



Jainism

360

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Preface

The main principles of Jainism are Ahimsa (non-violence), Anekantvad (multiplicity) of views, and Aparigraha (non-possessiveness). Jains believed every soul is capable of achieving moksha (ultimate liberation) and thus they worship the 24 Tirthankars or Jinas which means 'Conqueror'.

This compilation comprises short quotes from the sacred books of Pravachansara (Book 1, 2, and 3), Chha Dhala, Saman Suttam, Ashta Pahuda, Dravya Samgraha and Samaya Sara. The quotes covered virtues and sayings consistent with the Jain faith. It is sincerely hope that readers who would like to understand its teachings will get as much pleasure from reading this compilation as well as information on Jainism.



Introduction to Jainism

Jainism is primarily an Indian religion. Traditionally known as Jain Dharma (જૈન ધર્મ), it belongs to the dharmic group of religions and philosophy originating in ancient India. Jains are the followers of the teachings of Jinas / Tirthankaras.

Jains believe in God as the unchanging traits of the pure soul of each living being, with inherent qualities of infinite perception, knowledge, energy, and bliss - (Anant Darshan, Anant Gyān, Anant Virya, and Anant Sukh). They also believe that Devas (angels or celestial beings) cannot help jiva to obtain liberation. This must be achieved by individuals through their own efforts. In fact, devas themselves cannot achieve liberation until they reincarnate as humans and undertake the difficult and mandatory act of removing karma.



Lastly Jains believe that – all living beings are potentially the same as souls and desire life and happiness. Jains treat the elements of nature as life: earth, water, air, fire and plant life are living beings. Hence Jains do not harm living beings in any form and are vegetarians. Jainism's stance on nonviolence goes much beyond vegetarianism. Jains refuse food obtained with unnecessary cruelty, and the Jain diet excludes root vegetables as roots are believed to be infinite life.

Jain ethical code is taken very seriously. Five vows are followed by both: ascetics at absolute level, and laity at conditional level.

These are:

- Ahimsa (Non-violence)
- Satya (Truth)
- Asteya (Non-stealing)
- Brahmacharya (Chastity)
- Aparigraha (Non-possession or Non-possessiveness)



360 Quotes of Jainism



- 1 The self that has developed equanimity, if endowed with pure activities, attains heavenly happiness.

Acharya Kundkund (Pravachansara, 1/11)

- 2 In fact, every entity is characterised by existence; and it is with regard to only one aspect that every object suffers origination and destruction.

Acharya Kundkund (Pravachansara, 1/18)



- 3 The omniscient lord neither accepts nor abandons, nor transforms the external objectivity; he sees all around, and knows everything completely.

Acharya Kundkund (Pravachansara, 1/32)

- 4 He, who clearly understands the self as of the nature of the knower on the authority of the scriptural knowledge, is called a srutakevalin by the sages that enlighten the world.

Acharya Kundkund (Pravachansara, 1/33)



- 5 Happiness derived through sense organs is dependent, amendable to disturbances, terminable, a cause of bondage and dangerous; and hence it is misery in disguise.

Acharya Kundkund (Pravachansara, 1/76)

- 6 Having abandoned sinful activities and proceeding on the path of auspicious conduct, if one does not abandon delusion etc., he cannot realize the pure self.

Acharya Kundkund (Pravachansara, 1/79)



- 7 False perception of things, absence of kindness towards subhuman and human beings and indulging with objects of pleasure - these are the characteristics of delusion or infatuation.

Acharya Kundkund (Pravachansara, 1/85)

- 8 The great souled Sramana, who has put an end to his delusive vision, who is expert in scriptures and who has established himself in conduct free from attachment, is qualified as Dharma.

Acharya Kundkund (Pravachansara, 1/92)



- 9 The nature of the soul is development: this development is with reference to knowledge, Karma and the fruit; therefore, it should be understood that knowledge, Karma and the fruit constitute the soul.

Acharya Kundkund (Pravachansara, 2/125)

- 10 The soul endowed with life-essentials, bound by infatuated and other Karmas, and enjoying the fruit of Karmas, is bound by other additional Karmas.

Acharya Kundkund (Pravachansara, 2/148)



- 11 If the manifestation of consciousness is auspicious, the soul accumulates merit; in inauspicious, sin; in the absence of both there is no accumulation (of Karmas) .

Acharya Kundkund (Pravachansara, 2/156)

- 12 He, who recognises the great Jinas, attends on Siddhas as well as saints and is compassionate towards living beings, has an auspicious resultant of consciousness.

Acharya Kundkund (Pravachansara, 2/157)



- 13 He, who is steeped in sensual pleasures and passions, who is given to false scriptures, evil intentions and wicked words, and who is cruel and goes astray, has an inauspicious resultant of consciousness.

Acharya Kundkund (Pravachansara, 2/158)

- 14 It is pointed out that body, mind and speech are constituted of material substances; and the material substance, in turn, is a lump of atomic substances.

Acharya Kundkund (Pravachansara, 2/161)



- 15 The soul, which is constituted of the manifestation of consciousness, conceives infatuation, attachment or aversion having obtained various objects of pleasure; so again it is bounds up with them (i.e., the passional states).

Acharya Kundkund (Pravachansara, 2/175)

- 16 When the soul develops attachment, Karma binds; when it is without attachment, it becomes free from Karmas; know this to be in short the real description of the bondage of the soul.

Acharya Kundkund (Pravachansara, 2/179)



- 17 **W**hen the soul, under the influence of attachment or aversion develops itself into auspicious or inauspicious resultant of consciousness, the Karmic dust pours into it in the form of knowledge-obscuring etc.

Acharya Kundkund (Pravachansara, 2/187)

- 18 **H**e, who has destroyed the knot of delusion, who has overthrown attachment and aversion and is indifferent to pleasure and pain in his condition of a Sramana, attains eternal happiness.

Acharya Kundkund (Pravachansara, 2/195)



- 19 I do not belong to others, nor do others belong to me; there is nothing that is mine here; thus determined and conquering his senses, he adopts a form similar to that in which he is born (yatha-jata-rupadharah).

Acharya Kundkund (Pravachansara, 3/204)

- 20 A Sramana does not entertain attachment either for food or for fast, either for residence.

Acharya Kundkund (Pravachansara, 3/215)



- 21 **A** Sramana of careless conduct is called murderer of the six (classes of) embodied beings; if he carefully practises (his course of conduct), he is forever uncontaminated like the lotus on water.

Acharya Kundkund (Pravachansara, 3/218)

- 22 **E**ven the slightest thought about the body, on the part of him who aims at the negation of births, is considered as attachment; therefore the great Jinas have preached non-attention (towards the body).

Acharya Kundkund (Pravachansara, 3/224)



23 The Sramana, who is lacking in the study of scriptures, does not know his self and the things other than his self; without knowing the objectivity how can the monk destroy the Karmas?

Acharya Kundkund (Pravachansara, 3/233)



24 Further, he, who has an atom of attachment towards body etc., cannot attain liberation, even if he knows all the scriptures.

* Especially in ascetic life, moral discipline is said to consist in renunciation, in abstaining from activities (leading to sin), in refraining from sensual pleasures and in destroying the passions.

Acharya Kundkund (Pravachansara, 3/239)



- 25 If a monk of inferior merits, thinking (proudly) that he is a Sramana, expects reverence from one who is more merited, he wanders in worldly existence till infinity.

Acharya Kundkund (Pravachansara, 3/266)

- 26 If monks possessing more merits with regard to their asceticism, remain practising (their duties) with (or in the company of) those of inferior merits, they are victims of false faith and lose their conduct.

Acharya Kundkund (Pravachansara, 3/267)



27 There's no knowledge without right faith, No conduct is possible without knowledge, Without conduct, there's no liberation, And without liberation, no deliverance.

Mahavira (Uttaradhyayana, 27/30)

28 Endowed with conduct and discipline, Who practices control of self, Who throws out all his bondage, He attains the eternal place.

Mahavira (Uttaradhyayana, 20/52)



29 All unenlightened persons produce sufferings. Having become deluded, they produce and reproduce sufferings, in this endless world.

Mahavira (Uttaradhyayana, 6/1)

30 Just as a threaded (sasutra) needle is secure from being lost, in the same way a person given to self-study (sasutra) cannot be lost.

Mahavira (Uttaradhyayana, 29/59)



- 31 Only that science is a great and the best of all sciences, the study of which frees man from all kinds of miseries.

Mahavira (Isibhasiya, 7/1)

- 32 That with the help of which we can know the truth, control the restless mind, and purify the soul is called knowledge.

Mahavira (Mulachara, 5/70)



33 That which subdues passions, leads to beatitude and fosters friendliness is called knowledge.

Mahavira (Mulachara, 5/71)

34 The unenlightened takes millions of lives to extirpate the effects of karma whereas a man possessing spiritual knowledge and discipline obliterates them in a single moment.

Mahavira (Bhagavati Aradhana, 10)



35 The nights that have departed will never return. They are profitable for one who is given to dharma (righteousness).

Mahavira (Uttaradhyayana, 14/25)

36 Those who are ignorant of the supreme purpose of life will never be able to attain nirvana (liberation) in spite of their observance of the vratas (vows) and niymas (rules) of religious conduct and practice of shila (celibacy) and tapas (penance).

Mahavira (Samayasara, 153)



37 My soul characterised by knowledge and faith is alone eternal. All other phases of my existence to which I am attached are external occurrences that are transitory.

Mahavira (Niyamsara, 99)

38 Don't kill any living beings. Don't try to rule them.

Mahavira (Acaranga, 4/23)



39 Just as you do not like misery, in the same way others also do not like it. Knowing this, you should do unto them what you want them to do unto you.

