

## CHAPTER - III

### DOCTRINE OF VĀRATĀS

#### Statement and Interpretation

As we have noted in the previous pages, the philosophical doctrines have been espoused and interpreted. According to Kanakāmara, Karakaṇḍa had unflinching faith in the doctrines propounded by greatest philosophers and above all the efficacious results of Aṇuvratas and Guṇavratas which are the very matrix of Jain disciplinary life both for saints and householders. Kanakāmara in V sandhis, discusses the value of these Vratas.

We shall critically analyse and evaluate the role played by the rigorous and categorical nature of Jain vratas. Any compromise in observance of Jain rules is to de-value the dignity and decency of ethical life. All great religions of the world have emphasised the value of morality and the rules and regulations subsumed under ethics. The most categorical laws of ethics have been analysed and evaluated by the Jain philosophers. In no other system of Indian philosophy, there is no much emphasis on the rules to be scrupulously followed as in Jainism. It is no exaggeration to say - no ethics, no spiritual progress.

To develop the innate powers in man, the jainas have inculcated a system of ethical rules, sub-rules and present a huge picture of mathematically calculated rules and regulations with their resultants.

No doubt jain ethics is the core of jainism. It is very difficult to decide either ethics is a basis of metaphysics or metaphysics is the basis of ethics. Just as the famous controversy was in vogue in an European philosophy, centred around Kantian philosophy, the controversy was whether Kant emphasised more on ethics or on metaphysics.

Jainism is frankly realistic and pluralistic. The main object of human reflection is the analysis of what is Real. Man is real. Man as such is not unreal as the horn of hare or the son of a barren woman. In such a vain, jainism studies man in his totality. The total development of man or total perfection through rigorous ethical path is the aim of jainism. Jainism enunciates the views about what man is, and what the universe is composed of; it also inculcates a way of life. There is no dichotomy between a view of life and a way of life. The values of life which are very much real in implicit form, require certain set of Rules, which mould the character of man. This pre-supposes a fantastic codification of rules. The values that are

inherent have to be actualised in order that a human being becomes a true Jain in correct sense. This process of actualisation of inherent powers of human being, imply a set of vratas. Briefly put, we find in jainism there is emphasis in the actualisation of the ideals, and not idealisation of the actual. Muni Kanakāmara has systematically espoused the ethical principles in Karakaṇḍa Cariu.

Like Samantabhadra who had inculcated the emerative need of the vratas in his Ratnakaraṇḍaka -

गृहीणां त्रिधा त्रिष्ठत्यणुगुण शिक्षाव्रतात्मक चरणम् ।  
पञ्चत्रिचतुर्भेदं त्रयं यथासख्यमाख्यातम् ॥<sup>1</sup>

In a similar vain Somadeva, in his Yaśastilaka, has discussed the need of virtues for spiritual progress. He defines vrata -

व्रतं हि खलु सम्यक्त्वं रत्नस्योपबृंहकमाहुः ।<sup>2</sup>

In other words, vrata is the very matrix of Samyaktva and it is of two kinds - Mūlaguṇās and Uttaraguṇās. Mūlaguṇās are eight: abstention from wine, meat, honey, and five kinds of fruits such as Udumbara, Aśvatha, Plaka and Nyagrodh. These are regarded as breeding ground of various living organisms, visible and invisible.<sup>3</sup> The Uttaraguṇās are 12 in numbers and comprise 5 Aṇuvratās; the 3 gunavratās and 4 Śikṣāvratās. Kanakāmara discusses the 5 Aṇuvratās etc. in V sandhi of 12th Kadavaka:

