CHAPTER - IV

PHILOSOPHICAL ASPECTS
OF
SUBHASITARATNASAMDOHA
THE JAIN PHILOSOPHICAL (i.e. Meta-
Physical and Ethical) BACKGROUND OF SRS.

As we have already observed one of the remarkable
features of SRS is its jinistic background. So it is
necessary to consider the outlines of Jain Philosophy on
which the work is mostly founded. For this treatment it is
very convenient to adopt a general scheme of Indian Philosophy
which is a fourfold:

(i) Causes of Samsāra.
(ii) Nature of Samsāra.
(iii) The Causes of Cessation of Samsāra.
(iv) The Nature of Liberation.

It is now well known fact that Jainism is one of
the Śramanic traditions which is Pre-Vedic and non-Vedic.
The Jain tradition Presumes existance of twentyfour Tīrthaṅ-
karas among whom Rśabha was first. He flourished in hoary
past, i.e. in Prehistoric age. Out of the twentyfour
Tīrthaṅkaras Pārśvanātha and Mahāvīra are the twenty third
and twenty four respectively. Both of them are historical
persons who flourished in about nineth century and sixth
century B.C. respectively. The present Jaina tradition is
the heritage of both Pārśvanātha and Māhāvīra, especially of the latter one. The doctrines of Jainism very closely correspond with other branches of Śramaṇic culture like the Sāmkhya, Yoga, Buddhism and the sect of Ajīvikās. Unlike the Vedic system the Jainas do not believe in God as the creator, sustainer and destroyer of the world, neither they accept that if one surrenders to God he gets all desirable things including salvation.

Jainism is a scientific philosophy based on rationality and Jain ethics is the Universal code of discipline based on humanity. So according to the Jainas though samsāra is beginning less (anādi) it has an end. Every soul or an individual is an architect of his destiny. He possesses infinite knowledge, power, bliss and peace. Only due to ignorance, wrong faith and wrong-conduct, he is ensnared in the net of birth and death which is called samsāra. By adopting the three-fold path of liberation namely, Right-faith, Right-conduct and Right-knowledge, he can once for all destroy the karmic bondage, cross over the infinite ocean of samsāra and attain perfection or Godhood which is his birth right and potential nature also. Thus, for spiritual endeavour an aspirant need not depend on the favour of God or anybody else. He has full freedom
to improve or spoil his spiritual carrier. The Law of Karman is nothing but the power or energy generated by one’s own action which obstructs his spiritual progress into his destiny or fate. The Law of Karman is very scientific. It is same as the law of causation. Every effect is the product of its own cause and it further sows seeds of future effect. Once a person performs karmas he has to undergo their good or bad result; but there is free will given to an individual at every moment before performing or committing to any good or bad Karmas. If a person performs good karmas by following virtues, it destroys bad karmas or vices. While if he is absorbed in meditation or discriminative knowledge based on Rightfaith, he can destroy within a moment all past bad and good karmas bound to him since beginningless time.

The role of Tirthankara or Arhata (liberated soul) or an ideal to whom the Jainas call as God, and of Guru or the preceptor and of scriptures or teachings of the Arhata is only subordinate or as an nimittakārana (auxiliary cause). While the material cause (upādānakārana) is one’s own ātman. Thus ātman through ātman realises ātman. Though in third century B.C. the Jain tradition or church was divided into two main sects namely Digambara and Śvetāmbara, there is no much fundamental difference
between them so far as the philosophy is concerned. Though Amitagati belongs to Digambara sect there is nothing specific Digambarite restricted to this work.

After this brief general survey of Jainism we shall now deal with the Jain philosophical background of the SRS by following the fourfold method which we have already mentioned above. This treatment will certainly help to comprehend the contents of the SRS.

The Causes of Samsāra: Umāsvāti in Tattvārthasūtra observes, "samyagdāsana, jñāna, cāritrāṁ mokṣamārgaḥ." Right faith, Right knowledge and Right conduct (together) constitute the Path to liberation. On the line of this fundamental doctrine of mokṣa, we may form a doctrine or cause of the Samsāra as follows: mithyātva darśana, jñāna-cāritrāṁ saṁsāramārgaḥ wrong faith, wrong knowledge and wrong conduct constitute the path to Samsāra or transmigration. Mithyātva is the great obstacle to the highest realisation namely mokṣa. This principle known as avidyā (nescience) and ajñāna (ignorance) is commonly recognised by all the systems of Indian philosophy, though with different interpretations. Mithyātva acts as a barricade to the soul's true life. It is at the root of
all evils, the seed of the tree of Samsāra. It poisons all our activities so as to check the realization of the summum Bonum of life. Moreover, it is responsible for the perversity of knowledge and conduct alike. "The whole outlook, knowledge and conduct are vitiated by its operations. So long as Mithyādarsāna is operative, all our efforts to witness the sun of self's glory are bound to fail. It is to be rooted out in the interest of rendering its unwholesome functions null and void."²

Umasvāti in Tattvārthasūtra enumerates wrong-belief as one of the causes of kārmic bondage or Samsāra. The sūtra runs as follows: 'mithyādarsānāviratī pramādakāśāya yogā bandhahetavah. "Wrong belief, non-abstinence, negligence, passions and activities are the causes of bondage."³ The other remaining causes such as aviratī, pramāda etc. are of the nature of Mithyācārita and hence we shall deal with them separately later on.

Mithyātva (Wrong faith): Amitagati is quite aware of the significance of mithyātva as one of the causes of Samsāra. So in seventh chapter of ŚRŚ he has discussed the nature and types of mithyātva in details by giving various examples. While doing so he has followed his predecessors like Kundakunda, Umasvāti, Samantabhadra etc. For example
in Ratnakaranda-Srāvakācāra, while defining and discussing the nature of Rightfaith, Samantabhadra elaborates the nature of mithyātva also. Wrongfaith is the absence of Rightfaith which is formally believing in the nature of real Āpta, Guru and Śāstra. Mithyātva means perversity or ignorance based on identification of self and non-self or ātma and anātma. Its types, such as ajñāna, ekānta, vinaya, saṁsāya, viparita, grhita and svabhāva etc. are well known in Jain tradition which will be discussed in the contents of SRS, so there is no necessity to dilate upon the same here. Due to Wrongbelief one is attached to sensual pleasures and hence suffers from karmic bondage. After the destruction or supression of mithyātva or darsanāvarṇyakarma, one becomes Rightbeliever; he may be called as an aspirant also since he realises the dreadful nature of sensual pleasure, tries to give up vices and his Rightfaith Ultimately leads him to Rightknowledge and Rightconduct in due course.

Mithyājñāna (wrong knowledge): Wrongknowledge is the result of Wrongfaith. It is a lack of discriminative knowledge. Amitagati while dealing with nature of knowledge, in eighth chapter of SRS indirectly throws light on the nature of Wrongknowledge also. By Knowledge he does not mean an objective information about anything including
ātman which does not translate into moral character. While describing Rightknowledge he says 'the virtuous calls it knowledge which destroys anger, creates peace, exp expands friendships, annihilates delusion and sexual passion and finally purifies mind'. It covertly follows that Wrongknowledge creates anger, delusion, sexual passion and enmity and destroys mental peace. While stating "jñānam vivekāya" (8: 9), Amitagati identifies knowledge with viveka that means an indirectly equates ignorance or Wrongknowledge with aviveka. Thus, ignorance is the cause of the bondage of karmas while knowledge is the cause of the destruction of karmas or saṃsāra. That is why following Kundakunda Amitagati also says: "yad aṣṭājñājīvo vidhunoti karma tapobhir ugrair bhavakoti lakṣaṇa / jñānī tu caikaksanato hinasti. tadatra karma eti jīna vadanti" (8: 6)

Mithyācārita (Wrong conduct): As mithyātva or Wrong faith leads to Wrong knowledge, wrong knowledge in its turn leads to Wrong conduct which is also is the cause of kārmic bondage. If the faith and knowledge are pervert, conduct also can naturally become pervert. The causes of pervert or Wrong conduct are the same as the causes of pervert or Wrong faith and knowledge. The Jainas' concept of spiritual evolution (guṇasthāna) is in relation to karmas - both material and psychic (dravya and bhāva), which defile the
pure nature of the soul. Though there are infinite of karmas, they are classified broadly into eight categories, out of them four are destructive or ghati karmas and the remaining four are non-destructive or (aghati karmas). Thus, jñānāvartita (knowledge-obscuring), darsanāvartita (perception obscuring) mohānta (deluding) and antarāra (obstructive) karmas are called destructive while vedantita (sensation or feeling), āyu (life deciding), nāma (body making and gotra (status or family determining) are the non destructive karmas. Even among four destructive karmas mohantita karma is the most dominating and harmful. The spiritual progress of an aspirant is in relation to the suppression or destruction of the mohantita karman. It is of two types darsanamohantita and cāritramohantita.