Mahavira (Bhagavati Aradhana, 780)

40 To kill any living being amounts to killing oneself. Compassion to others is compassion to one's own self. Therefore one should avoid violence like poison and thorn (that cause pain).

Mahavira (Bhagavati Aradhana, 797)



- 41 Don't be proud if you gain. Nor be sorry if you lose.

Mahavira (Acaranga, 2/4/114, 115)

- 42 One who cultivates an attitude of equality towards all living beings, mobile and stationary, can attain equanimity. Thus do the kevalis say.

Mahavira (Anuyogadvar, 708, gatha 2)

- 43 Only the one who has transcended fear can experience equanimity.

Mahavira (Sutrakrtanga, 1/2/2/17)



- 44 (One should reflect thus:) Let me treat all living beings with equanimity and none with enmity. Let me attain samadhi (tranquility) by becoming free from expectations.

Mahavira (Mulachara, 2/42)

- 45 Let me give up attachment through unattachment. My soul will be my only support (in this practice of unattachment). (Hence) let me give up everything else.

Mahavira (Mulachara, 2/44)



46 Just as I do not like misery, so do others. Knowing this, one neither kills, nor gets killed. A Sramana is so called because he behaves equanimously.

Mahavira (Anuyogadvara, 708, gatha 3)

47 One who remains equanimous in the midst of pleasures and pains is a sramana, being in the state of pure consciousness.

Mahavira (Pravachansara, 1/14)



- 48 One devoted whole-heartedly to knowledge, faith and right conduct equally accomplishes in full the task of the sramana.

Mahavira (Pravachansara, 42)

- 49 Self! Practice Truth, and nothing but Truth.

Mahavira (Acaranga, 3/66)

- 50 Truth alone is the essence in the world.

Mahavira (Prasnavyakarna, 2/2)



- 51 **T**he ascetic who never thinks of telling a lie out of attachment, aversion or delusion is indeed the practiser of the second vrata of truthfulness.

Mahavira (Niyamasara, 57)

- 52 **A** truthful man is treated as reliable as the mother, as venerable as the guru (preceptor) and as beloved as the one who commands knowledge.

Mahavira (Mulachara, 837)



53 Truthfulness indeed is tapa (penance). In truthfulness do reside self-restraint and all other virtues. Just as the fish can live only in the sea, so can all other virtues reside in Truthfulness alone.

Mahavira (Bhagavati Aradhana, 842)

54 One may have a tuft or matted hair on the head or a shaven head, remain naked or wear a rag. But if he tells a lie, all this is futile or fruitless.

Mahavira (Bhagavat Aradhana, 843)



- 55 One can bear all kinds of unbearable pain caused by spikes in expectation of wealth etc. But he alone who tolerates, without any motive of worldly gain, harsh words spoken to him is venerable.

Mahavira (Dasavaikalika, 9/3/6)

- 56 One should not speak unless asked to do so. He should not disturb others in conversation. He should not back-bite and indulge in fraudulent untruth.

Mahavira (Dasavaikalika, 8/46)



57 One should not utter displeasing words that arouse ill feelings in others.

One should not indulge in speech conducive to the evil.

Mahavira (Dasavaikalika , 8/47)

58 Discipline of speech consists in refraining from telling lies and in observing silence.

Mahavira (Mulachara, 332)



59 The sadhaka (one who practices spiritual discipline) speaks words that are measured and beneficial to all living beings.

Mahavira (Kartikeyanupreksha, 334)

60 The bhiksu (ascetic) should not be angry with one who abuses him. Otherwise he would be like the ignoramus. He should not therefore lose his temper.

Mahavira (Uttaradhyayana, 2/24)



- 61 If somebody were to beat a disciplined and restrained ascetic, the latter should not think of avenging himself considering the soul to be imperishable.

Mahavira (Uttaradhyayana, 2/27)

- 62 As gold does not cease to be gold even if it is heated in the fire; an enlightened man does not cease to be enlightened on being tortured by the effects of karma.

Mahavira (Samayasara, 184)



63 A thief feels neither pity nor shame, nor does he possess discipline and faith. There is no evil that he cannot do for wealth.

Mahavira (Bhagavat Aradhana, 862)

64 On the aggravation of one's greed, a person fails to distinguish between what should be done and what should not be done. He is dare-devil who can commit any offence even at the cost of his own life.

Mahavira (Bhagavati Aradhana, 857)



65 By practicing celibacy one can fulfil all other vows - chastity, tapas (penance), vinaya (humility), sayyama (self-restraint), forgiveness, self-protection and detachment.

Mahavira (Prasnavyakarana, 9/3)

66 Knowing that pleasing sound, beauty, fragrance, pleasant taste and soothing touch are transitory transformations of matter, the celibate should not be enamoured of them.

Mahavira (Dasavaikalika, 8/58)



67 The soul is the Brahman. Brahmacarya is therefore nothing but spiritual conduct of the ascetic concerning the soul, who has snapped out of relationship with alien body.

Mahavira (Bhagavati Aradhana, 877)

68 An amorous person, failing to achieve his desired objects, becomes frantic and even ready to commit suicide by any means.

Mahavira (Bhagavati Aradhana, 889)



69 The sun scorches only during the day, but cupid scorches in the day as well as in the night. One can protect oneself from the sun, but cannot from cupid.

Mahavira (Bhagavti Aradhana)

70 The more you get, the more you want. The greed increases with the gain.

What could be accomplished by two masas (grams) of gold could not be done by ten millions.

Mahavira (Uttaradhyayana, 8/17)



- 71 Knowing that the earth with its crops of rice and barley, with its gold and cattle, and all this put together will not satisfy one single man, one should practice penance.

Mahavira (Uttardhyayana, 9/49)

- 72 Just as fire is not quenched by the fuel and the ocean by thousands of rivers, similarly no living being is satisfied even with all the wealth of all the three worlds.

Mahavira (Bhagavati Aradhana, 1143)



- 73 Non-possessiveness controls the senses in the same way as a hook controls the elephant. As a ditch is useful for the protection of a town, so is non-attachment for the control of the senses.

Mahavira (Bhagavati Aradhana, 1168)

- 74 Greed even for a piece of straw, not to speak of precious things, produces sin.

A greedless person, even if he wears a crown, cannot commit sin.

Mahavira (Bhagavati Aradhana, 1371)



- 75 One who, being swayed by wishful thinking, becomes a victim of passions at every step, and does not ward off the desires, cannot practice asceticism.

Mahavira (Dasavaikalika, 2/1)

- 76 External renunciation is meaningless if the soul remains fettered by internal shackles.

Mahavira (Bhava-pahuda, 13)

- 77 Living beings have desires. Desires consist in pleasure and pain.

Mahavira (Kartikeyanupreksha, 18/14)



- 78 One who is constantly careful in his deportment is like the lily in the pond, untarnished by mud.

Mahavira (Pravachansara, 3/18)

- 79 Objects of the senses pollute knowledge if it is not protected by discipline.

Mahavira (Shila-pahuda, 2)

- 80 Discipline is the means of achieving liberation.

Mahavira (Shila-pahuda, 20)



81 Even the noble becomes mean
in the company of the wicked, as
precious necklace on the neck of a
dead body.

Mahavira (Bhagavati Aradhana, 245)

82 The ignoramus is always benighted.
The enlightened is always wide
awake.

Mahavira (Acaranga, 3/1)



83 The five senses of the awakened always remain inactive.

The five senses of the unawakened always remain active.

By means of the active five, one acquires bondage while by means of the inactive five, the bondage is severed.

Mahavira (Isibhasiyam, 29/2)

84 Just as everybody keeps away from the burning fire, so do the evils remain away from an enlightened person.

Mahavira (Isibhasiya, 35/23)



85 **K**ee yourself always awake.

One who keeps awake increases his wisdom.

He who falls asleep is wretched.
Blessed is he who keeps awake.

Mahavira (Brhatkalpa-bhasya, 3387)

86 **T**he yogin who is indifferent to worldly affairs remains spiritually alert to his own duty, namely, his duty towards his soul. On the other hand, one who indulges in worldly affairs is not dutiful to his soul.

Mahavira (Moksha-pahuda, 31)



87 Birth is attended by death, youth by decay and fortune by misfortune. Thus everything in this world is momentary.

Mahavira (Kartikyanupreksa, 5)

88 The courageous as well as the cowardly must die.

When death is inevitable for both, why should not one welcome death smilingly and with fortitude?

Mahavira (Mulachara, 2/100)



89 Both the righteous and unrighteous must die.

When death is inevitable for both, when should not one embrace death while maintaining good conduct?

Mahavira (Mulachara, 2/101)

90 There is nothing as fearful as death, and there is no suffering as great as birth.

Be free from the fear of both birth and death, by doing away with attachment to the body.

Mahavira (Mulachara, 2/119)



- 91 Do not be in dread of the dreadful, the illness, the disease, the old age, and even the death or any other object of fear.

Mahavira (Prasnavyakarana, 7/20)

- 92 The non-vigilant has fear from all directions.

The vigilant has none from any.

Mahavira (Acaranga, 3/75)

- 93 One who entertains fear finds himself lonely (and helpless).

Mahavira (Prasnavyakarana, 7/20)



94 The valiant does not tolerate indulgence, nor does he tolerate abhorrence.

As he is pleased with his own self,
he is not attached to anything.

Mahavira (Acaranga, 2/6/160)

95 As a tortoise withdraws his limbs within his own body, even so does the valiant withdraw his mind within himself from all sins.

He also withdraws his hands, legs,
mind, sense-organs, sinful moods,
evil words, pride, and deceitfulness.
This indeed is the valor of the
valiant.

Mahavira (Sutrakrtanga, 1/8/16-18)



- 96 The enlightened should contemplate that his soul is endowed with boundless energy.

