



5. Anyatva bhavana : to ponder over the separate-ness of the body and the soul.
6. Ashuchi bhavana : to ponder over the essential ugliness of the body.
7. Asrava bhavana : to ponder over the continuous influx of Karmas.
8. Samvara bhavana : to ponder over the blocking of the influx of the karmas.
9. Nirjara bhavana : to ponder over the shedding off of the karmas.
10. Dharma bhavana : to ponder over the nature and the scope of dharma.
11. Lok bhavana : to ponder over the nature of this universe.
12. Bodhi bhavana : to ponder over the means of acquiring right cognition.

यत्प्रातस्तत्र मध्याह्ने यन्मध्याह्ने न तस्मिन्नि ।  
 निरीक्ष्यते भवेऽस्मिन् ही ! पदार्थानामनित्यता ॥५७॥  
 शरीरं देहिनां सर्व-पुरुषार्थनिबन्धनम् ।  
 प्रचण्डपवनोद्धूत — घनाघन — विनश्वरम् ॥५८॥  
 कल्लोलचपला लक्ष्मीः सङ्गमाः स्वप्नसन्निभाः ।  
 वात्याद्यतिकरोत्क्षिप्त-तूलतुल्यं च यौवनम् ॥५९॥  
 इत्यनित्यं जगद्वृत्तं स्थिरचित्तः प्रतीक्षणम् ।  
 तृष्णाकृष्णाहिमन्त्राय निर्ममत्वाय चिन्तयेत् ॥६०॥

**Meaning :** A thing does not look the same in the after-noon as it was in the morning. It looks quite

different at night from what it looked like in the afternoon. Alas ! All things are ephemeral.

Fleeting like a cloud dissipated by stormy winds, affluence or wealth is unsteady like the tide and ebb of an ocean; the kingship exists only as long as a dream; and youth is like a pod of fibres tossed about by the winds. Therefore, ponder over transitoriness of every thing in this world, in order to cultivate the feeling of equanimity to tame the snake of desire.

इन्द्रोऽपेन्द्रादयोऽप्येते यन्मृत्योर्यान्ति गोचरम् ।  
अहो ! तदन्तकातङ्गं कः शरण्यः शरीरिणाम् ॥६१॥  
पितुर्मातुः स्वसुमतिस्तनयानां च पश्यताम् ।  
अत्राणो नीयते जन्तुः कर्मभिर्यमसञ्चन ॥६२॥  
शोचन्ति स्वजनानन्तं नीयमानान् स्वकर्मभिः ।  
नेष्यमाणं तु शोचन्ति नात्मानं मूढबुद्धयः ॥६३॥  
संसारे दुःखदावाग्नि-ज्वलज्वालाकरालिते ।  
वने मृगाभक्तस्येव शरणं नास्ति देहिनः ॥६४॥

**Meaning :** Alas ! when even the great humans like Vasudevas and heavenly beings like Indra are not free from the clutches of death, where can the ordinary people seek refuge from death ?

Within a blink of an eye, a creature is led to the house of death (any of four states of next life according to one's karmas), while father, mother, brother, son, daughter, etc., watch helplessly.

The ignorant people mourn the end (death) through precipitation of the karmas but they never

mourn their own fate (death) which will soon overtake them.

As there is no refuge for a deer from the attack of a lion in forest, there is no refuge for the living from the ever burning forest-fire-like sorrows of life.

श्रोत्रियः श्वपच स्वामी पत्तिर्ब्रह्मा कृमिश्च सः ।  
संसारनाट्ये नटवत् संसारी हन्त ! चेष्टते ॥६५॥

न याति कतमां योनिं कतमां वा न मुञ्चति ।  
संसारी कर्मसम्बन्धा—दवक्रयकुटीमिव ॥६६॥

समस्त लोकाकाशेऽपि नानारूपैः स्वकर्मभिः ।  
वालाग्रमपि तन्नास्ति यन्न स्पृष्टं शरीरभिः ॥६७॥

**Meaning :** The jivas of this universe play varieties of roles on this stage of wordly life. Sometimes born as a Brahman well versed in vedas, a slave, a god, or an insect. As a consequence of karmas, what category of life, like a rented abode, is left unvisited by living being ?

In this entire universe there is not even a tip of hair where a jiva has not touched upon during the wanderings caused by the cycles of birth and death as the result of karmic bondage.

**Explanation :** Wordly jivas are of four categories, viz., 1. hellish, 2. animal, 3. human, and 4. heavenly beings. All these creatures, bound by the karmas wander about in this world full of misery.

एक उत्पद्यते जन्तु-रेक एव विपद्यते ।  
 कर्माण्यनुभवत्येकः प्रचितानि भवान्तरे ॥६८॥  
 अन्यैस्तेनाजितं वित्तं भूयः सम्भूय भुज्यते ।  
 स त्वेको नरकक्रोडे क्लिश्यते निजकर्मभिः ॥६९॥

**Meaning :** Every jiva passes through the various states of life alone. He also wanders alone through the cycles of birth and death.

Although he incurs the influx of karmas for the utility of others, when the time arrives to suffer the fruition of these karmas he is alone.

यत्रान्यत्वं शरीरस्य वैसदृश्याच्छरीरिणः ।  
 धनबन्धुसहायानां तत्रान्यत्वं न दुर्वचम् ॥७०॥  
 यो देहधनबन्धुभ्यो भिन्नमात्मानमीक्षते ।  
 सव शोकशङ्कुना तस्य हन्तातङ्कः प्रतन्यते ॥७१॥

**Meaning :** The distinction between the soul and the body is evident from the fact that the soul is formless but endowed with eternal life while the body has form but is temporary. When these, which look like one are really separate then, is it not true to say that the so called companions like relatives and friends are other than soul ?

One who understands this distinction will never regret the separation from wealth, relatives, and body.

रसाऽसृग्मांस-मेदोस्थ- मज्जाशुक्लाऽन्त्रवर्चसाम् ।  
 अशुचीनां पदं कायः शुचित्वं तस्य तत्कुतः ? ॥७२॥  
 नवस्रोतःस्त्रवद्विस्त्र— रसनिःस्यन्दपिच्छिले ।  
 देहेऽपि शौचसंकल्पो महन्मोहविजृम्भितम् ॥७३॥

**Meaning :** How can you expect the body that stores chyme, blood, flesh, fat, bones, marrow, semen, entrails, and excreta to be pure and holy ?

It is the height of folly and sign of blind attachment to consider as pure the body with its nine exits stinking and wet with variety of excretions all the time.

### Asrava

मनोवाक्कायकर्माणि योगाः कर्म शुभाशुभम् ।  
 यदास्त्रवन्ति जंतूना— मास्त्रवास्तेन कीर्तिताः ॥७४॥  
 मेन्द्र्यादिवासितं चेतः कर्म सूते शुभात्मकम् ।  
 कषायविषयाक्रान्तं वितनोत्यशुभं पुनः ॥७५॥  
 शुभार्जनाय निमिथ्यं श्रुतज्ञानाश्रितं वचः ।  
 विपरीतं पुनर्ज्ञेय— मशुभार्जनहेतवे ॥७६॥  
 शरीरेण सुगुप्तेन शरीरी चिनुते शुभम् ।  
 सततारम्भिणा जन्तु— घातकेनाशुभं पुनः ॥७७॥  
 कषाया विषया योगाः प्रमादाऽविरती तथा ।  
 मिथ्यात्वमार्त्तरौद्रे चे-त्यशुभं प्रति हेतवः ॥७८॥

**Meaning :** Any act committed by mind speech or body is known as yoga (combination) and the auspicious and inauspicious karmas are attracted to the soul through these yogas. This influx is known as asrava.

If the mind is filled with auspicious thoughts of friendliness and generosity the auspicious karmas are incurred. When the mind is flooded with kashayas or passions or wicked thoughts or involved in the sensuous pleasures the inauspicious karmas are incurred.

Truth, based on the scriptures leads to the influx of auspicious karmas; and the opposite of it leads to influx of inauspicious karmas.

Refraining from wicked acts and being involved in religious acts attracts auspicious karmas. Whereas killing living beings attracts the inauspicious karmas.

The main causes of the influx of inauspicious karmas are the four chief kashayas i. e. anger, vanity, deceitfulness, and greed.

सर्वेषामास्रवाणां तु निरोधः संवरः स्मृतः ।  
स पुनर्भिद्यते द्वेधा द्रव्यभावविभेदतः ॥७९॥  
यः कर्मपुद्गलादानच्छेदः स द्रव्यसंवरः ।  
भवहेतुक्रियात्यागः स पुनर्भावि संवरः ॥८०॥

### Samvara

**Meaning :** Misconception, non-observance of vows, sloth, kashayas, and various acts of mind, speech, and body generate karmas. To check this is known as samvara. This samvara is of two types : physical and mental. Physical samvar, consists in checking the influx of karmas through non-indulgence

in the above mentioned causes of karmic influx. The mental samvara consists in supreme detachment or equanimity so that the soul remains unsullied under any situation and no karmic influx takes place.

येन येन ह्यपायेन रुध्यते योग्य आस्रवः ।  
तस्य तस्य निरोधाय स स योज्यो मनोविभिः ॥८१॥  
क्षमया मृदुभावेन ऋजुत्वेनाप्यनीहया ।  
क्रोधं मानं तथा मायां लोभं रुध्याद् यथाक्रमम् ॥८२॥  
असंयमकृतोत्सेकान् विषयान् विषसंनिभान् ।  
निराकुर्यादखण्डेन संयमेन महामतिः ॥८३॥  
तिसृभिर्गुप्तिभिर्योगान् प्रमादं चाप्रमादतः ।  
सावद्ययोगहानेना-धिरति चापि साधयेत् ॥८४॥  
सद्दर्शनेन मिथ्यात्वं शुभस्थैर्येण चेतसः ।  
विजयेताऽऽन्तरौद्रे च संवरार्थं कृतोद्यमः ॥८५॥

**Meaning :** The scholars will apply whatever checks which are necessary to block the asrava or the karmic influx. Those who are anxious to control this influx will employ forgiveness against anger, humility against vanity, simplicity against illusion, and contentment against greed. The indulgence in sensuous pleasure could be stopped through harnessing the senses.

Strict control should be exercised over the activities of mind, speech, and body. All sinful activities should be abandoned, the vows should be observed. One can conquer over misconception through right cognition. Thus by engaging oneself

in pure thoughts one can conquer over the mind full of despairing or revengeful thoughts.

## Nirjara

संसारबीजभूतानां कर्मणां जरणादिह ।  
 निर्जरा सा स्मृता द्वेधा सकामा कामवर्जिता ॥८६॥  
 ज्ञेया सकामा यमिना-सकामा त्वग्यदेहिनाम् ।  
 कर्मणां फलवत्पाको यदुपायात्स्वतोऽपि च ॥८७॥  
 सदोषमपि दोष्टेन सुवर्णं वह्निना यथा ।  
 तपोऽग्निना तप्यमान-स्तथा जीवो विशुध्यति ॥८८॥  
 अनशनमौनोदर्यं वृत्तेः संक्षेपणं तथा ।  
 रसत्यागस्तनुक्लेशो लीनतेति बहिस्तपः ॥८९॥  
 प्रायश्चित्तं वैद्यावृत्यं स्वाध्यायो विनयोऽपि च ।  
 व्युत्सर्गोऽथ शुभं ध्यानं षोढेत्याभ्यन्तरं तपः ॥९०॥  
 दोष्यमाने तपोबह्वी बाह्ये चाभ्यन्तरेपि च ।  
 यमो जरति कर्माणि दुर्जराप्यपि तत्क्षणात् ॥९१॥

**Meaning :** The act of shedding off the karmas, which are the root cause of the endless cycles of rebirth, is called nirjara. This nirjara can be either voluntary or involuntary. Sakam nirjara or voluntary nirjara takes place when one practices penances with a specific intention to shed off the karmas and is aware and alert all the time while undergoing these penances.

Akam or involuntary nirjara takes place while one undergoes the various hardships of life e.g. vagaries of weather, hunger, thirst etc.



Sakam or voluntary nirjara is practiced by the yogis or the house-holders with right cognition as they observe various major and minor vows. The karmas can be compared to fruits. Fruits my ripen naturally on trees or they could be made to ripen artificially. Similarly the karma may take its own time to ripen and be effective, or it may be made to mature through penances and made ineffective thereby.

Just as the gold is cleansed as it is put to fire, the jiva sullied by the evil karma is purified through the fiery heat of penances.

Penances could be physical or mental; fasting, restricting the quantity and variety of food; ascetic practices, are all considered as physical penances as they are physically evident.

The mental penances are atonement, rendering services to the diseased and the decrepit, study of religion, politeness or impeccable behaviour, and spiritual meditation.

The karmas attached to the jivas are burnt out in the fiery heat of these penances.

**Explanation :** Just as a lake would not receive any more water when the openings into it are blocked up, a jiva will not gather new karmic matter as soon as he has stopped the influx through samvara. Just as the water previously collected in

the lake would dry up through strong hot sun rays, the karmic matter enveloping the jiva would be easily destroyed by the practice of various penances.

The internal penance is better than the external, and the spiritual meditation is the best among all penances.

### Dharma

स्वाहयातः खलु धर्मोऽयं भगवद्भूजिनोत्तमैः ।  
यं समालम्बमानो हि न मज्जेद् भवसागरे ॥९२॥  
संयमः सूनुतं शौचं ब्रह्माकिंचनता तपः ।  
क्षान्तिमर्दिवमृजुता मुक्तिश्च दशधा स तु ॥९३॥

**Meaning :** The dharma, which has been expounded by the omniscient Teerthankaras is without any contradiction. The jiva who seeks refuge with dharma never drowns in this ocean of wordly existence.

The dharma which leads to liberation has ten elements :

1. Sanyam(discipline-enveloping Ahimsa).
2. Satya (truthfulness),
3. Shauch (non stealing),
4. Brahmcharya (continence),
5. Akinchanata (non-attachment),

6. Tap (penance),
7. Kshanti (forgiveness),
8. Mardava (humility),
9. Saralta (simplicity), and
10. Mukti (freedom from desires).

धर्मप्रभावतः कल्पद्रुमाद्या ददतीप्सितम् ।  
 गोचरेपि न ते यत्स्युर-धर्माधिष्ठितात्मनाम् ॥६४॥  
 अपारे व्यसनाभ्यो धौ पतन्तं पाति देहिनम् ।  
 सदा सविधवत्येक-बन्धुधर्मोऽतिवत्सलः ॥६५॥  
 आप्लावयति न भ्योधि-राशवासयति चाम्बुदः ।  
 यन्महीं स प्रभावोऽयं ध्रुवं धर्मस्य केवलः ॥६६॥  
 न ज्वलत्यनलस्तिर्यग् यदूर्ध्वं वाति नानिलः ।  
 अचिन्त्यमहिमा तत्र धर्म एव निबन्धनम् ॥६७॥  
 निरालम्बा निराधारा विश्वाधारी वसुन्धरा ।  
 यच्छावतिष्ठते तत्र धर्माविन्यस्य कारणम् ॥६८॥  
 सूर्याचन्द्रमसावेतौ विश्वोपकृतिहेतवे ।  
 उदयेते जगत्यस्मिन् नूनं धर्मस्य शासनात् ॥६९॥  
 अबन्धूनामसौ बन्धु-रसखीनामसौ सखा ।  
 अनाथानामसौ नाथो धर्मो विश्वैकवत्सलः ॥७०॥

**Meaning :** All the desires of the person who practices dharma are fulfilled as through the wish-yielding tree, the wish yielding cow, and the wish-yielding gem. But the persons who are devoid of dharma will never even have a glimpse of any wish yielding object.

Dharma is the saviour of the jivas troubled by the miseries of the ocean of the wordly existence. It is the friend who always remains close and is extremely affectionate.

Rains quench the earth and the earth is never drowned by the oceans. This is undoubtedly because of dharma.

Flames do not tend to go transverse and wind does not tend to blow upward. This is because of the intangible force of dharma.

Without any base or support, locus standi of earth as the focal point of human world is maintained by nothing else but dharma.

Sun and moon rise every day for the benefit of humanity. It is dharma that enforces such order.

Dharma is like a brother to the brotherless, friend to the friendless, protector of the desolate and benefactor for all.

रक्षो-यक्षोरग-व्याघ्र-व्यालानल-गरादयः ।  
नापकर्तुमसं तेषां धर्मः शरणं श्रितः ॥१०१॥  
धर्मो नरकपाताल-पातादवति वेहिनः ।  
धर्मो निरुपमं यच्छत्यपि सर्वज्ञवैभवम् ॥१०२॥

**Meaning :** Demon, yaksha, tiger, wolf, snake, or poison cannot harm a person who has taken refuge with dharma.

Dharma protects beings from falling into the hell or nether world and dharma alone makes one attain incomparable glory of omniscience.

### The Universe

कटिस्थकरवशास्त्र-स्थानकस्थनराकृतिम् ।  
द्रव्यं पूर्णं स्मरेल्लोकं स्थित्युत्पत्तिव्ययात्मकं ॥१०३॥  
लोको जगत्त्रयाकीर्णो भुवः सप्तात्र वेष्टिताः ।  
घनाम्भोधिमहावात-तनुवातमहाबलैः ॥१०४॥  
वेन्नासनसमोऽधस्तान् मध्यतो भल्लरीनिभः ।  
अग्रे मुरजसंकाशो लोकः स्यादेवमाकृतिः ॥१०५॥  
निष्पादितो न केनापि न धृतः केनचिच्च सः ।  
स्वयं सिद्धो निराधारो गगने किं त्ववस्थितः ॥१०६॥

**Meaning :** Think of this loka as having shape of man standing akimbo, his hands over his waist, and full of matter having attributes of creation, subsistence, and destruction.

This loka (universe) can be segmented into three parts : upper, middle, and lower.

The seven worlds of hell are situated in the lower loka, enveloped within solid water, dense air, and thin air.

The lower loka is pyramid shaped; broad at the bottom and narrow at the top. The middle loka is like a girdle and the upper like a barrel. All these shapes combined make the complete loka.

This loka has not been created by anyone, it is not even sustained by anyone.

It is self-evident and without any base; suspended in the space.

### The life

अकामनिर्जरारूपात् पुण्याज्जन्तोः प्रजायते ।  
स्थावरत्वात् त्रसत्वं वा तिर्यक्त्वं वा कथंचन ॥१०७॥  
मानुष्यमार्यदेशश्च जातिः सर्वक्षपाटवम् ।  
आयुश्च प्राप्यते तत्र कथंचित्कर्मलाघवात् ॥१०८॥  
प्राप्तेषु पुण्यतः श्रद्धा-कथक-श्रवणस्वपि ।  
तत्त्वनिश्चयरूपं तद् बोधिरत्नं सुदुर्लभम् ॥१०९॥  
भावनाभिरविश्रान्त-मिति भाषितमानसः ।  
निर्ममः सर्वभावेषु समत्वमवलम्बते ॥११०॥

**Meaning :** It is the involuntary nirjara (shedding of karma particles) that makes a being evolve from sthavar, the simplest category of life, to tras jiva or animal kingdom.

Further reduction of karmic particles gradually leads the being to be born as a man, in the Aryan territory (good environment), in civilised community, with good health, and having long life.

The collection of auspicious karmas bring about the opportunity of listening to a guru preaching right dharma and having faith in it.

But, inspite of all these facilities, it is very difficult, to achieve right cognition or true knowledge.

One should then ponder over the twelve bhavanas so as to be detached. This detachment will bring about equanimity.

विषयेभ्यो विरक्तानां साम्यवासितचेतसाम् ।  
उपशाम्येत्कषायाग्नि-बोधिदीपः समुन्मिषेत् ॥१११॥

**Meaning :** Those who are averse to the pleasures of the five senses and have embraced equanimity, get the fire of kashayas cooled down, and in them the light of right cognition shines.

### Meditation

समत्वमवलम्ब्याथ ध्यानं योगी समाश्रयेत् ।  
बिना समत्वमारब्धे ध्याने स्वात्मा विडम्ब्यते ॥११२॥

**Meaning :** The yogis who would aspire after meditation, should first achieve equanimity and then meditate. If one tries to enter meditation without achieving equanimity the soul is unnecessarily tortured.

मोक्षः कर्मक्षयादेव स चात्मज्ञानतो भवेत् ।  
ध्यानसाध्यं मतं तच्च तद्ध्यानं हितमात्मनः ॥११३॥

**Meaning :** Mokhsa is achieved through the shedding of karmas. The karmas are destroyed through self-realisation. The realisation of self comes through meditation. As such meditation is considered beneficial for the soul.

न साम्येन विना ध्यानं न ध्यानेन विना च तत् ।  
निष्कम्पं जायते तस्माद् द्वयमन्योन्यकारणम् ॥११४॥

**Meaning :** Meditation is not possible without equanimity, and firm unshakable equanimity is not possible without meditation, so both are mutually causative.

मुहूर्तान्तर्मनःस्थैर्यं ध्यानं छद्मस्थयोगिनाम् ।  
धर्म्यं शुक्लं च तद् द्वेधा योगरोधस्त्वयोगिनाम् ॥११५॥

**Meaning :** For the lower class of yogi (chhad-mastha yogi) a concentration for a muhurta (48 minutes) is considered as dhyana (meditation). This is of two types, one is Dharma-dhyana (religious meditation) and the other is Shukla-dhyana (higher meditation). The pure have total lack of attachment and activity.

मुहुत्तात्परतश्चिन्ता यद्वा ध्यानान्तरं भवेत् ।  
बह्वर्थसंक्रमे तु स्याद्दीर्घापि ध्यानसन्ततिः ॥११६॥

**Meaning :** At a stretch the meditation does not last more than a muhurta on one point or object.

After a muhurta the meditator is distracted. He has to start the meditation all over again, concentrating on a different point, and so on. This chain should be continued.

### Attitudes

मन्त्री-प्रमोद-कारुण्य-माद्यस्थानि निधोजयेत् ।  
धर्म्यध्यानमुपस्कृत् तद्धि तस्य रसायनम् ॥११७॥

**Meaning :** The four bhavanas (feelings); friendship, appreciation, compassion, neutrality; help when



the chain of meditation is broken. They act as tonic for weak meditation.

सा कार्षीत्कोऽपि पापानि सा च भूत्कोऽपि दुःखितः ।  
मुच्यतां जगदप्येषा मतिर्मत्री निगद्यते ॥११८॥  
अपास्ताशेषदोषाणां वस्तुतत्त्वावलोकनात् ।  
गुणेषु पक्षपातो यः स प्रमोदः प्रकीर्तितः ॥११९॥  
दीनेष्वात्तेशु भीतेषु याचमानेषु जीवितम् ।  
प्रतीकारपरा बुद्धिः कारुण्यमभिधीयते ॥१२०॥  
क्रूरकर्मसु निःशंकं देवतागुरुनिन्दिषु ।  
आत्मशंसिषु योपेक्षा तन्माध्यस्थ्यमुदीरितम् ॥१२१॥  
आत्मानं भावयन्नाभि-भाविनाभिर्महामतिः ।  
ब्रुहितामपि संधत्ते विशुद्धां ध्यानसन्ततिम् ॥१२२॥

**Meaning :** To desire that no being should be unhappy, none commits sins, and all the beings become free from the bondage of karma is the feeling of friendship.

The second feeling is pramoda bhavana (goodwill and appreciation). The great persons endowed with qualities of equanimity, patience, sobriety, discretion etc., should be respected, praised, duly eulogised, served, and even revered.

The third feeling of karuna (compassion) consists in extending succour, to the needy. The poor, the pitiable, the diseased, the harassed, all need mental as well as physical support. This third bhavana of compassion consists in treating every

jiva with kindness, and in doing whatever one can to alleviate his suffering.

The fourth bhavana of madhyasthya (equanimity) consists in patiently tolerating beings who are cruel and violent by nature, unhesitatingly criticise the guru and the omniscient blowing their own trumpet. They should be simply ignored and left alone. One should try to remain apathetic to them.

As one ponders over these four bhavanas one can concentrate better and the chain of meditation continues.

तीर्थं वा स्वस्थताहेतुं, यत्तद्वा ध्यानसिद्धये ।  
कृतासनजयो योगी, विविक्तं स्थानमाश्रयेत् ॥१२३॥

**Meaning :** The yogi, desirous of establishing control over the yogic postures, should resort to places of births, consecration, omniscience and absolution of the Teerthankaras. In the absence of such places, he should select the places of complete solitude.

### Postures

पर्यङ्क-वीर-वज्राब्ज-भद्र-व्रण्डासनानि च ।  
उत्कटिका गोदोहिका कायोत्सर्गस्तथासनम् ॥१२४॥

**Meaning :** Paryankasana, virasana, vajrasana, padmasana, bhadrasana, dandasana, utkatikasana,

godohikasana, and kayotsarga, etc., are the names of the yogic postures.

स्याज्जङ्घयोरधोभागे, पादोपरि कृते सति ।  
पर्यङ्को नाभिगोत्तान – दक्षिणोत्तरपाणिकः ॥१२५॥

**Meaning :** The posture in which the legs are folded so that the feet are under thighs and the palms rest near the navel is known as paryankasana.

वामोऽग्निरदक्षिणोरुध्वं, वामोरुपरि दक्षिणे ।  
क्रियते यत्र तद्वीरोचितं वीरासनं स्मृतम् ॥१२६॥

**Meaning :** Put the left foot on the right thigh and right foot on the left thigh. This posture befitting a warrior is called the virasana.

पृष्ठे वज्राकृतीभूते दोर्भ्यां वीरासने सति ।  
गृह्णीयात्पादयोर्यत्रांगुष्ठौ वज्रासनं तु तत् ॥१२७॥

**Meaning :** After having assumed virasana as described before, keep both the arms crossed behind the back forming the figure of vajra. Hold, thereafter, the toes of both the legs with the hands.

**Explanation :** The toe of the left leg should be held by the left hand and the toe of the right leg by the right hand. Some call this posture by the name vetalasana also.

सिंहासनाधिरूढस्यासनापनयने सति ।  
तथैवावस्थितिर्या तामन्ये वीरासनं विदुः ॥१२८॥

**Meaning :** Sit as if you are sitting on a throne with legs hanging; push away the throne from behind.

The posture thus formed is called virasana (a variation) by experts.

जङ्घाया मध्यभागे तु, संश्लेषो यत्र जङ्घया ।  
पद्मासनमिति प्रोक्तं, तदासनविचक्षणैः ॥१२९॥

**Meaning :** Put in contact one thigh with the other thigh at their centre. The specialists in the yogic science call this posture as the padmasana.

सम्पुटीकृत्य मुष्काग्रं, तलपादौ तथोपरि ।  
पाणिक्चछपिकां कुर्यात्, यत्र भद्रासनं तु तत् ॥१३०॥

**Meaning :** Bring two soles of the feet together and folding the legs in, let them touch the perineum; put the interlinked fingers of both the hands on the joined feet. The posture is then called the bhadrasana.

श्लिष्टाङ्गुली श्लिष्टगुल्फौ, भूश्लिष्टोरु प्रसारयेत् ।  
यत्रोपविश्य पादौ तद्दण्डासनमुदीरितम् ॥१३१॥

**Meaning :** Sit down, stretch the legs in such a manner that the fingers, ankles, and thighs would touch the ground. That is called dandasana.

पुतपाणिंसमायोगे, प्राहुरुत्कटिकासनम् ।  
पाणिभ्यां तु भुवस्त्यागे, तत्स्याद् गोदोहिकासनम् ॥१३२॥

**Meaning :** Bring buttocks and heels in touch with the ground. It is called utkatikasana. The same asana is called godohikasana when the heels are lifted.

प्रलम्बितभुजद्वन्द्वमूर्ध्वस्थस्यासितस्य वा ।  
स्थानं कायानपेक्षं यत्, कायोत्सर्गः स कीर्तितः ॥१३३॥

**Meaning :** Keeping both the hands hanging down, one should stand ignoring the body or one should sit down and forget the body. In both these ways, the posture observed is kayotsarga.

जायते येन येनेह, विहितेन स्थिरं मनः ।  
तत्तदेव विधातव्यमासनं ध्यानसाधनम् ॥१३४॥

**Meaning :** One should adopt that posture which produces stability of mind and thus becomes an instrument in meditation.

**Explanation :** There is no hard and fast rule that some particular posture should be practiced excluding the other. Select the posture through which mental tranquility is achieved and maintained for a long time.

सुखासनसमासीनः, सुश्लिष्टाधरपल्लवः ।  
नासाग्रन्यस्तदृग्द्वन्द्वो, दन्तैर्दन्तानस्संपृशन् ॥१३५॥  
प्रसन्नवदनः पूर्वाभिमुखो वाऽप्युदङ्मुखः ।  
अप्रमत्तः सुसंस्थानो, ध्याता ध्यानोद्यतो भवेत् ॥१३६॥

**Meaning :** The meditator should attempt meditation, selecting a posture in which he can comfortably meditate for a long time, keeping both the lips firmly closed so that no air can come or go in and out, focussing both his eyes on the tip of the nose, arranging the teeth in such a manner that the upper and lower sets may not come in contact with each other, keeping a happy face, facing east or north, devoid of laziness and with an erect spine. □

## पंचम प्रकाश

## Fifth Chapter

प्राणायामस्ततः कश्चिदाश्रितो ध्यानसिद्धये ।  
शक्यो नेतरथा कर्तुं मनःपवननिर्जयः ॥१॥

**Meaning :** Having obtained mastery on various postures, Patanjali and others have advocated the pranayam (breath control) for securing meditational power; as otherwise no control over mind and breath can be established.

मनो यत्र मरुत्तत्र मरुद्यत्र मनस्ततः ।  
अतस्तुत्यक्रियावेतौ संबीतौ क्षीरनीरवत् ॥२॥

**Meaning :** Where there is mind, there is wind; and where there is wind, there is mind. On account of this mind and wind, which have similar functions, remain intermixed like milk and water.

एकस्य नाशेऽन्यस्य स्यान्नाशो वृत्तौ च वर्तनम् ।  
ध्वस्तयोरिन्द्रियमतिध्वंसान्मोक्षश्च जायते ॥३॥

**Meaning :** When one of the two (mind and wind) is destroyed, the other also is destroyed; and when one of them exists, the other also exists. When both

are destroyed, sense organs and intellect cease functioning. This results into emancipation.

प्राणायामो गतिच्छेदः श्वासप्रश्वासयोर्मतः ।

रेचकः पूरकश्चैव कुम्भकश्चेति स त्रिधा ॥४॥

**Meaning :** Pranayam is that activity in which both inhalation and exhalation (of the breath) are regulated. This is accomplished in three ways. The names indicating these are Rechaka (exhalation), Puraka (inhalation) and Kumbhaka (suspension).