Mithyatva wrong faith is one of the three types of darsana mohantita, or faith obscuring karman while cāritramohantita karman is of twenty-five types which delude or prevert Right conduct of ātman. Thus, for example, the basic four passions such as krodha, māna, māya and lobha are main types of cāritramohantita karmas. Each of them is of four degrees. Anantuñubandha which binds a soul for infinite time. Auvatākhyānāvarana which does not allow to follow
a partial conduct of householders. Pratyākhyānāvaraṇa which does not allow soul to follow the discipline of monk and saṃjvalana due to which there is a slight pramāda or carelessness even in monk’s discipline. This division is made taking into consideration the intensity on degree of krodha, māna, māya and lobha. For example, anantānubandhi is the worst or most intense type of passion or kasya while saṃjvalana is the mildest degree of passion or kasāya.

Amitagati in SRS has thoroughly dealt with the basic passions (kasāya) like krodha, māna, māya and lobha which are responsible for Wrongknowledge. In chapters like visayavicāra or indriyarāganisedha he deals with the desire or ‘trsna’ or sensual pleasure in which all passions like krodha, māna, māya and lobha may be included while the vices like drinking wine, eating meat and honey, gambling, and visiting a prostitute are though of general nature which are commonly condemned in all religions. Their renunciation is termed as 'mulagunas or primary virtues which are to be followed by an aspirant at the first stage or standard of a householder. As we have already observed, in Tattvārthasaūtra Umāsvāti has given five causes of karmic inflow and bondage. They are: Wrong faith (mithyātva), non-abstinence (avirati), carelessness (pramāda),
passions (kasāya) and yoga (activities of mind, body and speech). If we scrutinise these five items we find that the first four can brought under one title as kasāya and thus, ultimately kasāya and yoga remain as the causes of pervert or wrong conduct and even kasāyas can be divided into two groups; rāga and dvesa (attachment and detachment). Trṣṇā is same as rāga. Thus, Wrong conduct means ultimately trṣṇā or rāga or dvesa.

Nature of Samsāra or human life or World:

The nature of Samsāra or world or human life is the matter of day to day common experience. Every philosophical or religious sect may try to analyse in its own way but the basic data or material ought to remain and does remain one and same. This provides a basis for composing subhāsitas to all poets irrespective of their time, region caste or sect. Amitagati in the SRS draws both bright and dark side of human life. The chapters such as jāti, jara, maraṇa, anityatā, daiva, jathara, śoka, durjana, sujana, indriyaraṇa, visaya - nirūpaṇa discuss different aspects of Samsāra objectively. For example, birth is full of sorrows in mother's womb as well as after delivery. It is full of dirty things. Body, sense organs are also source of affliction. For example, desires are infinite
but capacity of sense organs to enjoy is very limited. This results in constant restlessness which is the source of all sorrows and sufferings. Family relations which are product of birth are also source of miseries. Different stages of life like childhood, youth and old age etc. have got their own woes to narrate. Thus, Samsāra is just like a stage and living being is like an actor who has played infinite roles in a different births and alas! even then he has no contentment.

Who will like old-age? Everybody is afraid of old age for the simple reason that most of us suffer from weakness, helplessness, loneliness, diseases, but at the same time desire to enjoy sensual pleasures remains all the while young and energetic. The conflict between these two is responsible for mental tortures. Thus, old age is a herald or signal of death which is the end of all human endeavours. No power in this world can save us from death. Death is a great bulldozer which crushes and destroys all distinctions existing among human beings such as the poor, the rich, healthy, weak, powerful, powerless, the virtuous, the vicious, the beautiful, the ugly, the celestical being, the hellish being - in short every one, even an incarnation of God, the universal monarches, Indras are victim of death. Thus, the horror of death like a shadow follows
every living being since his birth. Death is the full stop of life. Death, separation of desirable things, union with undesirable things loss, loneliness etc. are well-known causes of lamentation. Though lamentation is natural for human beings it is not ideal. It is just like digging an well when the house is set on fire or when one is thirsty. Thus, like all other subhäsitakäras Amitagati also advises us to give up lamentation.

Then one may ask the question: in between birth and death whatever span of life one may have, is there any stability? The answer is negative; because momentariness is curse for life. As Amitagati rightly points out the beauty of young lady, melodious song, sensual pleasures, wealth, fame, love, intelligence, lusture and all dear relations are only momentary. They are as unsteady as a wave of water, lightning and drop of water sticking to the top of the grass. In short, nothing remains here constant. Life is unreal just like a dream. So a person remains all the while unsatisfied and restless.

Even when we live, not only the momentariness of everything is the source of suffering but a female demon in the form of hunger all the while makes us unhappy or miserable.
Whatever food we consume does not last long. We might have consumed tons of all tasty things but stomach remains all the while empty. All philosophy becomes meaningless when one is hungry. This hunger like a ringmaster makes every living being dance as per his order. All sort of humiliation, slavery, dependance one has to face because of this hunger. So it also becomes one of the causes of sufferings in Samsāra.

Destiny is known by different designation such as; nitya, bhavitavatā, bhagya, svabhāva and karmās accumulated in the past. All our endeavours are rendered meaningless and fruitless due to the unfavourable force of destiny. Whatever good or bad we experience, it is because of our destiny or past karmas. Thus, destiny is one of the conditioning or limiting factors of human life which ultimately brings suffering.

It is customary to divide human beings into two main classes, virtuous and the wicked. All Subhāsita-kāras have dealt with these two topics in details. Amitagati is also not an exception to this. The wicked are harmful, dangerous, full of all passions like krodha, māna, māyā and lobha etc., fault finding, deceitful, ungrateful, troublesome and destructive; while the virtuous possess all good
qualities like truth, knowledge, obliging nature, forbearance, religiousity, fame, name, peace etc. Thus, the virtuous and the wicked are painted with white and black colour respectively which is a well-known convention among subhāsītakāras.

After reviewing the nature of Samsāra in brief as depicted in the ŚRVĀṢ we shall now observe the means of the cessation of Samsāra as suggested by Ācārya Amitagati in the light of Jainism.

The Causes of Cessation of Samsāra:

Following the celebrated dictum of Jainism as advocated by Umasvāti in Tattvārthasūtra that "samvak darśna, jñāna, cārit, mokśa mārgah." Ācārya Amitagati also promulgates the same to be the cause of cessation of Samsāra or mokṣa in the following manner. 'Oh! oh! eye soul the enemy of yourself if you aspire for the sacred bliss of liberation, having given up the three censurable and wretched causes of transmigration (namely Wrong faith, wrong knowledge and wrong conduct), follow the three causes of liberation namely Right knowledge i.e. the comprehension of reality or doctrine as it is. Right faith i.e. taking interest in the preaching of Jina and Right-
This is the key verse of SRS which summarises in nutshell the main teachings of Amitagati. It is so significant that almost all topics of the SRS are summarised in it. Thus, for example, the causes of transmigration like Wrong faith, Wrong knowledge and Wrong conduct cover all topics such as krodha, māna, māyā, lobha, indriyarāgā, mithyātva, strīdosa, kāma, madya māmsa, madhu, vesvā, dyūta etc. While the causes of liberation namely Right faith, Right knowledge and Right conduct cover the remaining important topics such as discussions on Right knowledge, Right conduct, Right faith, the nature of Āpta, guru, dharma and disciplines of householders and monks etc.