Mahavira (Niyamasara, 96)

- 97 Only that man can take a right decision, whose soul is not tormented by the afflictions of attachment and aversion.

Mahavira (Isibhasiyam, 44/1)

- 98 One who knows the spiritual (self) knows the external (world) too.
He who knows the external world, knows the self also.

Mahavira (Acaranga, 1/7/147)

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99 If one's vision is capable of expelling the darkness, he would not need a lamp.

Likewise the soul itself being blissful, there is no need of external object for bliss.

Mahavira (Pravachansara, 1/67)

100 Those who are interested in worldly objects have of necessity misery in them. If there were no misery in them, they would not indulge in those objects.

Mahavira (Pravachansara, 1/84)



101 I condemn what is worthy of condemnation.

I censure what is worthy of censure.

I atone for all the outer and inner encroachments on the soul.

Mahavira (Mulachara, 2/55)

102 May the state of Arhats, the Siddhas and the Vitranagas be my goal.

Mahavira (Mulachara, 2/107)



103 As the fire quickly consumes dry wood, even so an adept whose soul is equipoised and unattached causes the accumulated karma structure to disintegrate.

Mahavira (Acaranga, 4/3/33)

104 Those who hanker after pleasure, those who are attached to or seized by passions and are obstinate like miser, cannot know the nature of samadhi (self-concentration).

Mahavira (Sutrakrtanga, 1/2/58)



105 A monk engrossed in meditation renounces all evils.

Meditation is therefore the best way of regression from all transgressions.

Mahavira (Niyamsara, 65)

106 One who meditates on the soul, attains the supreme samadhi.

Mahavira (Niyamsara, 129)



107 The monk who is absorbed in meditation achieves victory over attachment and aversion, and the senses.

His fear vanishes and his passions are shattered.

Finally, he extirpates his indulgences, abhorrence and delusion.

Mahavira



108 The Arhats of the past, those of the present and the future narrate thus, discourse thus, proclaim thus, and affirm thus: One should not injure, subjugate, enslave, torture or kill any animal, living being, organism or sentient being. This doctrine of Non-Violence (Ahimsa Dharma) is immaculate, immutable and eternal.

Mahavira (Acharanga Sutra, 4)



109 Above, below and in front, people indulge in violent activities against living beings individually and collectively in many ways; discerning this, a wise man neither himself inflicts violence on these bodies, nor induces others to do so, nor approved of their doing so.

Mahavira (Acharanga Sutra, 1)



110 The Arhats have propounded the doctrine of Non-Violence, one and all, equally for those who are desirous to practice it and those who are not, those who have abandoned violence and those who have not, those who are deeply engrossed in worldly ties and those who are not. This doctrine of Ahimsa is Truth. It is rightly enunciated here in the teachings of the Arhats. Comprehending the true spirit of the doctrine, one should practice it till one's last breath.

Mahavira (Acharanga Sutra, 4)



111 All the living beings wish to live and not to die; that is why nir-granthas (personages devoid of attachment) prohibit the killing of living beings.

Jinendra Varni (Saman Suttam, 12/148)

112 Whether knowingly or unknowingly one should not kill living beings, mobile or immobile, in this world nor should cause them to be killed by others.

Jinendra Varni (Saman Suttam, 12/149)



- 113 Just as pain is not agreeable to you, it is so with others. Knowing this principle of equality, treat others with respect and compassion.

Jinendra Varni (Saman Suttam, 12/150)

- 114 Killing a living being is killing one's own self; showing compassion to a living being is showing compassion to oneself. He who desires his own good, should avoid causing any harm to a living being.

Jinendra Varni (Saman Suttam, 12/151)



- 115 The being whom you want to kill is the very same as you are yourself, the being whom you want to be kept under obedience is the very same as you yourself.

Jinendra Varni (Saman Suttam, 12/152)

- 116 Even an intention of killing is the cause of the bondage of Karma, whether you actually kill or not; from the real point of view, this is the nature of the bondage of Karma.

Jinendra Varni (Saman Suttam, 12/154)



117 **A**s per scriptures the self is both violent and non-violent. He who is careful is non-violent and who is careless is violent.

Jinendra Varni (Saman Suttam, 12/157)

118 **N**o mountain is higher than the Meru; nothing is more expansive than the sky; similarly know that there is no religion equal to the religion of Ahimsa in this world. Why do you indulge?

Jinendra Varni (Saman Suttam, 12/158)



119 He who sleeps, his many excellent things of this world are lost unknowingly. Therefore, remain awake all the while and destroy the Karmas, accumulated in the past.

Jinendra Varni (Saman Suttam, 13/161)

120 A wise person of sharp intelligence should be awake, even amongst those who sleep; he should not be complacent, because time is relentless and the body is weak, (So) he should ever be vigilant like the fabulous bird, Bharanda.

Jinendra Varni (Saman Suttam, 13/163)



121 Carelessness is the cause of Karma i.e. influx. Vigilance stops it. He who is unvigilant is ignorant, and he who is vigilant is wise.

Jinendra Varni (Saman Suttam, 13/164)

122 The ignorant cannot destroy their Karmas by their actions while the wise can do it by their inaction i.e. by controlling their activities because they are free from greed and lustful passions and do not commit any sin as they remain contented.

Jinendra Varni (Saman Suttam, 13/165)



123 An idle person can never be happy, and sleepy person can never acquire knowledge. A person with attachments cannot acquire renunciation, and he who is violent cannot acquire compassion.

Jinendra Varni (Saman Suttam, 13/167)

124 He who is modest and respectful gains knowledge and he who is arrogant and disrespectful fails to gain knowledge. He who is aware of these two facts acquires education.

Jinendra Varni (Saman Suttam, 14/170)



125 Pride, anger, negligence, disease and laziness, these are five factors on account of which one fails to receive education.

Jinendra Varni (Saman Suttam, 14/ 171)

126 Not indulging in jokes, ever controlling oneself, not revealing the secrets of others, not lacking good manners, not exhibiting bad manners, not being very much greedy, not being angry and being committed to truthfulness; these are eight traits of character on account of which one is called a (true) lover of education.

Jinendra Varni (Saman Suttam, 14/172 & 173)



127 A person acquires knowledge and concentration of mind by studying scriptures. He becomes firm in religion and helps others to acquire that firmness. Thus through the studies of scriptures he becomes absorbed in the contemplation of what is expounded therein.

Jinendra Varni (Saman Suttam, 14/174)

128 A lamp lights hundreds of other lamps and yet remains lighted; so are the Acaryas who like a lamp enlighten others and continue to remain enlightened themselves.

Jinendra Varni (Saman Suttam, 14/176)



129 Know for certain that the soul is the home of excellent virtues, the best among the substances and the highest reality among the realities

Jinendra Varni (Saman Suttam, 15/177)

130 The pure soul is free from activities of thought, speech and body. He is independent, infallible and fearless. He is also free from mineness, attachment and delusion.

Jinendra Varni (Saman Suttam, 15/186)



131 The pure soul is free from complexities, attachment, blemishes, desire, anger, pride, lust and all other kinds of defects.

Jinendra Varni (Saman Suttam 15/187)

132 After knowing that the pure soul is different from everything else, is there any wise man who says “this is mine”?

Jinendra Varni (Saman Suttam, 15/190)



133 ‘The path’ and the ‘result of (following) the path’ these two things have been proclaimed in the discipline preached by the Jinas. Really ‘right faith’ is the path and liberation is the result .

Jinendra Varni (Saman Suttam, 16/192)

134 The faith, the knowledge and the conduct together constitute the path of liberation; this is the path to be followed. The saints have said that if it is followed in the right way it will lead to liberation and otherwise it will lead to bondage.

Jinendra Varni (Saman Suttam, 16/193)



135 If a wise person ignorantly considers that by doing pure (i.e., religious) performance he will be free from sorrow then he is the follower of an alien view, i.e., wrong faith.

Jinendra Varni (Saman Suttam, 16/194)

136 He who aspires for merit, i.e. worldly well being, aspires for life in this mundane world; merit (punya) is capable of securing a pleasant state of existence; but it is cessation of merits (punya Karma) only that leads to liberation.

Jinendra Varni (Saman Suttam, 16/199)



137 Know that an inauspicious Karma (results in) misery while an auspicious Karma in (worldly) happiness; but how can it be said that auspicious Karma results in happiness when it leads to mundane existence?

Jinendra Varni (Saman Suttam, 16/200)

138 Therefore, do not develop attachment for or association with either of them. One loses one's freedom by attachment to or association with what is evil.

Jinendra Varni (Saman Suttam, 16/202)



139 The men of merit (punyatma) after enjoying his divine status in heaven at the end of his life span will be born as a human being with ten types of worldly enjoyment.

Jinendra Varni (Saman Suttam, 16/205)



140 After having experienced for the entire life incomparable enjoyments appropriate to human beings one attains the right-understanding that leads to emancipation on account of the religious performances undertaken by one in one's earlier births. Having realized that four things (viz. human birth, listening to scriptures, having faith in scriptures, appropriate practical endeavour) are difficult to attain, one observes self-restraint and having annihilated one's past karmans through penance, one becomes for ever a soul emancipated.

Jinendra Varni (Saman Suttam, 16/206 & 207)



141 After listening to scriptures, a person comes to know what is good and what is sinful, having thus known through listening, one ought to perform what leads to welfare.

Jinendra Varni (Saman Suttam, 19/245)

142 Again, under the influence of his (scriptural) knowledge, he becomes firm in his faith, meditation, observance of vows and self-restraint, and lives a life of purity throughout his lifetime without any wavering.

Jinendra Varni (Saman Suttam, 19/246)



143 A needle with a thread (in it) does not get lost even when it falls in a heap of rubbish, so a person endowed with scriptural knowledge does not lose his self, even if involved in transmigratory cycle .