प्रत्याहारस्तथा शान्त उत्तरश्चाधरस्तथा ।

एभिर्भेदैश्चतुर्भिस्तु सप्तधा कीर्त्यते परं ॥५॥

**Meaning :** According to other acharyas (teachers) the pranayam is seven fold. Add Pratyahara, Shanta, Uttara, and Adhara to the three (mentioned previously). These four are so named as they denote various conditions of regulating wind in the body.

यत्कोष्ठादति यत्नेन नासाब्रह्मपुराननेः ।

बहिः प्रक्षेपणं वायोः स रेचक इति स्मृतः ॥६॥

**Meaning :** When the wind (breath) is thrown out very very slowly from the belly through nostrils, Brahma randhra (palate), and or through mouth, it is called Rechaka (exhalation).

समाकृष्य यदापानात् पूरणं स तु पूरकः ।

नाभिपद्मे स्थिरीकृत्य रोधनं स तु कुम्भकः ॥७॥

**Meaning :** Drawing the wind from outside and filling down to anus through the whole alimentary

canal is called the Puraka (inhalation). That very wind, when it is suspended and stopped at the navel, is called Kumbhaka.

स्थानात्स्थानान्तरोत्कर्षः प्रत्याहारः प्रकीर्तितः ।  
तालुनासाननद्वारेनिरोधः शान्त उच्यते ॥८॥

**Meaning :** The Pratyahara is that type of pranayam in which the breath is moved from one part of the body to another. When the breath is prevented from escaping through the palate, nostrils, or mouth, it is called the Shanta.

**Explanation :** The difference between the Kumbhaka and Shanta is that in the former, the breath is held up at the navel while in the latter, it is prevented from escaping through the openings.

आपीयोर्ध्वं यदुत्कृष्य हृदयादिषु धारणम् ।  
उत्तरः स समाख्यातो विपरीतस्ततोऽधरः ॥९॥

**Meaning :** That pranayam in which the wind is drawn from outside and stored in the region of the heart is called the Uttara. When it is shifted to the lower parts of the body, such as the navel etc., it is named the Adhara.

### The Effect

रेचनादुदरव्याधेः कफस्य च परिक्षयः ।  
पुष्टिः पूरकयोगेन व्याधिघातश्च जायते ॥१०॥  
विकसत्याशु हृत्पथं ग्रन्थिरन्तर्विभिद्यते ।  
बलस्थैर्यविवृद्धिश्च कुम्भकाद् भवति स्फुटम् ॥११॥



प्रत्याहाराद् बलं कान्तिर्दोषशान्तिश्च शान्ततः ।

उत्तराधरसेवातः स्थिरता कुम्भकस्य तु ॥१२॥

**Meaning :** The Rechaka (pranayam) cures the diseases of the digestive organs as also those caused by the phlegm (Kapha). The Puraka (pranayam) fattens the body and cures all diseases.

The Kumbhaka (pranayam) makes the lotus in the form of heart bloom, tears apart the internal tumors, and keeps body strength intact or even increases it.

The Pratyahara (pranayam) increases strength and lustre of the body, while the Shanta cures the diseases caused by the vitiation of the three bodily humours; namely wind (vata), bile (pitta), and phlegm (kapha). The Uttara and Adhara (pranayams) serve the purpose of stabilizing the Kumbhaka.

प्राणमपानसमानाबुदानं ध्यानमेव च ।

प्राणायामैर्जयेत् स्थानवर्णक्रियार्थबीजवित् ॥१३॥

**Meaning :** The yogi, having known the place, colour, function, meaning, and the symbolic syllable of the five types of the breath, namely, Prana, Apan, Samana, Udana, and Vyan, should gain control over them through the practice of pranayama.

**Explanation :** Exhaling and inhaling are the functions of the Prana. The Apana throws out excrements, urine, and foetus. The chyle resulting from

the digestion of food and drink reaches the organs proper through the Samana. The Udana takes the chyle to the upper organs and the Vyana pervades the whole body.

प्राणो नासाग्रहृन्नाभिपादांगुष्ठान्तयो हरित् ।  
गमागमप्रयोगेण तज्जयो धारणेन वा ॥१४॥

**Meaning :** The Prana is located on the tip of the nose; cavity of the heart and in the region of the toe. Its colour is green. Control on it should be established through exhalation, inhalation, and suspension.

नासादिस्थानयोगेन पूरणाद् रेचनान्मुहुः ।  
गमागमप्रयोगः स्याद्धारणं कुम्भनात्पुनः ॥१५॥

**Meaning :** Inhaling and exhaling on and from the tip of the nose etc. are called Puraka and Rechaka which also mean Agama and Gama respectively. When it is held up there it is called the Dharana which technically means the Kumbhaka also.

### Details of Breath

अपानः कृष्णरुग्मन्यापृष्ठपृष्ठान्तर्पाणिगः ।  
जेयः स्वस्थानयोगेन रेचनात् पूरणान्मुहुः ॥१६॥

**Meaning :** The breath called the Apana is black coloured. Its abode is the nape of the neck, back, rectum, and heels. It can be brought under control by exhaling and inhaling at or in those places.

शुक्लः समानो हृन्नाभिसर्वसन्धिष्ववस्थितः ।  
जेयः स्वस्थानयोगेनासकृद्वेचनपूरणात् ॥१७॥

**Meaning :** The breath called the Samana is white coloured. Its receptacle is the heart, navel, and joints. Control can be obtained on it by exhaling and inhaling at or in those places.

रक्तो हृत्कण्ठतालुभ्रूमध्यमूर्धनि संस्थितः ।  
उदानो वश्यतां नेषी गत्यागतिनियोगतः ॥१८॥

**Meaning :** The breath called the Udana is red coloured. Its region is the heart, the throat, the palate, the middle of the eye-brows, and the head. It can be conquered by exhaling and inhaling in and around those places.

नासाकर्षणयोगेन स्थापयेत्त हृदादिषु ।  
बलादुत्कृष्यमाणं च रुद्ध्वा रुद्ध्वा वशं नयेत् ॥१९॥

**Meaning :** By drawing the wind (from out side) through the nostrils, one should plant it or stabilize it in the region of the heart etc. One should establish mastery over it by firmly keeping it there even when it forcibly moves to other regions (limbs or organs).

सर्वत्वग्वृत्तिको ध्यानः शक्रकार्मुकसन्निभः ।  
जेतव्यः कुम्भकाभ्यासात् संकोचप्रसृतिक्रमात् ॥२०॥

**Meaning :** The Vyana, which is multi-coloured as the rainbow and which pervades the whole skin should

be conquered by constantly resorting to the practice of Puraka, Rechaka, and Kumbhaka.

प्राणापानसमानोदानव्यानेष्वेषु वायुषु ।  
येँ पेँ बैँ रौँ लौँ बीजानि ध्यातव्यानि यथाक्रमम् ॥२१॥

**Meaning :** One should concentrate on the symbolic or mystic letters yain (येँ), pain (पेँ), vain (वैँ), ron (रौँ), and lon (लौँ), respectively, for the Prana, Apana, Samana, Udana, and Vyana to be controlled.

प्राबल्यं जाठरस्याग्नेर्दोर्घश्वासमरुज्जयौ ।  
लाघवं च शरीरस्य प्राणस्य विजये भवेत् ॥२२॥

**Meaning :** By obtaining mastery on the Prana-vayu one is able to increase his digestive powers, ensure deep inhalation, get rid of asthma, and acquire lightness of the body.

रोहणं क्षतभंगादेरुवरान्नेः प्रदीपनम् ।  
वर्चोऽल्पत्वं व्याधिघातः समानापानयोर्जये ॥२३॥

**Meaning :** By obtaining control on the Samana and Apana, the wounds and boils heal up, broken bones are joined, digestive power is improved, the bulk of stool is reduced and diseases are removed.

उत्क्रांतिर्वारिपङ्काद्यैश्चाबाधोदाननिर्जये ।  
जये ध्यानस्य शीतोष्णासंगः कांतिररोगिता ॥२४॥

**Meaning :** If the control on the Udana is established, one's soul can be made to leave the mortal coil through the tenth aperture of the body, one would not have to encounter any danger or harm from water

or mud, one would not be affected adversely by heat or cold, one would be able to increase his physical lustre and would be able to keep the diseases at a distance.

यत्र यत्र भवेत् स्थाने जन्तो रोगः प्रपीडकः ।

तच्छांत्ये धारयेत्तत्र प्राणादिमरुतः सदा ॥२५॥

**Meaning :** The Prana etc. should be fixed or stabilized at those places of the body where there are diseases afflicting a being.

### Dharana

एवं प्राणादिविजये कृताभ्यासः प्रतिक्रमम् ।

धारणादिकमभ्यस्येन्मनःस्थैर्यकृते सदा ॥२६॥

**Meaning :** Thus a person, who has devoted every moment to the practice of controlling the Prana etc. should now turn to practicing the Dharana for the stability of mind.

उक्तासनसमासीनो रेचयित्वाऽनिलं शनैः ।

आपादांगुष्ठपर्यंतं वाममार्गेण पूरयेत् ॥२७॥

पादांगुष्ठे मनःपूर्वहृद्वा पादतले ततः ।

पाष्णौ गुल्फे च जंघायां जानुन्यूरो गुदे ततः ॥२८॥

लिङ्गे नाभौ च तुन्दे च हृत्कण्ठरसनेऽपि च ।

तालुनासाग्रनेत्रे च भ्रुवोर्मलि शिरस्यथ ॥२९॥

एवं रश्मिक्रमेणैव धारयन्मरुता सह ।

स्थानात्स्थानांतरं नीत्वा यावद्ब्रह्मपुरं नयेत् ॥३०॥

ततः क्रमेण तेनैव पादांगुष्ठांतमानयेत् ।

नाभिपद्मांतरं नीत्वा ततो वायुं विरेचयेत् ॥३१॥

पंचभिः कुलकम्

**Meaning :** One should exhale the breath very slowly, adopting a posture as described earlier (in the fourth chapter of this book), and then should fill the whole body with the breath through the left nostril, pervading even the toe.

Then, one should concentrate on the toe, and from there divert on the sole, then on the heels, on the ankles, the shanks, knees, thighs, rectum, genitals, belly, heart, throat, tongue, palate, tip of the nose, eyes, eye-brows, forehead, and head.

In this manner, one should lead his mind and breath from one place to another, till they both (breath and mind) reach the aperture in the crown of the head.

Thenceforth, one should take the breath and mind again to the great toe of the leg and from there he should lead it forward to the lotus of the navel. He should (stop here and then) exhale the breath through the nostrils.

पादांगुष्ठादो जंघायां जानूरुगुदमेदने ।  
धारितःक्रमशो वायुः शीघ्रगत्यै बलाय च ॥३२॥

**Meaning :** By holding up the breath in the great toe of the leg, shanks, ankles, thighs, rectum, and in the genitals, in due order, one will be able to acquire speedy gait and strength.

नाभौ ज्वरादिघाताय जठरे कायशुद्धये ।  
ज्ञानाय हृष्ये कूर्मनाड्यां रोगजराच्छिदे ॥३३॥

कंठे क्षुत्तर्षनाशाय जिह्वाग्रे रससंविदे ।  
 गन्धज्ञानाय नासाग्रे रूपज्ञानाय चक्षुषोः ॥३४॥  
 भाले तद्रोगनाशाय क्रोधस्थोपशमाय च ।  
 ब्रह्मरंध्रे च सिद्धानां साक्षाद्दर्शनहेतवे ॥३५॥

**Meaning :** For curing fever etc., for purity of the body, for increasing knowledge, for removing diseases and old age, for abolishing hunger and thirst, for acquiring knowledge of the tastes of all types, smell, the forms, and figures, one should suspend the breath respectively in the navel, stomach, heart, Kurma nadi, tip of the tongue, tip of the nose and in the eyes. For the cure of the diseases relating to the forehead, one should fix up the breath in the forehead as also for subduing anger. For the direct perception of the Siddhas (liberated soul), one should immobilize the breath in the aperture of the crown of the head.

### Nature of the breath

अभ्यस्य धारणामेवं सिद्धीनां कारणं परम् ।  
 चेष्टितं पवमानस्य जानीयाद्गतसंशयः ॥३६॥

**Meaning :** Having thus practiced the art of holding the breath, which secures for one the extraordinary Siddhis (special achievements), one should, without doubt, try to know the nature of the breath.

नाभेर्निष्क्रामतश्चारं हृन्मध्ये नयतो गतिम् ।  
 तिष्ठतो द्वादशान्ते तु विन्द्यात्स्थानं नभस्वतः ॥३७॥

**Meaning :** It is called Char when the breath is exhaled from the region of the navel; when the breath

is lead from the middle of the region of heart, it is called Gati; when the breath is located in the aperture of the crown of the head it is called the Sthana.

तच्चारगमनस्थानज्ञानादभ्यासयोगतः ।

जानीयात्कालमायुश्च शुभाशुभफलोदयम् ॥३८॥

**Meaning :** When one comes to know these three, namely, Char, Gati, and Sthana through hard practice, he gets information regarding the span of his life as also the periods of good luck and bad luck.

ततः शनैः समाकुर्व्य पवनेन समं मनः ।

योगी हृदयपद्मात्विनिवेश्य नियंत्रयेत् ॥३९॥

तताऽविद्या विलीयन्ते विषयेच्छा विनश्यति ।

विकल्पा विनिवर्तन्ते ज्ञानमंतविजृम्भते ॥४०॥

क्व मंडले गतिर्वायोः संश्रमः क्व क्व विश्रमः ।

का च नाडीति जानीयात्तत्र चित्ते स्थिरीकृते ॥४१॥

**Meaning :** Having slowly withdrawn the mind as well as the breath, one should fix them up in the region of the lotus of the heart.

Due to this, nescience is removed, desire of sensual pleasures takes leave, doubts perish, and knowledge rises.

Moreover, by settling the mind and breath in the province of the heart, one comes to know the mandala (circle or group) in which the breath moves, the element in which the breath has entered and in which it has become stationary, and the artery which is active.

मण्डलानि च चत्वारि नासिकाविवरे विदुः ।

भूमिवारुणवायव्याग्नेयाख्यानि यथोत्तरम् ॥४२॥



पृथिवीबीजसंपूर्णं वज्रलाञ्छनसंयुतम् ।  
 चतुरस्त्रं द्रुतस्वर्णप्रभं स्याद्भौममंडलम् ॥४३॥  
 स्यादर्धचन्द्रसस्थानं वारुणाक्षरलाञ्छितम् ।  
 चन्द्राभममृतस्यन्दसान्द्रं वारुणमण्डलम् ॥४४॥  
 स्निग्धाञ्जनघनच्छायं सुवृत्तं बिन्दुसंकुलम् ।  
 दुर्लक्ष्यं पवनात्क्रान्तं चञ्चलं वायुमण्डलम् ॥४५॥  
 ऊर्ध्वज्वालाञ्छितं भीमं त्रिकोणं स्वस्तिकान्वितम् ।  
 स्फुलिगपिगं तद्बीजं ज्ञेयमाग्नेयमण्डलम् ॥४६॥

**Meaning :** There are four circles in the nostrils, namely, Parthiva, Varuna, Vayavya, and Agneya in relation to earth, water, wind, and fire.

The Parthiva Mandala (the circle relating to earth) is that which is pervaded by the mystic syllable “a” (अ), which has the characteristic sign of a four-cornered diamond, and which resembles heated gold.

(Note—The mystic syllable of the Parthiva Mandala is “अ” according to some, while according to others it is “la” (ल); but Hema Chandra recognizes “Ksha” (क्ष) as that.)

The Varuna Mandala, the circle relating to water is that which has shape of the moon on eighth day, which is characterized by the mystic syllable “Va” (व), which is as shining as the moon, and which is abounding in nectar.

The Vayavya Mandala is densely dark-coloured, as much as the collyrium mixed with oil etc., circular in shape, abounding in a number of drops or dots,

difficult to be seen, pervaded by the mystic syllable “Ya” (य), and tremulous.

The Agneya Mandala has got flames going upwards, is frightening, triangular, characterized by the mark of Swastika, yellow coloured like a spark of fire and marked by the mystic syllable “Ref” (रं).

अभ्यासेन स्वसंवेद्यं स्यान्मण्डलचतुष्टयम् ।  
क्रमेण संचरन्नत्र वायुर्ज्यैश्चतुर्विधः ॥४७॥  
नासिकारन्ध्रमापूर्य पीतवर्णः शनैर्वहन् ।  
कवोष्णोऽष्टांगुलः स्वच्छो भवेद्वायुः पुरन्दरः ॥४८॥  
धवलः शीतलोऽधस्तात् त्वरितत्वरितं वहन् ।  
द्वादशांगुलमानश्च वायुर्बुरुण उच्यते ॥४९॥  
उष्णः शीतश्च कृष्णश्च वहन्तिर्यगनारतम् ।  
षडंगुलप्रमाणश्च वायुः पवनसंज्ञितः ॥५०॥  
बालादित्यसमज्योतिरत्युष्णश्चतुरंगुलः ।  
आवत्तवान् वृद्धं पवनो दहनः स्मृतः ॥५१॥

**Meaning :** By constant practice, one can get the knowledge of these four circles (Mandalas). The breath, moving in these four circles should also be considered as one that has got four types.

The breath belonging to the element called ‘Earth’ is described as the Purandara. Its colour is yellow. Its touch is a bit hot and a bit cold. When it is exhaled, it occupies the space measuring eight fingers.

The breath belonging to the element called “Water” is white-coloured. Its touch is cooling. It is termed Varuna. When it is exhaled from the nostrils,

it goes downwards occupying the space measuring twelve fingers.

The breath belonging to the element called 'Wind' is named Pavana. It is somewhat hot and somewhat cold. Its colour is black. It moves sideways to the extent of the space measuring six fingers.

The breath belonging to the element called 'Fire' is designated as Dahana which is red-coloured like the rising sun. Its touch is very hot and it rises upwards, like a cyclone, in space measuring four fingers.

इन्द्रं स्तम्भादिकार्येषु वरुणं शस्तकर्मसु ।  
वायुं मलिनलोलेषु वश्यादौ वह्निमादिशेत् ॥५२॥

**Meaning :** When the breath called Purandara is moving internal activities like locking, suspension etc. should be done. Good works are assigned to Varuna, sloppy and rash activities should be done when Pavana is in operation, Dahana is favourable for deeds such as bringing others under control etc.

छत्रचामरहस्त्यश्वाराभाराज्यादिसम्पदम् ।  
मनोषितं फल वायुः समाचष्टे पुरन्दरः ॥५३॥

**Meaning :** When the breath called Purandara is active, wishes and activities are accomplished with effort, and one may even get royal umbrella, chowrie, elephant, horse, garden, kingdom, etc.

रामाराज्यादिसम्पूर्णः पुत्रस्वजनबन्धुभिः ।  
सारणे वस्तुना चापि योजयेद्वरुणः क्षणात् ॥५४॥

**Meaning :** When the breath named Varuna is in motion, wishes and activities about kingdom, sons,

relatives, brothers and other such things are instantly accomplished.

कुषि सेवादिकं सर्वमपि सिद्धं विनश्यति ।  
मृत्युभिः कलहो प्रासश्च पवनं भवेत् ॥५५॥

**Meaning :** When the breath named Pavan is in action wishes and activities end up in fear of death, distress, animosity, and botheration, as well as loss of income from agriculture, service, etc.

मयं शोकं रुजं दुःखं विघ्नव्यूहपरम्पराम् ।  
सूचयेद्विनाशं च वह्नो वह्नात्मकः ॥५६॥

**Meaning :** If the breath described as Dahan, that has got burning nature, flows, all wishes and activities end up in fear, grief, disease, misery, series of odds and obstacles and total loss of wealth.

शशाङ्कुरविमार्गेण वायवो मण्डलेष्वमी ।  
विशन्तः शुभदाः सर्वे निष्कामन्तोऽन्यथा स्मृताः ॥५७॥  
प्रवेशसमये वायुर्जीवो मृत्युस्तु निर्गमे ।  
उच्यते ज्ञानिभिस्तादृक् फलमप्यनयोस्ततः ॥५८॥

**Meaning :** The aforesaid four types of breaths indicate good results if they enter the aforesaid circles through both the nostrils, left and right. But if they be coming out from both, they indicate the reverse.

When the breath enters the circle, it is auspicious and when it is coming out, it is inauspicious.

पथेन्दोरिन्द्रवरुणौ विशन्तौ सर्वसिद्धिदौ ।  
रविमार्गेण निर्यातौ प्रविशन्तौ च मध्यमौ ॥५९॥

**Meaning :** The Purandara and Varuna breaths (described before) are suggestive of total success if

they are entering through the left nostril and when they are entering through the right nostril, they are suggestive of mediocre success.

दक्षिणेन विनिर्यान्तौ विनाशायानिलानलौ ।  
निसरन्तौ विशन्तौ च मध्यमावितरेण तु ॥६०॥

**Meaning :** When the breaths named Pavan and Dahan enter through the right nostril they point to the failure and when they do from the left one, they show mixed result.

### The Arteries

इडा च पिङ्गला चैव सुषुम्णा चेति नाडिकाः ।  
शशिसूर्यशिवस्थानं वामदक्षिणमध्यगाः ॥६१॥  
पीयूषमिव वर्षन्तो सर्वगात्रेषु सर्वदा ।  
वामाऽमृतमया नाडी सम्मताऽभीष्टसूचिका ॥६२॥  
बहन्त्यनिष्टशंसित्री संहन्त्री दक्षिणा पुनः ।  
सुषुम्णा तु भवेत्सिद्धि-निर्वाणफलकारणम् ॥६३॥

**Meaning :** Ida, Pingala, and Sushumna these three are the nadis (arteries). Ida, the left nadi, is the place of the moon; Pingala, the right nadi is the place of the sun; and that which is in between the two is called Sushumna and it is presided over by Shiva.

The left nadi always sprinkles nectar on all parts of the body as also it points to the fulfilment of all desires.

The right nadi prognosticates evil and is indicative of the failure of the work. But the Sushumna

nadi is always the best and foretells accomplishment of the work as also of emancipation.

वामेवाभ्युदयादीष्ट-शस्तकार्येषु सम्मता ।

दक्षिणा तु रताहार—युद्धादौ दीप्तकर्मणि ॥६४॥

**Meaning :** When the breath is flowing in the left nostril, one should do good and praiseworthy deeds; but if it is flowing in the right, enjoyment of sex, eating, waging a war, etc. should be undertaken.

वामा शस्तोदये पक्षे सिते कृष्णे तु दक्षिणा ।

त्रीणि त्रीणि दिनानेन्दु—सूर्ययोः शुभः ॥६५॥

**Meaning :** If the breath in the left artery is in full flow during the bright half of the month at the sunrise, it is considered best. If the breath in the right artery is in operation during the dark half of the month at the sun rise, it also is best. If the full flow of both of them continues for three days consecutively one by one, then also it is excellent.

शशांकेनोदये वायोः सूर्येणास्तं शुभावहम् ।

उदये रविणा त्वस्य शशिनास्तं शिवं मतम् ॥६६॥

**Meaning :** If at the sunrise, the breath in the left artery is flowing and at the sunset if it is flowing in the right, it augurs for the good or happiness and the reverse is also equally good. That is to say, if the breath in the right is flowing at sunrise and at sunset if it is flowing in the left, it is equally excellent.

सितपक्षे दिनारम्भे यत्नतः प्रतिपद्दिने ।

वायोर्बीक्षेत सञ्चारं प्रशस्तमितरं तथा ॥६७॥

उदेति पवनः पूर्वं शशिन्येष इयहं ततः ।  
 संक्रामति इयहं सूर्ये शशिन्येष पुनस्त्यहम् ॥६८॥  
 बहेद्यावद् बहुत्पवं क्रमेणानेन मासतः ।  
 कृष्णपक्षे पुनः सूर्योदयपूर्वमयं क्रमः ॥६९॥  
 त्रिभिर्विशेषकम्

**Meaning :** On the first day of the bright half of the month one should observe the flowing of the breath at sunrise. First, it will flow in the left artery. This will last for three days. Then for other three days it will flow in the right, so on and so forth with the result that on the 13th, 14th, and 15th it will be again flowing in the left. That is to say it will end as it had begun. In the dark half, the process will be reverse, that is to say, on the 1st, 2nd, and 3rd, the breath will flow in the right and on 13th, 14th, 15th it will again flow in the right. This phenomenon does not last for the whole day, that is to say, if the breath at sunrise starts in the left, it does not continue like that for the whole day. On the contrary, the breath changes the artery every hour. It goes on like this for the whole day. In short, what is important is that the breath should flow in the same artery at sunset as it had begun to flow in a particular artery at sunrise in the bright half as well as the dark half.

त्रीन् पक्षानन्यथात्वेऽस्य मासषट्केन पञ्चता ।  
 पक्षद्वयं विपर्यसिः—भीष्टबन्धुविषद् भवेत् ॥७०॥  
 भवेत्तु दारुणो व्याघ्रिरेकं पक्षं विपर्यय ।  
 द्वित्र्याद्यहविपर्यसि कलहादिकमुद्दिशेत् ॥७१॥

**Meaning :** If, for three fortnights continuously, the breath flows in a reverse manner (that is to say,

if the breath flows in a manner contrary to one mentioned just before, meaning thereby that if the breath flows in the left when it should flow in right and vice versa) the person dies in course of six months; if for two, the dear and near ones to the person meet with miseries; if for one, a deadly disease overtakes him; and if only for two or three days, the person would have to face minor troubles.

एकद्वेत्रीण्यहोरात्रा—प्यर्क एव मरुद्वहन् ।

वर्षेस्त्रिभिर्द्विभ्यामेके—नान्तायेंदोरुजे पुनः ॥७२॥

**Meaning :** If for all twenty four hours, the breath flows in the Surya nadi (right artery) the person dies in three years; if for fortyeight hours, he dies within two years; if for seventy two hours, he leaves the mortal coil in one year, and if the breath flows for the aforesaid duration in the Chandra nadi (left artery) he gets diseases for the said period.

मासमेकं रवाद्येव वहन् वायुविनिदिशेत् ।

अहोरात्रावर्धं मृत्युं शशांकेतु धनक्षयम् ॥७३॥

**Meaning :** If for one full month, the breath flows in the Surya nadi (right artery) the person dies in course of twenty four hours at the most and if it flows for the same duration in the Chandra nadi (left artery), the person loses wealth during the aforesaid time.

वायुस्त्रिमार्गगः संसेन्मध्याह्नात्परतो मृतिम् ।

दशाहं तु द्विमार्गस्थः संक्रान्तौ मरणं दिशेत् ॥७४॥

**Meaning :** If the breath flows simultaneously in all the three arteries (nadi's) namely Ida (left =



Chandra Nadi), Pingala (right = Surya nadi), and Sushumna (the middle one), the person dies after two quarters. If the breath flows in both the arteries (nadis) namely, Ida and Pingala, simultaneously, the person dies within ten days and if in Sushumna only, the person dies within a short time.

दशहं तु वहन्निन्दा-वेबोद्वेगजेजे मरुत् ।

इतश्चेतश्च यामार्धं वहन् लाभाचर्चनादिकृत् ॥७५॥

**Meaning :** If the breath flows non-stop for ten days in the Chandra nadi (left artery) the person becomes grief-stricken and ill. If the breath flows for nintysix minutes in Chandra nadi (left artery) and Surya nadi (right artery) by turns, the person gets benefits and respect.

विषुवत्समयप्राप्तौ स्पन्देते यस्य चक्षुषो ।

अहोरात्रेण जानीयात् तस्य नाशमसंशयम् ॥७६॥

**Meaning :** There is no doubt that he, whose eyes throb on the day of equinox, dies in course of twenty-four hours.

**Note :** According to some, the time when both the nadis (Chandra and Surya, meaning left and right) are working is also called Vishuwat or equinox.

पञ्चातिक्रम्य संक्रांती-मुखे वायुर्वहन् दिशेत् ।

मित्रार्थहानीनिस्तेजोऽनर्थान् सर्वान् मृतिं विना ॥७७॥

**Meaning :** He, in whose case the breath begins to flow from the mouth after five Sankrantis in a day meets with all types of losses such as that of a friend, wealth, lustre, etc. excepting death.

**Note :** Sankranti means that moment when the breath shifts from one nadi (artery) to another nadi.

संक्रान्तीः समतिक्रम्य त्रयोदश समीरणः ।  
प्रवहन् वामनासायां रोगोद्वेगादि सूचयेत् ॥७८॥

**Meaning :** If, after thirteen Sankrantis the breath begins to flow from the left nostril, diseases and distresses are indicated.

मार्गशीर्षस्य संक्रान्ति-कालादारभ्य मासतः ।  
वहत् पञ्चाहमाचष्टे वत्सरेऽष्टादशे मृमि ॥७९॥  
शरत्संक्रान्तिकालाच्च संवाहं मासतो वहन् ।  
ततः पञ्चदशाब्दाना-मन्ते मरणमादिशेत् ॥८०॥  
भावणादेः समारभ्य पञ्चाहमनिलो वहन् ।  
अन्ते द्वादशवर्षाणां मरणं परिसूचयेत् ॥८१॥  
वहन् ज्येष्ठादिदिक्साहसाहानि समीरणः ।  
दिशेन्नवमवर्षस्य पर्यन्ते मरणं ध्रुवम् ॥८२॥  
आरभ्य चेन्नाद्यदिनात् पञ्चाहं पवनो वहन् ।  
पर्यन्ते वर्षषट्कस्य मृत्युं नियतमादिशेत् ॥८३॥  
आरभ्य माघमासादेः पञ्चाहानि मरुद्बहन् ।  
संवत्सरत्रयस्यान्ते संसूचयति पञ्चताम् ॥८४॥  
चतुर्भिः कलापकम् ॥

**Meaning :** If, after Margashirsha Sankranti the breath flows in the same nadi (artery), for five days continuously the person will die after eighteen years from that day.

(Note : The first day of any of the twelve months is also called Sankranti pertaining to that month).

Margshirsha being name of a month of Indian calender.

If the breath flows for five days at a stretch in the same nadi which was at work on the first day of the bright half of Ashwin, the person will die after fifteen years from that day. (Ashwin is the name of a month)

If the same happens for first five days of the month of Shravana, the person will die after twelve years. For ten days in the month of Jyeshtha, the person will die after nine years. For five days from the first of Maha, the person will die after three years are over.