Though Right faith, Right knowledge and Right conduct are equally important, Amitagati elaborates Right conduct mostly. In Jainism householders discipline and monk's discipline are not entirely different paths leading to mokṣa. As we have already seen the Jain Tīrthaṅkaras have conceived gradation in the ladder of spiritual evolution. That is why householders discipline culminates in monk's discipline. It is twelve fold. 'The five partial vows, three meritorious and four disciplinary vows constitute śrāvakadharma.' Since we have already discussed and elaborated the nature of each of them, we
need not repeat the same here. From other stand point Amitagati gives eleven pratimās or standards prescribed for the householders; they are dārsana, vrata, sāmāyika, prosadhopāsa, brahmacarī āraṃbhatyāga, parigrahatyāga, anumītītyāga and uddistatītyāga. Sallekhana or religious death culminates householders discipline. In addition to that four types of charity such as sharing food, giving medicine, knowledge and protection, erection of Jīna temple and installation of the image of Jīna worship of Jīna etc. are additional virtues prescribed for householders. The last pratimā namely, uddistatītyāga is in a way an entrance to monk's discipline. Monk's discipline consists of five greater vows such as truth, non-violence etc., five samitis such as irīvā, bhāsā etc., three guptis (controls) such as control of mind, body and speech, ten types of dharma such as Uttama kṣamā mārdava, etc. twelve kinds of reflections such as anītya, aśarana, saṃsāra etc. twentytwo kinds of parīsāhāsas afflictions such as kṣudā, oipāsā, sītosna etc. and observance of twelve types of tapa or austerity such as anāśana, avamaudarya, vṛtti, parīsaṃkhyaṇa etc. (the external austerities) and orāyascita, vinaya, vaiyāvṛtīya etc. (the internal austerities).

The conduct of monk from others stand point is also divided into five types; "sāmāyikachedopastḥāṇa-
parihāraviśuddhiṣūkṣmasāmparāyavathākhyātamīti cāritram -

Equanimity, reinitiation, purity of non-injury, slight passion and perfect conduct are the five kinds of conduct.\(^9\)

In short, the causes of the stoppage of सांस्कर्य are the same as the ethical doctrines of householders and monk's discipline.

**Moksa or Liberation:**

When the past karmas are destroyed and when there is a stoppage of the inflow and bondage of new karmas there is a liberation. It is of two types; liberation in body (Jīvanamukta) and liberation from body (videhamukta).

In the thirteenth spiritual stage having destroyed four destructive karmas Arhata or Jina experiences the salvation even though he is in an embodied state. When the span of his life is over he destroys the remaining four non-destructive karmas and becomes siddha or perfect liberated soul. This is the aim of all Indian philosophical and religious systems (except the chārvāka one) in general and Jainism in particular. At the end of the chapter entitled śrāvakadharmaṇakathana Amitagati says that 'those who follow householders discipline, ultimately obtain the state of liberation which is full of infinite bliss and which is eternal.'\(^10\) The state of liberation is the same
as vītarāgacārita which is the potential nature of ātman now becoming actual in the fourteenth spiritual stage. It can be achieved in human birth only. So human birth is supposed to be the most precious and rare opportunity to exert for liberation. It is surprising to note that though Amitagati everywhere points out mokṣa to be the aim of spiritual endeavour he, does not discuss the nature of mokṣa in details. What we feel here is that he should have devoted a separate chapter for it taking into consideration its importance.

After discussing the Jain philosophical background of the ŚRŚ we shall now deal with the classification and critical summary of the contents of the ŚRŚ.
The arrangement and classification of the Chapters of SRS

If we study the contents of any anthology critically we find that some anthologies do have some plan regarding the arrangement and classification of the chapters and the contents of the work and some anthologies are devoid of it. For example works like Gāthā-saptasāti at random include verses and arrange them without intending any particular plan of arrangement or classification. There the grouping of verses is quite arbitrary. As the title indicates seven hundred verses are grouped in seven chapters each containing hundred verses; while Vaḍḍālagam arranges verses topic-wise. But these topics are not systematically classified.

The celebrated and well known śatakas of Bhartrihari present three groups of subhaṅgas on three topics namely, śrṅgāra, nīti and vairāgya as the titles indicate.

Ācārya Amitagati while composing the SRS does not seem to keep any plan of arrangement or classification in view. The whole work consists of 32 chapters containing 914 verses plus 8 verses of epilogue. The number of the verses occurring in each chapter is also not homogenous.

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From the above table it is obvious that the lowest number of the verses excluding Prasasti (which is eight verses) in a particular chapter is twentieth while the highest number is one hundred and seventeen. His favourite numbers are twenty, twenty-one, twenty-four, twenty-five, twenty-six which occur in more than one chapters of SRS. While the total numbers of verses such as twenty-eight, thirty, thirty-two, thirty-three, thirty-six, fifty-two and one hundred-seventeen occur only once in a given chapter. We can not definitely say why Amitagati conceives particular number of total verses for a particular chapter. However in case of thirty first chapter one may say that the topic such the discipline of householder requires lengthy
treatment because of the importance of subject matter. Regarding other chapters we cannot come to any such conclusion.

**CLASSIFICATION OF THE CHAPTERS**

As we observed above Amitagati does not have any idea of classification while composing the SRS. For a critical study we may attempt to classify the text in different ways by adopting different principles of classification.

(i) Classification based on *vidhi-nisedha*:

If we look at the titles of the chapters of SRS we find that Amitagati uses suffixes such as *vicāra*, *nirūpaṇa*, *saṃbodhana* and *kathana* for convening the positive thoughts while for narrating the negative thoughts he uses the word *nisedha*. Taking a clue from these titles we contend that in some chapters Amitagati discusses what one should observe or follow while in some chapters he states what we should not do. The former relates to the behaviour leading to karmic bondage while the latter is concerned with the conduct leading the destruction of karmic bondage. There are some chapters which co-ordinate both the positive and negative aspects while the fourth category being objective
in nature is above the principle of *vidhi* and *nisedha*. Following is the chart of the chapters presented by adopting *vidhi-nisedha* as the principle of classification:

(A) Chapters dealing with *vidhi* (i.e. stating what we should do): *Śtriguna* (Chapter - 6), *samyaktvanirūpana* (Chapter - 7), *Jñānanirūpana* (Chapter - 8), *Cāritra nirūpana* (Chapter - 9), *Sujananirūpana* (Chapter - 18), *Āptavicāra* (Chapter - 26), *Gurusvarūpānirūpāna* (Chapter 27), *Dharmarnirūpāna* (Chapter - 28), *Śaucanirūpāna* (Chapter - 30) and *Śrāvakadharmakātyāyaṇa* (Chapter - 31).

(B) Chapters dealing with *nisedha* (i.e. stating what we should not do): *Visavavicāra* (Chapter - 1), *Kopanisedha* (Chapter - 2), *Mānamāyānisedha* (Chapter - 3), *Lobhanivāraṇa* (Chapter - 4), *Indriyarāganisedha* (Chapter - 5), *Śtrīdosa* (Chapter - 6), *Mithyātva* (Chapter - 7), *Durjananirūpāna* (Chapter - 17), *Madyanisedha* (Chapter 20), *Māhāsaniṣedha* (Chapter - 21), *Madhunisedha* (Chapter - 22), *Kāmanisedha* (Chapter - 23), *Vesyāsaṅganiṣedha* (Chapter - 24) and *Dyūtanisedha* (Chapter - 25).

(C) Co-ordination of *Vidhi* and *Nisedha*: *Śtrīgunaदसविविकāra* (Chapter - 6) and *Mithyātva tathā Samyaktvanirūpāna* (Chapter - 7).
(D) **Objective chapters:** Jāti (*janma*) nirūpana (Chapter - 10), Jārānirūpana (Chapter - 11), Maraṇanirūpana (Chapter - 12), Anityatānirūpana (Chapter - 13), Daivanirūpana (Chapter - 14), Jathararānirūpana (Chapter - 15) and Jīvasaṁbo-dhana (Chapter 16).

(ii) One of the important features of the SRS is its jinistic bias. This provides us with another principle of classification. Some chapters are related to Jain householder's discipline while others to that of monk's discipline. There is the third category which is common to both and of general nature.

1. **Chapters dealing with householder's discipline:** -
   Dānani rūpana (Chapter - 19), Madyaniṣedha (Chapter - 20),
   Māṣanisedha (Chapter - 21), Madhunisedha (Chapter - 22),
   Vesvāsaṅganisedha (Chapter - 24), Dyutanisedha(Chapter - 25)
   Śokanirūpana (Chapter - 29) and Śrāvakadhamakathana
   (Chapter - 31).