Jinendra Varni (Saman Suttam, 19/248)

144 Those who have renounced the jewel of right faith will continue to wander in different states of mundane existence, as they are devoid of proper devotions to virtuous qualities, even though they may be knowing the various scriptures.

Jinendra Varni (Saman Suttam, 19/249)



145 A person, who has in him even an iota of attachment, though he may be knowing all the scriptures, will not understand the nature of the soul, He who does not know the (nature of) soul, will not know the non-soul also. How can a person not knowing the soul and the non-soul, become a person having right faith?

Jinendra Varni (Saman Suttam, 19/250 & 251)

146 According to the teachings of Jina, knowledge is that which helps to understand the truth, controls the mind and purifies the soul.

Jinendra Varni (Saman Suttam, 19/252)



147 One who knows soul as pure one-self attains a pure self. But who contemplates the soul as having impure nature becomes himself impure.

Jinendra Varni (Saman Suttam, 19/256)

148 He who knows the internal, knows the external and he who knows the external, knows the internal.

Jinendra Varni (Saman Suttam, 19/257)



149 **H**e who knows the one (the self) knows everything else; he who knows all things, knows the one (the self).

Jinendra Varni (Saman Suttam, 19/258)

150 **J**ust as one getting hold of a treasure consumes it in a gentlemanly fashion, similarly the wise man, getting hold of the treasure of knowledge, enjoys it ignoring all pleasure derived from anything else.

Jinendra Varni (Saman Suttam, 19/261)



- 151 He is called a Sravaka (householder) who, being endowed with right faith, listens every day to the preaching of the monks about right conduct.

Jinendra Varni (Saman Suttam, 23/301)

- 152 Meat-eating increases pride, pride creates a desire for intoxicating drinks and pleasure in gambling; and thus springs up all aforesaid vices.

Jinendra Varni (Saman Suttam, 23/304)



153 A person loses control over himself by drinking intoxicating liquors and commits many censurable deeds. He experiences endless miseries both in this world and in the next.

Jinendra Varni (Saman Suttam, 23/306)

154 Since even an enemy approaches a man of humility with friendliness, a house-holder must cultivate humility of three kinds: (in thought, speech and action).

Jinendra Varni (Saman Suttam, 23/308)



155 Injury to living beings (himsa), speaking falsehood, taking away a thing which is not given (theft), sexual enjoyment with other than one's own wife (incontinence) and limitless desire for possession (parigraha) - abstinence from these acts are called (five) small vows.

Jinendra Varni (Saman Suttam, 23/309)

156 One should not tie, injure, mutilate, load heavy burdens and deprive from food and drink any animal or human being with a polluted mind by anger or other passions (these five) are the transgression (aticara) of the vow of Ahimsa.

Jinendra Varni (Saman Suttam, 23/310)

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157 Refraining from major type of falsehood is the second vow; this major type of falsehood is of five kinds; speaking untruth about unmarried girls, animals and land, repudiating debts or pledges and giving false evidence.

Jinendra Varni (Saman Suttam, 23/ 311)



158 Persons should refrain from accumulation of unlimited property due to unquenchable thirst (i.e. greed) as it becomes a pathway to hell and results in numerous faults. A righteous and pure-minded person should not exceed the self-imposed limit in the acquisition of lands, gold, wealth, servants, cattle, vessels and pieces of furniture.

Jinendra Varni (Saman Suttam, 23/315 & 316)



159 **A** person who has accepted the vow to limit the possessions should remain contented (with what he has). He should not think for himself, “This time I have resolved to possess a little (amount of property) unknowingly but in future I will not do that i. e. if it will be necessary I will accumulate more.”

Jinendra Varni (Saman Suttam, 23/317)



160 Lord Mahavira has said that the first Gunavrata in the religion of a householder is digvrata, according to which one should limit his activities (for the purpose of business and enjoyment of the senses, etc.) to certain regional boundaries in the upward, lower and oblique direction.

Jinendra Varni (Saman Suttam, 23/319)



161 Know that the second Gunavrata (desavakasika gunavrata) is not to visit any particular geographical region where there is possibility of violation of an accepted vow (i. e. to cross the fixed regional boundaries for the purpose of sensuous enjoyment).

Jinendra Varni (Saman Suttam, 23/320)



162 The third gunavrata consists in refraining from a futile violent act which might be one of the four-types, viz. (1) entertaining evil thought, (2) negligent behaviour, (3) lending to someone an instrument of violence and (4) advising someone to commit a sinful act.

Jinendra Varni (Saman Suttam, 23/321)



163 Setting limit to the consumable and inconsumable objects of sensuous enjoyment, practising the mental equanimity (Samayika), offering food etc. to the monks, guests and other needy persons and performing fast along with the religious set called pausadha, all these are known as four disciplinary vows.

Jinendra Varni (Saman Suttam, 23/324)



164 If a householder thinks of other worldly matters (than his self) while practising samayika, he will become engrossed in distressful concentration; his samayika will be fruitless.

Jinendra Varni (Saman Suttam, 23/328)

165 Donation is of four types, viz., that of food, that of medicine, that of scriptural teaching, that of assurance against fear. And in the scriptural text 'Upasakadhyayana' this fourfold donation is declared worthy of performance.

Jinendra Varni (Saman Suttam, 23/331)



166 A householder, who gives food in charity becomes praise-worthy, what is the good of inquiring about the fitness or unfitness of the person receiving the charity?

Jinendra Varni (Saman Suttam, 23/332)

167 The pious householders, who are prudent and have good conduct as per scriptures, do not take food in a house where no charity of any kind is ever given to a monk.

Jinendra Varni (Saman Suttam, 23/333)



168 He, who eats which is left after a monk has taken food, enjoys the best worldly happiness and will gradually obtain the bliss of emancipation. This is the preaching of the Jina.

Jinendra Varni (Saman Suttam, 23/334)

169 Know that giving protection always to living beings who are in fear of death is known as abhayadana, supreme amongst all charities.

Jinendra Varni (Saman Suttam, 23/335)



170 Vigilance in walk, speech, begging alms, receiving and keeping down of things and excreting are five Samitis (acts of carefulness): control of mind, control of speech and control of body (i.e. actions) are three guptis. All are eight in number.

Jinendra Varni (Saman Suttam, 26/384)

171 The five types of vigilances are meant for the practice of religious life and the three controls (guptis) for the prevention of every thing sinful.

Jinendra Varni (Saman Suttam, 26/386)



172 The person who is careless in his activities is certainly guilty of violence irrespective of whether a living being remains alive or dies; on the other hand, the person who is careful in observing the Samitis experiences no karmic bondage simply because some killing has not taken place in connection with his activities.

Jinendra Varni (Saman Suttam, 26/388)



173 If a tiny living creature is accidentally crushed under the foot of a monk who is careful in respect of his movement, the scriptures state that he will not attract even the slightest of karmac bondage (i.e. he is not responsible for that violence). Just as possessiveness consists in a sense of attachment so the violence consists in the intention of killing.

Jinendra Varni (Saman Suttam, 26/391 & 392)



174 Just as a lotus leaf possessing the property of smoothness is not touched by water; similarly a monk practising Samitis is not touched by karmic bondage in the course of moving around in the midst of living beings.

Jinendra Varni (Saman Suttam, 26/393)

175 Carefulness (Yatana) is the mother of religion; it is also the protector of religion; it helps the growth of religion and it begets perfect happiness.

Jinendra Varni (Saman Suttam, 26/394)



176 A monk who moves cautiously, stands cautiously, sits cautiously, sleeps cautiously, eats cautiously and speaks cautiously would not be bounded by the evil karmas.

Jinendra Varni (Saman Suttam, 26/395)

177 Know that birth is accompanied by death; youth is succeeded by old age, wealth is perishable. Thus should one reflect that everything is transient.

Jinendra Varni (Saman Suttam, 30/507)



178 After discarding the great illusion, and reflecting that all objects of senses are transient, cultivate a detached mind so that you may attain supreme bliss.

Jinendra Varni (Saman Suttam, 30/508)

179 A fool thinks wealth, animals and kinsmen to be his protectors, saying to himself they are mine, I am theirs. In fact, they are neither his protectors nor his shelter.

Jinendra Varni (Saman Suttam, 30/509)



180 There is no place in this world, even as tiny as tip of hair, where a soul has not suffered the pangs of births and deaths several times.

Jinendra Varni (Saman Suttam, 30/512)

181 A foolish person grieves over the death of another person when he has departed to assume another birth but he does not think of his own soul, which is suffering in this ocean of mundane existence.

Jinendra Varni (Saman Suttam, 30/518)



182 He who reflects over his own soul, after knowing that, in principle, his body is distinct from his soul, achieves effective results.

Jinendra Varni (SamanSuttam, 30/519)

183 What is there auspicious in this body, which is constituted of flesh and bone, filled with urine and excrement, and foul matter through nine openings?

Jinendra Varni (Saman Suttam, 30/520)



184 A monk who controls his senses through restraints of his mind, speech and body, and is aware of the observance of samiti, i.e., the five types of vigilance, prevents influx of karmas and will not attract the dust of new karmas.

Jinendra Varni (Saman Suttam, 30/522)

185 Having understood the nature of worldly existence and the worthlessness of long transmigrations in mundane life, a monk should exert to meditate residing on the top of the universe (i.e. siddha-sila) where living is blissful.

Jinendra Varni (SamanSuttam, 30/523)



186 For living beings who are floating in the currents of old age and death, religion is the best island, resting place and supreme shelter.

Jinendra Varni (Saman Suttam, 30/525)

187 Even after being born in a human body it is the most difficult to listen to the scriptural texts; having listened them, one accepts penance, forgiveness and non-violence (Ahimsa).