सर्वत्र द्वि-त्रि-चतुरो वायुश्चेद्विवसान् बहेत् ।  
अब्दभागेस्तु ते शोभया यथावदनुपूर्वशः ॥८५॥

**Meaning :** If the breath flows in the same nadi (artery) at sunrise, on the day of the Sankranti of every month, for two, three, or four days, it should be said that a person lives for a period proportionate to that assigned for the particular month of Indian calendar when the breath flows for five days, continuously; as explained above. For example a breath flowing for two days in the beginning of Sravan indicates a life span of two fifths of twelve years.

### Forecasting Age

अथेदानीं प्रवक्ष्यामि किञ्चित्कालस्य निर्णयम् ।  
सूर्यमार्गं समाश्रित्य स च पौष्णेऽवगम्यते ॥८६॥

जन्मऋक्षगते चन्द्रे समसप्तगते रवौ ।  
पौष्णनामा भवेत्कालो मृत्युनिर्णयकारणम् ॥८७॥  
दिनार्धं दिनमेकं च यदा सूर्ये मरुद्वहन् ।  
चतुर्दशे द्वादशेऽब्दे मृत्यवे भवति क्रमात् ॥८८॥  
तथैव च वहन् वायुरहोरात्रं द्वचहं त्र्यहम् ।  
दशमाष्टमषष्ठाब्दे—ष्वन्ताय भवति क्रमात् ॥८९॥  
वहन् दिनानि चत्वारि तुर्येऽब्दे मृत्यवे मरुत् ।  
साशोत्यहःसहस्रे तु पंचाहानि वहन् पुनः ॥९०॥  
एक-द्वि-त्रि-चतुः-पञ्च चतुर्विंशत्यहः क्षयात् ।  
षडादीन् दिवसान् पञ्च शोधयेदिह तद्यथा ॥९१॥  
षट्कं दिनानामऽध्यऽर्कं वहमाने समीरणे ।  
जीवत्यह्नां सहस्रं षट् पञ्चाशद्विषाधिकम् ॥९२॥  
सहस्रं साष्टकं जीवेद् वायौ सप्ताहवाहिनि ।  
सषट्त्रिंशन्नवशती जीवेदष्टाहवाहिनि ॥९३॥  
एकत्रैव नवाहानि तत्र वहति मारुते ।  
अह्नामष्टशती जीवे-चत्वारिंशदिनाधिकाम् ॥९४॥  
तथैव वायौ प्रवह-त्येकत्र वश वासरान् ।  
विंशत्यधिकामह्नां च जीवेत्सप्तशती ध्रुवम् ॥९५॥  
एक-द्वि-त्रि-चतुः पञ्च-चतुर्विंशत्यहः क्षयात् ।  
एकादशादिपञ्चाहा—न्यत्र शोध्यानि तद्यथा ॥९६॥  
एकादश दिनान्यर्क-नाड्यां वहति मारुते ।  
षण्णवत्यधिकाल्लानां षट् शतान्येव जीवति ॥९७॥  
तथैव द्वादशाहानि वायौ वहति जीवति ।  
दिनानां षट्शतीमष्ट-चत्वारिंशत् समन्विताम् ॥९८॥  
त्रयोदशदिनान्यर्क-नाडीचारिणि मारुते ।  
जीवेत्पञ्चशतीमह्नां षट्सप्तपि दिनाधिकाम् ॥९९॥  
चतुर्दश दिनान्येवं प्रवाहिनि समीरणे ।  
अशोत्यभ्यधिकं जीवेदह्नां शतचतुष्टयम् ॥१००॥

तथा पञ्चदशाहानि यावत् बहति मारुते ।  
 जीवेत्षष्टिदिनोपेतं दिवसानां शतत्रयम् ॥१०१॥  
 एक-द्वि-त्रि-चतुः पञ्च द्वादशाहकमक्षयात् ।  
 षोडशाद्यानि पंचाहा—न्यत्र शोध्यानि तद्यथा ॥१०२॥  
 प्रवहत्येकनासायां षोडशाहानि मारुते ।  
 जीवेत्सहाष्टचत्वारि—शतं दिनशतत्रयीम् ॥१०३॥  
 बहमाने तथा सप्तदशाहानि समीरणे ।  
 भ्रूणां शतत्रये मृत्यु—श्चतुर्विंशतिसंयुते ॥१०४॥  
 पवने विचरत्यष्टादशाहानि तथैव च ।  
 नाशोऽष्टाशीतिसंयुक्ते गते दिनशतद्वये ॥१०५॥  
 विचरत्यनिले तद्वत् दिनान्येकोनविंशतिम् ।  
 चत्वारिंशद्युते याते मृत्युर्दिनशतद्वये ॥१०६॥  
 विंशति दिवसानेक—नासाचारिणि मारुते ।  
 साशीतौ वासरशते गते मृत्युर्न संशयः ॥१०७॥  
 एक-द्वि-त्रि-चतुः—पञ्च—दिनषट्कक्रमक्षयात् ।  
 एकविंशतिपञ्चाहा—न्यत्र शोध्यानि तद्यथा ॥१०८॥  
 एकविंशत्यहं त्वर्क—नाडीवाहिनि मारुते ।  
 चतुःसप्ततिसंयुक्ते मृत्युर्दिनशते भवेत् ॥१०९॥  
 द्वाविंशतिदिनान्येवं सद्विषष्टावहःशते ।  
 षड्दिनोर्नः पञ्चमासेस्त्रयोविंशत्यहानुगे ॥११०॥  
 तथैव वायो बहति चतुर्विंशतिवासरौ ।  
 विंशत्यभ्यधिके मृत्यु—र्भवेद्दिनशते गते ॥१११॥  
 पञ्चविंशत्यहं चैवं वायो मासत्रये मृतिः ।  
 मासद्वये पुनर्मृत्युः षड्विंशतिदिनानुगे ॥११२॥  
 सप्तविंशत्यहवहे नाशो मासेन जायते ।  
 मासाधेन पुनर्मृत्यु—रष्टाविंशत्यहानुगे ॥११३॥  
 एकोनत्रिंशदहगे मृतिः स्याद्दशमेऽहनि ।  
 त्रिंशद्दिनचरे तु स्यात् पञ्चत्वं पञ्चमे दिने ॥११४॥

एकत्रिंशदहचरे वायौ मृत्युदिनत्रये ।  
 द्वितीयदिक्से नाशो द्वात्रिंशदहवाहिनि ॥११५॥  
 त्रयस्त्रिंशदहचरे त्वेकाहेनापि पञ्चता ।  
 एवं यदीन्दुनाड्यां स्यात् तदा व्याध्यादिकं दिशेत् ॥११६॥  
 अध्यात्मं वायुमाश्रित्य प्रत्येकं सूर्यसोमयोः ।  
 एवमभ्यासयोगेन जानीयात् कालनिर्णयम् ॥११७॥

**Meaning :** Now I will tell you how you should know the time of impending death. That can be known at the time of Paushna, which has a reference to the sun.

When the moon is in the birth place in the horoscope and the sun is at the seventh place from its original place, remaining there for the exact period that the moon remains in the birth-place, that time is called the Paushna. It is at this time that the accurate moment of the impending death becomes known.

If at that Paushna point of time, the breath flows for half a day in the Surya nadi (right artery), the person dies during the fourteenth year and if for the whole day (twelve hours), he succumbs in the twelfth year.

If at the Paushna point of time, the breath flows in the Surya nadi (right artery) for one full day (twentyfour hours), two, three, four or five full days, the person dies in the tenth, eighth, sixth, fifth, and third year respectively.

It is said that a person dies in three years if the breath flows for five days. Now if the breath flows

for six days, twenty four days should be deducted from the balance (1008 days). If for eight days, the person dies in course of nine hundred and thirty six days; if for nine days, the person dies within eight hundred and forty days; if for ten days, the person dies during seven hundred and twenty days. In the same manner, if the breath flows for eleven, twelve thirteen, fourteen, and fifteen days in the same nadi (Surya nadi, which means right artery), two, four, six, eight, or ten dozen days should be deducted respectively from seven hundred and twenty (mentioned for ten days in the previous stanza) days.

At the Paushna moment, if the breath flows in the manner shown previously for eleven days, the person, lives for six hundred ninety six days; and if for twelve days, he dies within six hundred forty eight days.

If for thirteen days, the person lives for five hundred seventy six days; if for fourteen days the person lives for four hundred eighty days; if for fifteen, he lives for three hundred sixty days. If at the Paushna moment, the breath at sunrise flows in the Surya nadi (right artery) continuously for five days after the fifteenth day, that is to say, on the sixteenth, seventeenth, eighteenth, nineteenth and twentieth, a dozen days for the sixteenth, two dozen days for the seventeenth, three dozen days for the eighteenth, four dozen days for the nineteenth and five dozen days for the twentieth should be deducted from number of days previously arrived at.

If the breath flows in one nostril (right) for sixteen days, the person lives for three hundred forty eight days; if for seventeen, the person dies within three hundred twentyfour days, if for eighteen, nineteen, and twenty days, the person dies within two hundred eightyeight, two hundred forty, and one hundred eighty days respectively. If at the Paushna moment the breath flows at the sunrise from Surya nadi (right artery or nostril) for twenty one to twentyfive (both inclusive) days the person dies within that period which is obtained after having deducted six, twelve, eighteen, twentyfour and thirty days from the previous number of days respectively.

At the Paushna moment if the breath flows in the Surya nadi (right artery or nostril) for twenty one days, the person dies in course of one hundred seventyfour days.

In that manner, if it flows for twentytwo days, the person dies within one hundred sixtytwo days and if for twenty three, within one hundred forty four days.

In the same manner, if it flows for twentyfour days, the person dies in course of one hundred twenty days and lives for ninety days, sixty days, thirty days, fifteen days, ten days, five days, three days, two days, and one day only, if the breath flows for twentyfive days, twentysix days, twentyseven days, twentyeight days, twentynine days, thirty days, thirtyone days, thirty two days, and thirtythree days respectively. In the



same manner, if at the Paushna moment, the breath flows in the Chandra nadi (left artery or nostril), the person suffers from diseases, has to suffer the loss of friends, meets with danger, has to go to a foreign land, has to face the loss of wealth, son, or kingdom or is required to pass through famine etc.

In this manner, one should determine the time of impending death through the intimate study of the Surya nadi (right artery or nostril) or Chandra nadi (left artery or nostril) that may be flowing at sunrise for the stated number of days of the Paushna moment.

### External Signs

आध्यात्मिकविपर्यासः संभवेद् व्याधितोपि हि ।  
तस्मिन्श्चयाय बध्नामि बाह्यां कालस्य लक्षणम् ॥११८॥  
नेत्रश्रोत्रशिरोभेदात् स च त्रिविधलक्षणः ।  
निरीक्ष्य सूर्यमाश्रित्य यथेष्टमपरः पुनः ॥११९॥  
वामे तत्रेक्षणे पद्मं षोडशच्छदमन्दधम् ।  
जानीयाद् भायनीयं तु दक्षिणे द्वादशच्छदम् ॥१२०॥  
खद्योतद्युतिवर्णानि चत्वारिच्छदनानि तु ।  
प्रत्येकं तत्र दृश्यानि स्वांगुलीविनिपीडनात् ॥१२१॥  
सोमाधो भ्रूलतापांग-घ्राणान्तिकदलेषु तु ।  
दले नष्टे क्रमान्मृत्युः षट् त्रिगुणमंकमासतः ॥१२२॥  
अयमेव क्रमः पद्मे भानवीये यदा भवेत् ।  
दश-पञ्च-त्रि-द्विदिनैः क्रमान्मृत्युस्तदा भवेत् ॥१२३॥  
एतान्यपीड्यमानानि द्वयोरपि हि पद्मयोः ।  
दलानि यदि वीक्षेत मृत्युर्दिनशतात्तदा ॥१२४॥

**Meaning :** I now relate to you, for the determination of the time of death, the external signs and symptoms which arise, causing a change in the flow of breath through the arteries due to the presence of diseases.

One should take into account these external indications concerning the eyes, ears, and head with reference to the sun. Other things also should be seen.

One should imagine that there is a lotus having sixteen petals in the left eye relating to the moon and a lotus having twelve petals in the right eye relating to the sun.

On pressing a certain part of the eye by the finger one would see four petals of each lotus in each eye having the lustre of a firefly.

One dies within six months, three months, two months, and one month if one does not see in the moon lotus, the petal pointing downwards, pointing to the eye-brow, pointing to the corner of eye, and pointing to the nose respectively.

If the same phenomenon occurs in the right eye relating to the sun, by pressing the finger as said before, one dies within ten days, five days, three days and two days respectively; the sequence of the missing petal being the same as described in st. 122.

If the petals (of the lotuses) in both the eyes appear as narrated before without the finger being pressed, the person dies within a hundred days.

ध्यात्वा हृद्यष्टपत्राब्जं श्रोत्रे हस्ताग्रपीडिते ।  
 न श्रूयेताग्निनिर्घोषो यदि स्वः पञ्चवासरान् ॥१२५॥  
 दश वा पञ्चदश वा विंशति पञ्चविंशतिम् ।  
 तदा पञ्च चतुस्त्रि द्वये-कवर्षेर्मरणं क्रमात् ॥१२६॥  
 एक-द्वि-त्रि-चतुः-पञ्च—चतुर्विंशत्यहःक्षयात् ।  
 षडादिषोडशदिना—न्यान्तराण्यपि शोधयेत् ॥१२७॥  
 ब्रह्मद्वारे प्रसर्पन्तो पञ्चाहं धूममालिकाम् ।  
 न चेत्पश्येत्तदा ज्ञेयो मृत्युः संवत्सरैस्त्रिभिः ॥१२८॥

**Meaning :** One should imagine an eight petal lotus in the region of the heart. Then, one should place the fourth finger in the cavities of both the ears. If one does not, then, hear the sound of burning fire, for five, ten, fifteen, twenty, and twentyfive days, the person dies within five, four, three, two, and one year respectively.

If one is not able to hear the sound of the burning fire for six days, one lives for twenty four days less in five years; if for seven days one lives for forty-eight days less from the preceeding figure; if for eight days, one lives for seventy two days less than previous figure, so on and so forth upto sixteen days.

If one is not able to see a wreath of snake spreading at the Brahamadvara, which means the tenth aperture of the body, the person dies within three years.

प्रतिपद्विसे काल-चक्रज्ञानाय शौचवान् ।  
 आत्मनो दक्षिणं पाणिं शुक्लपक्षं प्रकल्पयेत् ॥१२९॥

अर्धोमध्योर्ध्वपर्वणि कनिष्ठांगुलिकानि तु ।  
 क्रमेण प्रतिपत्षष्ठ्येकादशीः कल्पयेत्तिथीः ॥१३०॥  
 अवशेषांगुलीपर्वण्यवशेषतिथीस्तथा ।  
 पञ्चमी दशमी राका पर्व-ण्यंगुष्ठगानि तु ॥१३१॥  
 वामपाणि कृष्णपक्ष-तिथीस्तद्वच्च कल्पयेत् ।  
 ततश्च निर्जने देशे बद्धपद्मासनः सुधीः ॥१३२॥  
 प्रसन्नः सितसंख्यानः कोशीकृत्य करद्वयम् ।  
 ततस्तदन्तः शून्यं तु कृष्णवर्णं विचिन्तयेत् ॥१३३॥  
 उद्घाटितकराम्भोज-स्ततो यात्रांगुलीतिथौ ।  
 वीक्षयते कालबिन्दुः स काल इत्यत्र कीर्त्तयेत् ॥१३४॥

**Meaning :** On the first day of the bright half of the month, having become physically clean, one should see his right hand, representing bright half, if and when he wants to know the exact time of his death.

He should imagine that the lower, middle, and higher joints of the first finger of his right hand represent, the first, sixth, and eleventh date of the bright half respectively.

In the same manner, he should place second, third, fourth and fifth days on the lower joints of the four remaining fingers, namely, the second, third, fourth, and fifth fingers respectively; on the middle joints of the same fingers seventh, eighth, ninth, and tenth; and on the higher joints of same fingers twelfth, thirteenth, fourteenth, and fifteenth.

In the same manner he should do as regards his left hand. Then he should go to a solitary place

where there is no disturbance of any kind, should assume a posture called padmasana (lotus pose), should so make a fold of both the hands, that they appear as if they are a lotus, and should imagine that there is a black dot in it. But before doing that he should enter into a delightful, meditative frame of mind.

Thereafter he should open the folded hands. The day indicated by the joint having a black dot on it is the day of his death.

क्षुत्विण्मेदमूत्राणि भवन्ति युगपद्यदि ।  
मासे तत्र तिथौ तत्र वर्षन्ति मरणं तदा ॥१३५॥

**Meaning :** If sneezing, passing the stool and urine, and ejaculation of sperm occur simultaneously, the person dies on that very date of the same month after exactly one year.

रोहिणीं शशभृत्लक्ष्म-महापथमरुन्धतीम् ।  
ध्रुवं च न यदा पश्येद् वर्षेण स्यात्तदा मृतिः ॥१३६॥

**Meaning :** Rohini constellation, the black spot in the moon, shadow of his own figure (chhaya-purush), stars collectively called Arundhati (which are near the stars collectively called Saptarshi) the Pole star, if all these or any one of these five is not seen, the person dies within one year.

**Note—**Rohini is the fourth lunar mansion formed of five stars appearing as a cart. Chhaya-purush means the shadow of the male figure.

Arundhati means Pleiads and Saptarshi means Ursa.

स्वप्ने स्वं भक्ष्यमाणं श्व-गृध्रकाकनिशाचरः ।  
उह्यमानं खरोष्ट्राद्यै-यदा पश्येत्तदा मृतिः ॥१३७॥

**Meaning** : One dies within one year, if he sees in the dream that he is being devoured by vultures, crows, and nightly demons; or if in the dream he sees that he moves about riding donkey, camel, pig, dog or is being dragged by these.

रश्मिनिर्मुक्तमादित्यं रश्मियुक्तं हविर्भुजम् ।  
यदा पश्येद् विपद्येत तदैकादशमासतः ॥१३८॥

**Meaning** : If one sees the sun devoid of rays, or fire possessing rays, he dies after eleven months.

वृक्षाग्रे कुत्रचित्पश्येत् गन्धर्वनगरं यदि ।  
पश्येत्प्रेतान्पिशाचान् वा दशमे मासि तन्मृतिः ॥१३९॥

**Meaning** : One lives for ten months, if he sees on the top of the tree a Gandharva nagar (an imaginary city in the sky) or demons or evil spirits.

छवि मूत्रं पुरीषं वा सुवर्णरजतानि वा ।  
स्वप्ने पश्येद्यदि तदा मासान्नवेव जीवति ॥१४०॥

**Meaning** : If in the dream, he sees vomit, urine, excreta, gold, or silver, he dies within nine months.

स्थूलोऽकस्मात् कुशोऽकस्मा-दकस्मादतिकोपनः ।  
अकस्मादतिभीरुर्वा मासानष्टेव जीवति ॥१४१॥

**Meaning** : He, who becomes fat without any reason or thin, or angry or timid, lives for eight months only.

समग्रमपि विन्यस्तं पांशौ वा कर्दमेऽपि वा ।  
स्याच्चेत् खण्डं पदं सप्तमासान्ते म्रियते तदा ॥१४२॥

**Meaning :** If one does not find the imprints of his whole foot in the dust or mud but a fraction of it, even though he has put the whole foot on it, he lives for seven months only.

तारां श्यामां यदा पश्येच्छुष्येदधरतालु च ।  
न स्वांगुलित्रयं मायाद् राजदन्तद्वयान्तरे ॥१४३॥  
गृध्रः काकः कपोतो वा कव्यादोऽन्योऽपि वा खगः ।  
निलीयेत यदा मूर्ध्नि षण्मास्यन्ते मृतिस्तदा ॥१४४॥

**Meaning :** He, who finds the whole pupil of his eye as black as collyrium, whose lips and palate become dry without any (apparent) disease, who is unable to accomodate three fingers of his hand in the space between the upper middle tooth and lower middle tooth with his mouth wide open, and on whose head vulture, crow, pigeon or any other meat eating bird settles, dies at the end of six months.

प्रस्यहं पश्यतानभ्रेऽहन्यापूर्य जलैर्मुखम् ।  
विहिते पूतकृते शक्र-घन्वातु तत्र दृश्यते ॥१४५॥  
यदा न दृश्यते तत्तु मासैः षड्भिर्मृत्तिस्तदा ।  
परनेत्रे स्वदेहं चेन्न पश्येन्मरणं तदा ॥१४६॥

**Meaning :** One sees the shape of a rainbow in the water, thrown out from his mouth on a cloudless day. This usually happens, but if one does not find such shape, he meets his end within six months. Similarly, he who does not find the reflection of his

own body when he looks straight into the eyes of others dies within six months.

कूर्परो न्यस्य जान्वोर्मू-धन्येकीकृत्य करौ सदा ।  
 रंभाकोशनिभां छायां लक्षयेदन्तरोद्भवाम् ॥१४७॥  
 विकासितबलं तत्र यदेकं परिलक्ष्यते ।  
 तस्यामेव तिथौ मृत्युः षण्मास्यन्ते भवेत्तदा ॥१४८॥

**Meaning :** Having placed both the elbows on both the knees, one should put both his open palms on the head. One should daily try to see the shadow resembling the bud of a plaintain tree in the intervening space between these two palms. If he sees a leaf growing in the bud, he dies exactly on that date after six months.

इन्द्रनीलसमच्छाया वक्रोभूताः सहस्रशः ।  
 मुक्ताफलालंकरणाः पद्मगाः सूक्ष्ममूर्तयः ॥१४९॥  
 दिवा सन्मुखमायान्तो दृश्यन्ते व्योम्नि सन्निधौ ।  
 नदृश्यन्ते तदा ते तु षण्मास्यन्ते मृतिस्तदा ॥१५०॥  
 स्वप्ने मुण्डितमभ्यक्तं रक्तगन्धस्त्रगम्बरम् ।  
 पश्येद् याम्यां खरे यान्तं स्वं योऽब्दार्धसं जीवति ॥१५१॥  
 घण्टानादौ रतान्ते चेदकस्मादनुभूयते ।  
 पञ्चाता पञ्चमायन्ते तदा भवति निश्चितम् ॥१५२॥  
 शिरो वेगात् समारुह्य कृकलासो व्रजन् यदि ।  
 दध्याद् वर्णत्रयं पञ्च-मास्यन्ते मरणं तदा ॥१५३॥  
 वक्रोभवति नासा चेद्वर्तुलीभवतो दृशौ ।  
 स्वास्थानाद्भ्रश्यतः कर्णौ चतुर्मासा तदा मृतिः ॥१५४॥  
 कृष्णं कृष्णपरिवारं लोहदण्डधरं नरम् ।  
 यदा स्वप्ने निरीक्षेत मृत्युर्मासैस्त्रिभिस्तदा ॥१५५॥



इन्दुमुष्णं रविं शीतं छिद्रं भूमौ रवावपि ।  
 जिह्वां श्यामां मुखं कोकनदाभं च यदेक्षते ॥१५६॥  
 तालुकम्पो मनःशोको वर्णोऽङ्गुनेकधा यदा ।  
 नाभेश्चाकस्मिकी हिवका मृत्युमसिद्वयात्तदा ॥१५७॥

**Meaning :** One should know that he will die at the end of six months when on cloudless day standing in the sun he is not at all able to see in the sky, the tiny figures of serpents (which are usually seen) curved in a thousand ways, decorated with the ornaments of pearls and having the splendour of emeralds or sapphires.

He who sees his own self in the dream going to the south having mounted on a donkey, dressed in red garments, with a red garland, besmeared with red anointments and with a clean-shaved head, lives for half a year.

If one suddenly hears the sound of a bell in his body after sexual intercourse, he definitely dies after five months

If a chameleon quickly climbs the head and goes away changing the colour of its body three times, the person dies at the end of five months.

If the nose becomes crooked or curved, if the eyes become circular, and if the ears droop, the person dies within four months.

He, who, in the dream, sees a black man, surrounded by other black men, holding a mace of iron, dies in course of three months.

If one finds that the moon is hot, the sun is cold, sees a hole in the ground and in the sun; finds the tongue black and the face as red as the red lotus, he will die within two months. If the palate trembles, if the mind is full of grief, if he sees many colours on his body, and if there is hiccup rising from the navel all of a sudden, he dies within two months.

जिह्वा नास्वादमावत्ते मुहुः स्खलति भाषणे ।  
 श्रोत्रे न शृणुतः शब्दं गन्धं वेत्ति न नासिका ॥१५८॥  
 स्पन्देते नयने नित्यं दृष्टवस्तुन्यपि भ्रमः ।  
 नक्तमिन्द्रधनुः पश्येत् तथोत्कापतनं दिवा ॥१५९॥  
 न च्छायामात्मनः पश्येत् वर्षणे सलिलेऽपि वा ।  
 अनर्द्धां विद्युतं पश्येच्छिरोऽकस्मादपि ज्वलेत् ॥१६०॥  
 हंसकामयूराणां पश्येच्च क्वापि संहतिम् ।  
 शीतोष्णखरमृद्वादेरपि स्पर्शं न वेत्ति च ॥१६१॥  
 अमीषां लक्ष्मणां मध्याद्यदेकमपि दृश्यते ।  
 जन्तोर्भवति मासेन तदा मृत्युर्न संशयः ॥१६२॥  
 पंचभिः कुलकम्

**Meaning :** There is no doubt that one dies within one month if he experiences any of these symptoms, namely, the absence of taste; incessant stammering; absence of hearing and smelling; constant throbbing around the eyes; delusion or doubt about things seen; seeing a rainbow at night, absence of one's own reflection in the mirror or water; seeing lightning without clouds; burning sensation in the head without any cause; seeing the mating of swans, crows, or peacocks; and absence of feeling of touch.

शीते हकारे फुत्कारे चोष्णे स्मृतिगतिक्षये ।  
अङ्गपञ्चकशेत्ये च सप्ताहशेन पञ्चता ॥१६३॥

**Meaning :** If the breath is found cold, while uttering the syllable 'h'; if the breath is found hot while speaking the word "Phut"; if memory is totally lost; if movements are entirely stopped; and lastly if all the five principal limbs become cold; the person dies in course of ten days.

अर्धोष्णमर्द्धशीतं च शरीरं जायते यदा ।  
ज्वालाकस्माज्ज्वलेद्वाङ्गं सप्ताहेन तदा मृतिः ॥१६४॥

**Meaning :** He, whose half of the body is cold and the other half is hot, and whose body experiences burning sensation suddenly without any cause, is dead within seven days.

स्नातमात्रस्य हृत्पादं तत्क्षणाद्यदि शुष्यति ।  
दिवसे जायते षष्ठे तदा मृत्युरसंशयम् ॥१६५॥

**Meaning :** He dies definitely in course of six days if the regions of his heart and legs become dry instantly after bath.

जायते दन्तघर्षश्चेच्छवगन्धश्च दुःसहः ।  
विकृता भवति रूक्षाया त्र्यहेण म्रियते तदा ॥१६६॥

**Meaning :** He loses his life within three days if he finds his teeth grinding unintentionally; if his body emits smell as foul as that of a corpse; and if the colour of his body changes very often.

न स्वनासां न स्वजिह्वां न नग्रहधामला दिशः ।  
नापि सप्तऋषीन् यहि पश्यति त्रियते तदा ॥१६७॥

**Meaning :** If one is not able to see the tip of his nose, tongue, planets, constellations, stars, and any of the seven stars constituting Ursa major, he loses his life in a couple of days.

प्रभाते यदि वा सायं ज्योत्स्नावत्यामथो निशि ।  
प्रवितत्य निजौ बाहू निजच्छायां विलोक्य च ॥१६८॥  
शनेरुत्क्षिप्य नेत्रे स्वच्छायां पश्येत्ततोऽम्बरे ।  
न शिरो दृश्यते तस्यां यदा स्यान्मरणं तदा ॥१६९॥  
नेक्ष्यते बामबाहुश्चेत् पुत्रदारक्षयस्तदा ।  
यदि दक्षिणबाहुर्नेक्ष्यते भ्रातृक्षयस्तदा ॥१७०॥  
अदृष्टे हृदये मृत्यु-रुदरे च धनक्षयः ।  
गुह्ये पितृविनाशस्तु व्याधिरुह्युगे भवेत् ॥१७१॥  
अदर्शने पादयोश्च विदेशगमनं भवेत् ।  
अदृश्यमाने सर्वाङ्गे सद्यो मरणमादिशेत् ॥१७२॥  
पंचभिः कुलकम्

**Meaning :** In the morning or evening or in moonlit night, one should stare at the shadow of his own body with hands hanging down-wards. He should, then, take away his eyes from the shadow and look upwards at the sky. He will find a white figure resembling his own. If he does not find the head in the figure he should be sure of his death. If he does not find the left hand, he would lose his son or wife. If he does not see the right hand, brothers' death will follow. If heart is not seen, he himself will die. Absence of belly in the figure points to loss of wealth.

If genitals are not noticed, respected persons, such as father, would die. Absence of thighs invites disease. Absence of legs implies foreign travel and if the whole body is not seen, the person would die immediately.

विद्यया दर्पणाङ्गुष्ठकुड्यासिष्ववतारिता ।  
 विधिना देवता पृष्ठा ब्रूते कालस्य निर्णयम् ॥१७३॥  
 सूर्येन्दुग्रहणे विद्यो नरवीरठवेत्यसौ ।  
 साध्या दशसहस्र्याष्टोत्तरया जपकर्मतः ॥१७४॥  
 अष्टोत्तरसहस्रस्य जापात्कार्यक्षणे पुनः ।  
 देवता लीयतेऽस्यादौ ततः कन्याऽऽह निर्णयम् ॥१७५॥  
 सत्साधकगुणाकृष्टा स्वयमेवाथ देवता ।  
 त्रिकालविषयं ब्रूते निर्णयं गतसंशयम् ॥१७६॥

**Meaning :** A god attracted by the chanting of a mystical mantra, who descends (from heaven) and takes a temporary residence either in the mirror or the nail of the thumb or the wall. He conveys how long a person is to live when a question to this effect is put to him. On the day of a solar or lunar eclipse the specific mystical mantra "ॐ नरवीरे ठः ठः स्वाहा" (Om Naravire Thah Thah Swaha) should be mastered by repeating it ten thousand and eight times. When one wants to get a work done through it, he should repeat it one thousand and eight times so that the invoked god may come. A virgin should be called to have a look at the mirror, the nail of the thumb, or the wall. When she sees the figure of god in it a question about one's age limit should be put through her. The invoked god will reply through her or the god himself,

being pleased with excellent virtues of the Sadhaka (a person who has mastered the mystical formulae), will declare the age limit decidedly and finally.