पुणु दिण्णइँ अणुवयगुणवयाइँ जणसोकखकरइँ सिक्खावयइँ ।

The vratās are generally meant for Śrāvakāṣ, who has to practise all these vratas to become correct spiritual follower of Jainism. This is quite understandable; but in Karakaṇḍa Cariu the vratās were administered even on the elephant. The elephant was Suvega in his previous birth. The elephant was approached by Amitavega in the garb of an ascetic. The elephant which was Suvega the brother of Amitavega. Amitavega talks to the elephant, "O listen Suvega! You have had troubles of many kinds. You practise penance with hypocrisy which is rooted on fable belief. By that strong sin, you have become an elephant." Amitavega in the form of ascetic spoke soft words to the elephant, "Do not abandon the Right Faith (Samyaktva) by means of which you would obtain pure knowledge".<sup>4</sup> The importance of Samyaktva has been elaborately discussed in Ratnakaraṇḍaka Śrāvakācāra of Samantabhadra, who like all other jain philosophers, is influenced by Kundakundācārya's works. Ācārya Kundakunda states the importance of Samyaktva in his Darśana Pahuda.<sup>5</sup> Samyaktva is the root of virtue. Right faith is an insight into the nature of things as they are. Virtues are no virtues, if they are not based on Right Faith. The same concept of Samyaktva and its inalienable moral side has been beautifully explained by Māghanandī. According to him Samyaktva is the path for Mokṣa.<sup>6</sup> The antithesis of Samyaktva is Mithyatva. Kanakāmara, true to his stirling

devotion for the teachings of jain acaryas, like Kundakunda, Samantabhadra, Akalanka etc., elucidates the significance of all these vratās: Guṇavratās and Śikṣā vratās; while practising, one has to worship the Tīrthaṅkarās with several objects of worshipping. The worship of Tīrthaṅkarās is to be aware of one's own soul-force. The concept of worship (pūjā) is of two types: Dravya pūjā and Bhāva pūjā. The worship of Tīrthaṅkara with objects <sup>is Dravya pūjā</sup> and contemplation of the concept of Tīrthaṅkara without the objects, is Bhāvapūjā. There are controversies regarding the method of worship of Tīrthaṅkarās. Kundakunda has advocated the worship of Tīrthaṅkara with Aṣṭadravyās. We find Tiloyapannatti of Yativraṣabha (around 6th Cent.A.D.) mentioning the objects of pūjā. But no body has described in detail the mode of worshipping Tīrthaṅkarās like Somadeva in Yaśastilaka.<sup>7</sup>

The concept of worship is not based upon any attempt to propitiate any god; a true jain worships an image of Arihanta. An elaborate method of worshipping the idol of Tīrthaṅkara was developed in due course through out India. Such worship consists of six items - <sup>bathing and</sup> bearing adoration of the idol, hymns salient prayer, japa, meditation. The ceremonial bathing and adoration of the idol are closely connected. The idol is bathed with fragrant water, clarified butter, and the juice of wines, dates, coconut

milk and annointed with various pastes and compounds made from sandal, aloc-wood, cardamoms, cloves and kamkolaberries, 1008 pitcher filled with water and decorated with flowers and leaves are kept ready for bathing ceremony, accompanied by the recitation of Mantrās.<sup>8</sup> The elephant in Karakaṇḍa Cariu (V,12) pours water on idol of Tīrthankara as if it were performing Pūjā as man does. The effect of worship with Samyaktva, would result in remembering the previous births; some acquire Samyakdarśana immediately.<sup>9</sup> The worship of Tīrthankara is thus not unrewarding. The elephant as stated above had dropped the water and lotuses; it be-took himself to the Right faith with determination and with complete renunciation, having concentrated himself upon Lord with pure thoughts, that Khecar<sup>a</sup> (Apabhramśa Khayaru) the elephant became a Sura in the 3rd heaven:

सम्मत्तु लसविणु दिदु करिवि सण्णासु करेविणु सो खयरु ।  
सुहभावे भाविवि देउ जिणु करि दृयउ तइस सग्गे सुरु ॥

The practice of jainism through the ritual of worshipping Jain idols with the objects (Aṣṭadravyās), demand the need for the strict observance of vratas. Kanakāmara refers to vratas in sandhi V 12. A general account of vratās and their types and conditions of practising these vows, bringing out at the same time, the efficacious outcome of these vratās has been extensively discussed in the narrative literature