Jinendra Varni (Saman Suttam, 30/526)



188 Even after listening to the religious text, it is extremely difficult to cultivate faith in it; because there are many people, who even after learning about the righteous path, deviate from it.

Jinendra Varni (Saman Suttam, 30/527)

189 Even after listening to the sacred lore and acquiring firm faith in it, it is again difficult to undertake the endeavour needed, for certainly there are many people who even having a firm faith in religion, do not practise it.

Jinendra Varni (Saman Suttam, 30/528)



190 A person who has purified his soul by his thought activity resembles a boat; as boat crosses an ocean, so also such a person secures freedom from all misery.

Jinendra Varni (Saman Suttam, 30/529)

191 The twelve Anupreksha (deep reflections), abstinence, repentance, confession and meditation, one should deeply contemplate on these reflections.

Jinendra Varni (Saman Suttam, 30/530)



192 The body is called a boat, the soul is a boatman, the worldly existence is an ocean, which the great sages cross over.

Jinendra Varni (Saman Suttam, 33/567)

193 He who has an eye on his upward journey (liberation) should not think of the external objects (i. e., worldly pleasures): he should protect his body for annihilating the past Karmas.

Jinendra Varni (Saman Suttam, 33/568)



- 194 The man possessed of a calm disposition must die, the man possessed of a cowardly disposition too must die; so when death is inevitable in any case, it is better to die possessed of a calm disposition.

Jinendra Varni (Saman Suttam, 33/569)

- 195 One death-of-the-wise-man puts an end to hundreds of births; hence one ought to die such a death as earns one the title well-died.

Jinendra Varni (Saman Suttam, 33/570)



196 A wise person who is free from anxiety dies a peaceful death once; by such death, he immediately puts an end to an infinite number of deaths.

Jinendra Varni (Saman Suttam, 33/571)

197 One who is born in a royal family and performs his (military) exercises regularly will become competent to win all wars: similarly a monk who regularly engages himself in meditation and practise of the vows of monastic life, conquers his mind, and will become competent to practice meditation at his death.

Jinendra Varni (Saman Suttam, 33/583 & 584)



- 198** Fix (your) soul on the path of liberation and meditate on the soul only; always be engrossed in it and not in any other substance.

Jinendra Varni (Saman Suttam, 33/585)

- 199** All persons who are ignorant suffer misery; most of those who are foolish will remain confounded in this endless mundane existence.

Jinendra Varni (Saman Suttam, 34/588)



200 Therefore, a wise person, considering that most of the ways of living result in entanglements of (mundane) existence, should search for truth with (the aid of) his own soul and develop affection towards all living beings.

Jinendra Varni (Saman Suttam, 34/589)

201 Truth, emancipation, the nature of substance, the highest reality, the supreme pure goal, all these words convey the same meaning.

Jinendra Varni (Saman Suttam, 34/590)



202 A soul is characterised by consciousness; is eternal, immortal, different from the body (in which it is embodied), formless, an agent, and the door and enjoyer of his own Karmas (i.e., fruits of his actions).

Jinendra Varni (Saman Suttam, 34/592)

203 The soul is not perceptible to the senses as it has no corporal form; it is eternal since it has no corporal form; due to internal activities like the passions, Karma binds the soul; and it is said that bondage is the cause of mundane existence.

Jinendra Varni (Saman Suttam, 34/595)



204 Attachment binds the soul (with Karmas); a soul, which is free from attachments, becomes liberated from Karmas. Know that this surely is briefly (the nature of) the Karmic bondage of souls.

Jinendra Varni (Saman Suttam, 34/596)

205 Always speak words which are dear (to others), even those wicked men who use harsh words ought to be forgiven; one must take the best from all people, these are illustrative of persons possessed of subdued passions.

Jinendra Varni (Saman Suttam, 34/599)



206 Praising oneself, picking up faults even with those who are worthy of worship and maintaining inimical attitude for a pretty long time, these are the characteristics of persons possessed of intense passions.

Jinendra Varni (Saman Suttam, 34/600)

207 A person, having lost his self-awareness due to attachment and aversion, remains enslaved by the senses. His doors of karmic influx being open, he commits Karmas continuously through three fold means, i.e., mind, body and speech.

Jinendra Varni (Saman Suttam, 34/601)



208 There is a continuous inflow of the Karmas through the doors of influx, i.e., violence etc., just as a boat with holes sinks in the sea due to the inflow of water, so does the soul.

Jinendra Varni (Saman Suttam, 34/602)

209 Just as the water of a huge pond gradually dries by blocking the way of the inlet of water, drawing out its previous water and by sun heat, in the same way, the Karmas of the self-restrained, accumulated during crores of births, get destroyed by blocking the entrance of sinful deeds and by austerities.

Jinendra Varni (Saman Suttam, 34/609 & 610)



210 It has been asserted by the Jinas that one who has not controlled the influx of the Karmas, does not achieve liberation by practising austerities only; just as the water of a pond does not dry completely, if the sources of the inlet of water are kept open.

Jinendra Varni (Saman Suttam, 34/611)

211 The soul, liberated from the Karmic pollution, ascends the top of the Universe and there enjoys transcendental infinite bliss, possessing all knowledge and all perception (i. e., being omniscient).

Jinendra Varni (Saman Suttam, 34/614)



212 Where there is neither pain nor pleasure, neither suffering nor obstacle, neither birth nor death, there is emancipation.

Jinendra Varni (Saman Suttam, 34/617)

213 Where there are neither sense organs, nor surprise, nor sleep, nor thirst, nor hunger, there is emancipation.

Jinendra Varni (Saman Suttam, 34/618)



214 Where there is neither Karma, nor quasi-Karma, nor the worry, nor any type of thinking which is technically called Artta, Raudra, Dharma and Sukla, there is Nirvana.

Jinendra Varni (Saman Suttam, 34/619)

215 The state of emancipation is free from all obstacles and sense-organs, unique, devoid of merit and demerit, devoid of rebirth, eternal, immobile and independent.

Jinendra Varni (Saman Suttam, 34/623)



216 An atom is unextended. Due to its being unextended, it is devoid of sound, and it is either smooth or rough, i.e., with positive or negative charges. When the atoms are conjoined, they become subject to experience.

Jinendra Varni (Saman Suttam, 36/652)

217 The universe is fully occupied by these subtle as well as gross molecules. Some of them are capable of being transformed into the karmic particles while others are not.

Jinendra Varni (Saman Suttam, 36/654)



218 The molecules are capable of being transformed into Karma as a result of the thought activity of the Jiva, yet this transformation is not caused by Jiva itself.

Jinendra Varni (Saman Suttam, 36/655)

219 The mental attitude through which the soul perceives and knows the objects that come into its experience and is attached to them; it comes into bondage due to the same.

Jinendra Varni (Saman Suttam, 36/656)



220 Whatever good or evil Karmas are accumulated by a soul, associated with those very Karmas, it proceeds on to assume the next birth.

Jinendra Varni (Saman Suttam, 36/658)

221 The great Jinas preached to their disciples that faith is the root of religion.

Having heard that with your own ears, do not bow to one without faith.

Acharya Kundkund (Ashta Pahuda, 1/2)



222 They are lost whose faith is lost. Nirvana is not for one devoid of faith. One having blemishes of conduct may attain perfection, but not one with blemishes of faith.

Acharya Kundkund (Ashta Pahuda, 1/3)

223 Those who are without the gem of right faith may know all sorts of scripture, but being without realisation, they keep wandering about.

Acharya Kundkund (Ashta Pahuda, 1/4)



224 Those who find fault with a person possessed of the virtues of piety, self-control, austerity, holiness (niyama) and communion are themselves ruined and will ruin others.

Acharya Kundkund (Ashta Pahuda, 1/9)

225 From right faith comes right knowledge; right knowledge shows the padarthas or categories, (in their true light); having known the categories, (the soul) sees what is good for it and what is bad.

Acharya Kundkund (Ashta Pahuda, 1/15)



226 One who knows good and evil avoids vice and also becomes virtuous. Reaping the fruit of virtue (in future birth), he eventually attains Nirvana.

Acharya Kundkund (Ashta Pahuda, 1/16)

227 Act as far as you can and believe where you cannot; the all-knowing Jina has said belief is faith.

Acharya Kundkund (Ashta Pahuda, 1/22)



228 Do not venerate one who is without restraint, internal and external, (asanyat), nor one who is without clothing (but does not possess restraint): both these are alike (necessary). One (qualification) alone does not make a person a saint.

Acharya Kundkund (Ashta Pahuda, 1/26)

229 No one worships the body, family, or case. Who worships a person without virtue? He is neither a holy recluse (Sramana) nor a pious layman (Saravaka).

Acharya Kundkund (Ashta Pahuda, 1/27)



230 Knowledge, faith, austerity and conduct constitute self-control. The combination of these four leads to emancipation, so it is revealed in Jaina scripture.

Acharya Kundkund (Ashta Pahuda, 1/30)

231 For man knowledge is supreme; higher still stands faith; faith leads to conduct and conduct to Nirvana.

Acharya Kundkund (Ashta Pahuda, 1/31)



232 **H**aving attained (through previous births) the status of man with high lineage, develop faith and achieve everlasting bliss and emancipation.

Acharya Kundkund (Ashta Pahuda, 1/34)

233 **O**ne versed in the scripture destroys birth and rebirth. A needle without thread is lost but not one with thread (Sutra means 'Scripture' as well as 'thread').

Acharya Kundkund (Ashta Pahuda, 2/3)



234 A person with (faith in) scripture is never lost; he may even through self-realisation get rid of mundane existence, though he may be without vision (to begin with).

Acharya Kundkund (Ashta Pahuda, 2/4)

235 One who conducts himself in various deeds like a noble lion, and bears the weight (of responsibility) of a teacher, if devoid of restraint, falls into sin and becomes a non-believer.