2. **Chapters dealing with monk's discipline:**-
   Cāritranirūpana (Chapter - 9), Kāmanisedha (Chapter - 23)
   and Tapāścaraṇanirūpana (Chapter - 32).

3. **Chapters common to both or general nature:**-
   Visayavicāra (Chapter - 1), Kopanisedha (Chapter - 2),
Lobhanivāraṇa (Chapter-4), Indriyarāganisedha (Chapter - 5), Śtrīgunadosavicāra (Chapter - 6) Mithyātvatathāsamyaktva-nirūpana (Chapter - 7), Jñānanirūpāṇa (Chapter - 8), Cāritranirūpāṇa (Chapter - 9), Jāti (Jamāj)nirūpāṇa (Chapter - 10), Jārānirūpāṇa (Chapter - 11), Maranānirūpāṇa (Chapter - 12), Anivyatānirūpāṇa (Chapter - 13), Daivanirūpāṇa (Chapter - 14), Jatharānirūpāṇa (Chapter - 15), Jīvasaṁbodhana (Chapter - 16), Dūjanānirūpāṇa (Chapter - 17), Sujanānirūpāṇa (Chapter - 18), Kāmanisedha (Chapter - 23), Āptavicāra (Chapter - 26), Gurusvarupanirūpāṇa (Chapter - 27), Dharmanirūpāṇa (Chapter - 28), Śekanirūpāṇa (Chapter 29) and Śaucanirūpāṇa (Chapter - 30).

(iii) Finally, we can classify all the 32 chapters of SRS into two groups (i) the first group may be termed as Religious/ethical/sectarian verses.

(ii) While the second group contains verses dealing with Practical/moral/secular life and wisdom.

1. Chapters dealing with Religious/Ethical/Sectarian verses:

   Mithyātvata tathā samyaktvanirūpāṇa (Chapter - 7), Jñānanirūpāṇa (Chapter - 8), Cāritranirūpāṇa (Chapter - 9), Jīva saṁbodhana (Chapter - 16), Dānanirūpāṇa (Chapter - 19), Āptavicāra (Chapter - 26), Guruswarupanirūpāṇa (Chapter - 27),
Dharmanirūpana (Chapter - 28), Saucanirūpana (Chapter - 30), Śrāvakadharmakathana (Chapter - 31) and Tapascarananirūpana (Chapter - 32).

2. Chapters dealing with Practical/moral/secular life and wisdom.

Kopanisedha (Chapter - 2), Mānamāyānisedha (Chapter - 3), Lobhanivāraṇa (Chapter - 4), Indriyarāgānisedha (Chapter - 5), Śrīgunadosavicāra (Chapter - 6), Jāti (Janma) nirūpana (Chapter - 10), Jāranirūpana (Chapter - 11), Harananirūpana (Chapter - 12) Anityatānirūpana (Chapter - 13), Daivanirūpana (Chapter - 14), Jatharanirūpana (Chapter - 15), Durjananirūpana (Chapter - 17), Sujananirūpana (Chapter - 18), Madyānisedha (Chapter - 20), Māmsanisedha (Chapter - 21), Madhunisedha (Chapter - 22), Kāmanisedha (Chapter - 23), Vesyāsaṅganisedha (Chapter - 24), Dyūtanisedha (Chapter - 25), and Śokanirūpana (Chapter - 29).

From this last and third type of Classification we observe that some topics of SRS may be included in the category of any Sanskrit or Prakrit anthology which shares common observation regarding human life with other non-Jain authors also; while the remaining topics are technical in nature and hence can be included in Jain tradition only. This necessitates to study the metaphysical and ethical background of Jainism without which one may not grasp the philosophical and spiritual aspects of the Jain texts.
Chapter-I. Reflection on Sensual Pleasure. In this chapter Ācārya Amitagati points out the afflictive nature of sensual pleasure and advises detachment from it as the pathway leading to the eternal blissful condition of liberation. Sensual pleasure is the worst enemy causing suffering in many lives. It is insatiable. A person desirous of it commits many sins for himself on his family which consequently lead to misery in different inauspicious conditions of life like that of hell etc. The objects of sensual pleasure like wealth, relatives, servants etc. don't accompany one in the next life after death like Dharma. Sensual pleasure is illusory by nature. The author explains this by quoting an illustration of a dog chewing a dry piece of bone, bleeding profusely due to the injury caused by it and while tasting its own blood imagining that the source of blood is piece of bone and not itself. Hence an aspirant should give up craving for sensual pleasure and follow three fold path of liberation constituting Right faith, Right knowledge and Right conduct which cover all virtues like scriptural study, philosophical thinking, self discrimination, friendship with and love for all etc. and which ought to be a purpose, an aim and meaning of human life.
Chapter-II. Warding off Anger. The central theme of this chapter is to describe disastrous, destructive and harmful nature of anger as well as to show the means of overcoming it. Anger is to be forbidden since it destroys all virtues such as friendship, penance, fame, compassion, sense-control, vows, merit, courage, intelligence, and what more, even Dharma also! The author beautifully compares an angry person with a drunkard indicating his physical conditions such as redness of eyes etc. as well as mental states such as loss of steadiness etc. He ultimately lays down various ways of overcoming anger, the gist of which is forgiveness.

Chapter-III: Keeping off Pride and Deceit. Like anger, pride, deceit and greed are condemned by Amitagati in this and subsequent chapter respectively. Pride is described of eight types taking into consideration the causes leading to it. They are: beauty, power, high caste, physical strength, paternal lineage, maternal lineage, knowledge and supernatural powers. Like anger, pride also destroys all virtues in this life and causes birth in hell or in a wretched family. While modesty lies in appreciating virtues of others and not treating them inferior to oneself. Thus modesty being an antidote for pride leads to birth in
noble family as well as brings spiritual welfare. The illustration of a stiff tree growing on the bank of a river and its suicidal resistance to the strong current of water is interesting.¹³

Deceit or crookedness is the mine of vices such as hatred, enmity, violence, fear, loss of life and so on. It destroys truth, credibility, merit etc. Māyā or Deceit causes birth in animal-life. Even though a crooked person may be born as celestial being or human being (both as a male or female) his status is very low and he has to suffer a lot.

· Chapter-IV: Emancipation from Greed. Greed is like fire. The more it is fed with fuel the more it grows. It is a driving force for all mundane activities, professions, ambitions, aspirations and pursuits. Greedy person is always restless and unhappy with whatever objects of enjoyments he possesses and wants to possess which are transitory. One should overcome greed with concentration born of vīvāka or knowledge. He should think that merit accumulated in past is the cause of prosperity and not greed. Attainment of wealth, its stability, one's physical and mental fitness to enjoy wealth are all due to merit.
So one should, having given up greed, strive for *santosa*, the real source of happiness and peace here as well as hereafter.

Chapter-V: Denial of attachment to sense organs (i.e. sensual pleasure): Due to the attachment to the enjoyment of one of the objects of sense organs such as touch, taste, smell, eyes and ears, living beings like an elephant, a fish, a bee, a moth and a deer respectively lose their life. What about the human being who is engrossed in the objects of all five sense organs! Sensual pleasures are attractive and pleasant but like a poisonous *kimpākafruit*, they are harmful. Being transitory they renounce human being but alas! he does not leave them! Hence one should give up attachment to poisonous sensual pleasure and aspire for nectar-like spiritual bliss which is the outcome of sense control. Because the attachment to sensual pleasure destroys all spiritual qualities like penance, truth, forgiveness, compassion, knowledge etc. and renders oneself restless and unhappy.

Chapter-VI: Reflection upon Merits and Demerits of Woman. In this chapter Amitagati graphically describes both bright and darksides of woman. He acknowledges the power of enchanting physical beauty of woman. While
describing woman's charm by adopting conventional Indian imagery, he concludes that for person overpowered by sexual passion woman is capable of gratifying all sense organs together. Hence in empirical world there is no parallel to her. He, by following Kalidasa, further appreciates different qualities of woman who plays different important roles for a married man in family life. She can be an ideal 'companion, mistress, beloved, unfailing devotee, counsellor and a co-aspirant in following Dharma and Moksa.¹⁵ Amitagati frankly admits that to have such gem like woman is the result of past merit only. So one should accumulate merit by following moral virtues if he aspires for a godess like wife.