on Jainism.<sup>10</sup> We shall deal with the statement and evaluation of the virtues which have been exposed and interpreted by various Jain philosophers. The chief aim of vratas is to improve one's conduct. Conduct is the manifestation of inner faith in action of moral values cherished by an individual. Jainism has prescribed rules of conduct separately for (1) the house-holder or Śrāvaka and (2) the ascetic or Muni. The main purpose is the realisation of Mokṣa. German scholar Jacobi observes, "Jain ethics has for end, the realisation of Nirvāṇa or Mokṣa. The necessary condition for reaching this end is the possession of Right faith, Right knowledge and Right conduct... to effect this, the rules of conduct must be observed and corresponding virtues must be acquired." Of first importance are the Mahāvratās, the first four of which are also acknowledged, by Brahmanās,<sup>11</sup> and Buddhists. The five great vows - Mahāvratās are: Ahimsā, Satya, Asteya, Brahmaçarya, Aparigraha. These vows are to be strictly observed by monks. Śrāvakās, however, should observe these vratās so far as their circumstances permit. The five vratās of the Śrāvakās - house-holders are called Anuvratās - small vows. The importance of Anuvrata has been discussed by Kanakāmara in V, 12, 1. Before Kanakāmara, the significance of Anuvratās has been stated by Samantabhadra in his Ratnakaraṇḍaka Śrāvakācār, Verse 63.<sup>12</sup> According to Samantabhadra, the Anuvratas without the tinge of aticaras (excesses) will

lead a strict follower of these vratas, to the heaven, he will enjoy eight (supernatural powers)  $\ddot{y}$ raddhi besides Animā, Mahimā, Laghimā, Garimā, Prāpti, Prakāmya, Īsitva, Vaśitva.

(1) Animā: To assume small form of once body.

(2) Garimā: To become huge body, as if inflated form of the body.

(3) Laghimā: To be feather weight body.

(4) Prāpti: A power with which to touch the Mount Meru top with finger tip.

(5) Prakāmya or Prāgalbhya: A piculiar spiritual power with which one can walk into the water, just as one walks on the land.

(6) Īsitva: To become lord of three worlds.

(7) Vaśitva: To seduce or attract others.

(8) Kāmarupitva: To assume many forms at one time.

Umāswāmy has defined Nissalyo vrati - the votary is free from stings. The house-holder observed the small vows. Pūjyapāda elaborates the meaning of Anuvrata -

ब्रह्मप्राणिव्यपरोपणां नित्यवृत्तः अगारित्यद्यमणुव्रतम् । 13

Since the house-holder cannot desist from all sins completely, he observes the vrata in a small way. This is applicable to all the five vratas. Besides these Anuvratās, there are supplementary vratās also - abstaining from activity with involving purposeful sin; fasting at regular intervals, limiting consumable and not consumable things and partaking of one's food after offering food to an ascetic, are the minor supplementary vows.<sup>14</sup> The three Guṇavratās are Digvrata, Anarthadaṇḍa vrata and Bhogopabhoga Parimāṇa. These are intended to have restraining influence of long duration on the activities of a Śrāvaka, so that he is saved from transgressing other vows. These are supplementary vows which aid the individual in his observance of the Anuvratās. A brief exposition of these vratās is necessary here in view of fact, that Kanakāmara has shown in Karakaṇḍa Cariu that even an elephant could observe the Anuvratas successfully and fruitfully. The vratās have a decisive and remoulding capacity in any one, who piously translates these vratās in his life.

Hence an attempt will be made here to project the value of vratās:

Digvrata: There are ten directions, according to Jainism; the Digvratas are propounded with the view not to transgress

limited area since one would commit sin, because one would be more and more curious to acquire more and more wealth and ignoring the limits of his life is necessities. Samantabhadra describes the characteristics of Digvrata in Ratnakaraṇḍaka Śrāvaka-cāra.<sup>15</sup> According to Prabhācandra Digvratas are followed until one's death (मरणपर्यन्तं यावत्) and with a view to eliminate even small sins (सूक्ष्मस्यापि पापास्य विनिवृत्त्यर्थं) The plain fact is that one should be able to exercise self-restraints in all matters, in relation to the area beyond the limits. There is no occasion for ignoring the vratas. One has to think of one's own occupation and his requirements. Thereby there should be a limit to one's own greed. Second vrata is Anarthadaṇḍavrata. Samantabhadra characterises Anarthadaṇḍavrata in Ratnakaraṇḍaka verse 74:

अभ्यन्तरं दिग्बन्धेरपार्थक्येभ्यः सपापयोगेभ्यः ।  
विमरणमनर्थदण्डव्रतं विदुव्रतधराग्रण्यः ।

It imports that having once determined the limits under the Digvrata, it is not correct to commit any sinful act in one's mind, in speech, and in kārya that within the limits of the directions set up by oneself, one should abstain from all such acts of sin, so that the cause of religion is not checked and curtailed. The conditions that are laid down in this direction that one should not keep birds, and animals like cocks, cats, dogs, vicious elements nor weapons of injury, like spears, axe, swords; not only that, he should be away

from dirty gossips and evil thoughts.