अथवा शकुनाद्विद्यात्—सज्जो वा यदिवाऽऽतुरः ।  
 स्वतो वा परतो वाऽपि गृहे वा यदिवा बहिः ॥१७७॥  
 अहिर्वृश्चिककृम्याखुगृहगोधापिपीलिकाः ।  
 यूकामत्कुणलूताश्च वल्मीकोऽथोपदेहिकाः ॥१७८॥  
 कीटिका घृतवर्णाश्च भ्रमर्यश्च यदाऽधिकाः ।  
 उद्वेगकलहव्याधिमरणानि तदा दिशेत् ॥१७९॥  
 उपानद्वाहनच्छत्र—शस्त्रच्छायाङ्गकुन्तलान् ।  
 चञ्चवा चुम्बेद्यदा काकस्तदासन्नेव पञ्चता ॥१८०॥  
 अश्रुपूर्णदृशो गावो गाढं पादेर्वसुन्धरां ।  
 खनन्ति चेत्तदानीं स्याद्रोगो मृत्युश्च तत्प्रभोः ॥१८१॥

**Meaning :** A person, with disease or without it, himself or through others, inside the house or outside, should know about good or bad according to the omen. If serpents, scorpions, worms, rats, lizards, ants, lice, bugs, spiders, ant-hills, insect bees, are seen in large number, grief, distress, disease or death follows. If a crow touches with its beak any one of these, namely, shoes, elephants, horses (used for riding), umbrellas, weapons, limbs of the body, hair etc., it prognosticates impending death. If a cow with tears in the eyes digs the ground forcefully with her legs, the death of her owner results from disease.

अनातुरकृते ह्येतच्छकुनं परिकीर्तितम् ।  
 अधुनाऽऽतुरमुद्दिश्य शकुनं परिकीर्त्यते ॥१८२॥

**Meaning :** These signs and symptoms prognosticating evil have been detailed with reference to person

having no disease. Now the same are related as regards sick persons.

दक्षिणस्यां बलित्वा चेत् श्वा गुदं लेदयुरोऽथवा ।  
लाङ्गलं वा तदा मृत्युरेकद्वित्रिदिनेः क्रमात् ॥१८३॥  
शेते निमित्तकाले चेत् श्वा संकोच्याखिलं वपुः ।  
धूत्वा कर्णौ बलित्वाङ्गं धूनोत्यथ ततो मृतिः ॥१८४॥  
यदि व्यत्तमुखो लालां मुञ्चन् सकोचितेक्षणः ।  
अङ्गं संकोच्य शेते श्वा तदा मृत्युर्न सशयः ॥१८५॥  
त्रिभिर्विशेकम्

**Meaning :** If a sick person, wanting to ascertain his end, sees a dog with its face turned to the south licking its anus, region of heart, or tail, he dies within a day, two days, or three days respectively.

If a sick person who is in search of indication forecasting his age limit finds that a dog is sleeping with its body coiled up or contracted wholly, or shakes up its body having contracted it and with ears erect, he dies definitely. A sick person also meets his doom without fail if he sees the dog sleeping with saliva coming out of his mouth, closed eyes and coiled up body.

यदातुरगृहस्योर्ध्वं काकपक्षिगणो मिलन् ।  
त्रिसन्ध्यं दृश्यते नूनं तदा मृत्युरुपस्थितः ॥१८६॥  
महानसे तथा शय्यागारे काकाः क्षिपन्ति चेत् ।  
चर्मास्थि रज्जुं केशान् वा तदासन्नेव पञ्चता ॥१८७॥

**Meaning :** If on the dwelling place of ill person, a large number of crows assemble in the morning, noon, and evening, he should note that his life is

over, same is true also when he comes across hide, bone, rope or hair thrown by the crows from above in his kitchen or bed room.

### Nocturnal Sounds

अथवोपश्रुतेविन्द्याद्विद्वान् कालस्य निर्णयम् ।  
 प्रशस्ते दिवसे स्वप्नकाले शस्तां दिशं श्रितः ॥१८८॥  
 पूत्वा पञ्चनमस्कृत्याचार्यमन्त्रेण वा श्रुती ।  
 गेहाच्छन्नश्रुतिर्गच्छेच्छित्पिचत्वरभूमिषु ॥१८९॥  
 चन्दनेनार्चयित्वा क्षमां क्षिप्त्वा गन्धाक्षतादि च ।  
 सावधानस्ततस्तत्रोपश्रुतेः शृणुयाद्ध्वनिम् ॥१९०॥  
 अर्थान्तरापदेश्यश्च सरूपश्चेति स द्विधा ।  
 विमर्शगम्यस्तत्राद्यः स्फुटोक्तार्थोऽपरः पुनः ॥१९१॥  
 यथेष भवनस्तम्भः पञ्चषड्भिरयं दिनैः ।  
 पक्षेर्मासैरथो वर्षभक्ष्यते यदि वा न वा ॥१९२॥  
 मनोहरतरश्चासीत् किन्त्वयं लघु भङ्क्ष्यते ।  
 अर्थान्तरापदेश्या स्यादेवमादिरूपश्रुतिः ॥१९३॥  
 एषा स्त्री पुरुषो वाऽसौ स्थानादस्मान्न यास्यति ।  
 दास्यामो न वयं गन्तुं गन्तुकामो न चाप्ययम् ॥१९४॥  
 विद्यते गन्तुकामोऽयमहं च प्रेषणोत्सुकः ।  
 तेन यास्यत्यसौ शीघ्रं स्यात्सरूपेत्युपश्रुतिः ॥१९५॥  
 कर्णोद्घाटनसंजातोपश्रुत्यन्तरमात्मनः ।  
 कुशलाः कालमासघ्नमनासन्नं च जानते ॥१९६॥

**Meaning :** Intelligent people should ascertain the age limit through upashruti (a super natural voice heard at night and personified as a nocturnal deity revealing the future).



At night when it is time to go to bed, one should go to the east, west, or north. Before going, the ears should be purified by the utterance of Namokkara Mantra or Surimmantra. Closing the ears in order that no words may enter into the ears, he should go to the places where artisans usually stay or in one of the three directions mentioned before. Having done so he should stop at a particular place which should be worshipped with sandalwood, perfume, grains of rice etc.

He should hear, opening the ears, previously closed, the words coming out from some of the buildings of that locality. The words which are heard are of two types. One is that type of words which should be so interpreted as to yield meaning indirectly while the second type is what yields the direct meaning.



The illustrations are these :—“This pillar will break in five or six days, or within five or six fortnights or in course of a month or in course of a year, or it is very strong or it will soon get broken etc. etc.” Now these words heard from the houses of the artisans dwelling in that area have an implied meaning. It means indirectly that the sick person will die within that period in which the pillar is said to get broken. This is an the example of Arthantarapadeshya.

The second type is Sarupopashruti. It yields direct meaning. The illustrations are these :—“This will not go from this place. We will not allow him to go.

He is not desirous of going. He will now soon go". etc. etc. Now these sentences when they are heard mean that the sick person will die or will not die or we will try to save him etc. etc. If he hears the word denoting going, they mean that the sick person will die. etc. In this manner, on the basis of the words which are heard by the ears, an intelligent person comes to know about the coming death.

### The Saturn

शनिः स्याद्यत्र नक्षत्र तद्दातव्यं मुखे ततः ।  
 चत्वारि दक्षिणे पाणौ त्रीणि त्रीणि च पादयोः ॥१९७॥  
 चत्वारि वामहस्ते तु क्रमशः पंच वक्षसि ।  
 त्रीणि शीर्षे दृशोर्द्वे द्वे गुह्ये एकं शनौ नरे ॥१९८॥  
 निमित्तसमये तत्र पतितं स्थापनाक्रमात् ।  
 जन्मर्क्षं नामऋक्षं वा गुह्यदेशे भवेद्यदि ॥१९९॥  
 दृष्टं श्लिष्टं ग्रहैर्दृष्टं सौम्यैरप्रेक्षितायुतम् ।  
 सज्जास्यापि तदा मृत्युः का कथा रोगिणः पुनः ॥२००॥

**Meaning :** One should draw the figure of a man, imagine that it is Shanischara (Saturn) and place the constellation, where Saturn is present at that time, in the mouth of the figure. Then, the following constellations, should be placed in their order, four in the right hand, three in the left leg and three in the right, four in the left hand, five in the chest, three in the head, two in each of the two eyes and one in the genitals. Now if the constellation of birth of the person whose time of death is to be known falls in the genitals of the figure and if it is aspected by the malefics and not at all by the benefics or if it

is in conjunction with the malefics then the person would die even if he was not sick, what to talk of sick person ?

### According to horoscope

पृच्छायामथ लग्नास्तचतुर्थदशमस्थिताः ।  
ग्रहा क्रूराः शशी षष्ठाष्टमश्चेत्स्यात्तदा मृतिः ॥२०१॥

**Meaning :** At the time putting a question, if the ascendant is over or if the malefics are situated in the fourth house or tenth and if the moon is in the sixth or eighth, the person's death is imminent.

पृच्छायाः समये लग्ना-धिपतिर्भवति ग्रहः ।  
यदिवास्तमितो मृत्युः सज्जास्यापि तदा भवेत् ॥२०२॥

**Meaning :** At the time of query, if the lord of the ascendant is within the orbit of the sun, even a healthy man dies soon.

लग्नस्थश्चेच्छशी सौरिर्द्वादशो नवमः कुजः ।  
अष्टमोऽर्कस्तदा मृत्युः स्याच्चेन्न बलवान् गुरुः ॥२०३॥

**Meaning :** If the moon, at the time of query, is in the ascendent, Saturn in the twelfth, Mars in the ninth, Sun in the eighth house and if Jupiter is not powerful, the person meets with his end.

रविः षष्ठःतृतीयो वा शशी च दशमस्थितः ।  
यदा भवति मृत्युः स्यात्तृतीये दिवसे तदा ॥२०४॥

**Meaning :** If at the time of the query, the sun is in the third or sixth and moon in the tenth house the person dies within three days.

पापग्रहाश्चेदुदयात्तुर्ये वा द्वादशेऽथवा ।  
दिशन्ति तद्विदो मृत्युं तृतीये दिवसे तदा ॥२०५॥

**Meaning :** Those well-versed in the science of prediction say that a person dies on the third day if at the time of the query, the malefics are in the fourth or the twelfth from the ascendent.

उदये पञ्चमे वाऽपि यदि पापग्रहो भवेत् ।  
अष्टभिर्दशभिर्वा स्याद्विदसैः पञ्चता तदा ॥२०६॥

**Meaning :** If at the time of the query, the malefic is in the ascendent or in the fifth, the person dies within eight or ten days.

धनुर्मिथुनयोः सप्तमयोर्दशशुभ ग्रहाः ।  
तदा व्याधिमूर्तिर्वास्याज्ज्योतिषामिति निर्णयः ॥२०७॥

**Meaning :** If at the time of the query, the malefics are in Sagattarius or Gemini in the seventh house, it is the considered opinion of the astrologers that a person is doomed with diseases or death.

### The Star Figure

अन्तस्थाधिकृतप्राणिनामप्रणवगर्भितम् ।  
कोणस्थरेफमाग्नेयपुरं ज्वालाशताकुलम् ॥२०८॥  
सानुस्वाररंकाराह्नैः षट्स्वरैः पार्श्वतो वृतम् ।  
स्वस्तिकाङ्कबहिः कोणं स्वाक्षरान्तः प्रतिष्ठितम् ॥२०९॥  
चतुःपार्श्वस्थगुरुं यन्त्रं वायुपुरावृतम् ।  
कल्पयित्वा परिभ्येस्यत् पादहृच्छीर्षसन्धिषु ॥२१०॥

सूर्योदयक्षणे सूर्यं पृष्ठे कृत्वा ततः सुधीः ।  
 स्वपरार्थुर्विनिश्चेतुं निजच्छायां विलोकयेत् ॥२११॥  
 पूर्णा छायां यदोक्षेत तदा वर्षं न पञ्चता ।  
 कर्णाभावे तु पञ्चत्वं वर्षेर्द्वादशभिर्भवेत् ॥२१२॥  
 हस्ताङ्गुलीस्कन्धकेश पार्श्वनासाक्षये क्रमात् ।  
 दशाष्टसप्तपञ्चत्रयेकवर्षमरणं दिशेत् ॥२१३॥  
 षण्मास्या म्रियते नाशे शिरसश्चिबुकस्य वा ।  
 ग्रीवाताशे तु मासेनैकादशाहेन दुक्षये ॥२१४॥  
 सच्छिद्रे हृदये मृत्युर्दिवसेः सप्तभिर्भवेत् ।  
 यदि छायाद्वयं पश्येद्यमपार्श्वं तदा व्रजेत् ॥२१५॥  
 अष्टभिःकुलकम् ।

**Meaning :** First draw a figure of Omkar (ॐ). Let one's own name or the name of the person about whom the query is to be put be written there. This Omkara should be put in a mystical diagram having six corners. At each corner Ra (र), the mystical letter representing the element fire, pervaded with hundreds of flames should be put. Around the six external corners, six vowels with the nasal sound marked by a dot over each, namely, am, aam, im, eem, um, oom (अं, आं, ईं, ईं, उं, ऊं,) should be placed. Outside the six external points of all six corners six swastikas should be placed. In between the vowels mentioned above and six signs of swastika, स्व should be put. On four sides yah (यः) should be drawn. Such a diagram should be imagined to have been placed in the legs, heart, head, and joints. Then, at sunrise, keeping the sun on the back, one should cast a look in the west. If a full shadow is seen,

one lives no doubt without any trouble for one year at least. If the ears are not seen, he dies within twelve years; within ten years if hands are not visible; within eight years if fingers are not seen; within seven years if shoulders are not reflected; within five if hair are not seen; within three years if sides are not noticed, within one year if nose is not observed; within six months if head or chin is not noticed; in one month if neck is not seen; in course of eleven days if eyes are not seen; in course of seven days if a hole is seen in the cardiac region; and dies very soon if two shadows are seen.

### Other Methods

इति यन्त्रप्रयोगेण जानीयात्कालनिर्णयम् ।  
यदि वा विद्यया विन्ध्याद्वक्ष्यमाणप्रकारया ॥२१६॥

**Meaning :** One should arrive at the knowledge of impending death through the mystical diagram. Now, that can also be obtained through the mystical formulae.

प्रथमं न्यस्य चूडायां स्वाशब्दमो च मस्तके ।  
क्षि नेत्रं हृदये पञ्च नाभ्यङ्गे हाक्षरं ततः ॥२१७॥

**Meaning :** In the matted hair over the head स्व (Sva) should be placed; on head ॐ (om), in the eyes क्षी (kshi), in the heart प (pa), and ह (ha) in the navel.

घनया विद्ययाऽष्टाशतवारं विलोचने ।  
स्वच्छायां चाभिमंत्र्याकं पृष्ठे कृत्वाऽरुणोदये ॥२१८॥

परच्छायां परकृते स्वच्छायां स्वकृते पुनः ।

सम्यक्तत्कृतपूजः सन्नुपयुक्तो विलोकयेत् ॥२१६॥

**Meaning :** Having invested one's own eyes and and one's own shadow with the mantric power derived from hundred and eight repetitions of the mantra ॐ जुंसः ॐ मृत्युन्जयाय ॐ वज्रपाणिने शूलपाणिने हर-हर दह-दह स्वरूपं दर्शय-दर्शय हुम फट (Om Junsah, om mrityu-njayaya, om vajrapanine shulapanine hara-hara-daha daha svarupam darshaya darshaya hum phat), one should see at sunrise, keeping the sun on the back, one's own shadow for his own purpose and the other's shadow for the other's.

संपूर्णं यदि पश्येत्तामावर्षं न मृतिस्तदा ।

क्रमजङ्घाजान्त्रभावे त्रिद्वयेकाब्देर्मृतिः पुनः ॥२२०॥

**Meaning :** If the whole shadow is seen, one does not die in the current year. If legs, shanks, and knees are not seen one dies in three, two, and one year respectively.

उरोरभावे दशभिर्मासैर्नश्येत्कटेः पुनः ।

अष्टाभिर्नवभिर्वापि तुन्दाभावे तु पञ्चषष्ठः ॥२२१॥

**Meaning :** One dies within ten months if thighs are not seen; within eight or nine months if waist is not seen; and within five months, if belly is not seen.

ग्रीवाऽभावे चतुस्त्रिद्वयेकमासैर्नश्यते पुनः ।

कक्षाभावे तु पक्षेण दशाहेन भुजक्षये ॥२२२॥

**Meaning :** If neck is not seen, one dies within four, three, two or one month; if armpit is not seen,

within fifteen days; and if arms are not seen, one dies within ten days.

दिनेः स्कंधक्षयेऽष्टाभिश्चर्याभ्यां तु हृत्क्षये ।  
शीर्षाभावे तु यामाभ्यां सर्वाभावे तु तत्क्षणात् ॥२२३॥

**Meaning :** If the shoulder is not seen in the shadow, one dies within eight days; if the heart is not seen, one dies within four quarters; if the head is not seen, within two quarters; and if the whole body is not seen, he dies immediately.

एवमाध्यात्मिकं कालं विनिश्चेतुं प्रसङ्गतः ।  
बाह्यस्यापि हि कालस्य निर्णयः परिभाषितः ॥२२४॥

**Meaning :** In this manner, one should come to know the coming hour of end through the practice of exhalation and inhalation as also through external means, like the mystical diagram etc.

को जेष्यति द्वयोर्यद्वे इति पृच्छत्यवस्थितः ।  
जयः पूर्वस्य पूर्णे स्याद्विक्रते स्यादितरस्य तु ॥२२५॥

**Meaning :** When a question, “Which of the two will conquer?”, is asked the reply is : the person whose name is first taken will conquer if there is a puraka and if there is rechaka, the person whose name is taken second will conquer.

यस्यजेत् संचरन् वायुस्तद्विक्तमभिधीयते ।  
संक्रमेद्यत्र तु स्थाने तत्पूर्णे कथितं बुधैः ॥२२६॥

**Meaning :** That is called Rikta which is thrown out when it is inhaled and that is called Purna which is entering inside.



प्रष्टाऽऽदौ नाम चेद् ज्ञातुं ह्येत्यन्वातुरस्य तु ।  
स्यादिष्टस्य तदा सिद्धिर्विपर्यसि विपर्ययः ॥२२७॥

**Meaning :** At the time of putting a question as regards a sick person, whether he will recover or not, if first the name of the person to whom the question is put is uttered and then the name of the sick person, the sick person will recover and if the reverse is the case, the result also will be reverse.

वामबाहुस्थिते दूते समनामाक्षरो जयेत् ।  
दक्षिणाबाहुगे त्वाजौ विषमाक्षरनामकः ॥२२८॥

**Meaning :** If the messenger, standing on the left asks a question about who will conquer in the battle, then the reply is that the war-wager, the total number of the letters of whose name are even, becomes victorious and the total number of the letters of whose name is odd, loses the battle.

भूताविभिर्गृहीतानां दष्टानां वा भुजङ्गमैः ।  
विधिः पूर्वोक्त एवासौ विज्ञेयः खलु मांत्रिकैः ॥२२९॥

**Meaning :** The same method should be applied by the charm-knowing people when a question about those who are possessed by goblins or those who are stung by snakes is put.

पूर्णा संजायते वामा विशता वरुणेन चेत् ।  
कार्याण्यारभ्यमाणानि तदा सिध्यन्त्यसंशयम् ॥२३०॥

**Meaning :** If on account of the second circle called Varuna Mandala, out of the four mentioned

before (st. no. 42), the left artery is in full motion, the activities started at that time will no doubt bear fruit.

जयजीवितलाभादिकार्याणि निखिलान्यपि ।  
निष्फलान्येव जायन्ते पवने दक्षिणास्थिते ॥२३१॥

**Meaning :** And if on account of the said circle, the right artery is operating, the reverse will be the result.

ज्ञानी बुद्धवानितं सम्यक् पुष्पं हस्तात्प्रपातयेत् ।  
मृतजीवितविज्ञाने ततः कुर्वीत निश्चयम् ॥२३२॥

**Meaning :** For the sake of the knowledge of life and death, the specialists of the science of breath, who know fully the modus operandi of the breath, should drop the flower below and decide.

त्वरितो वरुणे लाभश्चिरेण तु पुरन्दरे ।  
जायते पवने स्वल्पसिद्धोऽप्यग्नौ विनश्यति ॥२३३॥

**Meaning :** If the person to whom the question is put is passing through Varuna Mandal, he, who has put the question will certainly be benefitted very soon; if through the Purandara Mandal, he will be getting advantage very late; if through Pavana, he will get a little gain; and if through Agni Mandala even the accomplished work will be lost.

आयाति वरुणे यातः तत्रैवास्ते सुखं क्षितौ ।  
प्रयाति पवनेऽन्यत्र मृत इत्यनले वदेत् ॥२३४॥

**Meaning :** If the Varuna mandal is in operation and if a question is put, that a particular person will return or not, it should be said that he would return.

If the Purandara Mandal, it should be predicted that he will be happy where he has gone; if the Pavana Mandal, he would be going to another place; and if the Agni Mandal, the person is dead.

दहने युद्धपृच्छायां युद्धभङ्गश्च दारुणः ।  
 मृत्युः सैन्यविनाशो वा पवने जायते पुनः ॥२३५॥  
 महेंद्रे विजयो युद्धे वरुणे वाञ्छिताधिकः ।  
 रिपुभङ्गेन सन्धिर्वा स्वसिद्धिपरिसूचकः ॥२३६॥

**Meaning :** If Agni Mandal is in operation and a question is put about war, it should be predicted that a war will take place and a defeat will follow. If the Pavan Mandal is working, the person about whom the question is put, will be routed.

If the Mahendra Mandal is active, a conquest will follow. If the Varuna Mandal, a desired aim and even more than that will be got. The enemies will be defeated and a treaty in his interest will occur.

भौमे वर्षति पर्जन्यो वरुणे तु मनोमतम् ।  
 पवने दुर्विनाम्भोदा वल्लौ वृष्टिः कियत्यपि ॥२३७॥

**Meaning :** When the Parthiva Mandal is flowing, and if the question about rain is asked, it should be predicted that it will rain; if in Varuna Mandal, rain as much as is desired will occur; and when the Pavan Mandal is active, it will not rain and when Agni Mandal is there, it will rain a little.

वरुणे सस्यनिष्पत्तिरतिश्लाध्या पुरन्दरे ।  
मध्यस्था पवने च स्यान्न स्वल्पाऽपि हुताशने ॥२३८॥

**Meaning :** To a question, whether there will be a harvest or not, when the Varuna Mandal is in operation, it should be said that there will be a crop; if Purandara, then a very good crop; if Pavana, a crop will be there at some places and not at other places, and if Agni, there will be a famine.

महेन्द्रवरुणौ शस्तौ गर्भप्रश्ने सुतप्रदौ ।  
समीरदहनौ स्त्रीदौ शून्यं गर्भस्य नाशकम् ॥२३९॥

**Meaning :** Mahendra and Varuna Mandals are excellent if they are flowing when a question about a child is put. They indicate the birth of a boy, Vayu and Agni Mandals suggest the birth of a daughter and Sushumna prognosticates the loss of the foetus.

गृहे राजकुलादौ च प्रवेशे निर्गमेऽथवा ।  
पूर्णाङ्गपादं पुरतः कुर्वतः स्यादभीप्सितम् ॥२४०॥

**Meaning :** While entering in or coming out from a house or a palace if the right artery is flowing and the right step is put out; and if the left artery is flowing and the left step is put out, the desired object will, indeed, be obtained.

गुरुबन्धुनृपामात्या अन्येऽपीप्सितदायिनः ।  
पूर्णाङ्गे खलु कर्तव्याः कार्यसिद्धिमभीप्सता ॥२४१॥

आसने शयने वाऽपि पूर्णाङ्गे विनिवेशिताः ।  
वशीभवन्ति कामिन्यो न कामणमतः परम् ॥२४२॥

अरिचौराधमर्णाद्या अन्येऽप्युत्पातविग्रहाः ।  
कर्तव्याः खलु रिक्ताङ्गे जयलाभसुखार्थिभिः ॥२४३॥

**Meaning :** A person desirous of attaining an object should sit in such a way that those persons, namely, guru, relatives, ministers and others from whom he expects some benefit, should be on that side on which the artery is flowing.

The women, seated on a seat or in the bed on the side on which the breath is flowing come under control. There is no other fascinating device than this.

Enemies, thieves, and those from whom money has been borrowed on credit as also those who are the instruments of harassment, trouble, and botheration should be kept, by those who want comfort and happiness, on the side on which breath is not flowing.

प्रतिपक्षप्रहारेभ्यः पूर्णाङ्गे योऽभिरक्षति ।  
न तस्य रिपुभिः शक्तिर्बलिष्ठैरपि हन्यते ॥२४४॥

**Meaning :** Those who want to shield themselves from the blows of formidable enemies must establish mastery on the breath.

बहन्तीं नासिकां वामां दक्षिणां वाऽभिसंस्थितः ।  
पृच्छेद्यदि तदा पुत्रो रिक्तायां तु सुता भवेत् ॥२४५॥  
सुषुम्णावाहभागे द्वौ शिशू रिक्ते नपुंसकम् ।  
संक्रांतौ गर्भहानिः स्यात समे क्षेमसंशयम् ॥२४६॥

चंद्रे स्त्री पुरुषः सूर्ये मध्यभागे नपुंसकम् ।  
प्रश्नकाले तु विज्ञेयमिति कैश्चिन्निगद्यते ॥२४७॥

**Meaning :** If a question is put regarding the sex of the unborn by one standing in front of the artery which is flowing, the reply is a 'boy' and in front of an artery which is not flowing, the reply will be a 'daughter'.

If a question is asked facing the Sushumna artery, the answer will be the birth of two children. An impotent child is born if a question is put when the breath enters in a vacuum while changing the artery. And again, while changing the artery, if a question is put the answer is that the foetus will be destroyed. To sum up, if a question is asked when the full artery is again flowing, a desired object will be attained.

If a question is put standing in front when the Chandra-nadi is flowing, the birth will be that of a daughter; a son when the Surya-nadi is in operation; and an impotent when the Sushumna is in action; according to some Acharyas.

### Knowing the flow

यदा न ज्ञायते सम्यक् पवनः संचरन्नपि ।  
पीतश्वेतारुणश्यामेनिश्चेतव्यः स बिन्दुभिः ॥२४८॥  
अङ्गुष्ठाभ्यां श्रुती मध्याङ्गुलीभ्यां नासिकापुटे ।  
अन्त्योपान्त्याङ्गुलीभिश्च पिधाय वदनाम्बुजम् ॥२४९॥  
कोणावक्ष्णोनिपीड्याङ्गुलीभ्यां श्वासरोधतः ।  
यथावर्णं निरीक्षेत बिन्दुमव्यग्रमानसः ॥२५०॥ युग्मम्

पीतेन बिन्दुना भौमं सितेन वरुणं पुनः ।  
कृष्णेन पवनं विन्ध्यादरुणेन हुताशनम् ॥२५१॥

**Meaning :** When it is difficult to decide, which Mandal is in action, or operative or in motion, it should be decided by imagining yellow dot, white dot, red dot, and black dot respectively.

Pressing the holes of the ears with the two thumbs, the two nostrils with the middle fingers, the mouth with the third and fourth fingers, the corners of the eyes with the first fingers of both the hands and having stopped the breath altogether, one should try to observe the colours of dots appearing at the point between eye brows.

Yellow dot indicates the Purandara breath, white dot indicates the Varuna breath, black dot indicates, the Pavan breath and the red dot indicates the Agni breath.

निरुत्सेद्वहन्तीं यां वामां वा दक्षिणामथ ।  
तदङ्गं पीडयेत्सद्यो यथा नाडीतरा वहेत् ॥२५२॥

**Meaning :** If a particular flowing artery is to be changed into another flowing artery the side of the body indicated by the flowing artery should be pressed by reclining on that side.

अग्रे वामविभागे हि शशिक्षेत्रं प्रचक्षते ।  
पृष्ठौ दक्षिणभागे तु रविक्षेत्रं मनीषिणः ॥२५३॥

**Meaning :** The learned people say that the front part of the left side of the body is the province of the

moon and the back portion of the right side of the body is the province of the sun.

लाभालाभौ सुखं दुःखं जीवितं मरणं तथा ।  
विदन्ति विरलाः सम्यग्वायुसंचारवेदिनः ॥२५४॥

**Meaning :** Only a few people having deep knowledge of the science of breath, can predict gain, loss, happiness, misery, life, and death.

अखिलं वायुजन्मेदं सामर्थ्यं तस्य जायते ।  
कर्तुं नाडिशुद्धिं यः सम्यग् जानात्यमूढधीः ॥२५५॥

**Meaning :** An intelligent person who has mastered the art of purifying the nadis can enjoy maximum benefits of any particular wind.

The Nadis  
JAINSITE

नाभ्यब्जकणिकारूढ कलाबिन्दुपवित्रितम् ।  
रेफाक्रान्तं स्फुरद्भासं हकारं परिचिन्तयेत् ॥२५६॥  
तं ततश्च तडिद्वेगं स्फुलिङ्गाचिशताञ्चितम् ।  
रेचयेत्सूर्यमार्गेण प्रापयेच्च नभस्तलम् ॥२५७॥  
अमृतैः प्लावयन्तं तमवतार्य शनस्ततः ।  
चन्द्राभं चन्द्रमार्गेण नाभिपद्मे निवेशयेत् ॥२५८॥  
निष्क्रमं च प्रवेशं च यथामार्गमनारतम् ।  
कुर्वन्नेवं महाभ्यासो नाडिशुद्धिमवाप्नुयात् ॥२५९॥  
चतुर्भिः कलापकम्

**Meaning :** One should meditate on 'ha' accompanied with digit, dot, and letter 'ra' on the petal of the lotus in the region of the navel.



This Rham (हँ), which has the speed of lightning and emits hundreds of sparks, should be exhaled from the right artery called Surya nadi (Pingala) and imagined to have been shifted above in the etherial region.

Then, this Rham should be sprinkled over with nectar and slowly brought down. Then, this Rham, which is now as cool and shining as the moon, should be deposited in the lotus of the navel having inhaled in through the Chandra-nadi (left artery, or Ida nadi).

Through this exercise of exhalation and inhalation continuously for some time in the above mentioned manner, an earnest student of this practice purifies the nadis.



नाडिशुद्धाविति प्राज्ञः संपन्नाभ्यासकौशलः ।

स्वेच्छया घटयेद्वायुं पुटयोस्तत्क्षणादपि ॥२६०॥

**Meaning :** Intelligent people, after getting proficiency in the practice of purifying the nadis, will be able to change the nadi at will.