But these favourable aspects of woman, with all her physical, intellectual, moral and spiritual qualities have no any appeal to a person who has overcome sexual passion. So Amitagati does not hesitate in pointing out the limitations of physical beauty to the extent that this repulsive description creates bhāshā rasa culminating in the feeling of vairāγya. So he ultimately concludes that, an aspirant (mumukṣu) should keep a safe distance from a woman.

Chapter-VII: Discourse on Wrong belief and Right belief. In this chapter the nature and types of Right
belief and Wrong belief are discussed in a didactic and 'dry as dust' manner. First the author defines Wrong belief as the absence of faith in actual nature of entities. Then the author enumerates its different types such as अन्जान, बक्ति, विनायक, सांस्कृतक, विपरित, ग्रहित and स्वभाव. He further discusses elaborately the nature of each of these seven types of Wrong belief for example, अन्जान or मुद्धता means ignorance which is of three types namely, लोकमुद्धता, गुरुमुद्धता and देवमुद्धता. By लोकमुद्धता the author means conventional and traditional views of non-Jain sects particularly Hinduism. According to which sacrifice, bathing in sacred river or committing suicide by jumping in fire etc. are treated to be religious practices. Amitagati cites them as the example of 'Popular ignorance'. An अभूविय soul which is incapable of liberation practises many virtues like meditation, penance, fast and vows and goes even to heaven but he cannot get liberation because of his pervert belief.

Amitagati further divides wrong believers into seven types. The gist of which is not to hold Right belief, Right knowledge and Right conduct together as means of liberation. Then he defines Right belief as faith in the real nature of entities. It is a belief in seven tatvas such as जीव, अजीव, अस्रव, बंधन, सांवर.
nirjarā and mokṣa on nine padārthas (the above seven tatvas plus punya and pāpa). He further contends that right belief is free from twenty five dosas or blemishes. They are śankā, kāṅkṣā etc., eight types of blemishes the opposite of which are called as eight gunas or merits of Right faith such as the absence of śankā or doubt etc.

Then he gives eight types of arrogance such as jñanamada, pūjāmada, kulamada etc; six anāyatanaś such as kuguru, kudeva, kudharma, etc. and lastely three types of ignorance such as dharmamudhata, gurumudhata, and devamudhata. This discussion becomes very prosaic and many times not fit to be called poetic at all.

In the remaining portion of this chapter he gives three types of Right faith such as aupāśamika, ksāyika and ksāyopaśamika. Right belief is the basis of spiritual conduct. It leads to empirical happiness, spiritual bliss and even attainment of the status of Tirthaṅkara. This chapter is adversely affected by repetition. The gist of the whole chapter may be presented in the words of authors himself as follows 'In this world even kins man, friends, relatives, wives, sons and wealth are not as much beneficial as faultless Right faith for living beings.'
Chapter—VIII. Searching for Knowledge. Though according to Jainism Right faith, knowledge and conduct constitute together a path way leading to mokṣa, Right knowledge occupies an unique place in Mahāvīra's teachings and life. Amitagati also accords a due place to Knowledge in ŚRJ. By Knowledge he does not mean empirical knowledge or scriptural knowledge or information. According to him Knowledge means viveka or self discrimination which is capable of distinguishing what is beneficial and what is not for Ātman. His concept of knowledge is expressed in the following verse. 'Real knowledge destroys anger, creates peace, extends friendship, overcomes delusion, purifies mind and annihilates sexual passion.'17 It destroys all karmas. It is the basis of all ethical virtue. It leads to liberation. Not only that but it is essential for other aims of human life such as dharma, artha and kāma. It is the 'third eye (i.e. omniscience) which knows all substances with their infinite qualities and modifications,'18 simultaneously without the obstruction of time and space. Thus 'Knowledge is more luminous and powerful than the sun'.19 It is just like 'a good for controlling, intoxicated wanton mind.'20 'In absence of such a knowledge a person becomes only besat.'21 Such a knowledge must necessarily be transformed into Right conduct because mere intellectual or empirically
important knowledge has no place in dharma. Acarya Amitagati very nicely compares such valuable Right knowledge with royal prosperity, and contends that it being eternal quality of atman, leads to worldly happiness as well as to be bliss of salvation; hence the royal prosperity is nothing in comparison with spiritual knowledge. To conclude this discussion with the words of Amitagati himself, we may say, jñānaṁ na kiṁ kiṁ kurute narāṇam.\textsuperscript{23}

Chapter-IX. Examination of Right Conduct or Character. It is quite natural that after the discussion of Right faith and Right knowledge Amitagati should deal with Right conduct. Right conduct is the culmination of Right faith and knowledge to gather. It being the basis of all ethical behaviour Amitagati has enumerated and explained all important Jain ethical doctrines in this chapter. Like Right Faith and Right Knowledge, Right Conduct is also an intrinsic, essential quality of atman. It manifests when its opposite Conduct - deluding karma is either supressed or destroyed. It is the basis of spiritual evolution. It can be classified in different ways taking into consideration the nature of karmas as well as pure atman. For example, Amitagati following Jain tradition first enumerates three kinds of Conduct. They are 'aupasamika, ksāyika and ksāyepasamika.\textsuperscript{24} This distinction is made taking into
consideration the subsidence, destruction and subsidence cum destruction of the karmas. Cārītra is also of two types sarāga cārītra and vītarāga cārītra. The former is associated with pramāda or kāsāya while the latter is free from it. The former is lower while the latter is higher. Sarāga cārītra is said to be means of vītarāga-cārītra from empirical stand point.

Then Amitagati deals with five mahāvrataś prescribed for monks such as ahīṃśa, satya, acaurya, or āsteya, brahmaçarya and aparigraha. Then he discusses 'the nature of five samitis' such as īrya, bhāsa, esanā, ādānanī-kṣepona and pratisthāpana which are related to the observance of ahīṃśa while walking, eating and talking etc. Then follows the explanation 'three types of control or gupti namely the control of mind, body and speech.'

Thus, from the standpoint of ethical doctrines related to the discipline of monks, cārītra is said to be of thirteen types. Taking into consideration the vows etc. Amitagati gives again 'five fold division of Cārītra' such as sāmāvika, chedopasthāpana, parihāraviśudhi, sūkṣmasāmparāva and yathākhyāta. This division also is based on the degree of absence or presence of kāsāyas. For example, yathākhyāta-cārītra being highest is same as vītarāga-cārītra which is the pure nature of ātman free
from all passion such as anger, pride, deceit, greed and delusion. The gist of Amitagati's discussion about the nature of samyak cārita or Right Conduct can be summarised in his own words as follows: 'kasāyamuktaṁ kathitaṁ cāritram' that Right conduct is defined as a behaviour or condition of ātman free from all passions. Such extremely valuable quality of ātman surpasses all sorts of worldly properties. 'Even Universal monarch or celestial beings or people living in bhogabhūmi', i.e. the land of constant enjoyment can not be compared with a person who posses vītarāgabhāva on vathākhyaṁ cārita which is salvation in itself.

Chapters-X, XI, XII. Statement regarding Birth, Old-age and Death. Both Lord Buddha and Mahāvīra have defined transmigration or Samsāra precisely as birth, Old-age and death. These three are interrelated things. A person who is born is bound to die. If he lives a full span of life he is bound to become old. These three phases of life are full of miseries and extremely painful. They are due to past karmas. A person should know the limitation of life through them. These three stages of life are just like three reminders or warnings for getting detach from sensual pleasures and worldly life and for using human
life as a golden opportunity to practise dharma tapa, dhyanā and once for all to get freedom from the three chains enslaving empirical self namely birth, old age, death or transmigration in one word.

Amitagati first describes an extremely painful condition of a soul in an embryonic condition before its birth. The foetus is brought out from dirty things like father's semen and mother's ovum. It is surrounded with excreta and urine. It remains in mother's womb, in a very contractible and hence uncomfortable posture. At the time of birth also it undergoes a lot of suffering and thereafter it helplessly cries. As a young person one suffers from sexual passion which is never satisfied; while oldage due to the loss of vigour strength and power and due to many diseases becomes the most miserable condition of life. Thus birth is responsible for life which itself being painful renders life also painful. ṭṛṣṇā or craving is the cause of life. It is the source of transmigration, one is frequently born because his infinite desires are all the while remain unsatisfied. In this infinite space and time, 'like an actor, soul has played all roles from a pauper to the universal monarch.' 31 He has enjoyed heavenly pleasure and hellish agonies but due to ignorance and delusion, he loves all relatives, depends on them for
his happiness but ultimately becomes frustrated; because in this transitory and illusory life nothing remains durable. So one should become detached from worldly life, practise penance and get liberation.