Samantabhadra states five types of Anarthadanda vrata:

पापोपदेश हिंसादानापध्यान्दुःश्रुतीः पञ्च ।  
प्राहुः प्रमादचर्यामिन्थदंडानदण्डधराः ॥ 75 ॥

(1) Pāpopadeśa: It consists in giving advice resulting in sinful activities which will cause pain and sufferings to animals and birds, such advices should not be given.

(2) Himsādāna: This means that presenting such weapons which will be useful for causing himsa. These implements are sword, bow, shackle, poison, fire, explosives, gun etc.

(3) Apadhyāna: Cherishing ideas of evil against others, such as misery, calamity, death befalling other persons, hateful or spiteful attitude towards other people is itself a sin.

(4) Dushrati: Listening to or expounding such topics which arouse false faith, anger, hatred and lust. Repeated hearing of stories about fantasies with terror - stricken episodes will create psychological aberrations, thereby the eliminating one's own right beliefs. Several cases testify to the pernicious effect of Dushrati.

(5) Pramāda Cāryā: It consists in indulging in unnecessary activities - cutting vegetation, enkindling fire,

throwing stones, all purposeless activities, water courses, watching bull fighting and cock fights. Several jain writers like Ratnākara (Ratnākara Śataka-74), Nayasena (Dharmāmṛta-X, 202-204), Pampa (Ādipurāṇa 6-8), Vijayanna (Dvādaśānuprekṣe - Dharmānuprekṣe 29-32), Śāntinātha (Sukumāra Ācaritam V-44), Madhura (Dharmānātha purāṇa I,32) and several others have elaborated the ethical value of the vratās.

The transgressions of Anarthadaṇḍa (obstinence from commission of any sin in mind, by speech or in conduct) are five aticāras<sup>16</sup> as stated in Ratnakaraṇḍaka:

(1) Kandarpa means using vulgur language which will provoke lust or infatuation in oneself or in others; derisive or hateful language should<sup>be</sup> avoided.

(2) Koutkucya: Means to commit hateful acts provoked by vulgur words or actions.

(3) Mokharya: Indulging in vulgur talk and displaying conningness vanity.

(4) Atiprasādhana: To possess more and more things actual need for them.

(5) Asamiksādhikarane: Relating to a useless mental or physical activities which provoke hatred and anger. Sometimes

they result in upsetting of mental equipoise and equilibrium.

The third Guṇavrata is Bhogopabhoga Parimāṇa. This vrata states that the use of articles of luxury should be curtailed. It is of two kinds - Niyama according to which there should be a limit or reduction of number of articles of food or drink. The second is yama which advocates abstinence from use of articles for life which are unnecessary and luxurious too. This vrata also has Aticāras. Viṣaya-sivato-anupekṣā means one should control and reduce sensual pleasures.

Anusmrati: Remembering the past experiences of sensual pleasures.

Atiloulya: Means indulging in excessive pleasures.

Atitrṣṇa: Means thirst for enjoyment in future.

Anubhava: Entertaining thoughts of pleasure emotionly. Somadeva estimates the value of Guṇavrata and Anarthadaṇḍās, one of the Guṇavratās: "By renouncing the Anarthadaṇḍās, the devotee earns the friendships of all creatures and becomes their lord. Deceptions and violence practised at the instance of the others, The overloading at beasts burden and causing excessive suffering to them amount to violation of this vow.

Kanakāmara has emphatically insisted on the observance of Śikṣā vratās along with Anuvratās and Guṇavratās. Anuvratās aim at finding a solution for the evils of daily life and action, the Guṇavratās leads the value of obstinance in all daily activities. The Śikṣāvratās enable the mind and prescribe definite way of developing our knowledge of religious works, leading to firm conviction in the power of Right Faith and knowledge. It is a sure way for rigorous life of an ascetic.