द्वे एव घटिके सार्धे एकस्यामवतिष्ठते ।

तामुत्सृज्यापरां नाडिमधितिष्ठति मारुतः ॥२६१॥

**Meaning :** Breath flows in one artery for one hour only and then it changes to another artery. This is repeated throughout the day.

षट्शताभ्यधिकान्याहुः सहस्राभ्येकविंशतिम् ।  
अहोरात्रे नरि स्वस्थे प्राणवायोर्गमागमम् ॥२६२॥

**Meaning :** Twentyone thousand and six hundred exhalations and inhalations occur in one full day of twentyfour hours in a human being who is devoid of anxiety and ill health.

मुग्धधीर्यः समीरस्य संक्रांतिमपि वेत्ति न ।  
तत्त्वनिर्णयवार्ता स कथं कर्तुं प्रवर्तते ॥२६३॥

**Meaning :** How can a dull witted man, who does not know even to change the breath from one artery to another, act to decide the character of the breath such as the Purandara, Varuna, Pavan, and Agni.

पूरितं पूरकेणाधो—मुखं हृत्पद्ममुन्मिषेत् ।  
ऊर्ध्वश्रोतो भवेत्तच्च कुम्भकेन प्रबोधितम् ॥२६४॥  
आक्षिप्य रेचकेनाथ कर्षेद्वायुं हृदम्बुजात् ।  
ऊर्ध्वश्रोतो पथग्रंथि भित्त्वा ब्रह्मपुरं नयेत् ॥२६५॥  
ब्रह्मरन्ध्रान्निष्क्रमय योगीकृतकुतूहलः ।  
समाधितोऽर्कतूलेषु वेधं कुर्याच्छनः शनैः ॥२६६॥  
मुहुस्तत्र कृताभ्यासो मालतीमुकुलादिषु ।  
स्थिरलक्ष्यतया वेधं सदा कुर्यादतन्द्रितः ॥२६७॥  
दृढाभ्यासततः कुर्याद्वेधं वरुणवायुना ।  
कर्पूरागरकुष्ठादिगन्धद्रव्येषु सर्वतः ॥२६८॥  
एतेषु लब्धलक्षोऽथ वायुसंयोजने पटुः ।  
पक्षिकायेषु सूक्ष्मेषु विदध्याद्वेधमुद्यतः ॥२६९॥  
पतङ्गभृङ्गकायेषु जाताभ्यासो मृगेष्वपि ।  
अनन्यमानसो धीरः संचरेद्विजितेन्द्रियः ॥२७०॥

नराश्वकरिकायेषु प्रविशन्निःसरन्निति ।  
 कुर्वीत संक्रमं पुस्तोपलङ्घ्येऽपि क्रमत् ॥२७१॥  
 अष्टभिः कुलकम् ॥

**Meaning :** The lotus of the navel faces downwards and contracts when the breath is filled inside through the puraka process (the act of filling the breath). That very lotus becomes blooming and faces upwards when the breath is suspended through the kumbhaka process. Therefore, first of all, the kumbhak process should be undertaken. Thereafter the breath should be stirred and should be made to move freely in that region. Then, it should be pushed upwards so as to urge it slowly to go to an aperture in the crown of the head, tearing apart the unbreakable knot on the way. Then, the yogis (experts in the science of breath), to satisfy curiosity, throw out the breath from the aperture in the crown of the head and make it settle on the cotton of the sunplant. This should be done repeatedly; that is to say, it should be taken to the aperture in the crown of the head and from there again to the cotton of the sun plant. The same thing should be done with the red flowers of other plants such as Yuthika etc. Having mastered this technique by continued practice, when the breath is moving in the Varuna circle, it should be pushed out from the aperture in the crown of the head and made to settle on fragrant objects such as the camphor, incense etc. Then, having become expert in making the breath settle on every such thing, one should try to make the breath settle in the bodies of small birds

and beasts and ultimately on all objects, big and small, animate and inanimate.

एवं परासुदेहेषु प्रविशेद्वामनासया ।  
जीवद्देहप्रवेशस्तु नोच्यते पापशङ्कया ॥२७२॥

**Meaning :** In this manner, one should enter the body of a dead person through breath of the left artery. The subject of entering into the bodies of the living beings is not touched upon here on account of the fear of sin.

### Explanation

ब्रह्मरंध्रेण निर्गत्य प्रविश्यापानवर्त्मना ।  
श्रित्वानाभ्यम्बुजं यायात् हृदम्भोजं सुषुम्णया ॥ १ ॥  
तत्र तत्प्राणसंचारं निरुद्ध्याग्निवायुना ।  
यावद्देहात्ततो देही गतचेष्टो विनिष्पतेत् ॥ २ ॥  
तेन देहे विनिर्मुक्तो प्रादुर्भूतेन्द्रियक्रियः ।  
वर्त्तते सर्वकार्येषु स्वदेह इव योगवित् ॥ ३ ॥  
दिनार्धं वा दिनं चेति क्रीडेत्परपुरे सुधीः ।  
अनेन विधिना भूयः प्रविशेदात्मनः पुरं ॥ ४ ॥

**Meaning :** Getting out from the aperture of the crown of the head, one should enter the other's body through the anus and reach the lotus of the navel. From there onwards, one should go to the lotus of the heart. Here he should try to stop, by his own breath, the movement of the breath of the body he has entered. He should do this till the body he has entered becomes motionless and falls down on earth. The original soul leaves the body and the yogi may

start movements as if he is making them through his own body. For half a day or even for a day the yogi may reside in that body and do all activities. Thereafter, the yogi may leave that body and re-enter his own body through the same process.

**Note :—**In st. no 272, the author has made a categorical statement that he is not going to say anything about the yogi's entry into the bodies of the living, because of the fear of sin. However he has tried to say something about this very topic in the above four stanzas in order that the subject may not remain untouched.

क्रमेणैवं परपुरप्रवेशाभ्यासशक्तितः ।  
विमुक्त इव निर्लेपः स्वेच्छया संचरेत सुधीः ॥२७३॥

**Meaning :** Thus, having acquired mastery in the art of entering other's body, an intelligent yogi can move about as he likes, becoming detached like a liberated soul.



## षष्ठ प्रकाश Sixth Chapter

इह चायं परपुर प्रवेशश्चित्रमात्रकृत् ।  
सिध्येन्न वा प्रयासेन कालेन महताऽपि हि ॥१॥

**Meaning :** It is with the purpose of some wonderment that the art of entering other's bodies has been briefly described. It may or may not be acquired even with hard practice for a long time. That is why those aspiring for liberation should not make such effort and waste time.

जित्वाऽपि पवनं नानाकरणैः क्लेशकारणैः ।  
नाडीप्रचारमायत्तं विधायापि वपुर्गतम् ॥२॥  
अध्वेयं परपुरे साधयित्वाऽपि संक्रमम् ।  
विज्ञानैकप्रसक्तस्य मोक्षमार्गो न सिध्यति ॥३॥

**Meaning :** Having mastered the breath through postures causing distress as also having brought under control the flowing of arteries inhabiting the body, one cannot attain liberation by becoming attached to such, usually unbelievable, sciences as that of entering other body.

तन्नाप्नोति मनःस्वास्थ्यं प्राणायामैः कर्तयितम् ।

प्राणस्यायमने पीडा तस्यां स्याच्चित्तविलम्बः ॥४॥

पूरणे कुम्भने चैव रेचने च परिश्रमः ।

चित्तसंक्लेशकरणान् मुक्तेः प्रत्यूहकारणम् ॥५॥

**Meaning :** Mind does not get stability if it is put to trouble through exercises of the breath because while controlling the breath the body also undergoes discomfort and distress, and this again becomes the cause of mental imbalance. Inhaling, suspending, and exhaling involve hard labour. This, on its part, produces grief; and the aggrieved state of mind really blocks the way to salvation.

इन्द्रियैः सममाकृष्य विषयेभ्यः प्रशान्तधीः ।

धर्मध्यानकृते तस्मान् मनः कुर्वीत निश्चलम् ॥६॥

जेनम् जयति शासनम्

**Meaning :** Having well withdrawn the sense organs as well as the mind from the sense-objects, such as word, form, smell, taste, and touch (Shabda, Roop, Gandha, Rasa, and Sparsh) the intelligent men having extreme tranquility, should make the mind stable to employ it in religious activities.

नाभिहृदयनासाग्र—भालभ्रूतालुदृष्टयः ।

मुखं कर्णौ शिरश्चेति ध्यानस्थानान्यकीर्तयन् ॥७॥

**Meaning :** The navel, heart, tip of the nose, forehead, eye-brows, palate, eyes, mouth, ears, and head are the places to fix the mind on.

एषमेकत्र कुत्रापि स्थाने स्थापयतो मनः ।  
उत्पद्यन्ते स्वसंवित्तेर्बहवः प्रत्ययाः किल ॥८॥

**Meaning :** By focusing the mind for a pretty long time on one of the places mentioned before, many convictions and experiences arise.





## सप्तम प्रकाश Seventh Chapter

ध्यानं विधित्सा ज्ञेयं च ध्याता ध्येयं तथा फलम् ।  
सिध्यन्ति नहि सामग्रीं विना कार्याणि कर्हिचित् ॥ १ ॥

**Meaning :** The meditator, the object of meditation, and its result, these three must first be known; because nothing can be achieved without collecting the required material.

अमुञ्चन् प्राणनाशेऽपि संयमेकधुरीणताम् ।  
परमप्याऽत्मवत्पश्यन् स्वस्वरूपाऽपरिच्युतः ॥ २ ॥  
उपतापमसम्प्राप्तः शीतवातातपादिभिः ।  
पिपासुरमरीकारि योगामृतरसायनम् ॥ ३ ॥  
रागादिभिरनाक्रान्तं क्रोधादिभिरदूषितम् ।  
आत्मारामं मनः कुर्वन् निर्लेपः सर्वकर्मसु ॥ ४ ॥  
विरतः कामभोगेभ्यः स्वशरीरेऽपि निःस्पृहः ।  
संवेगहृदयनिर्भग्नः सर्वत्र समतां श्रयन् ॥ ५ ॥  
नरेन्द्रे वा दरिद्रे वा तुल्यकल्याणकामिनः ।  
अमात्रकरुणापात्रं भवसौख्यपराङ्मुखः ॥ ६ ॥  
सुमेरुरिव निष्कम्पः शशीवानन्ददायकः ।  
समीर इव निःसंगः सुधिध्याता प्रशस्यते ॥ ७ ॥  
षड्भिःकुलकम् ॥

**Meaning :** He can be called ideal meditator : Who adheres to character, even at the cost of his life. Who

looks at others as if looking at his own self. Who is never grieved by heat, cold, and (stormy) winds. Who craves for tasting the elixir of yoga that makes one ageless and deathless. Who is never overpowered by attachment and aversion. Who is never sullied by anger, egoism, deceit, and greed. Who is not influenced, who is soul-based, who has abstained from the pleasures of the senses, who has no fascination for his own body even. Who is immersed in the lake of non-attachment. Who is equanimous towards every thing such as friends or foes, gold or sand, praise or censure. Who wishes good to a prince and pauper both, who is compassionate to all and sundry. Who has turned his back against the pleasures of the world. Who is as unshakable as the mountain Meru. Who is as cool as the moon; and who is lonely as the wind.

पिण्डस्थं च पदस्थं च रूपस्थं रूपवजितम् ।  
चतुर्धा ध्येयमाप्नोति ध्यानस्याऽलम्बनं बुधैः ॥ ८ ॥

**Meaning :** The object of meditation is categorized into four kinds such as the one which is confined to body, to mystic syllables, to divine form, and to the formless; respectively called the Pindastha, Padastha, Roopastha and Roopatita.

पार्थिवी स्यादथाग्नेयी मावृती वारुणी तथा ।  
तत्त्वम् पञ्चमी चेति पिण्डस्थे पञ्च धारणाः ॥ ९ ॥

**Meaning :** Again, the Pindastha (physical) is formed of the five thought processes based on the elements called earth, fire, wind, water and plasma.

तिर्यग् लोकसमं ध्यायेत् क्षीराब्धिं तत्र चाम्बुजम् ।  
 सहस्रपत्रं स्वर्णाभं जम्बुद्वीपसमं स्मरेत् ॥ १० ॥  
 तत्केसरततेरन्तः स्फुरत्पिङ्गप्रभाञ्चिताम् ।  
 स्वर्णचलप्रमाणां च कणिकां परिचिन्तयेत् ॥ ११ ॥  
 श्वेतसिंहासनाऽऽसीनं कर्मनिर्मूलनोद्यतम् ।  
 आत्मानं चिन्तयेत्तत्र पार्थिवी धारणेत्यसौ ॥ १२ ॥  
 त्रिभिर्विशेषकम् ॥

**Meaning :** Imagine an ocean of milk as broad and long as the world in which we live. Imagine that there is in it a thousand-petalled lotus having the expanse of the Jambudvipa, which is of one lac yojanas. In the centre of the lotus imagine that there are filaments amongst which there is one petal which is yellow and has the magnitude of the Meru mountain. Imagine that there is on that petal a throne in which you yourself are seated annihilating the karmas. This is called the thought-process based on the element of earth.

विचिन्तयेत्तथा नाभौ कमलं षोडशच्छदम् ।  
 कणिकायां महामन्त्रं प्रतिपत्रं स्वरावलीम् ॥ १३ ॥  
 रेफबिन्दुकलाक्रान्तं महामन्त्रे यदक्षरम् ।  
 तस्य रेफाद्विनिर्यान्तीं शनैर्धूमशिलां स्मरेत् ॥ १४ ॥  
 स्फुलिगसन्ततिं ध्यायेत् ज्वालाभालामनन्तरम् ।  
 ततो ज्वालाकलापेन दहेत्पद्मं हृदि स्थितम् ॥ १५ ॥  
 तदष्टकर्मनिर्माण-मष्टपत्रमधोमुखम् ।  
 दहत्येव महामन्त्र-ध्यानोत्थः प्रबलानलः ॥ १६ ॥  
 ततो देहाद् बहिर्ध्यायेत् त्र्यम्बकं बह्निपुरं ज्वलत् ।  
 लाञ्छितं स्वस्तिकेनान्ते बह्निबीजसमन्वितं ॥ १७ ॥

देहं पद्मं च मन्त्राच्च-रन्तर्बद्धिपुरं बहिः ।

कृत्वाऽशु भस्मसाच्छाम्येत् स्यादाग्नेयोति धारणा ॥१८॥

**Meaning :** In the same manner as referred to above, imagine a sixteen-petalled lotus in the navel. In the centre put Arham and on each of the sixteen petals put a (अ), aa (आ), i (इ), ee (ई), u (उ), oo (ऊ), r (ऋ), rr (ॠ), lr (ऌ), lrr (ॡ), e (ए), ai (ऐ), o (ओ), au (औ), am (अं), and ah (अः). So also imagine an eight petalled lotus in the heart. Put on each of the petal knowledge obscuring karma, perception-obscuring karma, pain inflicting karma, illusory karma, age determining karma, fame-determining karma, status determining karma, and inhibiting-karma, called jnanavaraniya, darsanavaraniya, vedaniya, mohaniya, ayusya, nama, gotra, and antaraya respectively. Imagine that the face of the lotus is drooping downward. Imagine that there is a spark of fire surrounded by smoke and emitted slowly from the Ref ( ° ) of that Rham (हँ). Then imagine that you are burning the eight types of karmas placed on those eight petals in the flames coming out from that Arham (अहँ). Then imagine that there is a three-cornered heap of fire outside your body, characterized by the sign of swastika and by r which represents the element of fire. Then one should imagine that he is burning away all the eight types of the karmas as well as his own body with the help of both the types of fire, internal and external. Then he should be tranquil for ever. This is called the thought process based on the element of fire.

ततस्त्रिभुवनाऽऽभोगं पूरयन्तं समीरणम् ।  
चालयन्तं गिरीनब्धीन् क्षोभयन्तं विचिन्तयेत् ॥ १९ ॥

तच्च भस्मरजस्तेन शीघ्रमुद्ध्व्य वायुना ।  
दृढाभ्यासः प्रशान्तिं त-मानयेदिति मारुती ॥ २० ॥

**Meaning :** Then, one should imagine a fierce wind that fills the gaps of the empty spaces of all the three worlds, shakes the mountains, and agitates the oceans. He should bring that fierce wind to a tranquil condition having first employed it to cleanse the heap of ashes left after the body and the eight types of karmas have been burnt by the thought-process based on the element of fire, referred to earlier.

स्मरेद्वर्षसुधासारं-धनमालाकुलं नभः ।  
ततोऽर्धेन्दुसमाक्रान्तं मण्डलं वारुणांकितम् ॥ २१ ॥  
नभस्तलं सुधाम्भोभिः प्लावयेत् तत्पूरं ततः ।  
तद्रजः कायसम्भूतं क्षालयेदिति वारुणी ॥ २२ ॥

**Meaning :** Imagine the sky showering nectrine rain and having a multitude of clouds. Then remember Vam (वं) which is the mystic syllable governing the element of water and which is formed of the crescent and a dot. Then visualize that with the nectar like water produced by the sacred syllable Vam (वं) the ashes of the body and karmas, spread over the whole expanse of the sky, is being washed away. After this, pacify the water element. This is called the thought process belonging to the element of water.

सप्तधातुविनाभूतं पूर्णेन्दुविशदद्युतिम् ।  
सर्वजकल्पमात्मानं शुद्धबुद्धिः स्मरेत्ततः ॥ २३ ॥

ततः सिंहासनारूढं सर्वातिशयभासुरं ।  
विध्वस्ताशेषकर्मणि कल्याणमहिमान्वितम् ॥ २४ ॥

स्वाङ्गगर्भे निराकारं संस्मरेदिति तत्त्वभूः ।  
साभ्यास इति पिण्डस्थे योगी शिवमुखं भजेत् ॥ २५ ॥

**Meaning :** Having applied these four thought processes to the act of meditation, one should concentrate on his soul, now free of the seven basic constituents of body, having splendour of full-moon, and resembling an omniscient. Thereafter one should visualize his soul as seated on a throne shining with all the excellences, having the benevolent glory that destroys all the karmas, and is formless. This is the thought-process concerning the fundamental reality. The yogi who uses this method of meditation, called Pindastha, enjoys the eternal bliss of emancipation.

अश्वान्तमिति पिण्डस्थे कृताभ्यासस्य योगिनः ।  
प्रभवन्ति न दुर्विद्या मन्त्रमण्डलशक्तयः ॥ २६ ॥

शाकिन्यः क्षुद्रयोगिन्यः पिशाचाः पिशिताशिनः ।  
अस्यन्ति तत्क्षणादेव तस्य तेजोऽसहिष्णवः ॥ २७ ॥

कुण्डाः करटिनः सिंहाः शरभाः पन्नगा अपि ।  
जिघांसवोऽपि तिष्ठन्ति स्तम्भिता इव दूरतः ॥ २८ ॥  
त्रिभिर्विशेषकम् ॥

**Meaning :** Thus, a yogi who daily and constantly practices this type of Pindastha meditation, is never

affected by wicked spells, harmful lores, and evil means and modes. The devils, goblins, witches, demons, and meat eaters cannot tolerate the lustre, the aura of this yogi and are instantly subdued. Moreover, violent elephants, lions, octopeds and snakes remain at a distance from such yogi.



## अष्टम प्रकाश Fifth Chapter

यत्पदानि पवित्राणि समालम्ब्य विधीयते ।  
तत्पदस्थं समाख्यातं ध्यानं सिद्धान्तपारगैः ॥ १ ॥

**Meaning :** Meditation that is performed with the help of sacred mystic syllables, words, or phrases has been described by the well versed in scriptures as Padastha dhyan.

तत्र षोडशपत्रादये नाभिकन्दगताम्बुजे ।  
स्वरमालां यथापत्रं भ्रमन्तीं परिचिन्तयेत् ॥ २ ॥  
चतुर्विंशतिपत्रं च हृदि पद्मं सर्वाक्षिकम् ।  
वर्णान्यथाक्रमं तत्र चिन्तयेत्पञ्चविंशतिम् ॥ ३ ॥  
वक्त्राब्जेऽष्टदले वर्णाष्टकमन्यत्ततः स्मरेत् ।  
संस्मरन् मातृकामेवं स्याच्छ्रुतज्ञानपारगः ॥ ४ ॥

**Meaning :** One should imagine on each petal of a sixteen-petal lotus situated in the region of the navel, one vowel each out of the sixteen vowels (a, aa, i, ee, u, oo, r, rr, lr, lrr, e, ai, o, au, am, ah). On each petal of the twenty four petal lotus located in the heart, one consonant each out of the twenty four consonants (e.g. ka, kha, ga, gha, na, cha, chha, ja, jha, yan, ta (ट), tha (ठ), da (ड), dha (ढ), na (ण), ta (त),



tha (थ), da (द), dha (ध), na (न), pa, pha, ba, bha) and ma on the central filament. On each of the eight petals of the eight-petal lotus located in the mouth, one should imagine ya, ra, la, va, sha (श), sha (ष), sa (स), and ha. He, who meditates on the alphabet like this, becomes the master of the scriptures.

ध्यायतोऽनादिसिद्धान् वर्णनेतान्यथाविधि ।  
नष्टादिविषयज्ञानं ध्यातुस्तप्यते क्षणात् ॥ ५ ॥

**Meaning :** Meditating in the prescribed manner on the alphabet, that is self evident since time immemorial, one soon acquires all knowledge of the things sunk in oblivion.

अथवा नाभिकन्दाधः पञ्चमष्टदलं स्मरेत् ।  
स्वरालिकेसरं रम्यं वर्णवर्णकयुतैर्दलैः ॥ ६ ॥  
दलसन्धिषु सर्वेषु सिद्धस्तुतिविराजितम् ।  
दलाग्रेषु समग्रेषु मायाप्रणवपावितम् ॥ ७ ॥  
तस्यान्तरन्तिमं वर्णमाद्यवर्णपुरस्कृतम् ।  
रेफाक्रान्तं कलाबिन्दुरम्यं प्रालेयनिर्मलम् ॥ ८ ॥  
अर्हमित्यक्षरं प्राणप्रान्तसंस्पर्श पावनम् ।  
ह्रस्वं दीर्घं प्लुतं सूक्ष्ममतिसूक्ष्मं ततः परम् ॥ ९ ॥  
ग्रन्थीन् विदारयन्नाभिकण्ठहृद्घण्टिकादिकान् ।  
सुसूक्ष्मध्वनिना मध्यमार्गय्यायि स्मरेत्ततः ॥ १० ॥  
अथ तस्यान्तरात्मानं प्लाव्यमानं विचिन्तयेत् ।  
बिन्दुतप्तकलानिर्यत्क्षीरगौरामृतोमभिः ॥ ११ ॥  
ततः सुधासरःसूत— षोडशाब्जदलोदरे ।  
आत्मानं न्यस्य पत्रेषु विद्यादेवीश्च षोडशः ॥ १२ ॥

स्फुरत् स्फटिकमृङ्गारक्षरत्क्षीरसितामृतैः ।  
 आभिराप्लाव्यमानं स्वं चिरं चित्ते विचिन्तयेत् ॥ १३ ॥

अथास्य मन्त्रराजस्याधिधेयं परमेष्ठिनम् ।  
 अर्हन्तं मूर्ध्नि ध्यायेत् शुद्धस्फटिकनिर्मलम् ॥ १४ ॥

सद्ब्रह्मनावेशतः सोऽहं सोऽहमित्याऽऽलपन्मुहुः ।  
 निःशंकमेकतां विद्यादात्मनः परमात्मना ॥ १५ ॥

ततो नोरागमद्वेष-ममोहं सर्वदर्शनम् ।  
 सुरार्च्यं समवसृतौ कुर्वाणं धर्मदेशनाम् ॥ १६ ॥

ध्यायन्नात्मानमेवेत्थमभिन्नं परमात्मना ।  
 लभते परमात्मत्वं ध्यानी निर्धूतकल्मषः ॥ १७ ॥  
 द्वादशभिः कुलकम् ॥

**Meaning :** Imagine an eight petal lotus below the region of the navel. On the first petal place the sixteen vowels. On each of the seven remaining petals, place one each of the seven groups of consonants referred to in the earlier stanzas. On each of the eight intervening spaces between the petals, place Hrim (ह्रीं) the syllable symbolising eulogy to the liberated. On the tips of the petals, place 'Om Hrim'. In the centre of the lotus, place arham (अर्हं); white as snow and that purifies the mind on mere utterance.

This arham should first be uttered fast in the mind; then protracted, then short, and lastly subtle. Then the sound (Nada) should be conceived to be entering the glands near the navel, the heart, the throat and moving further with decreasing intensity. Then it should be imagined as if the soul is immersed in waves of milky white

nectar coming out of the digit fired by the focus of the sound. Then, imagine a lake of nectar and place the soul on the sixteen-petalled lotus coming out of that lake. Meditate that sixteen goddesses of wisdom adorn the sixteen petals. Then meditate for a long time that the milky white nectar dripping out of a brilliant crystal pitcher is being sprinkled over the soul. There after meditate on Arham, the crystal clear first syllable of the holiest of mantras.

Then with the increasing intensity of meditation, and mentally repeating the word Soham, Soham, non-stop, one should experience his soul fusing with the super soul. Then he should think that he is inseparable from the pure soul, the omniscient devoid of attachment, aversion, and illusion, adored by gods, and preaching in the religious assemblage (the Samavasarana). In this manner, the meditator attains the state of liberation destroying all the Karmas.

यद्वा मन्त्राधिपं धीमान् ऊर्ध्वाधोरेफसंयुतम् ।  
 कलाबिन्दुसमाक्रांतमनाहतयुतं तथा ॥ १८ ॥  
 कनकाभोजगर्भस्थं सान्द्रचन्द्रांगुनिर्मलम् ।  
 गगने सञ्चरन्तं च व्याप्नुवन्तं दिशः स्मरेत् ॥ १९ ॥  
 ततो विशन्तं वक्त्राब्जे भ्रमन्तं भ्रूलतान्तरे ।  
 स्फुरन्तं नेत्रपत्रेषु तिष्ठन्तं भालमण्डले ॥ २० ॥  
 निर्घन्तं तालुरन्ध्रेण लवन्तं च सुधारसम् ।  
 स्पर्धमानं शशांकेन स्फुरन्तं ज्योतिरन्तरे ॥ २१ ॥  
 सञ्चरन्तं नभोभागे योजयन्तं शिवश्रिया ।  
 सर्वावयवसम्पूर्णं कुम्भकेन विचिन्तयेत् ॥ २२ ॥  
 पञ्चभिः कुलकम् ॥

**Meaning :** Or meditate on Arham the supreme Mantra, made up of the ref ( ^ ), digit and dot ( ° ), accompanied with the Anahata and remaining in the golden lotus, pure as moon-light radiating in all directions in the space. The wise yogis should then meditate, with suspended breath, as if this pure syllable is entering the lotus like mouth, moving in the eye-brows, throbbing in the eyes, staying in the forehead, coming out from the hole of the palate, shedding nectar, competing with the moon in brightness, shining in the midst of stars, radiating in the sky and uniting the meditator with the goddess of emancipation, and perfectly formed. It is said :

अकारादि हकारान्तं रेफमध्यं सविन्दुकम् ।

तदेव परमं तत्त्वं यो जानाति स तत्त्ववित् ॥

**JAINSITE**  
जैनम् ज्ञानं वाचनम्

**Meaning :** Arham that begins with a (अ), ends in h (ह) and has ref ( ^ ), digit and dot ( ° ) in the middle, is the ultimate reality. One who knows this, knows the supreme truth.

महातत्त्वमिदं योगी यदेव ध्यायति स्थिरः ।

तदेवानन्दसंपद्भूमृत्तिश्चीरपतिष्ठते ॥ २३ ॥

**Meaning :** Goddess of emancipation in the form of ultimate-bliss comes to one who meditates on this ultimate reality called Arham with deep concentration.

रेफबिन्दुकलाहीनं शुभ्रं ध्यायेत्ततोऽक्षरम् ।  
ततोऽनक्षरतां प्राप्तमनुष्ठार्य विचिन्तयेत् ॥ २४ ॥

**Meaning :** Or meditate on a mere 'ha' as a luminous thing but bereft of ref, digit and dot. Then meditate further on it as if it has no syllables and is unutterable.

निशाकरकलाकारं सूक्ष्मं भास्करभास्वरम् ।  
अनाहताभिधं देवं विस्फुरन्तं विचिन्तयेत् ॥ २५ ॥  
तदेव च क्रमात्सूक्ष्मं ध्यायेद्वालाग्रसन्निभम् ।  
क्षणमव्यक्तमीक्षेत जगज्ज्योतिर्मयं ततः ॥ २६ ॥

**Meaning :** Ponder over the 'ha' as if it were a god called Anahata, has no letters and no utterability, is as tiny as the digit of the moon and is as shining as the sun and also pulsating. Then, go further and meditate over it as if it is as minute as the tip of a hair. Still go further and meditate as if the whole world is unmanifest and aural.

प्रचयाध्यमानसंलक्ष्यावलक्ष्ये दधतः स्थिरं ।  
ज्योतिरक्षयमत्यक्षमन्तरुन्मीलति क्रमात् ॥ २७ ॥  
इति लक्ष्यं समालम्ब्य लक्ष्यभावः प्रकाशितः ।  
निषण्णमनसस्तत्र सिध्यत्यभिमतं मुनेः ॥ २८ ॥

**Meaning :** Then shift slowly from the tangible and focus on that which is intangible. After some time an inner light, that is beyond the physical senses and unending, will appear. In this manner, progress

is made from tangible to intangible and the sages who are perfect in this type of meditation get what they want.

तथा हृत्पद्ममध्यस्थं शब्दब्रह्मकारणम् ।  
स्वरव्यञ्जनसंवीतं वाचकं परमेष्ठिनः ॥ ३६ ॥  
मूर्ध्वसंस्थितशीतांशुकलामृतसंलुप्तम् ।  
कुम्भकेन महामन्त्रं प्रणवं परिचिन्तयेत् ॥ ३७ ॥

**Meaning :** Also, one should meditate, with suspended breath, on 'Om' which is the sole cause of the Shabda Brahma (the Sound-eternal), which envelopes the five Divine-ones along with all vowels and consonants, and which is saturated with the nectar oozing from the digit of the moon contained in the head.

पीतं स्तम्भेरुणं वश्ये क्षोभणे विद्रुमप्रभम् ।  
कुण्डलं विद्वेषणे ध्यायेत् कर्मघाते शशिप्रभम् ॥ ३८ ॥

**Meaning :** One should meditate on Om with yellow-colour for paralysing; with red-colour for hypnotising; with coral-colour for provoking; with black-colour for antagonising and with moon-like colour for destroying the Karmas.