Acharya Kundkund (Ashta Pahuda, 2/9)



236 There are eight attributes of righteous faith, freedom from fear (or doubt), desirelessness, freedom from disgust or hatred (humility), vision free from superstition, covering up the defects (of others i.e. charity), steadying (one-self and others in right faith), selfless love and glorification (of right faith).

Acharya Kundkund (Ashta Pahuda, 3/7)

237 Conquer ignorance and superstition by pure faith, and infatuation with its paraphernalia by the religion of non-injury.

Acharya Kundkund (Ashta Pahuda, 3/15)



238 To instruct good people, the great Jina has described knowledge and its true character, which is the self; know that well accordingly.

Acharya Kundkund (Ashta Pahuda, 3/38)

239 Faith, knowledge and conduct, learn these three with the greatest devotion. Knowing these, the yogis soon attain Nirvana.

Acharya Kundkund (Ashta Pahuda, 3/40)



240 The man of knowledge, established in (right conduct does not desire non-self (to be associated) with the self. He soon attains bliss beyond comparison; know this for certain.

Acharya Kundkund (Ashta Pahuda, 3/43)

241 Thus has been briefly described right living in two parts corresponding to faith and conduct as reflected in the knowledge of Him, without attachment.

Acharya Kundkund (Ashta Pahuda, 3/44)



242 Knowledge attains the goal of the path of liberation, consisting of self control and fit for contemplation, therefore cultivate knowledge.

Acharya Kundkund (Ashta Pahuda, 4/20)

243 As a man without a bow and without an arrow cannot hit the target accurately, so a man without knowledge does not see the goal of the path of liberation.

Acharya Kundkund (Ashta Pahuda, 4/21)



244 A man may have knowledge (as a natural gift); a good man endowed with reverence acquires it. With knowledge one sees the goal of the path of liberation.

Acharya Kundkund (Ashta Pahuda, 4/22)

245 With fruition of Karmas stopped, with forgiveness and control of senses, with a body unadorned and uncoiled, free from pride, attachment and aversion, such is renunciation said to be.

Acharya Kundkund (Ashta Pahuda, 4/52)



246 Great man, the milk you have sucked from the breast of various mothers in the endless cycle of births exceeded the water in the ocean.

Acharya Kundkund (Ashta Pahuda, 5/18)

247 Owing to sorrow at thy death, many different mothers have shed tears which exceeded the water in the ocean.

Acharya Kundkund (Ashta Pahuda, 5/19)



248 **T**hou hast swallowed all kinds of matter existing in the world without feeling appeased, even after eating again and again.

Acharya Kundkund (Ashta Pahuda, 5/22)

249 **I**n the endless sea of mundane existence there is no point of space or time, no form of matter or life, no mode or species and no age which the soul has not made its own and given up.

Acharya Kundkund (Ashta Pahuda, 5/35)



250 One free from hankering is really free, not one free from brothers etc. and friends; brave man, think thus and get rid of internal smelld.

Acharya Kundkund (Ashta Pahuda, 5/43)

251 Free from attachment to body etc., completely free from pride, the self absorbed in the self, - such is the saint of mental purity.

Acharya Kundkund (Ashta Pahuda, 5/56)

252 I give up egotism, I am poised in selflessness, my refuge is the self, I renounce all else.

Acharya Kundkund (Ashta Pahuda, 5/57)

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253 He who contemplates the soul in its true nature with pure thoughts gets rid of old age and death and attains Nirvana for certain.

Acharya Kundkund (Ashta Pahuda, 5/61)

254 The Jina had said that the soul is of the nature of knowledge and is possessed of consciousness; know that soul in order to destroy Karmas.

Acharya Kundkund (Ashta Pahuda, 5/62)



255 What is the use of receipting or listening to (the scripture) without mental purity? Mental attitude is the cause of piety in a householder or a homeless ascetic.

Acharya Kundkund (Ashta Pahuda, 5/66)

256 One not established in religion harbours sin and is like the flower of a sugarcane which neither bears fruit nor has any useful properties.

Acharya Kundkund (Ashta Pahuda, 5/71)



257 As a stone is not pierced through if kept in water for a long time, even so is the saint not affected by calamities and hardships.

Acharya Kundkund (Ashta Pahuda, 5/95)

258 Thus knowing the virtue of forgiveness, forgive all living beings in three ways (thought, word and deed), and put out the fire of anger, harboured for long, with the water of noble forgiveness.

Acharya Kundkund (Ashta Pahuda, 5/109)



259 All sin and all merit, bondage and emancipation arise from motive; so it has been stated in the Jina's scripture.

Acharya Kundkund (Ashta Pahuda, 5/116)

260 As a torch burns in an inner room free from disturbance by wind, so does the torch of meditation burn when free from the wind of attachment.

Acharya Kundkund (Ashta Pahuda, 5/123)



261 As a burnt seed does not sprout on the Earth's surface, so the burnt Karma seed of an ascetic of mental purity does not sprout into mundane existence.

Acharya Kundkund (Ashta Pahuda, 5/126)

262 Before you are overpowered by old age, or the cell of your body is burnt by the fire of disease, or the senses impaired you, do what is good for the self.

Acharya Kundkund (Ashta Pahuda, 5/132)



263 Energy, happiness, vision and knowledge, - these four attributes are manifested on the four destructive Karmas being destroyed, and the universe as well as the empty space beyond is illuminated.

Acharya Kundkund (Ashta Pahuda, 5/150)

264 As a lotus leaf is not wetted by water owing to its very nature, so a good man is not touched by passion and sense attraction owing to his mental attitude.

Acharya Kundkund (Ashta Pahuda, 5/154)



265 Those free from attachment, pride, and conceit and endowed with a compassionate frame of mind cut through the pillar of sin with the sword of conduct.

Acharya Kundkund (Ashta Pahuda, 5/159)

266 (And) Looking upon other bodies, even if inanimate, as his own, appropriates and cherishes them with intense feeling.

Acharya Kundkund (Ashta Pahuda, 6/9)



267 A man devoted to spurious knowledge and entertaining false thoughts, when over-powered by delusion, even takes the body to be the self.

Acharya Kundkund (Ashta Pahuda, 6/11)

268 Attachment (to) non-self lowers one's state of existence and (to) the true self verily better it; knowing this, be attached to the true self and averse from the other.

Acharya Kundkund (Ashta Pahuda, 6/16)



269 What is foreign to the true nature of the self, animate, inanimate, or a mixture of the two, is non-self; so has the omniscient truly said.

Acharya Kundkund (Ashta Pahuda, 6/17)

270 Free from the eight evil Karmas, incomparable, knowledge incarnate, everlasting, pure, - such a self, the Jina has said, is the true self.

Acharya Kundkund (Ashta Pahuda, 6/18)



271 Those who, turning away from non-self, meditate upon the true self are men of right conduct; taking to the path of the great Jinas they attain Nirvana.

Acharya Kundkund (Ashta Pahuda, 6/19)

272 One who can walk a hundred yojanas in a day with a heavy load, can he not walk even half a kos on the earth with ease?

Acharya Kundkund (Ashta Pahuda, 6/21)



273 It is good to attain heaven by vows and austerity, not torments of hell by their opposites. There is a great difference between sitting in the shade and sunshine as between observers of vows and their opposites.

Acharya Kundkund (Ashta Pahuda, 6/25)

274 What knows is knowledge, what sees is vision, renunciation of good as well as bad deeds is called (right) conduct.

Acharya Kundkund (Ashta Pahuda, 6/37)



275 The soul free from pride, deceit, anger and greed and of a spotless nature attains supreme bliss.

Acharya Kundkund (Ashta Pahuda, 6/45)

276 Right conduct is the religion of the self; religion is even mindedness, which means freedom attachment and aversion, the soul's very nature.

Acharya Kundkund (Ashta Pahuda, 6/50)



277 The saint who entertains feelings of attachment to pleasing objects other than self is an ignorant man; the man of knowledge is the reverse of this.

Acharya Kundkund (Ashta Pahuda, 6/54)

278 Knowledge without austerity is useless, so also is austerity without knowledge; therefore knowledge should be combined with austerity to attain Nirvana.

Acharya Kundkund (Ashta Pahuda, 6/59)



279 So long as a man does not know the self, he indulges in sense gratification; the yogi, averse from sense gratification, knows the self.

Acharya Kundkond (Ashta Pahuda, 6/66)

280 Because attachment to non-self is the cause of mundane existence, therefore the yogi always contemplates the self.

Acharya Kundkond (Ashta Pahuda, 6/71)



281 Even-mindedness towards blame and praise, suffering and happiness, foe and friend, is right conduct.

Acharya Kundkund (Ashta Pahuda, 6/72)

282 Belief in a religion of compassion, in a God free from 18 blemishes, and in a preceptor, free from possessions is right faith.

Acharya Kundkund (Ashta Pahuda, 6/90)



283 If a person who does not understand the self studies a lot of scripture and observes various rules of conduct, that study and conduct is childish.

Acharya Kundkund (Ashta Pahuda, 6/100)

284 The Enlightened ones have said there is no difference between virtue and knowledge; only, without virtue the temptation of the senses kills knowledge.

Acharya Kundkund (Ashta Pahuda, 8/2)



285 It is not fault of knowledge that bad dull-witted men becoming proud of their learning are engrossed in sense - gratification.

Acharya Kundkund (Ashta Pahuda, 8/10)

286 One may lack all, may be ugly and past the prime of life; if virtuous in conduct, one's life as a human being is praise-worthy.

Acharya Kundkund (Ashta Pahuda, 8/18)



287 **M**ercy to living beings, subjugation of the senses, truth, honesty, chastity, contentment, right faith, knowledge and austerity [constitute] the family of virtue.