### Śikṣā Vratās

The doctrine of vratas is a central philosophy of Jain ethics. All vratas aim at self improvement, self realisation; purity of life leads to subsidence (Upashama), subsidence-cum-dēstruction (kṣaya<sup>o</sup>paśama) and destruction (kṣaya). The Anuvratās and Guṇavratās help the spiritual adherent to overcome the evils of daily life by restraining the excesses in our daily work, food habits and enjoyment of life. The Śikṣāvratās, if followed scrupulously, increase our knowledge of scriptures and at the same time purify our emotions and enlarge our vision. Śikṣāvratās stress strengthen our Samyaktva like other vratās. Śikṣāvratās also help us to renounce worldly attachments leading to strictly disciplined and regulated life of asceticism. Kanakāmara Muni has referred to efficacious rule of refining

and enriching our spiritual life. The value of Śikṣā vratās was critically, elaborately and comprehensively discussed by Somadeva in his Yaśastilaka Book VIII. In Karakaṇḍa Cariu the treatment of Śikṣāvratā may not be as detailed and illustrative as in Yaśastilaka by Somadeva. But the main story of Karakaṇḍa depicts the results of Aṇuvratās, Guṇavratās and Śikṣāvratās. The Vratās have incipient touch of every segment of life. They are basically dynamic in moulding the process of life. No Vrata no change in life. This may sound being too rigid a formula at its face value. But the characters in Karakaṇḍa Cariu and Yaśastilaka they splendidly attest to the fact, that it is due to Vratās and particularly Śikṣāvratās, that the life in its true aspects enriches and sublimates spiritually. An elaborate discussion of Śikṣāvratā is a must. Samantabhadra, in his Ratnakaraṇḍaka Śrāvākācāra has stated as under:

देशावकाशिकम् वा सामयिकम् प्रोषधोपवासो  
वैयावृत्यम् शिक्षावृतानि चत्वारि शिष्यानि ॥ ११ ॥

Deśāvākāsika Vrata binds an individual to move in particular area. He should not stick to one's place, otherwise this vrata will be of the category of Mahāvratā, the rigid vow of an ascetic. This is practised with this end in view that he should observe at the same time Aṇuvratās too.

According to Samantabhadra, by restricting the period of movement and also the area, he will be a votary of the Anuvratās also. Hence the Muni's to be very selective about the area and calculative regarding the period of their stay.

Kanakāmara has beautifully presented the value of Anuvrata, Guṇavrata and Śikṣāvrata.<sup>17</sup> Anuvrata in its subtle form is Mahāvrata itself:

अणुवयइँ सुथूलइँ अकिख्याइँ अइसुहुमइँ ताइँ महव्वयाइँ

K.C.IX, 22,3.

Regarding the value of Samāyikā he asserts that he who eschews distressful and violent feelings, is a good man and he who observes the four grief-removing fasts in a month, on the two eighth and fourteenth days and who makes liberal donations to the creatures and sick people is a pious Sravaka prepares himself for heaven:

समभावइँ जीवइँ जो णिइइ परिभावइँ संजमु जो हिइइँ  
जो अटूरउद्धइँ परिहरेइँ सो णरवरु सामाड्डउ धरेइँ ।  
उपवासु करइँ मासहो चयारि दो अटूमि चउदसि दुक्खहारि ।  
जो णरवरु चउविहु देइँ दाणु दय जीवइँ देइँ जो अवरु णाणु ।  
वहिणह ओसहु जो करेइँ सये सग्गु अलीढइँ अणुसरेइँ ।  
जो सयइँ अणुवयगुणवयइँ सिक्खावय / पालइँ दुद्धरइँ ।  
सो सासयवहुमुहलंपडउ पावेसइँ सुक्खपरंपरइँ ॥ 23 ॥

K.C.IX,23, 1-5 & 9-10.

As we were discussing, the Śikṣāvrata, the second Śikṣāvrata-Sāmayikā is the very effective vrata in the thical life of Munis. Samantabhadra defines Sāmayikā as complete obstinance from the commission of the sins in mind, thought and action during the fixed time, without reference to the limits of space:

आसमयमुक्तमुक्तं प चाद्यानामशेषभावेन ।

सर्वत्र च सामयिकाः सामयिकं नाम शंसन्ति ॥ १७ ॥

The word Samaya is used in the sense of Śapatha (commit). Ācāra (correct conduct), Siddhānta (doctrine), Kāla (time), Niyama (limitation of worldly enjoyment), Avasara (opportunity). The observance of this vrata endows the practice of the five Aṇuvratās with perfection as the house-holder is then free from all activities, occupational or physical. According to Amṛtacandra the practice of Sāmayikā leads to self-realisation. It will make a man to discard all sinful activities. Sāmayikā brings about equipoise and mental concentration on the Atman. The individual, intending to observe the vrata, must not be inferior to any one or has any moments of anxiety. He should try to avoid spitting or blowing his nose. A layman engaged in the practice of Sāmayikā looks like an ascetic but for his clothes.