Amitagati describes old age in such a realistic and effective manner that it creates horror in one's mind. A person who is considerate may get an inspiration from it and being detached from worldly life, proceed to follow the path of dharma and mokṣa. Old age renders a person 'as helpless as childhood,' even it is worse than childhood because an old person has strong desire for sexual and sensual pleasure but alas! his age does not allow him to do so! Thus his condition becomes wretched. So one should become aware of the disastrous nature of old age and try to follow dharma which is the only way of overcoming it.

Amitagati's description of Death, the drastic end of all, is also equally powerful and effective. He has succeeded in showing the inevitable sorrowful end of all pleasures, all ambitions, prosperity, intelligence, youth, beauty, in short, every worldly things. Death is a merciless phenomenon. There is no exception to it. All mythological heroes, incarnation of Gods, Universal
monarchs are reduced to nought by death. Thus realising the sorrowful nature of birth, life, old age and death one should, according to Amitagati, follow Right faith, knowledge and conduct to overcome these evils and acquire blissful and eternal salvation.

Chapter-XIII: The Discussion of Samsāra or transmigration. Though Amitagati refers to transitoriness of worldly life as an essential characteristics of Samsāra while dealing with its constituents such as jāti, jara and maraṇa, he devotes a separate chapter for it. It is perhaps for the reason that the description of momentariness of every phenomenon is very useful in creating detachment for worldly life. The gist of the whole discussion is that all items of worldly life such as human mind, human body, wealth, youth, feminine beauty, status, relatives, fame, love etc. are perishable. Our life is as unsteady as the 'drop of water sticking to the blade of grass.' So Amitagati's message is 'tasmāt jana jṣaṣṭa'. Therefore we should spiritually awaken and practise Right faith, knowledge and conduct leading to eternal bliss or liberation.

Chapter-XIV. The discussion of Fate or Destiny. Destiny is one of the important categories of philosophy in
general and Indian philosophy in particular. It has been accepted as a mysterious and an inevitable force influencing the life of every living being. Sometimes it is treated as an antagonistic force opposing the principle of human efforts. In anthological works Daivanirūpana: Amitagati first gives different synonyms of destiny such as 'bhavītavyatā, vidhātā, kāla, niyati, pūrākṛtakarma, svabhāva, bhāgya etc.' According to Jainism daiva is nothing but pūrvārjītakarma i.e. the previously accumulated karmic force which is not yet in operation. The law of destiny is such formidable and inevitable that nobody can with all efforts evade it. When even good people inspite of their virtues and efforts suffer in this world and when bad people inspite of their vices and evil deeds seems to prosper, one has to accept the immutable law of the past karma or daiva or destiny. The assumption of destiny may lead to two opposite feelings namely, helplessness, impotency or fatalism and courage fortitude or forbearance. Amitagati describes Daiva to encourage the later quality and accept one's unfavourable situations philosophically. This ultimately can awaken the spirit of religiousity which alone can overcome one's destiny.

Chapter-XV. Statement regarding Belly. In this Chapter Amitagati looks into the disastrous nature of
hunger. The fire of hunger is difficult to be quenched. It is inexhaustible. When a person suffers from hunger, his all activities, speech, happiness etc. stand still. Good qualities, intelligence, self respect, virtues, become meaningless incase of a hungry person; physically also he becomes extremely weak and even faints. Even the fourfold aim of life like artha, kāma, dharma and mokṣa cannot be pursued while the fire of hunger afflicts a person. For monks it is necessary to quench the fire of hunger with the water of fortitude and contentment. He does not allow hunger overpower him so that he may deviate from the discipline of monk.

Chapter-XVI. An Ode to Ātman. In this beautiful lyrical poetry Ācārya Amitagati as an aspirant addresses to himself, to his own soul and tries to preach many things. Of course it is applicable to all though it is addressed in first person. At the outset he asks Ātman to develop devotion for Jain who destroys sin, causes attain merit and brings prosperity in this life as well as mokṣa in the next. He lays emphasis on knowledge, dharma, compassion, detachment, judicious behaviour, transitoriness of human body, meaningless of sensual pleasure and sexual passion. It is important to control to one's mind. Passions like anger, pride, delusion are harmful and enimical; so one has
to overcome them. After destroying vices one should develop virtues like friendship with all. Taking recourse to trinity of Right faith, Knowledge and Conduct is the essential duty of ātman by which he attains liberation.

Chapters-XVII, XVIII. The definition of the virtuous and wicked. It is customary to include topics like praise of the virtuous (sajjanaprasamsā) and censure of the wicked (durjananindā) in Sanskrit as well as prakrit anthologies. Even in Sanskrit and Prakrit mahākāvyas and khandakāvyas, we have description of the nature of good and bad people in their introductory portion. Even one can say that no subhāsitasamgraha can be complete in absence of these two topics. Ācārya Amitagati's SRS is not an exception to this. The reason underlining this phenomenon seems to be the moral nature of most of the subhāsitas; because it is subject matter of ethics to point out what is Right behaviour and what is Wrong behaviour. Though the ethical doctrines of all religions and cultures are basically same, there is a difference in their treatment. According to the Indian ethics 'Tit for tat' is not right policy for an individual as well as society. Though the nature of virtuous and the wicked are not easily changeable, the former is supposed to tolerate the company of the wicked but not to allow to change his good nature. It is customary
also to point out one sided bright picture of the virtuous and the dark picture of the vicious. As if these two are 'airtight compartments'! Really speaking every human-being is the mixture of both virtue and vices.

According to Amitagati the virtuous is free from jealousy, self-praise and censure of others. He does not disclose secrets of others. There is absence of anger, pride, falsehood, ingratitude, laziness, selfishness, greed, ignorance, desire for sensual pleasures, bad habits like gambling etc. crookedness, sin etc. in the virtuous; while peace, love, obliging nature, compassion, knowledge, self-respect, dignity, beneficial, truthful, pleasing and faultless speech, durable friendship, modesty, straightforwardness, discriminative knowledge, (viveka) merit are the essential characteristics of the virtuous. The author while illuminating the nature of the virtuous compares him with trees, clouds, mount Meru, the moon, the sun, nectar, line drawn on the stone etc.. Once we understand the characteristics of the virtuous pointed out by Amitagati it is easy to know the nature of the wicked; because whatever virtues the virtuous possesses are absent in the wicked one. In addition to that the wicked possesses vices, which are opposites of the virtues; for example, harsh speech, cruelty, falsehood, crookedness, arrogance,
greed, anger, jealousy, self-praise and censure of others, hypocrisy, fault-finding nature, double-tongued speech, ingratitude, betrayal, enemity, foolishness etc. are the characteristics of the wicked one. The imagery employed for illustrating them is also quite conventional; for example, the wicked is compared with snake, cymbol, dog, nightfall, the Nim-tree, chamelion, crow, fly and so on. His wickedness is immutable. His company is dangerous. There is no remedy against his wickedness.

Chapter XIX. On Donation. Charity is one of the important universal values, highly praised and prescribed in all religions of the world. Jainism is not an exception to it. In this chapter Ācārya Amitagati describes the types of the donor, recipient and donations. He deals with fruit or result of both proper and improper donations. First of all he enumerates the quality of the supreme and excellant donor 'who is an abode of contentment, faith, modesty, devotion, non-violence, forgiveness, and who is free from hatred and enemity. He is capable of discriminating what is right and what is wrong'. He classifies the recipients in three classes: the best, the middle and the low. According to him Jain monk, a householder following vows and an aspirant not following vows but having Right Faith in Jainism are the respected examples of these three types. The donation is of four types;
donation of security or protection, knowledge, food and medicine respectively. While discussing the results or rewards of these donations he contends that donation of knowledge acquires samyak jñāna for the donor. By donating medicine one becomes healthy and free from diseases. He who parts with food, gets lots of material prosperity here and celestial pleasure in heaven. On the contrary Amitagati shows his dislike for donating improper things to improper persons. Thus in this chapter the importance of charity which has ethical value is very well-presented by the author.