Acharya Kundkund (Ashta Pahuda, 8/19)

288 **P**oison kills a living being only once in a lifetime, (but) one who succumbs to sense indulgence wanders about in the wilderness of mundane existence (so facing death many times).

Acharya Kundkund (Ashta Pahuda, 8/22)



289 Realisation, knowledge, faith, austerity and energy burn the old Karmas associated with the self like fire helped by wind.

Acharya Kundkund (Ashta Pahuda, 8/34)

290 Those who have assimilated the essence of the Jina's word, are indifferent to the senses, have the wealth of austerity, are calm and bathed in the water of virtue, attain the bliss of the abode of the perfect.

Acharya Kundkund (Ashta Pahuda, 8/38)



291 All the infinite living beings in the three worlds desire happiness and are afraid of pain. The (spiritual) teacher, therefore, out of compassion, imparts instructions, which remove suffering and produce bliss.

Pandit Daulat Ram (Chha Dhala, 1/2)

292 If you desire your welfare, listen to those (instructions) with an attentive mind, (all ye who are) worthy of liberation. Being intoxicated by the strong liquor of delusion since eternity the soul has forgotten its nature and has been wandering aimlessly in the world.

Pandit Daulat Ram (Chha Dhala, 1/3)

Jainism 360



293 The achievement of the form of a mobile creature was as difficult as obtaining the desire-fulfilling jewel. Inhabiting the body on a worm, a bee etc., it suffered severe pain on death.

Pandit Daulat Ram (Chha Dhala, 1/6)



294 Sometimes being itself a weak animal it was eaten by strong ones. It suffered many troubles such as boring (in the nose), cutting (of tail), hunger, thirst, carrying heavy load, cold, heat, being bound up, being killed, pains which cannot be described by millions of tongues. Dying with an afflicted mind, it fell into the dreadful ocean of hell.

Pandit Daulat Ram (Chha Dhala, 1/8 & 9)



295 The severity of the appetite there, would not be satisfied even by the grains of the three worlds, but not a grain is available. Such agonies were suffered for oceans of time when as the result of some good action (the soul) obtained a human body.

Pandit Daulat Ram (Chha Dhala, 1/13)

296 It remained in the mother's womb for nine months, and had to bear the pangs due to a contraction of limbs. At the time of birth the anguish was such that words fail to express it.

Pandit Daulat Ram (Chha Dhala, 1/14)



297 During infancy it had not wisdom, during youth it was attached to young woman. Old age is akin to semi-death; and one dare not look at his own face.

Pandit Daulat Ram (Chha Dhala, 1/15)

298 In consequence of an equanimous submission to the fruition of Karmas, it may migrate to the bodies of the three Residential angels (Residential, Steller and Peripetatic). There it suffers from the devastating fire of sense-desires and is afflicted with lamentations on approach of death.

Pandit Daulat Ram (Chha Dhala, 1/16)



299 Even if it became a heavenly celestial, it was unhappy, for want of right-belief. From there it came down to an immobile body. Thus the soul goes on wandering in the Universe.

Pandit Daulat Ram (Chha Dhala, 1/17)



300 Bliss is the quest of the Soul. It consists in the absence of worry. There is no worry in Moksha (Liberation). Therefore follow the way to Liberation, which is Right belief, Right knowledge and Right conduct. The path is two-fold. The Right path is known as Nishchaya (direct) the other called Vyavahara (indirect) leads to it.

Pandit Daulat Ram (Chha Dhala, 3/1)



301 The faith that the Self is distinct from other objects is Right-Belief. Knowledge of the real nature of the Self is knowledge. A firm stand on that basis is Conduct. Now listen about the practical path of Liberation which leads to the Direct Path.

Pandit Daulat Ram (Chha Dhala, 3/2)



302 Have no doubts in the word of Jina. Do not practise religion for secular comforts. Do not feel disgust at the untidy body of an ascetic. Discriminate between the right and wrong principles. Conceal your virtues and the defects of others. Develop your own virtues, support yourself and others, when deviating from piety, by force of carnal inclinations and the like.

Pandit Daulat Ram (Chha Dhala, 3/12)



303 Love a true believer as a cow loves her calf. Spread the glory of Jainism. Ever keep away from the eight defects which are contradictions (of the above eight virtues). Do not be proud if your father or mother's brother is a king. Do not be proud of beauty or knowledge. Destroy the pride of riches or strength. He who knows the Self, is not proud of ascetic practices, or high position. These are the phases of pride, eight defects of Right belief. Do not praise the followers of bad teachers, bad gods, and bad religions. Do not offer prostration to any except Jina, Jaina Saints and Jaina Scripture.

Pandit Daulat Ram (Chha Dhala, 3/13 & 14)



304 The good man who is adorned with Right-Faith, unblemished and correct, is revered ever by the lords of the celestials, although he observes no vows because of weakness of action. He is a householder but is not attached to the house. (He is as unattached) as a lotus is unattached to the water. His affection is (outward) like that of a courtesan. He remains pure like gold in mire.

Pandit Daulat Ram (Chha Dhala, 3/15)



305 After having acquired right belief, pay homage to right knowledge which like the sun illuminates the self and the non-self, with their manifold attributes.

Pandit Daulat Ram (Chha Dhala, 4/1)



306 Right knowledge manifests itself along with right-belief. They are (however) distinct from each other. Their distinctive features, beyond dispute, are faith and enlightenment. Though simultaneously produced, right belief is the cause and right knowledge the effect. Light illumines itself and the lamp simultaneously, still the light proceeds from the Lamp.

Pandit Daulat Ram (Chha Dhala, 4/2)



307 It (knowledge) is of two kinds - direct and indirect. Sensitive (Mati) and Scriptural (Sruta) knowledge are indirect (Paroksha), they arise through the senses and the mind; the Visual (Avadhi) and Mental (Manahparyaya) knowledge are partially direct (Desha-pratyaksha). With limitations of substances and space, such knowledge is clear.

Pandit Daulat Ram (Chha Dhala, 4/3)



308 The Omniscient Lord simultaneously knows clearly the infinite attributes and infinite modifications of all substances. There is nothing so conducive to happiness as Right-knowledge. Here is the supreme nectar which cures diseases of birth, old-age and death.

Pandit Daulat Ram (Chha Dhala, 4/4)

309 A person with right knowledge gets rid, in a moment, by control of mind, speech and body, of such Karmas as one without knowledge can shed by ascetic practices in millions of lives.

Pandit Daulat Ram (Chha Dhala, 4/5)



310 A soul may attain, for an infinite number of times, the (high celestial-region) graiveyak, by adopting the vows of an ascetic; but without a knowledge, of the SELF, it never enjoys a little bit of bliss.

Pandit Daulat Ram (Chha Dhala, 4/6)

311 Therefore study the realities propounded by Jina-vara; get rid of doubt, delusion and stupefaction, visualise your ownself. If this human condition of existence, good family, Jaina religious discourses are lost, they will not, like a precious gem lost in the ocean, be found again.

Pandit Daulat Ram (Chha Dhala, 4/7)



312 Wealth, society, elephants, horses and kingdom, are of no use. If a knowledge of the reality of the SELF is obtained, it will remain unshaken. Such knowledge arises from a discrimination between Self and non-Self. O thou, worthy of liberation! Try to acquire that knowledge even by millions of efforts.

Pandit Daulat Ram (Chha Dhala, 4/8)

313 The saints have said that it is due to the potency of right knowledge that persons attained liberation in the past, attain it now and will attain it in the future.

Pandit Daulat Ram (Chha Dhala, 4/9)

Jainism 360



314 **T**he terrible fire of sense - desires burns up men and forests in the world. The only means of extinguishing it is the heavy rainfall of knowledge.

Pandit Daulat Ram (Chha Dhala, 4/10)

315 **O** Brother! Do not feel elated or grieved by the fruits of good or evil Karmas. These are modifications of matter. They come into being, they vanish, they are not permanent. Out of a million talks, keep this truth in your mind. Break off all trammels of the world, and concentrate your attention on the SELF.

Pandit Daulat Ram (Chha Dhala, 4/11)



316 After having obtained right knowledge acquire Right Conduct. It is classified as partial or complete. A layman avoid injury to mobile being and does not purposelessly hurt immobile beings. He does not utter words which are harsh, reproachable or incentive to killing.

Pandit Daulat Ram (Chha Dhala, 4/12)



317 He does not take anything, except water and earth, which has not been given to him. He remains unattached to all females except his wife. Keeping in view his circumstances, he limits his possessions. He also limits his movements in the ten directions; and does not transgress such limits.

Pandit Daulat Ram (Chha Dhala, 4/13)



318 Within these limits he further limits his activities to a village, a lane, a house, a garden, market, and thus avoids all the rest. He is not anxious over anybody's financial loss, or failure or success. He offers no advice in respect of such matters. Commerce and agriculture also lead to sin.

Pandit Daulat Ram (Chha Dhala, 4/14)



319 He does not through carelessness cause injury to water, earth, vegetable, fire, nor does he secure an obligation by supplying a sword, a bow, a plough and other instruments of destruction. He never listens to narrations, which excite feelings of attachment of aversion. He does not indulge in other acts which cause purposeless sins.

Pandit Daulat Ram (Chha Dhala, 4/15)



320 The ascetics, observe complete vows. They have a high destiny. They are unattached to worldly pleasures. They practice the twelve meditations, which give births to renunciation.

Pandit Daulat Ram (Chha Dhala, 5/1)

321 The joy of equanimity is aroused by such meditations, like a flame caused by wind. When the soul knows itself, it attains eternal bliss.