तथा पुण्यतमं मन्त्रं जगत्त्रितयपावनम् ।  
योगी पञ्चपरमेष्ठिनमस्कारं विचिन्तयेत् ॥ ३९ ॥

**Meaning :** More over, the yogis should specially meditate on the purest of mantras the Pancha-paramesthi Namaskar Mantra, the absolver for the three worlds.

अष्टपत्रे सिताम्भोजे कर्णिकयां कृतस्थितिम् ।  
 आद्यं सप्ताक्षरं मन्त्रं पवित्रं चिन्तयेत्ततः ॥ ३३ ॥  
 सिद्धादिकचतुष्कं च दिक्पत्रेषु यथाक्रमम् ।  
 चूलापादचतुष्कं च विदिक्पत्रेषु चिन्तयेत् ॥ ३४ ॥  
 त्रिशुद्ध्या चिन्तयंस्तस्य शतमष्टोत्तरं मुनिः ।  
 भुञ्जानोपि लभेतेव चतुर्थतपसः फलम् ॥ ३५ ॥  
 एवमेव महामन्त्रं समाराध्येह योगिनः ।  
 त्रिलोक्यापि महीयन्तेऽधिगताः परमां श्रियम् ॥ ३६ ॥  
 कृत्वा पापसहस्राणि हत्वा जन्तुशतानि च ।  
 श्रमं मन्त्रं समाराध्य तिर्यचोऽपि दिवं गताः ॥ ३७ ॥  
 गुरुपञ्चकनामोत्था विद्या स्यात् षोडशाक्षरी ।  
 जपन् शतद्वयं तस्याश्चतुर्थस्याप्नुयात्फलम् ॥ ३८ ॥  
 शतानि त्रीणि षट्कर्णं चत्वारि चतुरक्षरम् ।  
 पञ्चवर्णं जपन् योगी चतुर्थफलमश्नुते ॥ ३९ ॥

ऐनम् जयति शासनम्

**Meaning :** Imagine a white, eight-petal lotus. Put in its centre the purifying seven-syllabled first stanza Namō Arihantanam (Obeisance to Arihantas). Put the later four-stanzas on the eastward, southward, westward and northward petals respectively (Namō Siddhanam, Namō Ayariyanam, Namō Uvajjhayanam, Namō Loe Savvasahunam). Put the last four stanzas on the diagonal petals.

One who recites this excellent Panch Parmeshthi Mantra one hundred and eight times, with purity of mind word, and action gets the merit of one full fast, though he may be eating all along.

The yogis who have acquired spiritual wealth through proper practice of this Maha Mantra are revered by the people of the three worlds.

Even the animals who committ thousands of sins and kill hundreds of living beings have achieved heavenly existence by right practice of this Maha Mantra.

A mystic formula evolved out of these sixteen letters (Namah, Arihanta, Siddha, Ayariya, Uvajjhaya and Sahu) entitles one to the merit earned by one full fast, if repeated two hundred times.

The yogi, who recites three hundred times the six-lettered mystical formula (Arihant Siddha), five hundred times the five-lettered mystical formula (Asiusa), and four hundred times the four-lettered mystical formula (Arihant), acquires the merit earned through one fast.

प्रवृत्तिहेतुरेवंतदमोषां कथितं फलम् ।  
फलं स्वर्गापवर्गौ तु वदन्ति परमार्थतः ॥ ४० ॥

**Meaning :** The fruit of the recitation of this mystical formula which has been described as one fast, is with the view to inspire the novices or the unlettered; but the wise say that it is capable of entitling one to heavenly existence or even absolution.



पञ्चवर्णमयी पञ्च तत्त्वा विद्योद्धृता श्रुतात् ।  
अभ्यस्यमाना सततं भगवत्प्रेमं निरस्यति ॥ ४१ ॥

**Meaning :** The five-lettered mystical spell, lore, or formula taken from the canon Vidya-Pravada, if constantly chanted, is able to remove the worldly distress and discomfort. (Hram, Hrim, Hrum, Hraum, Hrah, Asiausa namah).

मङ्गलोत्तमशरणपदान्यऽभ्यग्रमानसः ।  
चतुःसमाश्रयाण्येव स्मरन् मोक्षं प्रपद्यते ॥ ४२ ॥

**Meaning :** If the sacred formula evolved out of the association of Arihanta, Siddha, Sadhu and Dharma with the three words : Mangala, Uttama, and Sharan is repeatedly remembered with concentration, results in emancipation (Arihanta Mangalam, Siddha Mangalam, Sahu Mangalam, Kevalipannatto Dhammo Mangalam; Arihanta Loguttama, Siddha Loguttama, Sahu Loguttama, Kevalipannatto Dhammo Loguttamo; Arihante Saranam Pavajjami, Siddhe Saranam Pavajjami, Sahu Saranam Pavajjami, Kevalipannat Dhammam Saranam Pavajjami).

मुक्तिसौख्यप्रदां ध्यायेद्विद्यां पञ्चदशाक्षराम् ।  
सर्वज्ञानं स्मरेन्मन्त्रं सर्वज्ञानप्रकाशकम् ॥ ४३ ॥  
वक्तुं न कश्चिदप्यस्य प्रभावं सर्वतः क्षमः ।  
समं भगवता साम्यं सर्वज्ञेन विभक्ति यः ॥ ४४ ॥

**Meaning :** The fifteen lettered sacred lore or formula should be remembered : Om Arihante Siddha Sayogi Kewali-Swaha and the Mantra as enlightening

as the omniscient should also be remembered : Om Shrim Hrim Arham Namah. These are as potent as the Omniscient himself. No one can describe there miraculous capacities completely.

यदीच्छेद्भवदावाग्नेः समुच्छेदं क्षणादपि ।  
स्मरेत्तवाऽऽदिमन्त्रस्य वर्णसप्तकमादिमम् ॥४५॥

**Meaning :** If you wish to extinguish the fire of worldly existence, meditate on the first seven letters of the first mantra Namō Arihantanam.

पञ्चवर्णं स्मरेन्मन्त्रं कर्मनिर्घातकं तथा ।  
वर्णमालाञ्चितं मन्त्रं ध्यायेत् सर्वभयप्रदम् ॥४६॥

**Meaning :** One should meditate upon the five letter mantra Namō Siddhanam in order to destroy the eight types of karma. To remove all fears one should chant the mantra Om Namō Arhate Kevaline Paramayogine, Visphuraduru shukla dhyānāgni nirdagdha karma vijaya praptanantachatushtayaya saumyaya, shantaya, mangala varadaya, ashtadashadoshara-hitaya, svaha.

ध्यायेत् सिताब्जं वक्रान्तरष्टवर्गीं दलाष्टके ।  
ॐ नमो अरहंताणमिति वर्णनिपि क्रमात् ॥४७॥  
केसरालीं स्वरमयीं सुधाबिन्दुविभूषिताम् ।  
कर्णिकां कर्णिकायां च चन्द्रबिम्बात्समापतत् ॥४८॥  
सञ्चरमाणं वक्त्रेण प्रभामण्डलमध्यगम् ।  
सुधादीधितिसंकाशं मायाबीजं विचिन्तयेत् ॥४९॥  
ततो भ्रमन्तं पत्रेषु सञ्चरन्तं नभस्तले ।  
ध्वंसयन्तं मनोध्वान्तं खवन्तं च सुधारसम् ॥५०॥

तालुरन्ध्रेण गच्छन्तं लसन्तं भ्रूलतान्तरे ।  
 त्रैलोक्याऽचिन्त्यमाहात्म्यं ज्योतिर्मयमिवाद्भुतम् ॥५१॥  
 इत्यमुं ध्यायतो मन्त्रं पुण्यमेकाग्रमानसम् ।  
 वाङ्मनोमलमुक्तस्य श्रुतज्ञानं प्रकाशते ॥५२॥  
 मार्सः षड्भिः कृताभ्यासः स्थिरीभूतमनास्ततः ।  
 निःसरन्तीं मुखाम्भोजाच्छिखां धूमस्य पश्यति ॥५३॥  
 संवत्सरं कृताभ्यासस्ततो ज्वालां विलोकते ।  
 ततः सञ्जातसंवेगः सर्वज्ञमुखपङ्कजम् ॥५४॥  
 स्फुरत्कल्याणमाहात्म्यं सम्पन्नातिशयं ततः ।  
 भ्रामण्डलगतं साक्षादिव सर्वज्ञमीक्षते ॥५५॥  
 ततः स्थिरीकृतस्वान्तस्तत्र संजातनिश्चयः ।  
 मुक्त्वा संसारकान्तारमध्यास्ते सिद्धिमन्दिरम् ॥५६॥  
 दशभिःकुलकम्

**Meaning :** In the mouth one should imagine an eight petal lotus. On each of its petals, each of the eight groups of sounds a, k, ch, t, t, p, y, s (अ, क, च, ट, त, प, य, श) should be placed. Each of the eight letters comprising Namō Arihantanam should also be placed on each petal. On all the four sides of the central filament all the sixteen vowels beginning with A, Aa etc. should be accommodated; four on each. Imagine the centre to be adorned with drops of nectar, and containing Hrim, resembling the splendour of the moon. Scriptural knowledge appears in the mind that along with speech has been purged of all impurities, after having meditated upon the mantra Om Namō Arihantanam. During meditation one should imagine this mantra to be moving in all the eight

petals, one by one; to be roaming in the vast expanse of the space; to be wiping out all the mental impurities; to be shedding nectar; to be going out from the hole of the palate; to be shining in the eyes; and possessing incalculable power and unique splendour. Practicing this with a stable mind constantly for six months, the meditator is able to see columns of smoke and flames coming out from the mouth. Thereafter, as a result of deeply cultivated detachment, he is able to visualize the face of the Omniscient. Then, progressing further, he comes face to face with the omniscient centred in the circle of aura, possessed of all excellence, auspiciousness, and greatness. In the end, he enters the temple of emancipation, traversing the jungle of worldly existence with firmness of mind, being fully convinced of the pure and powerful nature of the Omniscient.



शशिविम्बादिवोद्भूतां स्रवन्तीममृतं सदा ।  
विद्यां श्वीमिति भालस्थां ध्यायेत्कल्याणकारणम् ॥५७॥

**Meaning :** One should meditate on the holy vidya called Ksim (क्षी) which is born out of the lunar disc that is shedding embrosia without a break, and which is the sole paramount source of welfare.

क्षीराम्भोधेर्विनिर्यन्तीं प्लावयन्ती सुधाम्बुभिः ।  
भाले शशिकलां ध्यायेत् सिद्धिसोपानपद्धतिम् ॥५८॥

**Meaning :** The digit of the moon, rising out of the milky ocean, sprinkling the world with the water of nectar and which is as if it were the ladder with which

to climb to the palace of emancipation, should be contemplated.

अस्याः स्मरणमात्रेण त्रुटद्यद्भवनिबन्धनः ।  
प्रयाति परमानन्दकारणं पदमध्ययम् ॥५९॥

**Meaning :** By a mere recollection of the above described digit of the moon, the karmas which are the cause of the worldly existence are removed and the meditator is eventually led to final liberation, which is the cause of eternal bliss.

नासाग्रे प्रणवः शून्यमनाहतमिति त्रयम् ।  
ध्यायन् गुणाष्टकं लब्ध्वा ज्ञानमाप्नोति निर्मलम् ॥६०॥

**Meaning :** One, who meditates over omkara (ॐ) zero, and anahat (ha) on the tip of the nose, acquires pure knowledge, having first achieved eight extraordinary powers such as the Anima (the power to become as small as the atom) etc.

शंखकुन्दशशाङ्काभास्त्रीनमून् ध्यायतः सदा ।  
समग्रविषयज्ञानप्रागल्भ्यं जायते नृणाम् ॥६१॥

**Meaning :** One who meditates on pranava (Om), zero (Shunya), and ha (Anahata); that are as white coloured as the conch shell, the Muchakunda flower, and the moon; becomes master of all the branches of human knowledge.

द्विपार्श्वप्रणवद्वन्द्वं प्रान्तयोर्माययावृतम् ।  
सोऽहं मध्येऽधिमूर्द्धानं ग्रह्मलौकारं विञ्चितयेत् ॥६२॥

**Meaning :** One should imagine in the mind and meditate that there are two Omkaras on two sides, the

extremes of which have been covered by two Hrimkaras (ह्रीं). In between these Hrimkaras, put So (सो) and Ham (हं). Again between So and Ham, put Hamlim (हम्लीं); it will be like this : Hrim, Om, Om, So, Hamlim, Ham, Om, Om, Hrim.

कामधेनुमिथाऽचिन्त्यफलसम्पादनक्षमाम् ।  
अनवद्यां जपेद्विद्यां गणभृद्बदनोद्गताम् ॥६३॥

**Meaning :** Then, the mystical formula expounded by the Ganadharas, that is as wish yielding as the Kamadhenu (the celestial cow) and is spotless, should be recited. The formula is : Om (ॐ), Jogge (जोग्गे), Magge (मग्गे), Tatthe (तत्थे), Bhue (भूये), Bhavve (भव्वे), Bhavisse (भव्विस्से), Ante (अन्ते), Parakkhe (परक्खे), Jinaparve (जिन पारवे), Svaha (स्वाहा).

षड्कोणेऽप्रतिचक्रे फडिति प्रत्येकमक्षरम् ।  
सव्ये न्यसेद्विचक्राय स्वाहा बाह्येऽपसव्यतः ॥६४॥

भूतान्तं बिन्दुसंयुक्तं तन्मध्ये न्यस्य चिन्तयेत् ।  
नमो जिजाणमित्याद्यैरों पूर्ववैष्टयेद्बहिः ॥६५॥

**Meaning :** Imagine a six cornered mystical diagram. In all the six corners, each letter of Aprati-chakre-phat (अप्रतिचक्रे-फट्) should be placed in the running order in its interior. Outside the diagram in each of the six corners each letter of Vichakraya-phat (विचक्राय-फट्) should be placed. Then, the outside circle should be filled up with Om Namo Jinanam, Om Namo Ohijinanam, Om Namo Paramohijinanam, Om Namo Savvohijinanam, Om Namo Anantohijinanam, Om Namo Kutthabuddhinam, Om Namo

Bijabuddhinam, Om Namō Padanusarinam, Om Namō Sāmbhinnasoanam, Om Namō Ujjumainam, Om Viulamainam, Om Namō Dasapuvvinam, Om Namō Choddasapuvvinam, Om Namō Atthangamahanimittakusalanam, Om Namō Viuvvanaiddhipattanam, Om Namō Vijjahanam, Om Namō Charananam, Om Namō Panhasamananam, Om Namō Agasagaminam, Om Jhraum, Shrim, Hrim, Dhriti, Kirti, Vvaddhi, Lakshmi, Svaha. (ॐ नमो जिणाणं, ॐ नमो ओहिजिणाणं, ॐ नमो परमोहिजिणाणं, ॐ नमो सव्वोहिजिणाणं, ॐ नमो अणंतोहिजिणाणं, ॐ नमो कुट्ठबुद्धीणं, ॐ नमो बीजबुद्धीणं, ॐ नमो पदानुसारीणं, ॐ नमो संभिन्नसोआणं, ॐ नमो उज्जुमईणं, ॐ नमो विउलमईणं, ॐ नमो दसपुव्वीणं, ॐ नमो चोद्दसपुव्वीणं, ॐ नमो अट्ठंगमहानिमित्तकुसलाणं, ॐ नमो विउव्वणइड्ढपत्ताणं, ॐ नमो विज्जाहराणं, ॐ नमो चारणाणं, ॐ नमो पन्हसमणाणं, ॐ नमो आगासगामीणं, ॐ भूँ, ह्रीं, धृति, कीर्ति, बुद्धि, लक्ष्मी, स्वाहा ।) जैन साईट

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Then Om Namō Arihantanam Hram svaha (ॐ नमो अरिहंताणं ह्रं स्वाहा), Om Namō Siddhanam Hrim svaha (ॐ नमो सिद्धाणं ह्रीं स्वाहा), Om Namō Ayariyanam Hrum svaha (ॐ नमो आर्यारयाणम् ह्रं स्वाहा), Om Namō Uvajjhayanam Hraum svaha (ॐ नमो उवज्झयाणं ह्रौं स्वाहा), and Om Namō Loe Savvasahunam Hrah svaha (ॐ नमो लोए सव्व-साहूणं ह्रः स्वाहा) should be imagined to have been placed on each of the five fingers beginning with the thumb of the hand respectively. Then Omkara should be placed in the centre of the mystical diagram. Then one should meditate on that mystical diagram imagined to have been placed in the intervening spaces between east, south, and west.

अष्टपत्रेऽम्बुजे ध्यायेदात्मानं दीप्ततेजसम् ।  
 प्रणवाद्यस्य मन्त्रस्य वर्णान् पत्रेषु च क्रमात् ॥६६॥  
 पूर्वाशाऽभिमुखं पूर्वमधिकृत्याऽऽदिभण्डलम् ।  
 एकादशशतान्यऽष्टाक्षरमन्त्रं जपेत्ततः ॥६७॥

**Meaning :** One should imagine one's own luminous soul residing in the eight petal lotus. Then on the petal pointing to the east the first letter Om of the mystical mantra 'Om Namō Arihantanam' should be placed, the second letter 'Na' on the petal between east and south, so on and so forth till the last letter 'Nam' is on the eighth petal that is between north and east. Then this eight lettered Mantra should be meditated upon for one thousand and one hundred times.

पूर्वाशानुक्रमदेवमुद्दिश्याऽन्यदलान्यपि ।  
 अष्टरात्रं जपेद्यागी <sup>जैन साहित्य</sup> सर्वप्रत्यूहशान्तये ॥६८॥  
 अष्टरात्रे व्यतिक्रान्ते कमलस्यान्तर्वर्तिनः ।  
 निरूपयति पत्रेषु वर्णनिताननुक्रमम् ॥६९॥  
 भीषणाः सिंहमातङ्गरक्षःप्रभृतयः क्षणात् ।  
 शाम्यन्ति व्यन्तराश्चाऽप्ये ध्यानप्रत्यूहहेतवः ॥७०॥

**Meaning :** The meditating person should meditate in this manner for eight days this eight lettered mystical mantra to remove all the odds and obstacles.

In the aforesaid manner, when eight days have passed, the meditator will be able to actually see the eight letters of the mystical spell "Om Namō Arihantanam" placed on each of the eight petals.



Noticing those letters produces so much strength that the terrific lions, elephants, giants, demons, goblins, and serpents etc. causing distraction in the programme of meditation, are brought to book.

मन्त्रः प्रणवपूर्वोऽयं फलमैहिकमिच्छुभिः ।  
ध्येयः प्रणवहीनस्तु निर्वाणपदकांक्षिभिः ॥७१॥

**Meaning :** Those desirous of the worldly happiness should meditate on the mystical spell with Om in the beginning and those who want emancipation should meditate without Om.

चिन्तयेदन्यमप्येनं मन्त्रं कर्मौघशान्तये ।  
स्मरेत् सत्त्वोपकाराय विद्यां तां पापभक्षिणीम् ॥७२॥  
प्रसीदति मनः सद्यः पापकालुष्यमुज्झति ।  
प्रभावाऽतिशयादस्या ज्ञानदीपः प्रकाशते ॥७३॥  
ज्ञानवद्भिः समाम्नातं वज्रस्वाम्यादिभिः स्फुटम् ।  
विद्यावादात्समुद्धृत्य बीजभूतं शिवश्रियः ॥७४॥  
जन्मदावहुताशस्य प्रशान्तिनववारिदम् ।  
गुरुपदेशाद्विज्ञाय सिद्धचक्रं विचिन्तयेत् ॥७५॥

**Meaning :** For the total annihilation of the aggregate of the karmas one should meditate on yet another mantra which is as follows :—Shrimad rishabhadi Vardhamananantebhyo Namah (श्रीमद् ऋषभादि वर्धमानान्तेभ्यो नमः). For doing good to the people one should meditate on the sin-consuming mystical formula which is as follows—Om Arhanmukhakamala-vasini papatmakshayamkari srutajnanajwala sahasra jvalite Sarasvati matpapam han han daha daha

ksham kshim kshoom kshaim kshaum kshah kshira-  
dhavale amrita sambhave vam vam hoom hoom svaha.  
(ॐ अर्हन्मुखकर्मनवासिनि पापात्मक्षयंकरि श्रुतज्ञानज्वालासहस्रज्वलिते  
सरस्वति मत्पापं हन हन दह दह क्षां क्षीं क्षूं क्षौं क्षों क्षौं क्षः क्षीरधवले  
अमृतसंभवे वं वं हूं हूं स्वाहा ।

Due to the excellent effect of the above mentioned mystical formula, the mind is immediately delighted, the damaging nature of the sins is removed and the lamp of knowledge begins to shine.

Taking from the Vidyapravada (a chapter from the twelfth canonical work called Dristivada) the wise and intelligent monks like Vajrasvami and others thought the circle of the Siddhas (Siddhacakra) to be the seed of emancipation, and a water bearing cloud capable of quelling the fire of continued re-births. This circle of the Siddhas should always be learned from the guru and meditated upon for the destruction of Karma.

नाभिपद्मे स्थितं ध्यायेदकारं विश्वतो मुखम् ।  
सिवर्णं मस्तकाम्भोजे आकारं वदनाम्बुजे ॥७६॥  
उकारं हृदयाम्भोजे साकारं कण्ठपङ्कजे ।  
सर्वकल्याणकारोणि बीजान्यन्यान्यपि स्मरेत् ॥७७॥  
श्रुतसिन्धुसमुद्भूतमन्यदप्यक्षरं पदम् ।  
अशेषं ध्यायमानं स्यान्निर्वाणपदसिद्धये ॥७८॥

**Meaning :** Imagine all pervading 'a' (अ) in the lotus of the navel; 'si' (सि) in the head; 'aa' (आ) in the lotus in the mouth; 'u' (उ) in the lotus of the cardiac region; and 'sa' (सा) in the throat. Other

syllables, good and auspicious should also be remembered.

Meditating over the other syllables, phrases, etc. collected from the ocean of the canons becomes the cause of liberation.

वीतरागो भवेद्योगी यत्किञ्चिदपि चिन्तयन् ।  
तदेव ध्यानमाप्नोतिमतोऽप्ये ग्रन्थविस्तराः ॥७९॥  
एवं च मन्त्रविद्यानां वर्णेषु च पदेषु च ।  
विश्लेषः क्रमशः कुर्यात्लिङ्गनीभावोपपत्तये ॥८०॥

**Meaning :** Meditation, in the real sense of the term, is that which results in detachment for the meditator through the contemplation of any phrase, sentence or words; everything else is unnecessary elaboration of the scriptural works.

इति गणधरधुर्याविष्कृताद्बुद्धतानि,  
प्रवचनजलराशेस्तत्स्वरत्नान्यमूनि ।  
हृदयमुकुरमध्ये धीमतामुल्लसन्तु,  
प्रचितभवशतोत्थक्लेशनिर्नाशहेतोः ॥८१॥

**Meaning :** May the gems in the form of elemental realities, brought to light by the Ganadharas from the ocean in the form of the canons, shine in the mirror of hearts of the intelligent people and destroy the distress produced in course of hundreds of births.



## नवम प्रकाश Ninth Chapter

मोक्षश्रीसम्मुखीनस्य विध्वस्ताखिलकर्मणः ।  
 चतुर्मुखस्य निःशेषभुवनाऽभयदायिनः ॥१॥  
 इन्दुमण्डलसङ्काशच्छत्रत्रितयशालिनः ।  
 लसद्भामण्डलाभोगविडम्बितविवस्वतः ॥२॥  
 दिव्यदुन्दुभिनिर्घोषगीतसाम्राज्यसम्पदः ।  
 रणद्विरेफभङ्गारमुखराऽशोकशोभिनः ॥३॥  
 सिंहासननिषण्णस्य वीज्यमानस्य चामरैः ।  
 सुरासुरशिरोरत्नदीप्तपादनखद्युतेः ॥४॥  
 दिव्यपुष्पोत्कराऽऽकीर्णसंकीर्णपरिषद्भुवः ।  
 उत्कन्धरम् गकुलैः पीयमानकलध्वनेः ॥५॥  
 शान्तवैरेभसिहादिसमुपासितसन्निधेः ।  
 प्रभोः समवसरणस्थितस्य परमेष्ठिनः ॥६॥  
 सर्वातिशययुक्तस्य केवलज्ञानभास्वतः ।  
 अर्हतो रूपमालम्ब्य ध्यानं रूपस्थमुच्यते ॥७॥  
 सप्तभिः कुलकम्

**Meaning :** The meditation which is performed with the help of some concrete, material thing as the basis, is called Roopastha dhyān. So, according to this definition, one can take, the figure of the Arihanta Parmesthi, who is now about to get liberated;

who has annihilated all the karmas; whose sermons emanate in four directions; who has given the blessing of fearlessness to all the living beings of three worlds; who is adorned with three umbrellas, one above the other, as splendourous as the moon; who has behind him the halo, foreing into insignificance the orb of the sun; who has all around him the divine drums being beaten; who is surrounded by waves of supreme music; who has on all his sides, the Ashoka trees, humming with the musical notes of the bees and wasps; who is seated in the centre on a throne; who is fanned by the two Chowries on both the side; who has all of his nails brightened by the jewels of the crowns of the bowing gods and goblins; who has before him the whole ground of the divine assemblage (Samavasarana) covered with heaps of divine flowers; who has his fine speech heard by the animals with uplifted necks who has in front of him lions, and elephants etc. who have taken their seat with coolness and calmness, forgetting their natural enimosities towards each other; who is full to brim with the possession of all types of excellence; who is shining with omniscience and who has taken his seat (as said before) in the centre of the divine congregation.

रागद्वेषमहामोहविकारैरकलंकितम् ।  
 शान्तं कान्तं मनोहारि सर्वलक्षणलक्षितम् ॥८॥

तीर्थिकैरपरिज्ञात-योगमुद्रामनोरम् ।  
 अक्षणोरमन्दमानन्दनिस्पन्दं ददद्भुतम् ॥९॥

निमिषेषदृशा ध्यायन् रूपस्थध्यानवान् भवेत् ॥१०॥

One contemplating without winking and with firm stare, purging the mind of its impurities, on the idol of the revered Jinesvara, who is devoid of any blemish of such wicked thoughts and sentiments as love, hatred, delusion, nescience etc.; who is lovable, attractive, having all the excellent characteristics; is incomprehensible to the followers of other creeds and philosophical persuasions; who appears charming as he has assumed the posture of meditation; who gives delight to the eyes; and who is extraordinarily steady; is known as Roopastha-Dhyani.

योगी चाऽभ्यासयोगेन तन्मयत्वमुपागतः ।

सर्वज्ञो भूतमात्मानमवलोकयति स्फुटम् ॥११॥

सर्वज्ञो भगवान् योयमहमेवाऽस्मि स ध्रुवम् ।

एवं तन्मयतां यातः सर्वज्ञेदीति मन्यते ॥१२॥

**Meaning :** By the practice of the material meditation, the meditating yogi, who identifies himself with the omniscient, finds himself to be an omniscient.

“The Omniscient on whom I am meditating is myself.” Having thus identified himself with the Omniscient (constantly in course of the whole programme of meditation), the meditating yogi is accepted as in omniscient.

धीतरागो विमुच्येत धीतरागं विचिन्तयन् ।  
रागिणं तु समालम्ब्य रागी स्यात् क्षोभणादिकृत् ॥१३॥

**Meaning :** By meditating about the detached, one himself becomes detached and gets free from the karmic bondage. By meditating about the attached, one himself becomes a victim of attachment and gets involved in desire, anger, joy, grief, love, and hatred.

येन येन हि भावेन युज्यते यन्त्रधाहकः ।  
तेन तन्मयतां याति विश्वरूपो मणिर्यथा ॥१४॥

**Meaning :** He, who constantly indulges in a certain sentiment, comes to be identified with that particular sentiment, just as a crystal that assumes the colour in juxtaposition of which it is placed.

नाऽसद्ध्यानानि सेव्यानि कौतुकेनाऽपि किञ्चिद्बह ।  
स्वनाशयैव जायन्ते सेव्यमानानि तानि यत ॥१५॥

**Meaning :** Even without desire, out of curiosity, one should not indulge in wrong meditation (ill thinking), because thereby he himself will be the cause of his own down fall.

सिद्ध्यन्ति सिद्धयः सर्वाः स्वयं मोक्षाऽवलम्बिनाम् ।  
संदिग्धा सिद्धिरन्येषां स्वार्थभ्रन्शस्तु निश्चितः ॥१६॥

**Meaning :** All the Siddhis (extraordinary powers) are obtained in natural course by those who have directed all their efforts, towards emancipation. Those who hanker after wordly happiness are doubtful to get these Siddhis. However, they definitely lose their goal of emancipation. □

## Tenth Chapter

### दशम प्रकाश

अमूर्तस्य चिदानन्दरूपस्य परमात्मनः ।  
निरञ्जनस्य सिद्धस्य ध्यानं स्यात् रूपवर्जितम् ॥ १॥

**Meaning :** Concentration on the Intangible, the Blissemorphic, the Formless, the Unblemished, the liberated Soul is called the amorphic meditation.

इत्यजन्तं स्मरन् योगी तत्स्वरूपावलम्बनः ।  
तन्मयत्वमवाप्नोति प्राह्यप्राहकवर्जितम् ॥ २॥

**Meaning :** With the help of and by constantly meditating about such amorphic, pure, and liberated one, the yogi transcends into a state of bliss, where the identities of achieved and achiever are fused into one.

अनन्यशरणीभूय स तस्मिन् लीयते तथा ।  
ध्यातृध्यानीभयाभावे ध्येयेनैक्यं यथा व्रजेत् ॥ ३॥

**Meaning :** When the yogi devotes himself to, and is absorbed in the meditation of the liberated super Soul, in absence of any tangible dependence, he gets



dissolved in the liberated soul. With the dissolution of actor and act he sublimates into a union with the goal—the liberated Super Soul.

सोऽयं समरसीभावस्तदेकीकरणं मतम् ।  
आत्मा यदपृथक्त्वेन लीयते परमात्मनि ॥ ४॥

**Meaning :** This complete integration, where the soul of a yogi indulging in abstract meditation, unseparably dissolves into the super soul, is called the state of unification.