Chapter-XX: Prohibition of Drinking Wine. Some topics included in SRS by Ācārya Amitagati have been termed as mūlagunas prescribed for householders by different Jain Ācāryas. There is difference of opinion regarding the number and nature of mūlagunas with which we are not concerned presently. The point noteworthy here is that the five chapters dealing with prohibition of drinking wine, eating meat, honey, gambling and prohibition of prostitutes are included in the list of mūlagunas by Vasunandi in his Śrāvakācāra. These are to be observed by householder belonging to the first stage or pratimā of householders. Amitagati prohibits drinking wine for the
following reasons; drinking intoxicates mind; a drunkard loses his sense and discriminative intelligence. Due to the influence of wine he fails to distinguish between wife and sister, good and bad. He does improper acts and commits all sort of sins. He talks irrelevantly. His physical health also is lost due to this bad habit. His all virtues, spiritual qualities, in short, his welfare in this world and in the next may not be obtained due to drinking; that's why it is prohibited not only in Jainism but in all important religions of the world.

Chapter-XXI. Prohibition of eating Meat. Refraining from eating meat is the natural corollary of following ahimsā. A person who becomes non-vegetarian simply because of the slavery of tongue cannot follow religion at all. Because compassion is the basis of all religions. Amitagati gives argument for avoiding meat eating in different way. According to him when vegetarian diet is available, if a person inclines to meat eating due to his slavery of taste, it shows his selfishness, cruelty and indifference to others' life. He who eats meat may not be able to control his sexual passion also. He may spoil his health too. Thus, one should avoid meat eating as follows: (i) 'not eating meat oneself, (ii) not cooking it, (iii) not killing
animals, (iv) not distributing/offering meat to other, (v) not receiving it from others and (v) not consenting others' to eat meat. In short, like drinking wine meat eating is also strictly prohibited for a Jain householder.

Chapter-XXII. Prohibition of eating Honey. Like meat honey is also prohibited on the ground of ahimsā. One should not consume honey which causes killing of life on large scale. Even as medicine one should not take honey. The six fold act of avoiding honey is similar to that of avoiding meat.

Chapter-XXIII. Prohibition of sexual passion. Sexual passion (kāma) is condemned by Amitagati because it is a violation of the vow of partial and absolute celibacy prescribed for a householder and a monk respectively. In Jainism though sexual passion is not described as harmful as krodha, māna, māyā and lobha, and even for householder to remain content with one's own wife is described as the observance of partial celibacy, the illicit and immoral indulgence of sex is censured here. Jainism recognises the tremendous force of sexual passion which is very difficult to control. That's why one can gradually overcome it by following religious discipline. Sex is necessary for reproduction. What is prohibited here is an improper and immoral expression.
of one's sexual passion. A person who is over powered by sexual passion loses his both physical and mental health. All the while he burns in the fire of sexual passion and sometimes he loses his life also. Violence, anger, hatred, lying and all other sins are committed by uncontrolled sexual passion which is just like an enemy. For monk it is strictly prohibited because it degrades him and cannot allow him to practise meditation or penance. It burns like a fire all virtues such as Right Faith, Conduct and Knowledge, compassion etc. He is a really hero who can defeat the enemy of sexual passion, may he be a householder or a monk.

Chapter-XXIV: Prohibition of Visiting a Prostitute.
As prohibition of eating honey and meat is corollary of ahimsānuvrata, the prohibition of visiting a prostitute is the corollary of a vow called 'dārasantosa' or partial observance of brahmacarya. A person having this bad habit loses all moral virtues, self respect, prestige, money and ultimately thrown away by a prostitute just like 'a sugar can is forsaken when juice is extracted'. Prostitute is described as deceitful, unloyal, disturbing peace of mind and thus ultimately leading to moral degradation and destruction of physical health and mental peace. So for an aspirant it is primary thing to be avoided.
Chapter-XXV. **Prohibition of Gambling.** Gambling is also strictly prohibited for householder; because it is a mine of many vices and cause of all calamities. A person who is addicted to gambling speaks a lie; steals, becomes angry, fights with others gives up compassion, deceives others, entertains sexual passion improperly, loses self respect and everything. Thus gambling is to be strictly avoided.

Chapter-XXVI. **Discourse on Apta.** Since Right Belief is described as faith in Deva i.e. omniscient Arhata who is called Apta also, his preaching i.e. āgama and the preceptor who guides according to the preaching of Apta, Amitagati has devoted two chapters of SRS for the description of Apta and guru. But it is surprising to observe that he has not expressed his thought in separate chapter on āśāstra or āgama. Like his predecessors such as Kundakunda Samantabhadra etc. he defines Apta to be person free from all eighteen blemishes such as 'hunger, thirst, old age, disease, birth, death, fear, arrogance, attachment, detachment, delusion, anxiety, attraction, sleep, astonishment, sorrow, perspiration and affliction. He is omniscient and preaches through divine speech which is inarticulate. His philosophy is based on anekāntavāda or doctrine of indeterminate. In short, Amitagati describes
all important qualities of **Arhat, Jina or Tīrthaṅkara** who is designated **Kṣeta** by him as his predecessors, perhaps due to the influence of his predecessors like samantabhadra. He criticizes the non-Jain deities like Brahmā, Viṣṇu or Kṛṣṇa, Śiva, Kārtikeya, Indra, Agni, Sūrya and so on because they donot possess qualities as Jina does.

**Chapter-XXVII. Discourse on Guru.** Guru is a direct spiritual master or preceptor who follows the conduct preached by Jina and who spiritually guides an aspirant. In Jainism Monk's discipline is separated from that of a householder. Unless a householder becomes a monk he cannot attain salvation. Since Amitagati belongs to Digambar sect of the Jains, his ideal is naturally Digambar or nude monk. Such a monk follows five mahāvratas like satya, ahimsā brahmacharya etc. Control of mind, body and speech (guptis), carefulness (samiti) of six types in order to avoid injury while moving, speaking, eating etc. Then the monk follows ten supreme dharmas or qualities such as forbearance, modesty etc. He overcomes twentytwo afflictions such as hunger, thirst, etc. He is free from passion like krodha, māna, māyā, lobha, kāma, moha etc. He is a master of scriptures and he protects the four fold Jain community of muni, āryikā, śrāvaka and śrāvikā. He possesses equanimity
while facing opposition and dualities like happiness and misery, union and separation, desirable and undesirable etc. In short, Guru is medium between Jina and an aspirant who is essential for attaining salvation.

Chapter - XXVIII. Discourse on Dharma.

By Dharma Amitagati means a spiritual discipline laid down both for householders and monks by Jaina as an essential means of salvation. Dharma causes destruction of sin or karmas and leads to the attainment of spiritual bliss. Ahimsā is the basis of such spiritual conduct. In addition to that four vratas such as āsteya, brahmacarya, satya and aparigraha are also included in the concept of dharma. After discussing the general nature of dharma Amitagati explains the nature of all daśadharmaś such as forbearance, modesty, straightforwardness, truth etc. in details and finally he equates dharma with ratnatrya or Right Faith, knowledge and Conduct.

Chapter XXIX - Determining the Nature of Lamentation.

Lamentation over the death of one's close relative is though natural is not advisable; because a person who cries, loses his physical health, mental peace and spiritual quality. By weeping if one is able to bring a dead person
back to the life then it is worthwhile. Lamentation therefore as worthless as trying to dig a well for saving the house from fire when it is already reduced to ashes. Origination, continuation and destruction is the law of life. So one should courageously accept the truth and keep up balance of mind. We are just like travellers relaxing for a while under the tree and again proceeding to the place of destination. So there is no point in becoming anguished on death. Thus the wise accepts deaths of others cheerfully and does not lament at all.

Chapter XXX. Discourse on Šauca:

Though šauca and tapa are on of the ten dharmas or spiritual qualities to which Amitagati has already referred to in the topic of dharma or SRS, he has devoted two separate chapters for elaborating them. However šauca as one of the ten dharmas is defined by his predecessors as purity of mind acquired by overcoming greed. He does not intend here this meaning. By purity he means mental purity acquired by following the trinity or Right Faith, Knowledge and Conduct as well as by studying Jinavacana or Jināgama. While propounding his concept of purity he has all the while condemned and criticised the concept of physical purity obtained through bathing in holy water. Because body itself being dirty can never be purified by agents like water etc.