Pandit Daulat Ram (Chha Dhala, 5/2)



322 Youth, home, cattle, wealth, wife, horse, elephant, obedient servants, sense pleasures, are transitory like the rainbow or the evanescent lightning.

Pandit Daulat Ram (Chha Dhala. 5/3)

323 One is himself alone affected by the consequences of his good and bad Karmas. Neither son nor wife share therein. All are influenced by self-interest.

Pandit Daulat Ram (Chha Dhala, 5/6)



324 The soul and the body are mixed up like milk and water. Each exists distinct from the other. They are not one. Wealth, home, son, wife, obviously exist separately. How can they be one?

Pandit Daulat Ram (Chha Dhala, 5/7)

325 Why are you enamoured of this body, which is a bundle of flesh, blood, pus and excreta and is defiled by bones, fat and the like, and has nine outlets, through which dirty matters flow.

Pandit Daulat Ram (Chha Dhala, 5/8)



326 The universe is neither created nor supported by anybody. It is composed of six substances and is indestructible. For want of equanimity, the Jiva, wanders incessantly, and suffers pain.

Pandit Daulat Ram (Chha Dhala, 5/12)

327 That Dharma is practised by the ascetics, I shall describe their activities. O worthy of liberation! hear it and realise your own Self.

Pandit Daulat Ram (Chha Dhala, 5/15)



328 They are indifferent to taste; take food for enduring increasing asceticism, not for pampering the body, at the residence of a Sravak of good family, avoiding the 46 kinds of defects. They take care in laying down or lifting up the sacred instruments of learning (scriptures), of body-purification (bowl of water) and of religious observance (brush of peacock feathers). They throw of excrement, urine and expectoration after looking for an unfrequented place.

Pandit Daulat Ram (Chha Dhala, 6/3)



329 **H**aving duly controlled the mind, body and speech, they meditate upon the self; and the deer rub against their motionless posture, mistaking it for a rock. In order to attain conquest over the five senses, they feel no attachment or aversion to good or bad, touch, taste, colour, smell or sound.

Pandit Daulat Ram (Chha Dhala, 6/4)



330 They maintain equanimity, recite hymns, offer obeisance to Jina-Deva, remain constantly engrossed in scriptures, engage in self-analysis and self-chastisement, and give up attachment for the body. They do not bathe nor rub teeth. They have no covering, take a short sleep on the bare ground on one side, during the later part of the night.

Pandit Daulat Ram (Chha Dhala, 6/5)



331 The need for proof, points of view, and rules of logic, is then not experienced. I am then everlasting. Perception, Knowledge, Joy and Might, and in me there remain nothing alien to myself. I am the achiever and the object of achievement. I am not obstructed by Karmas and their effects.

Pandit Daulat Ram (Chha Dhala, 6/10)



332 The attributes and modifications of the universe and the beyond are reflected in the Self; and he will remain eternally the same on attainment of Liberation. Blessed are those who on acquiring the human body, accomplished this, and attained the highest happiness, and got rid of the five-fold wanderings, the beginning of which was untraceable.

Pandit Daulat Ram (Chha Dhala, 6/13)



333 In this way the blessed ones achieve, and shall achieve the three jewels, which have been classified directly and indirectly. The water of their glory shall cleanse the filth of the world. Having understood this, cast away laziness, gather courage, reverentially receive the instruction, and accomplish your purpose speedily before disease or old age catches hold of you.

Pandit Daulat Ram (Chha Dhala, 6/14)



334 The fire of attachment incessantly burns you. Therefore drink the nectar of equanimity. You have for long nurtured the desire and passions; now renounce them and come to your ownself. Why are you enamoured of alien objects, which are not yours? Why do you suffer pain? O, Doulatram, enjoy supreme bliss by means of Self-absorption. Do not miss this opportunity.

Pandit Daulat Ram (Chha Dhala, 6/15)



335 As water assists the movement of moving fish, so Dharma (assists the movement of moving) Pudgala and Jiva. (But) it does not move (Pudgala and Jiva which are) not moving.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 17)

336 The three jewels (i.e., Perfect Faith, Perfect Knowledge and Perfect Conduct) do not exist in any other substance excepting the soul. Therefore, the soul surely is the cause of liberation.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 40)



337 If you wish to have your mind fixed in order to succeed in various kinds of meditation, do not be deluded by or attached to beneficial objects and do not be averse to harmful objects.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 48)

338 That being, the greatest of the great sages who being possessed of the three jewels, is always engaged in preaching the religious truths, is (known as) Upadhyaya (Teacher). Salutation to him.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 53)



339 That sage who practices well conduct which is always pure and which is the path of liberation with perfect faith and knowledge is a Sadhu. Obeisance to him.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 54)

340 When a Sadhu attaining concentration becomes void of conscious effort by meditation on anything whatever, that state is called real meditation.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 55)



341 Do not act, do not talk, do not think, so that the soul may be attached to and fixed in itself. This only is excellent meditation.

Nemichandra Siddhanta Chakravarty (Dravya Samgraha, 56)

342 Meditation verily must be performed in (right) belief, knowledge and conduct. But they all three (are) the soul, therefore perform meditation in the (pure) soul (itself).

Acharya Kundkund (Samaya Sara, 1/11)



343 Other foreign substance, living, non-living, or mixed is I, I am it. I am of them; and they are mine.

Acharya Kundkund (Samaya Sara, 1/25)

344 It was mine formerly, I (was) its in the past time. (It) will again be mine; I also will be it.

Acharya Kundkund (Samaya Sara, 1/26)

345 Thus the wrong-believer indulges in such perverse thought activity of soul. But a right-believer, knowing the real standpoint, does not so indulge.

Acharya Kundkund (Samaya Sara, 1/27)



346 The soul whose intellect is deluded by wrong knowledge and (which is) with many kinds of thought-activity, says of the matter-substance (whether it is) bound or not bound (with the soul), this is mine.

Acharya Kundkund (Samaya Sara, 1/28)

347 That the soul always (possesses) the characteristics of conscious attentiveness, is seen in the knowledge of the all - knowing. How can the soul be the matter, which thou says it is mine?

Acharya Kundkund (Samaya Sara, 1/29)



348 If that (soul) becomes matter-substance, the other (i.e., matter) will gain soulness. Then (you) can say that this matter-substances (is) mine.

Acharya Kundkund (Samaya Sara, 1/30)

349 The saints, the knowers of reality, call him a conqueror of delusion, who, having conquered delusion, realizes the soul (as) full of its own inherent knowledge.

Acharya Kundkund (Samaya Sara, 1/37)



350 Common people, seeing someone looted, in the way, say, “the way is looted,” but no way whatsoever is (really) looted.

Acharya Kundkund (Samaya Sara, 1/63)

351 Thought-activity free from (all) undertakings (injurious to any of) the mundane souls (which are) known as existing in (any of the various) physiques, nuclei, soul-classes, soul-quests, etc., is the first vow (non-injury) Ahimsa.

Acharya Kundkund (Niyamsara, 4/56)



352 A saint, who renounces thought-activity leading to telling falsehood, on account of delusion, attachment and aversion is (said) to observe always the second vow, (truth), Satya.

Acharya Kundkund (Niyamsara, 4/57)

353 He, who renounces the thought-activity of picking up articles belonging to another, lying in a village, a town or a forest, (is said) to observe the third vow (non-stealing), Achaurya.

Acharya Kundkund (Niyamsara, 4/58)



354 He, who having seen the beauty of a woman, is not moved by a desire for her; or whose thought-activity is free from sex-animate feeling (Maithuna Sanjna), (is said observe) the fourth vow (chastity), Brahmacharya.

Acharya Kundkund (Niyamsara, 4/59)

355 The carrier of the load of (right) conduct, i.e., a saint, who having first formed the idea of being unconcerned with all worldly attachments, renounces them is said to observe the fifth vow of possessionlessness, (Parigraha Tyaga).

Acharya Kundkund (Niyamsara, 4/60)

Jainism 360



356 He, who having renounced backbiting, ridiculing, talking ill of others, self-praising and harsh words, speaks what is good for himself as well as for others (is said) to have carefulness in speech (Bhasha Samiti).

Acharya Kundkund (Niyamsara, 4/62)

357 I am neither anger, nor pride, nor deceit, nor greed. I am neither the doer, nor do I make others do, nor am I the approver of the doers.

Acharya Kundkund (Niyamsara, 5/81)



358 He, who avoiding the wrong path, firmly walks in the right path of the Conquerors (Jinas) is said to have repentance because he himself is the embodiment of repentance.

Acharya Kundkund (Niyamsara, 5/86)

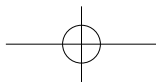
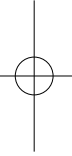
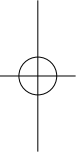
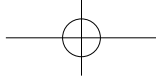
359 Freedom of thought-activity from lust, pride, deceit, and greed, etc., is purity of thought (Bhavashuddhi). So has been preached to the deserving souls by the perceivers of universe and non-universe.

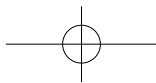
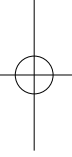
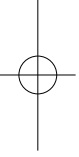
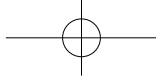
Acharya Kundkund (Niyamsara, 7/112)

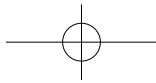
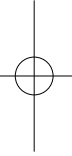
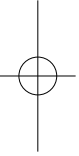
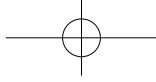


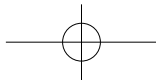
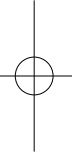
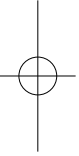
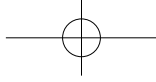
360 He, who is detached from all injurious actions, observes threefold control (of body, mind and speech) and restrains his senses, (is said to have) steadfast equanimity according to the preaching of the omniscient.

Acharya Kundkund (Niyamsara, 9/125)











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