अलक्ष्यं लक्ष्यसम्बन्धात् स्थूलात् सूक्ष्मं विचिन्तयेत् ।  
सालम्बाच्च निरालम्बं तत्त्वचित्त्वमञ्जसा ॥ ५॥

**Meaning :** Beginning at first with the Pindastha (aimed at solid objects) meditation, one should progress to abstract meditation in stages. Also, one should progress from the meditation of the gross to the meditation of the micro and from contingent meditation to free meditation. Practicing in this progressive manner, the yogi soon comprehends the ultimate reality.

एवं चतुर्विधध्यानामतमग्नं मुनेर्मनः ।  
साक्षात्कृतजगत्तत्त्वं विधत्ते शुद्धिमात्मनः ॥ ६॥

**Meaning :** The meditating yogi, absorbed in the four kinds of meditation (already described) realizes the fundamentals of the world and ultimately purifies his soul.

आज्ञाऽपायविपाकानां संस्थानस्य च चिन्तनात् ।  
इत्थं वा ध्येयभेदेन धर्मध्यानं चतुर्विधम् ॥ ७॥

**Meaning :** Religious meditation (Dharma Dhyana) is divided into four types, Ajna (commandment), Apayavichaya (meditation on the bad results of wicked thoughts, passions, and sentiments). Vipakavichaya (meditation on the mode of operation of the Karmas manifesting every moment), and Sansthanavichaya (meditation on the structure of the world that has no beginning and no end but creation, existence, and destruction are manifested every moment).

आज्ञां यत्र पुरस्कृत्य सर्वज्ञानामवाधिताम् ।  
तत्त्वतश्चिन्तयेदथास्तदाज्ञाध्यानमुच्यते ॥ ८॥

**Meaning :** The meditation called Ajnadhyana consists of meditating on the significance of the Omniscient's commandments that are irrefutable and are valid without fallacies.

सर्वज्ञवचनं सूक्ष्मं हन्यते यन्न हेतुभिः ।  
तदाज्ञारूपमादेयं न मृषाभाषिणो जिनाः ॥ ९॥

**Meaning :** The statements of the Omniscient are so abstract and subtle that they can never be refuted by any argument or logic. They should be accepted as commandments, as the Omniscient Jina does not utter a lie.

रागद्वेषकषायाद्यैर्जायमानान् विचिन्तयेत् ।  
यत्रापायास्तदपायविचयध्यानमिष्यते ॥ १०॥

**Meaning :** Apayavichaya Dhyana is defined as the meditation that is conducted with reference to the

harmful effects generated by attachment, aversion, passions etc.

ऐहिकामुष्मिकापाय-परिहारपरायणः ।  
ततः प्रतिनिवर्तेत समन्तात्पापकर्मणः ॥११॥

**Meaning :** This meditation prepares one to ward off the harms incurred through attachment, aversion, etc. in this worldly existence and the next one.

प्रतिक्षणसमुद्भूतो यत्र कर्मफलोदयः ।  
चिन्तयते चित्ररूपः स विपाकविचयो मतः ॥१२॥

**Meaning :** That meditation is designated as Vipakavichaya dhyana which directs attention on the modus operandi of the karmas experienced every moment.

या सम्पदाहंतो या च विपदा नारकात्मनः ।  
एकातपत्रता तत्र पुण्यापुण्यस्य कर्मणः ॥१३॥

**Meaning :** To come to a logical conclusion that the law of karma is universal and inexorable, by taking into account the magnificence of the Arhats (अर्हत—the most deserving one) and untold sufferings of the hellish beings, is the crux of the Vipakavichayadhyana.

अनाद्यन्तस्य लोकस्य स्थित्युत्पत्तिव्ययात्मनः ।  
आकृतिं चिन्तयेद्यत्र संस्थानविचयः स तु ॥१४॥

**Meaning :** The Sansthanavichaya dhyana (meditation on the structure of the world) is so called because in it the nature of the structure of the world that is beginningless and endless, but undergoes trans-

formation every moment in the form of creation, existence and destruction, is meditated upon.

नानाद्रव्यगतानन्तपर्यायपरिवर्तनात् ।  
सदासक्तं मनो नैव रागाद्याकुलतां व्रजेत् ॥१५॥

**Meaning :** The mind, which is always attached to something or the other, does not become over-powered by love or hatred if it is contemplated that every substance has inherent potential of innumerable transformations undergoing perpetually.

धर्मध्याने भवेद्भावः क्षायोपशमिकादिकः ।  
लेश्याः क्रमविशुद्धाः स्युः पीतपद्मसिताः पुनः ॥१६॥

**Meaning :** In the religious meditation the existence of the tendency to either totally annihilate or partially suppress the karmas is always possible. The meditator who goes on progressing on and on in the religious meditation becomes purified day by day and assumes spiritually the states represented by yellow colour, cream colour, or white colour.

अस्मिन्नितान्तवैराग्यव्यतिषङ्गतरङ्गिते ।  
जायते देहिनां सौख्यं स्वसंवेद्यमतीन्द्रियम् ॥१७॥

**Meaning :** The yogis, when transcend into such meditation experience bliss of soul, beyond the physical senses.

त्यक्तसंगास्तनुं त्यक्त्वा धर्मध्यानेन योगिनः ।  
ग्रेवेयकादिस्वर्गेषु भवन्ति त्रिदशोत्तमाः ॥१८॥  
महामहिमसौभाग्यं शरच्चन्द्रनिभप्रभम् ।  
प्राप्नुवन्ति वपुस्तत्र स्रग्भूषाम्बरभूषितम् ॥१९॥

बिशिष्टवीर्यबोधाढ्यं कामासिज्वरवजितम् ।  
 निरन्तरायं सेवन्ते सुखं चाऽनुपमं चिरम् ॥२०॥  
 इच्छासम्पन्नसर्वार्थमनोहारिसुखामृतम् ।  
 निविधनमुपभुञ्जाना गतं जन्म न जानते ॥२१॥

**Meaning :** Having abandoned all types of attachment and having died in a religious frame of mind, the yogis are born as the most superior gods in the heavens such as the Graiveyak etc. (Graiveyaka denotes heavens situated one above the other in the shape of neck). Here they are blessed with the bodies which are beautiful and fortunate, as white as the autumn moon, decorated with garlands of flowers and ornaments, and dressed in excellent cloths. Also, they enjoy for a long time unsurpassed and unimpeded happiness characterized by extraordinary potentiality and power of understanding; devoid of fever of passions they even loose the sense of time during such unhindered enjoyment of the nectar of bliss.

दिव्यभोगावसाने च च्युत्वा त्रिदिवतस्ततः ।  
 उत्तमेन शरीरेणावतरन्ति महीतले ॥२२॥  
 दिव्यवंशे समुत्पन्ना नित्योत्सवमनोरमान् ।  
 भुञ्जते विविधान् भोगानखण्डितमनोरथाः ॥२३॥  
 ततो विवेकमाश्रित्य विरज्याशेषभोगतः ।  
 ध्यानेन ध्वस्तकर्माणः प्रयान्ति पदमव्ययम् ॥२४॥  
 त्रिभिर्विशेषकम्

**Meaning :** Having enjoyed heavenly pleasures and having abandoned the heavenly bodies, they are born

on this earth, endowed with excellent bodies. Born in high class families where pleasant festivities are continually going on and where they continually enjoy, but with a detached attitude.

From here, abandoning all worldly pleasures through prudence and completely shedding all the karmas through meditation, they finally go to the eternal abode.



## Eleventh Chapter

### एकादश प्रकाश

स्वर्गापवर्गहेतुर्धर्मध्यानमिति कीर्तितं यावत् ।  
अपवर्गैकनिदानं शुक्लमतः कीर्त्यते ध्यानम् ॥ १॥

**Meaning :** (In the previous chapter) the nature of the religious or pious meditation, that is the cause of heavenly existence and consequently of emancipation, has been explained. Now it is proposed to relate, in this chapter, the form and contents of the pure meditation, technically called the Shukla Dhyana.

इदमादिमसंहनना एवालं पूर्ववेदिनः कर्तुम् ।  
स्थिरतां न याति चित्तं कथमपि यत्स्वल्पसत्त्वानां ॥२॥

**Meaning :** This untarnished meditation can only be undertaken by those who have specifically tenacious constitution and have knowledge of the Purvas (the pre-canon knowledge). Those who are of lower calibre can not achieve the concentration required for Shukla Dhyana.

धत्ते न खलु स्वास्थ्यं व्याकुलितं तनुमतामनो विषयेः ।  
शुक्लध्याने तस्मान्नस्त्यधिकारोऽल्पसारानाम् ॥३॥

**Meaning :** The minds of those who have been overpowered by sensual pleasures can never be firm.

That is why the weak are not capable of practicing Shukla Dhyana.

अनवच्छित्स्याम्नायः समागतोऽस्येति कीर्त्यन्तेऽस्माभिः ।

दुष्करमप्याधुनिकैः शुक्लध्यानं यथाशास्त्रम् ॥४॥

**Meaning :** According to scriptures it is difficult for the people of this period (current) to practice Shukla Dhyana. However, I describe Shukla Dhyana so that the hitherto unbroken tradition handed down to us is not terminated.

ज्ञेयं नानात्वश्रुतविचारसैक्यश्रुताविचारं च ।

सूक्ष्मक्रियमुत्सन्नक्रियमिति भेदश्चतुर्धा तत् ॥५॥

**Meaning :** It is divided into four categories, namely Prithakatva Vitarka Savichara, Ekatva Vitarka Avichara, Sukshmakriya Apratipati, and Vyuparata Kriya Nivriti.

एकत्र पर्ययाणां विविधनयानुसरणं श्रुताद् द्रव्ये ।

अर्यव्यञ्जनयोगान्तरेषु संक्रमणयुक्तमाद्यं तत् ॥६॥

**Meaning :** In accordance with the scriptural definitions, various states of transformation of matter should be meditated upon from the noumenal and phenomenal view points. This meditation should also transcend into the combination of meanings with three medias, thought, speech, and body, one by one. This is the first category.



एवं श्रुतानुसारादेकत्ववितर्कमेकपययि ।

अर्थव्यञ्जनयोगान्तरेष्वसंक्रमणमन्यत्तु

॥७॥

**Meaning :** In the second category only one state of matter, as defined in the scriptures, is the object of meditation. Which means any one of the states of matter or word or meaning is meditated upon through one media (thought or language or body). Due to absence of transition in this meditation it is called Ekatva Vitarka Avichara.

निर्वाणगमनसमये केवलिनो दरनिरुद्धयोगस्य ।

सूक्ष्मक्रियाप्रतिपाति तृतीयं कीर्तितं शुक्लम् ॥८॥

**Meaning :** When the time of Moksha (abandoning of the existing physical body) approaches, the omniscients impede the gross activities of the three medias. Only subtle activities of minimal breathing remain. This subtle activity does not retract to the gross. This is the third category.

केवलिनः शैलेशीगतस्य शैलवदकम्पनीयस्य ।

उत्सन्नक्रियमप्रतिपाति तुरीयं परमशुक्लम् ॥९॥

**Meaning :** When the omniscient is about to leave the physical body, he assumes the steady position of a mountain. There is absolute cessation of all activity. This is the fourth category of pure meditation.

एकत्रियोगभ्राजामाहं स्यादपरमेकयोगानाम् ।

तनुयोगिनां तृतीयं निर्योगानां चतुर्थं तु ॥१०॥

**Meaning :** Those near omniscients who still have activities in all the three medias belong to the first

category of pure meditation. In the second category the activity in the body medium is stopped and that in speech and thought remain. Those having only subtle activity in physical media belong to the third category. Where there is absolutely no activity it is said to be the fourth category of pure meditation.

छद्मस्थितस्य यद्वन् मनः स्थिरं ध्यानमुच्यते तज्ज्ञैः ।  
निश्चलमङ्गं तद्वत् केवलिनां कीर्तितं ध्यानम् ॥११॥

**Meaning :** The wise say that as the stability of mind is called meditation in case of those nearing perfection, the total absence of physical movement is meditation in case of the perfect.

पूर्वाभ्यासाज्जीवोपयोगतः कर्मजरणहेतोर्वा ।  
शब्दार्थबहुत्वाद्वा जिनवचनाद्वाप्ययोगिनो ध्यानम् ॥१२॥

**Meaning :** The hypothetical state of the mentally, verbally, and physically inactive perfect beings is termed as meditation; may be due to the inertial effect of their long established practice or due to the awakening of the soul resulting in shedding of the karmas, or due to any of the other meanings the word Dhyana conveys or simply because it has been so mentioned in the scriptures by the omniscients.

प्राये श्रुतावलम्बनपूर्वं पूर्वश्रुतार्थसम्बन्धात् ।  
पूर्वधराणां छद्मस्थयोगिनां प्रायसो ध्याने ॥१३॥

**Meaning :** The first two categories of the pure meditation are generally attained by only the near omniscients through the meditative absorption of the

esoteric knowledge of the Purvas (specific earlier treatises known to the deserving only).

**Note :—**Here the word prayasho (generally) is intentionally used to indicate that exceptions like Marudeva and Mashtush had attained the first two categories of pure meditation even without the knowledge of the Purvas.

सकलालम्बनविरहप्रथिते द्वे त्वन्तिमे समुद्दिष्टे ।  
निर्मलकेवलदृष्टिज्ञानानां क्षीणदोषाणाम् ॥१४॥

**Meaning :** The later two categories of pure meditation are absolutely detached states and as such can only be attained by the yogis having the all cleansing pure perception and pure knowledge (Kewal-darshan and Kewal-jnana).



तत्र श्रुताद् गृहीत्वैकमर्थमर्थाद् व्रजेच्छब्दम् ।  
शब्दात्पुनरप्यर्थं योगाद्योगान्तरं च सुधीः ॥१५॥

संक्रामत्यऽविलम्बितमर्थप्रभृतिषु यथा किल ध्यानी ।  
व्यावर्तते स्वयमसौ पुनरपि तेन प्रकारेण ॥१६॥

इति नानात्वे निश्चिताभ्यासः सञ्जायते यदा योगी ।  
आविर्भूतात्मगुणस्तदेकताया भवेद्योग्यः ॥१७॥

उत्पादस्थितिभङ्गादिपर्यायाणां यदेकयोगः सन् ।  
ध्यायति पर्ययमेकं तत्स्यादेकत्वमविचारम् ॥१८॥

त्रिजगद्विषयं ध्यानादणुसंस्थं धारयेत् क्रमेण मनः ।  
विषमिव सर्वाङ्गगतं मन्त्रबलान्मात्रिको दंशे ॥१९॥

अपसारितेन्धनभरः शेषः स्तोकेन्धनोऽनलो ज्वलितः ।  
तस्मादपनीतो वा निर्वाति यथा मनस्तद्वत् ॥२०॥

**Meaning :** In the first stage of pure meditation, the yogi should select one element out of the learned knowledge and meditate on the word depicting that element. He should then transcend from the word to the element itself. In the same manner he should transcend from one combination (yoga) to another. This process of transition should then be reversed.

Going deeper and deeper into such practices enables him to become unidirectionally potent. At this stage he should select one specific state of any single element (creation, existence, destruction) and meditate on it. This is the Ekatva-avichar-shukla Dhyana.



As a mantra-chanter draws all the poison spread throughout the body at one place, a yogi directs his meditation on a single ultimate particle. As a fire is extinguished by reducing the fuel and finally drawing the source of fuel away, the mind becomes composed when flow of the fuel of desire is blocked.

ज्वलति ततश्च ध्यानज्वलने भृशमुज्ज्वले यतीन्द्रस्य ।  
निखिलानि विलीयन्ते क्षणमात्राद् घातिकर्माणि ॥२१॥

**Meaning :** Then, with the fire of meditation, burning with increasing intensity, the meditating yogi wipes out the destructive categories of karmas.

ज्ञानावरणीयं दृष्ट्यावरणीयं च मोहनीयं च ।  
विलयं प्रयान्ति सहसा सहान्तरायेण ॥२२॥

**Meaning :** Alongwith the inhibiting-karmas (Antarayaya Karma) are wiped out the knowledge-obscuring-karmas (Jnanavaraniya karma), the perception-obscuring-karmas (Darshnavaraniya karma), and the illusory-karmas (Mohaniya Karma) instantaneously due to the effect of pure meditation.

सम्प्राप्य केवलज्ञानदर्शने दुर्लभे ततो योगी ।  
जानाति पश्यति तथा लोकालोकं यथावस्थम् ॥२३॥

**Meaning :** Having attained the rare omniscience (the ultimate perception and knowledge) the yogi starts perceiving the true reality of the universe and beyond.



देवस्तदा स भगवान् सर्वज्ञः सर्वदर्शनन्तगुणः ।  
विहरत्यवनीवलयं सुरासुरनरोरगः प्रणतः ॥२४॥

**Meaning :** That divine and revered being, having obtained infinite knowledge and vision as also infinite meritoriousness moves about the whole world, receiving worshipful recognition from gods, demons, human beings, and animals etc.

वाङ्मयोत्सनाखिलान्यपि विबोधयन्ति भव्यजन्तुकुमुदानि ।  
उन्मूलयति क्षणतो मिथ्यात्वं द्रव्यभावनतम् ॥२५॥

**Meaning :** He enlightens all the moon-blooming-lotus like deserving beings by shedding on them the moonlight of his discourse and dispels, in a moment,

the darkness of physical aberrations and mental illusions.

तन्नामग्रहमात्रादनादिसंसारसम्भवं दुःखम् ।  
भव्यात्मनामशेषं परिक्षयं यानि सहसैव ॥२६॥

**Meaning :** All the miseries of the deserving, accumulated since time immemorial, disappear at once just by uttering the name of that omniscient, the Teerthankar.

अपि कोटीशतसंख्याः समुपासितुमागताः सुरनराद्याः ।  
क्षेत्रे योजनमात्रे मान्ति तदास्य प्रभावेण ॥२७॥

त्रिविबौकसो मनुष्यास्तिर्यङ्चोऽप्येवमुच्य बुध्यन्ते ।  
निजनिजभाषानुगतं वचनं धर्मावबोधकरम् ॥२८॥

**Meaning :** Millions of beings including gods and human beings, coming to worship the Teerthankar are accommodated into a small area of one yojana due to his boundless magnanimity.

The gods, human beings, and animals, all understand in their own languages his illuminating discourses.

आयोजनशतमुप्रा रोगाः शाम्यन्ति तत्प्रभावेण ।  
उदयिनि शीतमरीचाविव तापरुजः क्षितेः परितः ॥२९॥

मारीतिर्दुर्भिक्षाऽतिवृष्ट्यनावृष्टिडमरवैराणि ।  
न भवन्त्यस्मिन् बिहरति सहस्ररश्मौ तमांसीव ॥३०॥

**Meaning :** Wherever he moves, due to his benevolent influence, diseases are eradicated in an area of

a hundred yojanas around him; just as heat vanishes with the rising moon.

Calamities such as epidemic, famine, excessive rain, drought, war, and enmity vanish where he moves about, just as darkness vanishes with the rising sun.

मार्तण्डमण्डलश्रीविडम्बि भामण्डलं विभोः परितः ।

आविर्भवत्यनुवपुः प्रकाशयत् सर्वतोऽपि दिशः ॥३१॥

**Meaning :** A halo, brighter than the solar orb becomes manifest around his body, illuminating all directions.

सञ्चारयन्ति विकचान्यनुपादन्यासमाशु कमलानि ।

भगवति विहरति तस्मिन् कल्याणीभक्तयो देवाः ॥३२॥

अनुकूलो वाति मरुत् प्रदक्षिणं यान्त्यमुष्य शकुनाश्च ।

तरवोऽपि तमन्ति भवन्त्यधोमुखाः कण्टकाश्च तदा ॥३३॥

आरक्तपल्लवोऽशोकपादपः स्मेरकुसुमगन्धाढ्यः ।

प्रकृतस्तुतिरिव मधुकरविरुतैर्विलसत्युपरि तस्य ॥३४॥

**Meaning :** When that divine being moves about in this world, the gods devoted to him create golden lotuses in the path for his feet to be put on.

Favourable wind blows, good omens appear, trees droop and the thorns bend downwards.

The Ashoka tree with red leaves and fragrant flowers throws its beautiful shadow over him; resounding with humming of bumble-bees, as if eulogizing him.

षडपि समकालमृतवो भगवन्तं तं तदोपतिष्ठन्ते ।  
स्मरसाहायककरणे प्रायश्चित्तं ग्रहीतुमिव ॥३५॥

**Meaning :** At that time, all the six seasons simultaneously appear before the revered Teerthankar, as if to accept expiatory vows from him for having helped the god of love

अस्य पुरस्ताद्भिनदनं बिजृम्भते दुन्दुभिर्नभसि तारम् ।  
कुर्वाणो निर्वाणप्रयाणकल्याणमिव सद्यः ॥३६॥

**Meaning :** In front of the revered Teerthankar, the divine drum gives beats as if announcing his march toward auspicious emancipation.

पञ्चापि चेन्द्रियार्थाः क्षणं मनोज्ञीभवन्ति तदुपान्ते ।  
को वा न गुणोत्कर्षं सविधे महतामवाप्नोति ॥३७॥

**Meaning :** Even the obnoxious subjects of the five senses assume pleasing character around this divine Teerthankar. What does not get increasing excellence when it comes in contact with the magnanimous ?

अस्य नखा रोमाणि च वधिष्णन्त्यपि न हि प्रवर्धन्ते ।  
भवशतसञ्चितकर्मच्छेदं दृष्ट्वेव भीतानि ॥३८॥

**Meaning :** The nails and hair of this divine Teerthankar stop growing, though their nature is to grow; they appear to be afraid looking at the mass destruction of the karmas accumulated during hundreds of past-births.



शमयन्ति तदभ्यर्णं रजांसि गन्धजलवृष्टिभिर्देवाः ।  
उन्निद्रकुसुमवृष्टिभिरशेषतः सुराभयन्ति भुवम् ॥३६॥

**Meaning :** The gods settle the dust sprinkling perfumed water in front of this divine personage as also they make the whole ground around him fragrant by throwing blooming flowers.

छत्रत्रयी पवित्रा विभोरूपरि भक्तितस्त्रिदशराजैः ।  
गङ्गास्रोतस्त्रितयीव धायते मण्डलीकृत्य ॥३७॥

**Meaning :** The Indras (the lords of the gods) out of devotion for the divine Teerthankar, hold over him the three round and holy canopies, one over the other, as if they are three currents of the Ganges.

अग्रमेक एव नः प्रभुरित्याह्वातुं बिडोजसोन्नमितः ।  
अंगुलिदण्ड इवौच्चैश्चकास्ति रत्नध्वजस्तस्य ॥३८॥

**Meaning :** The lofty banner of Indra appears splendid as if it were a finger-raised by Indra pointing at the Teerthankar to say 'This is our master'.

अस्य शरदिन्दुदीधितिचारुणि च चामराणि धूयन्ते ।  
वदनारविन्दसम्पाति राजहंसभ्रमं दधति ॥३९॥

**Meaning :** The chowries (a fan of long loose fibres), like the rays of autumn-moon are fanned over him. As they swing over his lotus like face, they create an illusion of swans.

प्रकारास्त्रय उच्चैर्बिभाति समवसरणस्थितस्यास्य ।  
कृतविग्रहाणि सम्यक्चारित्रज्ञानदर्शनानीव ॥४०॥

**Meaning :** The three buttresses that stand in the religious congregation called Samawasarana appear

beautiful. They seem as if they are the embodiment of right perception, right knowledge and right conduct.

चतुराशावतिजनान् युगपदिवानुग्रहीतुकामस्य ।  
चत्वारि भवन्ति मुखान्यंगानि च धर्ममुपदिशतः ॥४४॥

**Meaning :** In order to oblige all the people in all the four quarters the Teerthankar seems to be assuming four bodies and four faces while preaching.

अभिवन्द्यमानपादः सुरासुरनरोरगेस्तदा भगवान् ।  
सिंहासनमधितिष्ठति भास्वानिव पूर्वगिरिशृङ्गम् ॥४५॥

**Meaning :** The revered Teerthankar, at whose feet gods, demons, human beings, and lesser gods are bowing, sitting on the throne appears like the rising sun over the peak of the eastern mountain.

तेजःपुञ्जप्रसरप्रकाशिताशेषदिक्क्रमस्य तदा ।  
अंलोक्यचक्रवर्त्तित्वचिह्नमग्रे भवति चक्रम् ॥४६॥

**Meaning :** The divine wheel signifying his religious sovereignty appears before the Teerthankar, who enlightens all directions by his orb.

भुवनपतिविमानपतिज्योतिष्पतिवानव्यन्तराः सविधे ।  
तिष्ठन्ति समवसरणे जघन्यतः कोटिपरिमाणाः ॥४७॥

**Meaning :** In the religious congregation a minimum number of ten million gods of four classes are assembled around him. The four classes are named Bhuvanpati, Vimanpati, Jyotishka and Vanavyantar.

तीर्थकरनामसंज्ञं न यस्य कर्मास्ति सोपि योगबलात् ।  
उत्पन्नकेवलः सन सत्यायुषि बोधयत्युर्वीम् ॥४८॥

**Meaning :** Those also, who have not earned the Teerthankar nama-karma, attain Kewal-jnana through yoga, and preach if some life is left, otherwise get liberated.

संपन्नकेवलज्ञानदर्शनोऽन्तर्मुहूर्तशेषायुः ।  
अर्हन्ति योगो ध्यानं तृतीयमपि कर्तुमचिरेण ॥४९॥

**Meaning :** After the yogi has attained Kewal-jnana and Kewal Darshan and only a tiny fraction of life is left, he may soon enter into the third category of pure meditation (Sukshama-kriya Apratipata).

आयुःकर्मसकाशादधिकानि स्युर्येदान्यकर्माणि ।  
तत्साम्याय तदोपक्रमते योगी समुदघातम् ॥५०॥

**Meaning :** But if he is left with karmas of other categories in quantities more than what can be experienced during remaining span of that life, he resorts to a programme called the Kevalisamudghat for balancing this excess of other karmas.

दण्डकपाटे मन्थानकं च समयत्रयेण निर्माय ।  
तुर्ये समये लोकं निःशेषं पूरयेद योगी ॥५१॥

**Meaning :** The yogi expands the hypothetical units of soul (his consciousness) in the shapes of staff (one dimension), doors (two dimensions), and churner (three dimensions) respectively in three samayas (the ultimate micro-units of time). In the fourth samaya, this consciousness pervades all space.

समयेस्ततश्चतुर्भिर्निर्वर्तिते लोकपूरणाद्स्मात्  
विहितायुःसमकर्म ध्यानी प्रतिलोममार्गेण ॥५२॥

**Meaning :** After pervading the universe within four samayas, the yogi equalizes all the seven categories of karmas with the age determining karma. Thereafter he draws back his expanded consciousness (soul units).

श्रीमानचित्त्यवीर्यः शरीरयोगेऽथ बादरे स्थित्वा ।  
अचिरादेव हि निरुणाद्धि बादरौ बाङ्मनसयोगौ ॥५३॥

**Meaning :** Then the yogi, having ultimate knowledge and potency, completely stops the gross activities of speech and mind with the help of gross activity of the body.

सूक्ष्मेण काययोगेन काययोगं स बादरं रुं ध्यात् ।  
तस्मिन्ननिरुद्धे सति शक्यो रोद्धुं न सूक्ष्मतनुयोगः ॥५४॥

**Meaning :** Then he stops even the gross activity of the body with the help of the subtle activity of the body.

वचनमनोयोगयुगं सूक्ष्मं निरुणाद्धि सूक्ष्मतनुयोगात् ।  
विदधाति ततो ध्यानं सूक्ष्मक्रियमसूक्ष्मतनुयोगम् ॥५५॥

**Meaning :** Then, with the help of the subtle activity of the body, the yogi stops subtle activities of speech and thought. After which he stops the subtle activity of the body and enters into the Sukshma-kriya-nivriti meditation.

तदनन्तरं समुच्छिन्नक्रियमाविर्भवेदयोगस्य ।  
अस्यांते क्षीयते त्वऽघातिकर्माणि चत्वारि ॥५६॥

**Meaning :** Thereafter he enters the fourth stage of Samuchhinna-kriya meditation and eventually the remaining four (Aghati) karmas are shedded.

लघुवर्णपञ्चकोदिरणतुल्यकालमवाप्य शैलेशी ।  
अपयति युगपत्परितो वेद्यायुर्नामगोत्राणि ॥५७॥

**Meaning :** The yogi then remains absolutely still in the mountain-posture for as short a time as spent in uttering five short vowels. During this time he completely rids himself of the remaining four types of karmas governing sensual effects, age, individual and social attributes. (Vedaniya, Ayu, Nama, and Gotra).

श्रौदारिकतेजसकर्मणानि संसारमूलकारणानि ।  
हित्वेव ऋजुश्रेण्या समयेनैकेन याति लोकांतम् ॥५८॥

**Meaning :** Abandoning physical-body, aural-body, and karmic-body the soul of the yogi shoots to the abode of the pure ones, (Siddhas), situated at the edge of the universe, through the shortest path in one samaya (the ultimate micro-units of time).

नोर्ध्वमुपग्रहबिरहादधोपि वा नैव गौरवाभावात् ।  
योगप्रयोगविगमात् न तिर्यगपि तस्य गतिरस्ति ॥५९॥

**Meaning :** The souls of such yogis do not move, because in the space beyond universe there is no concept of motion. They do not fall down as they have no mass. They do not move tangentially also because they are devoid of activities of mind speech and body.

लाघनयोगाद्धूमवदलाबुफलवच्च संगविरहेण ।  
बन्धनविरहादेरण्डवच्च सिद्धस्यहि गतिरुर्ध्व ॥६०॥

**Meaning :** The movement of the liberated souls is naturally upwards like smoke, as they are extremely light; like the gourd fruit put in water, due to detachment; and like the castor seed due to absence of any bondage.

सादिकमनंतमनुपममन्याबाधं स्वभावजं सौख्यं ।  
प्राप्तः स केवलज्ञानदर्शनो मोदते मुक्तः ॥६१॥

**Meaning :** The yogis, having ultimate knowledge and perception, becoming free of bonds of karma, remain ever engrossed in the spiritual bliss that has beginning but no end, that is uninterrupted, incomparable and spontaneous.



## Twelfth Chapter

### द्वादश प्रकाश

श्रुतसिन्धोर्गुरुमुखतो यदधिगतं तद्विह दशितं सम्यक् ।  
अनुभवसिद्धमिदानीं प्रकाशयते तत्त्वमिदममलम् ॥१॥

**Meaning :** I have comprehensively expressed what I had absorbed from the ocean of canons as well as from the discourses of the Guru. Now I shall narrate the pure knowledge of yoga realized and confirmed through my personal perception and experience.