Chapter XXXI Discourse on Householder's discipline.
In this chapter Ācārya Amitagati deals with the discipline of Jain householder in details. This is a brief treatise on Śrāvakacāra. At the outset he contends that the householder's discipline is twelve fold. It consists of five partial vows such as non-violence, truthfulness, non-theiving, chastity and limiting one's acquisition, three meritorious vows such as digvrata, desavrata and anartha-dandavrata which prescribe limits of one's movements in the ten directions, to the region or space determined by certain villages, fields, rivers, forest etc. and renouncing harm to other living beings respectively. The four śiksā-vratas are as follows: bhogopabhogaparimāna, prasadhopavāsa, sāmāyika and atithisaṃvibhāga. The first delineates the limit of enjoying objects of enjoyments once or frequently, prasadhopavāsa means renouncing food on the eighth and fourteenth lunar days in each fortnight. Sāmāyika means meditation performed regularly at appropriate time and place. Atithisaṃvibhāga means hospitality involved in offering four kinds of gifts such as food, medicine, books and fearlessness. After defining the nature of the twelve vratas or vows Amitagati deals with aticāra or transgressions of each of these twelve vratas which are seventy in all. Then he undertakes the discussion of nature of sallekhanā i.e. casting one's body by avoiding food and water upto death in particular inevitable condition such as
old-age, disease or anticipated violation of the vow undertaken.

Afterwards he gives eleven prātimās or stages or standards of householder; they are as follows:

(i) dārsana, (ii) vrata, (iii) sāmāyika, (iv) prosodha, (v) sacittatyāga, (vi) rātribhuktyāga,
(vii) brahma-caryā, (viii) āraṃbhatyāga, (ix) parigrahatyāga (x) anumitityāga and (xi) uddistatyāga.

Then he lays emphasis on possessing Right Faith, erecting a temple, installing the image of Jina and worshiping it etc. Finally he concludes that a householder who observes the holy trinity of Right Faith, Knowledge and Conduct obtains both sensual pleasures and liberation in due course.

The contents of the whole chapters are traditional, didactic and unpoetic. But since the verses of SRS are meant both for house holders and monks, Amitagati might have thought it proper to deal with house holders' discipline in details after discussing the monks' discipline consisted of five mahāvrata-s, guptis, samitis, dharmas, anupreksās and parisahajaya etc. else where in the same text.
Chapter - XXXII - Discourse on Tapa. Umasvāti in Tattvārtha-sūtra mentions that penance is the cause of both the stopage and shading of karmas. Then he divides penance or austerities into two types: external and internal. The six types of the external austerities are as follows: 'fasting, reduced diet, special restrictions for begging food, giving up stimulating and delicious dishes, lonely habitation and mortification'. The six internal austerities given in Tattvārtha-sūtra are as follows: 'expiation, reverence, service, study, renunciation and meditation'.

Amitagati also deals with the same twelve types of austerities in this chapter. In Mahāvīra's own life austerity occupies very important place. Because of his hard penance followed for twelve years he got the title dīrghatapasyā. Due to his influence and tapa being one of the important qualities of śraman - sulture, in later literature we find the glorification of tapa. That's why Amitagati has devoted thirty six slokas for explaining the nature of tapa.
Notes

4. *Krodham dhunite vidadhiti santim tanoti mastrim vininasti moham/ Punati citta dadana/ lunite yeneha bodham tamusanti santah // (8: 3)*
5. Ibid., 8: 9, p. 49.
6. Ibid., 8: 6.
7. *jñanam tattvaprabodho jinavacana rucir darsanam dhutadosam Caritram pambumta trayam idam utita muktihetu pradhatsva /
   muktavan saasarahetutaritavam api param nindyabodhady avadyam re re jivatmavairinn amitagatimukhe cettaye chastipute // (16: 25) Ibid., p. 115.
8. *Pancadhenuvratam tredha gunavratamudritam /
   siksamaratam caturdhya syaditi dvadasadhya smrtam // 31: 2)*
   Ibid., p. 208.
10. *te nityanantasaukhya binariesivadadamapadaa vyapadam yanti martyah // (31: 117)*/
11. vīgalitaraśamasthi svādayan dāritāsvaḥsvakavadana jārakte manyate svā sukhitvam/
svatañjanita khedājjāyamānaḥ janānaṁ tadoamīha saukhyam kāminībhvah // (1: 13)
Ibid, p, 5.

12. dhāirtyam dhunāti vidhunoti matiṁ kṣanena rāgam karoti sīthi-
-likurutēśarīram / dharmāṁ āṅkāti vacanāṁ vidadhātv
avācyāṁ kopagraho ratipatir madirāmadāsa // (1: 5)

13. stabdho vināśamupayāti nato'bhivrddhīṁ martoṇa nādyatgato
dharanāruho vē /
garvasya dosamiti cetasi saṁnidhāya nāhaṅkaroti
gunadosavicāradaksaḥ // (3: 9)
Ibid, p. 15.

14. ādau vipākasamaye kaṭukāṁ nītāntaṁ kiṃpākapākapalabhuktim
ivāṅgabhājam // (5: 8) Ibid. p, 24.

15. bhṛtyo mantrī vinattau navati ratīvidhau yātra vēśyā vidadhanā
lajjāluryā vinitā gurujañavnataṁ gehini gehakṛtye /
bhaktāpatyau sakhi vē svajanaparijane dharmakarmaikadaksā
sālpakrodhaḥpapunyaiḥ/sakalākunādhiṁ prāpyate strī na martaiḥ 6.12
Ibid, p, 32.

16. na bāndaḥvā no suhrdo na vallabha na dehaji no dhanadhānya-
saevaḥ /
tathā hitāṁ santi sarīrināṁ jane vathātra samyaktvamadusitaṁ

18. jñānam triyam purusasya netram ... (8: 15)
   Ibid, p, 51.

19. kṣetraprakāśām niyataṁ karti ravindine'ṣtāṁ punareva
   rātrau (8: 20) Ibid, p, 52.

20. jñānāṅkuśenātra vinā manusair vināṅkuśaṁ māttamahākarīva (8: 14)
   Ibid, p, 50.

21. jñānena hīnā paśuṁeva sūdhaḥ (8: 17),
   Ibid, p, 51.

22. jñānam narā dhanayatama vahanti (8: 7), Ibid, p, 49.

23. Ibid, 8: 10, p, 49.


26. Ibid, 9: 20,


28. Ibid.

29. Ibid, 9: 24, p, 60.

30. na cakranāṭhasya naṅkīrājo na bhogabhupasya na nāgarājau /

31. pragrśnya nata vaṇṣadā bhramati janmaraṅgaṅgane // (10: 10)
   Ibid, p, 68.

32. Punar api naram pāpa bālaṁ karotītaram jara // (11: 20)
   Ibid, p, 78.

33. śrīyo'ṇāyāṅrātās tmaṇjalacaraṁ jīvitamidaṁ (13: 14)
   Ibid, p, 93.
34. Ibid, 13: 2, p, 89.
35. Ibid, 14: 2, p, 96.
36. arthaḥ kāmo dharmo mokṣaḥ sarve bhavanti purusasya /
tāvadyāvatpiddām jāthara vahnir na vidadhāti // (15: 21),
37. tustisrādhāvinavahajana luboḥatāksāntisatva
prāṇatráṇavyavasiti guṇa[j}
39. Yeksuvattya jati nirgatsāraḥ tatra hi kimu sukham ganīkāyām //
40. ksutpipāsājarātaṅkajānāmāntakabhayasmayaḥ /
na rāgadvēsamohāḥ ca vasyāptah sa prakirtyate //( 6.
darśanādikāra)
Kṣatnākaṅda-śrāvakācāra of Śamantabhadra, trn. by Doshi,
J.G., p, 6.
42. Ibid, p, 263.
43. yadi vāgamanam kurute’tra mṛtaḥ sagunam bhuvī śocanamasva tadā/
44. bhuvī vah sajane dahanena hate khanatīha sa kūpamapāstamitih //
(29: 6) Ibid.