इह विक्षिप्तं यातायातं श्लिष्टं तथा सुलीनं च ।  
चेतश्चतुःप्रकारं तज्ज्ञचमत्कारकारि भवेत् ॥२॥

**Meaning :** In the field of yoga practices, the state of mind has four classes : (a) Vikshipta, (b) Yatayata, (c) Shlishta, and (d) Suleen. To those having knowledge of this subject, these provide astonishing experiences.

विक्षिप्तं चलमिष्टं यातायातं च किमपि सानन्दम् ।  
प्रथमाभ्यासे द्वयमपि विकल्पविषयग्रहं तत् स्यात् ॥३॥

**Meaning :** Fickleness is the attribute of the Vikshipta (distorted or distracted) mind. The Yatayata (ambivalent) mind is slightly joyous; it is sometimes introvert and at others, extrovert. The beginners remain

in these two states and with opportunities, indulge in mundane activities. With practice the fickleness is gradually lost to steadiness.

श्लिष्टं स्थिरसानन्दं सुलीनमतिनिश्चलं परानन्दम् ।

तन्मात्रकविषयग्रहमुभयमपि बुधेस्तदाम्नातम् ॥४॥

**Meaning :** The third state is the Shlishta (stable) mind, that is steady and joyous. The fourth state is the Suleen (engrossed) mind, that is rock steady and blissful. These minds indulge in activities of their specific states and not in mundane ones. As such the wise have accepted the attributes befitting their names.

एवं क्रमशोऽभ्यासादेशाद्दयानं भजेन्निरालम्बम् ।

समरसभावं यातः परमानन्दं ततोऽनुभवेत् ॥५॥

**Meaning :** Thus through a continuous programme of gradually deepening meditation, the yogi reaches the stage of abstract meditation. This leads to the state of one-ness with the Pure soul and then to the experience of the ultimate bliss.

बाह्यात्मानमपास्य प्रसक्तिभाजान्तरात्मना योगी ।

सततं परमात्मानं विचिन्तयेत्तन्मयत्वाय ॥६॥

**Meaning :** In order to detach from the extrovert consciousness and involve himself with the Pure soul, the yogi, desirous of spiritual happiness, constantly meditates of the Pure soul.



आत्मधिया समुपात्तः कायादिः कीर्त्यतेऽत्र बहिरात्मा ।  
 कायादेः समधिष्ठायको भवत्यन्तरात्मा तु ॥७॥  
 चिद्रूपानन्दमयो निःशेषोपाधिर्वजितः शुद्धः ।  
 अत्यक्षोऽनन्तगुणः परमात्मा कीर्तितस्तज्ज्ञैः ॥८॥

**Meaning :** That which involves itself with the body and its attachments is called the extrovert consciousness. That which considers body as a temporary dwelling, medium, and instrument is called the introvert consciousness. That which is the embodiment of ultimate knowledge and bliss, devoid of outward physical attributes, incomprehensible to senses, clear as crystal, and having infinite virtue is called the Pure soul by the wise.

पृथगात्मानं कायात्पृथक् च विद्यात्सदात्मनः कायम् ।  
 उभयोर्भेदज्ञाताऽऽत्मनिश्चये न स्खलेद् योगी ॥९॥

**Meaning :** The yogi, who believes the soul as different from the body and vice versa, never falters in determining and perceiving the true nature of the soul.

अन्तःपिहितज्योतिः सन्तुष्यत्यात्मनोऽन्यतो मूढः ।  
 तुष्यत्यात्मन्येव हि बहिर्निर्वृत्तभ्रमो योगी ॥१०॥

**Meaning :** The ignorant, whose spiritual light is enveloped by the karmas, derive pleasure from material objects. Whereas, the yogis who are free of delusion of mundane things, remain engrossed in the bliss of their own soul.

पुंसामयत्नलभ्यं ज्ञानवतामव्ययं पदं नूनम् ।  
यद्यात्मन्यात्मज्ञानमात्रमेते समीहन्ते ॥११॥

**Meaning :** I convey with conviction that the aspirants who search for spiritual knowledge alone, and nothing else, effortlessly attain Nirvana.

श्रयते सुवर्णभावं सिद्धरसस्पृशतो यथा लोहम् ।  
आत्मध्यानादात्मा परमात्मत्वं तथाप्नोति ॥१२॥

**Meaning :** By meditating on the soul, the soul becomes the Pure soul, just as iron becomes gold with the touch of the Siddha Ras (magic potion).

जन्मान्तरसंस्कारात्स्वयमेव किल प्रकाशते तत्त्वम् ।  
सुप्तोत्थितस्य पूर्व-प्रत्ययवन्निरूपदेशमपि ॥१३॥

**Meaning :** The true reality is revealed to the yogi, without any body else's enlightening words, due to the legacy of his own cycles of past births; as on awakening, actions prior to sleeping are recalled.

अथवा गुरुप्रसादादिहैव तत्त्वं समुन्मिषति नूनम् ।  
गुरुचरणोपास्तिकृतः प्रशमजुषः शुद्धचित्तस्य ॥१४॥

**Meaning :** Or even without a legacy of the previous births, knowledge of the self is born in a devoted, equanimous, and pure hearted pupil through the guru's favour.

तत्र प्रथमे तत्त्वज्ञाने संवादको गुरुर्भवति ।  
दर्शयिता त्वपरस्मिन् गुरुमेव सदा भजेत्तस्मात् ॥१५॥

**Meaning :** In the previous births guru alone is the preacher of true knowledge as also in the births to

come. Therefore, the guru must always be served with devotion.

यद्वत्तहस्रकिरणः प्रकाशको निक्षिततिमिरमग्नस्य ।  
तद्वद् गुरुरत्र भवेदज्ञानध्वान्तपतितस्य ॥१६॥

**Meaning :** It is the guru only who lights the lamp of wisdom for the people lost in the darkness of ignorance, just as the sun brings to light the things hidden in dense darkness.

प्राणायामप्रभृतिक्लेशपरित्यागतस्ततो योगी ।  
उपदेशं प्राप्य गुरोरात्माभ्यासे रतिं कुर्यात् ॥१७॥

**Meaning :** Therefore abandoning the painful discomforts and distress of practices like pranayam, the yogi should devote himself to the study of the self through preachings of the guru.

वचनमनःकायानां क्षोभं यत्नेन वर्जयेच्छान्तम् ।  
रसभाण्डमिवाऽऽत्मानं सुनिश्चलं धारयेन्नित्यम् ॥१८॥

**Meaning :** The yogi should put forth hard labour to avoid fickleness of mind, speech, and should always keep the soul in tranquility and steadiness just like a vessel full of liquid.

श्रौदासीन्यपरायणवृत्तिः किञ्चिदपि चिन्तयेन्नैव ।  
यत्संकल्पाकुलितं चित्तं नासादयेत्स्थेयम् ॥१९॥

**Meaning :** A yogi, apathetic toward outside world, should not indulge in thoughts that put him in a dilemma and disturb his concentration.

यावत् प्रयत्नलेशो यावत्संकल्पकल्पना कापि ।  
तावन्न लयस्यापि प्राप्तिस्तत्त्वस्य का कथा ॥२०॥

**Meaning :** So long as there is even a trace of conscious mundane effort and a flight of desire, the depth of meditation can not be attained; what to talk of the true reality ?

यद्विदं तदिति न वक्तुं साक्षाद् गुरुणापि हन्त शक्येत ।  
श्रौदासीन्यपरस्य प्रकाशते तत्त्वयं तत्त्वम् ॥२१॥

**Meaning :** Even the guru is not able to pinpoint that, "this is the ultimate truth". It is automatically revealed to the yogi who is completely absorbed in desireless meditation.

एकान्तेऽतिपवित्रे रम्ये देशे सदा सुखासीनः ।  
आचरणाग्रशिखाग्रच्छिथिलीभूताखिलावयवः ॥२२॥  
रूपं कान्तं पश्यन्नपि शृण्वन्नपि गिरं कलमनोज्ञाम् ।  
जिघ्रसन्नपि च सुगन्धीन्यपि भुञ्जानो रसास्वादम् ॥२३॥  
भावान् स्पृशन्नपि मृदूनवारयन्नपि च चेतसो वृत्तिम् ।  
परिकलितौदासीन्यः प्रणष्टविषयभ्रमो नित्यम् ॥२४॥  
बहिरन्तश्च समन्तात् चिन्ताचेष्टापरिच्युतो योगी ।  
तन्मयभावं प्राप्तः कलयति भृशमुन्मनीभावम् ॥२५॥  
चतुर्भिः कलापकम्

**Meaning :** Selecting a pure, peaceful and remote place, a yogi should sit in a posture wherein he can sit for long hours in meditation, relaxing every part of his body from tip of the toe to crown of the head. In such meditation the yogi remains unattached inspite of seeing beauty, hearing melodious sounds, smelling fragrance, tasting delicacies, touching soft and

soothing objects, and without curbing desires. Such a detached and passionless yogi, who is devoid of all external and internal desires and cravings, becomes fully engrossed in the inner self and attains the state of absolute tranquility.

गृह्णन्ति ग्राह्याणि स्वानि स्वानोन्द्रियाणि नो रुन्ध्यात् ।  
न खलु प्रवर्तयेद्वा प्रकाशते तत्त्वमचिरेण ॥२६॥

**Meaning :** The sense organs naturally receive information of their respective faculties, one should neither curb them nor encourage them in indulgence. Training the self in this manner, one may soon be able to realize the true reality.

चेतोऽपि यत्र यत्र प्रवर्तते नो ततस्ततो वार्यम् ।  
अधिकीभवति हि वारितमवारितं शान्तिमुपयाति ॥२७॥  
मत्तो हस्ती यत्नान्निवार्यमाणोप्यधिकी भवति यद्वत् ।  
अनिवारितस्तु कामान्लब्ध्वा शाम्यति मनस्तद्वत् ॥२८॥

**Meaning :** Desire should not be forcibly withdrawn from the directions they are going in. Suppressed desires tend to explode with increased force. Left alone, they loose their impetus. As a mad elephant becomes more violent with the use of force; left alone, it calms down after getting the desired; so do desires calm down once fulfilled.

यहि यथा यत्र यतः स्थिरीभवति योगिनश्चलं चेतः ।  
तहि तथा तत्र ततः कथंचिदपि चालयेन्नैव ॥२९॥

अनया युक्त्याभ्यासं विदधानस्यातिलोलमपि चेतः ।

अंगुल्यग्रस्थापितदण्ड इव स्थैर्यमाश्रयति ॥३०॥

**Meaning :** When a fickle mind settles on a particular object at a particular place in a particular manner, the yogi should not withdraw it at that time from that object from that place. Employing this technique to practice stability of mind, the yogi is able to steady even an extremely wavering mind; just like balancing a stick vertically on the tip of a finger.

निःसृत्यादौ दृष्टिः संलीना यत्र कुत्रचित्स्थाने ।

तत्रासाद्य स्थैर्यं शनैः शनैर्विलयमाप्नोति ॥३१॥

सर्वत्रापि प्रसृता प्रत्यग्भूता शनैः शनैर्दृष्टिः ।

परतत्त्वामलमुकुरे निरीक्षते ह्यात्मनात्मानम् ॥३२॥

**Meaning :** The field of vision is first wide, then it converges and is focused on a point. Once steadiness is achieved it slowly diffuses from that point, or is withdrawn. The sight, thus turned from a look to a gaze, is able to perceive the soul by focusing on the bright and unblemished mirror of ultimate reality.

श्रोदासीन्यनिमग्नः प्रयत्नपरिवर्जितः सततमात्मा ।

भावितपरमानन्दः क्वचिदपि न मनो नियोजयति ॥३३॥

करणानि नाधितिष्ठन्त्युपेक्षितं चित्तमात्मना जातु ।

ग्राह्ये ततो निजनिजे करणान्यपि न प्रवर्तन्ते ॥३४॥

नात्मा प्रेरयति मनो न मनः प्रेरयति यद्दि करणानि ।

उभयभ्रष्टं तर्हि स्वयमेव विनाशमाप्नोति ॥३५॥

**Meaning :** A yogi, completely absorbed in the attitude of apathy, absolutely tranquil in all dimen-

sions, contemplating only of the state of ultimate bliss; does not employ his mind anywhere. Thus when the soul neglects mind, it withdraws itself from the senses; which means it stops steering senses toward indulgence. When soul stops inspiring mind and stops guiding sense; the mind, thus devoid of inspiration as well as activity, perishes of its own.

नष्टं मनसि समन्तात् सकलं विलयं च सर्वतो याते ।  
निष्कलमुदेति तत्त्वं निर्वातस्थायिदीप इव ॥३६॥

**Meaning :** Thus with the extinction of the cause and effect attitude or subjective and objective approach, and the activities of desire, memory, etc., the pure ultimate reality dawns on the soul; like the un-flickering flame of a lamp in windless place.

अङ्गमृदुत्वनिदानं स्वेदनमर्दनविवर्जनेनापि ।  
स्निग्धीकरणमतैलं प्रकाशमानं हि तत्त्वमिदम् ॥३७॥

**Meaning :** When such realization takes place, the skin of a yogi becomes soft and delicate without rubbing or sweetening. It becomes glossy without an oil-massage.

अमनस्कतया सञ्जायमानया नाशिते मनःशल्ये ।  
शिथिलीभवति शरीरं छत्रमिव स्तब्धतां त्यक्त्वा ॥३८॥

**Meaning :** When the mind is sublime and devoid of vices, it becomes relaxed as an un-taut umbrella.

शल्यीभूतस्यान्तःकरणस्य क्लेशदायिनः सततम् ।  
अमनस्कतां विनान्यत् विशल्यकरणीषधं नास्ति ॥३९॥

**Meaning :** There is no remedy other than the attitude of indifference or sublimation for a mind

suffering the incessant agony of being affected by thorn like vices.

कदलीवच्चाविद्या लोलेन्द्रियपत्रला मनःकन्दा ।

अमनस्कफले दृष्टे नश्यति सर्वप्रकारेण ॥४०॥

**Meaning :** Ignorance is like a banana plant, ever active senses its leaves, and mind the stem. As the banana tree is destroyed once the stem yields fruit, because it gives fruits only once; the plant of ignorance is completely destroyed once the stem of mind shows the fruits of attitude of indifference.

अतिचञ्चलमतिसूक्ष्मं सुदुर्लभं वेगवत्तया चेतः ।

अश्रान्तमप्रमादादमनस्कशलाकया भिन्धात् ॥४१॥

**Meaning :** Without procrastinating and lethargy, the extremely active, subtle, and potent mind should be pierced by the lance of indifference.

विश्लिष्टमिव प्लुष्टमिवोड्डीनमिव प्रलीनमिव कायम् ।

अमनस्कोदयसमये योगी जानात्यसत्करूपम् ॥४२॥

**Meaning :** When the state of indifference is achieved the yogi feels as if his body has disintegrated, burnt to ashes, evaporated, melted, and separated from the self.

समदेरिन्द्रियभुजगे रहिते विमनस्कनवसुधाकुण्डे ।

मग्नोऽनुभवति योगी परामृतास्वादमसमानम् ॥४३॥

**Meaning :** Plunging in this new pool of ambrosia of indifference, that is free of the infuriated serpents of sensual desires, the yogi enjoys the purest and unique nectar of the true reality.



रेचकपूरककुम्भककरणाभ्यासक्रमं विनापि खलु ।  
स्वयमेव नश्यति मरुत् विमनस्के सत्ययत्नेन ॥४४॥

**Meaning :** When the state of indifference is attained, the wind (breath) naturally becomes extinct without the need of the practices of exhaling, inhaling, and suspending, as also of various stances and postures.

चिरमाहितप्रयत्नेरपि धर्तुं यो हि शक्यते नैव ।  
सत्येऽमनस्के तिष्ठति स समीरस्तत्क्षणादेव ॥४५॥

**Meaning :** The breath that can not be steadied even by continued practices is at once stabilized at a point by the yogi once the state of indifference is attained.

जातेऽभ्यासे स्थिरतामुदयति विमले च निष्कले तत्त्वे ।  
मुक्त इव भाति योगी समूलमुन्मूलितश्वासः ॥४६॥

**Meaning :** Once the practice of indifference is unwavering and the true reality is perceived, the yogi, who has absolute control over the wind, shines forth as an emancipated one.

यो जाग्रदवस्थायां स्वस्थः सुप्त इव तिष्ठति लयस्थः ।  
श्वासोच्छ्वासविहीनः स हीयते न खलु मुक्तिजुषः ॥४७॥

**Meaning :** The yogi who is poised in the self (soul) while awake, appears as if he is sleeping when in deep meditation (laya) A yogi with suspended breath in that laya state of meditation is no less than the liberated one (Siddha).

जागरणस्वप्नजुषो जगतीतलवतिनः सदा लोकाः ।

तत्त्वविदो लयमग्ना नो जाग्रति शेरते नापि ॥४८॥

**Meaning :** People of this world are constantly seen as either awake or in dreams; but the enlightened sages, absorbed in deep meditation, neither sleep nor remain awake (physically).

भवति खलु शून्यभावः स्वप्ने विषयग्रहश्च जागरणे ।

एतद्ब्रूहि तयमतीत्याऽऽनन्दमयमवस्थितं तत्त्वम् ॥४९॥

**Meaning :** In the state of sleep there is a vacuum or lack of conscious activity; while awake the yogi is involved in the activities of the sense organs. But after the true reality is revealed he goes beyond these two states and dwelves in the blissful true reality.

कर्माण्यपि दुःखकृते निष्कर्मत्वं मुखाय विदितं तु ।

न ततः प्रयतेत कथं निःकर्मत्वे सुलभमोक्षे ॥५०॥

**Meaning :** Karmas are the cause of sorrow; freedom from karma leads to bliss. If you are aware of this fact, why not endeavour to achieve freedom from karma, the easiest path towards emancipation.

मोक्षोऽस्तु मास्तु यदि वा परमानन्दस्तु वेद्यते स खलु ।

यस्मिन्निखिलमुखानि प्रतिभासन्ते न किञ्चिद्विद्य ॥५१॥

**Meaning :** Emancipation or no emancipation, it is a fact that the bliss resulting from meditation is tangible and can indeed be experienced here alone. All the pleasures of the world become insignificant as a blade of grass once this bliss is experienced.

मधु न मधुरं नैताः शीतास्त्वयस्तुहिनद्यते—  
 रमृतममृतं नामैवास्याः फले तु मुधा मुधा ।  
 तदलममुना संरम्भेण प्रसीद सखे मतः,  
 फलमविकलं त्वय्येवैतत् प्रसादमुपेयुषि ॥५२॥

**Meaning :** In comparison with this fruit of indifference / equanimity honey does not seem to be sweet, moonlight does not appear to be soothing, ambrosia becomes insignificant only, and nectar loses its value. So, mind ! my friend, abandon all efforts that lead to sorrow. Be pleased with me; because perpetual bliss can be achieved only if you are happy.

सत्येतस्मिन्नरतिरतिदं गृह्यते वस्तु दूरा—  
 दय्यासन्नेप्यसति तु मनस्याप्यते नैव किञ्चित् ।  
 पुंसामित्यप्यवगतवतामुन्मनीभावहेता—  
 विच्छेदा बाहं न भवति कथं सद्गुरुपासनायाम् ॥५३॥

**Meaning :** As long as the self is consciously involved it continues to experience pleasure and pain irrespective of being distant from the cause. The moment it is not consciously involved (indifferent) it does not experience pleasure or pain despite the proximity with the source. Pleasure and pain are dependent on the attitude of mind; they are not derived out of the physical indulgence. Why, then, the knower of this fact would not crave to please the Guru who is the guide towards equanimity or indifference ? He certainly would.

तांस्तानापरमेश्वरादपि परान् भावैः प्रसादं नयन्—  
 तेस्तैस्तत्तदुपायमूढ भगवन्नात्मन् किमायास्यसि ।

हन्ताऽऽत्मानमपि प्रसादय मनाग् येनासतां सम्पदः,  
साम्राज्यं परमेऽपि तेजसि तव प्राज्यं समुज्जृम्भते ॥१४॥

**Meaning** : Ignorant soul ! Why do you want to have wealth, fame, power etc., by pleasing gods and goddesses other than the Pure soul ? Please your soul a little and you will no doubt get, I am sure, the infinite kingdom of the soul that is splendorous, and the material prosperity of this world would fade into insignificance before it.

या शास्त्रात्सुगुरोर्मुखादनुभवाच्चाज्ञायि किञ्चित्कवचित्,  
योगस्योपनिषद् विवेकिपरिषच्चेतश्चम-कारिणी ॥

श्रीचौलुक्यकुमारपालनृपतेरत्यर्थमभ्यर्थना—

दाचार्येण निवेशिता पथि गिरां श्रीहेमचन्द्रेण सा ॥१५॥

**Meaning** : Whatever little knowledge about yoga could be learned from the scriptures, the discourses of my guru, and from my personal spiritual experience; and which astonishes the discerning having aptitude for yoga; has been written by me, Acharya Hemchandra, in this work called YOGA SHASTRA, on the earnest request of the Chaulukya king Kumarpal.



## **LIFE OF HEMCHANDRACHARYA**

**—Surendra Bothara**

The tree of Ahimsa that perplexed the post war world with its unique fruit Mahatma Gandhi was planted and nurtured in the Western Indian state of Gujarat during the 12th century by an intellectual giant named Hemchandracharya. K. M. Munshi has appropriately called him, “the creator of Gujarat consciousness”. Although he lived in Gujarat and loved his motherland, his genius, even during his life time, influenced Indian thought.

Hemchandracharya, popularly known as the omniscient of modern era (Kalikala Sarvajna), was a versatile genius. The stockpile of his works continue to astonish scholars even today. He was a poet, grammerian, linguist, lexicographer, teacher, philosopher, logician, historian and yogi, all fused into one. Appreciating his contributions the German indologist M. Winternitz has said, “.....not only Gujarat and the Jain community owe a great debt of gratitude to Hemchandra, he has also a place of honour in general Sanskrit literature as a compiler of useful and important works on grammer, lexicography, poetics and metrics.”

Jains knew Hemchandra only as one of the great philosophers of their tradition. It was German

indologists who first appreciated his alround achievements and versatility. In fact the first modern biography of Hemchandra was written in German by the famous indologist Dr. Buhler in 1889 in Vienna. Its English translation was done by Dr. Manilal Patel and published in 1936.

## **Birth and Education**

It was the reign of Karnadev (son of Bhim Dev Solanki-I) when Hemchandra was born on the Kartik Purnima of V. 1145 (1089 A.D.) in the town of Dhundhuka, 60 miles southwest of modern Ahmedabad. His father was a Shaivite trader named Chacha/Chachiga. His mother Pahini came from a Jain family. The future Hemchandra was named Changadev. He showed brilliance right from childhood. When Devachandra, a prominent Jain monk, saw the boy he recognised his hidden talent and genius. He foresaw that if given proper guidance the boy would turnout to be a leader of men and do great service to his faith, country, and humanity.

Devachandra requested Changadev's mother to allow him to be initiated in the religious order. Inspite of the early opposition of his father, Changadev's mother and maternal uncle gave permission. Devachandra took Changadev with him to Karnavati and put him to complete pre-initiation studies. In the year V. 1154 (1091 A.D.) Changadev, at an age of eight years, was initiated into the holy order as monk Somachandra. Thus started the career of

one of the brightest stars on the horizon of Indian literature and philosophy.

Not much is known about the years during which Somachandra completed his education and absorbed all available knowledge. Somchandra, through his sheer brilliance, attained the highest point of the Jain church at an early age of 21 years. In the year V. 1166 (1110 A.D.) he was made Acharya and his name was changed to Hemchandra (the man with the golden glow). The ceremony was held at Nagapura (modern Nagaur in Rajasthan).

Hemchandra wanted to enhance his knowledge of grammar by going to Kashmir, the most prominent seat of grammar studies during those days. It appears that circumstances did not allow him to move out to so far a place from Gujarat. However, Hemchandra continued his studies in grammar with available scholars like Utsaḥa.

### **Siddharaj Jaisimha Dev**

It appears that for fifteen years after becoming Acharya, he remained almost in oblivion from public life and continued maturing his knowledge. The first mention of his presence in public life is in the famous debate between Vadi Dev Suri and Kumud Chandra. It was in V. 1181 (1225 A.D.), and appears to be his introduction to the court of Siddharaj Jaisimha Dev. Hemchandra was 36 yrs. of age at that time. Although Hemchandra was present during the

debate, he only acted as one of the assisting scholars to the then prominent Vadi Dev Suri.

The period of Hemchandra's influence on the throne of Gujarat starts some time between the last months of V. 1191 and beginning of V. 1192 (A.D. 1136). This was the time when Jaisimha returned to Patan after conquering Malwa. Hemchandra composed a verse welcoming the conqueror. The king was highly impressed and requested Hemchandra to visit him frequently.

During one of these meetings Jaisimha requested Hemchandra to compose a work on grammar in order to overshadow the Bhoj Vyakaran of Malwa. Hemchandra agreed to take up the work provided the eight existing treatises on grammar from Kashmir were made available to him. The king sent his emissaries and procured these available works soon.

Hemchandra wrote the voluminous new grammar and named it Siddha Hem Shabdanushasana. The work was enthusiastically received by scholars. This inspired Hemchandra to compose more works on allied subjects. He came out with two explanatory works on his grammar, the Laghuvritti and the Brihadvritti. Later he also wrote supplementary works like Dhatupada, Unadi, and Langanushasana.

Hemchandra impressed Jaisimha not only through his scholarly works but also on account of the religious tolerance he practiced. He preached



the *anekanta* (relativity of truth) principle and practiced it as well. All this influenced Jaisimha to the extent that, inspite of being a Shaivite, he developed an inclination toward Jainism. He built a temple of Mahavir at Siddhapur.

### **Chaulukya Kumarpala**

On death of Jaisimha, when Kumarpala ascended the throne of Gujarat, Hemchandra's influence further increased. Kumarpala was the son of Jaisimha's cousin but his grand mother was said to be a court dancer. As such Jaisimha never wanted Kumarpala to rule Gujarat. In the later part of his life Jaisimha even wanted to execute Kumarpala. For this reason Kumarpala remained a fugitive for quite some time. During these days he visited Hemchandra at Cambay. Hemchandra predicted that he would rule Gujarat one day. He also extended his support to Kumarpal through his rich and influential followers like Udayan and Vagbhatta.

Once Kumarpal took over the reign of Gujarat he maintained his contacts with Hemchandra. However, till V. 1203 (1151 A.D.) he was very much occupied with consolidating his empire. His contacts with Hemchandra became regular only after that. With every passing day his faith in Hemchandra and his preachings grew stronger and stronger. On request of Kumarpala, Hemchandra wrote *Yoga Shastra*, *Vitaragastuti* and *Trishashtishalakapurusha charitra*.

Hemchandra, through Kumarpala, deeply influenced the life and culture of the people of Gujarat. He was being consulted on all matters pertaining to public reforms as well as important political matters. Under the influence of Hemchandra, Kumarpala promulgated state ordinances prohibiting animal killings, gambling, and alcohol. Hemchandra also inspired Kumarpal to build temples and other religious abodes, and also to rennovate many old temples. Besides, this Kumarpal also started twenty one large libraries with copies of Hemchandra's works. The extent of Hemchandra's influence over Kumarpala can best be infered from the fact that Jain religion was made state religion during his reign.

Hemchandra died at a ripe age of 84 years in the year V. 1229 (A.D. 1173), a short time before the death of Kumarpala.

### **Kalikala Sarvajna**

The period during which Hemchandra dominated the Indian intellectual scene was by no means a dull or even a mediocre period. There was no dearth of eminent scholars. Hemchandra excelled from among the excellent, not ordinary. Names of some of his contemporaries would be enough to indicate his stature. Maharshi was a scholar of eminence in logic, Utsaha was a famed grammerian, Sagar Pandit was another versatile intellectual, Rama was a logician and dialectician; these four were members

at the court of Jaisimha. Other famed intellectuals of that period were : Govindacharya, Suracharya, Viracharya, Vardhman Suri, Dronacharya, Samkhyawadi Simha, Kamalkirti, Vagbhatta, Acharya Manikya Chandra, Bhava Brihaspati, Abhay Dev Suri, Shanti Suri, Dharma, Dhanpal, Vadi Dev Suri, Kumudchandra, Maldhari Hemchandra, Bhagwati, Devbodh, poet Shripal, Tarka, Bharat, Pragvat etc.

Inspite of being attached to Jain tradition Hemchandra was open minded and religiously tolerant. He worshipped qualities not person, and that made him more popular and respected than many of his contemporaries. In his Mahavir stotra, his philosophy of life is candidly expressed, "I am not biased in your favour because of blind faith, nor am I against any one because of revulsion. I have accepted you after proper examination of the information received through canons."

Although respecting and accepting the traditional knowledge, Hemchandra never hesitated in stating the truth as he experienced. About professionalism prevalent in physicians he writes, "Like a courtesan, you never glance even at a friend even though he is sick, even though asking, unless you are paid." Such candid portrayal of people, their habits and habitats can be found spread throughout his works.

Hemchandra was a keen observer; an efficient compiler of information, a sharp analyser and a lucid

writer. Although his main subjects were grammer, philosophy, poetics, logics, and history, he did not loose any opportunity to touch other subjects covering general social life of his period. This alround genius of Hemchandra influenced the life and culture of people of Gujarat and made Gujarat what it is today. The present day monks should learn, how to influence masses and steer them in the right direction to form a better society; and for this they should study the life and works of Hemchandra.



## Works of Hemchandra

Hearsay attributes more than thirty million couplets to Hemchandra's pen. A more realistic estimate is given by Muni Punya Vijai ji. According to him the volume of his available works measured in number of couplets is as follows :—

1. Siddhahema-laghuvritti (Sanskrit Grammar)	6000	Couplets
2. Siddhahema-Brihadvritti ( „ „ )	18000	„
3. Siddhahema-Brihannayas ( „ „ )	84000	„
4. Siddhahema-Prakrit- (Prakrit Grammar)	2200	„
Vritti		
5. Linganusahasana (Sanskrit Grammar)	3684	„
6. Unadigana Vivarana ( „ „ )	3250	„
7. Dhatu Parayana Vivarana( „ „ )	5600	„
8. Abhidhan Chintamani (Sanskrit Lexicon)	10000	„
9. Appendix to Abhidhan ( „ „ )	204	„
Chintamani		
10. Anekarth Kosh (Sanskrit Lexicon)	1828	„
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15. Sanskrit Dvayashraya (History)	2828	„
16. Prakrit Dvayashraya (History)	1500	„
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18. Vedankush (Logics)	1000	„
19. Trishashtishalakapurusha charitra (Legends)	3200	„
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