Whereas Kanakāmara discusses the comparative need of

Sāmayika for religious practice, Somadeva works out and broadens the concept of Sāmayika, including worship of the Arhat with or without the idol, worship of the sacred scriptures by singing in praise of Sarasvatī. Through this method the spiritual aspirant should absorb himself in the meditation of the self. Both Samantabhadra and Amṛtacandra are of the view that Sāmayika should be practised when the aspirant is observing full or partial fast. He should think of causes of transmigration of the soul and meditate on the pathway to salvation. The object of Sāmayika is to withdraw mentally from turmoils of daily life. By subduing from all the distracting forces of empirical life, one attains the level of supreme concentration of mind, a favourable factor for meditation. Sometimes it is associated with Pūjā and other rituals. Somadeva discusses how the adherents worship the goddess Sarasvatī. The adoration of Śrutadevata brings to close Sāmayika or customary worship ending with devote prayer to Jina. In Karakaṇḍa Cariu also the goddess Padmāvatī was invoked. Rativegā completed her Vrata when she felt uneasy, she invoked the goddess in soft and subdued tones. She worships the goddess with fruits, flowers, eatables and honoured with a fast on the first day. Rativegā concentrated herself with devotion, thought of the goddess with a firm mind.<sup>18</sup>

आस्तज्ञाणुं ज्ञाएवि षुणुं णिज्झाद्वय देवअ थिरमणिय ।

K.C.VII, 12, 10.

### Proṣadhopavāsa

This is the second Śikṣāvratā enjoining the Sādhaka to observe religious fasting on four days of the month. One should abstain from bodily decorations with ornaments, perfumes and devote oneself to religious meditation in a temple or in a calm and <sup>quite</sup> place. The inner spirit cannot become pure without the mortification of the body. What else but fire can purify gold? In the words of Somadeva -

विशुद्धेन्नरात्मायं कायक्लेशविधिं विना ।  
किमगनेरन्यदस्तीह काचनश्माविशुद्धये ।

Jacobi's expression is noteworthy here: "The Jainas have developed it (fasting) to a kind of art and reached a remarkable proficiency in it; <sup>19</sup> success in observing the obligatory duties, results in the efficacy of the religious fasting." On these days the time should be spent in Sāmāyika and reading of scriptures. According to Samantabhadra there are three modes of fasting - Uttama, Madhyama and Jaghanya.

The fourth śikṣāvratā is Vaiyāvṛtya also known as Atithi-Samvibhāga vrata which consists in offering alms to an ascetic on his going round for alms. The Vrata presupposes a duty on the part of the Śrāvaka to serve the ascetic. Vaiyāvṛtya has been defined by Somadeva in his Yaśastilaka as follows:

आधिप्याधिनिरुद्धस्य निरवधेन कर्मणा ।  
सौचित्यकरणं प्रोक्तं वैयावृत्यं विमुक्तये ।

This vrata implies service with the sincere devotion to jain religious teachers distinguished for their austerities and learning. Dānavidhi consists according to the Digambarās of nine elements - Pratigraha or welcoming an ascetic on seeing him at a distance with the words Namostuṣṭiṣṭha, offering him a seat of honour, washing his feet with reverence, worshipping with flowers, lamp and making him Praṇāma. The offering of food should be made with purity of mind, speech and body. The giver must be a man of faith, devotion, detachment and dedication. Dāna is of the four kinds:

(1) Abhaya is a highest gift and the wise should give the first place to affording protection to all living creatures; (2) The second Dāna or charity is gift of food to feed Jain sadhus; (3) Gift of medicine to the needy; (4) Gift of literature (sacred literature or classical works on jainism).

In this connection an important definition of Samantabhadra has to be noted:

नवपुण्यैः प्रतिपत्तिः सप्तगुणसमाहितेन शुद्धेन ।  
अपसूनारम्भाणामार्याणामिष्यते दानम् ॥ ११३ ॥

References

1. Ratnakaraṇḍaka Śrāvaka-cāra, Verse 51, Translation into Kannada by Mirji Annarāya, Jain Samskriti Samraksaka Sanghá, Solapur, page 135.
2. Yaśastilaka Book 7, (Saptama Āsvāsa).
3. Yaśastilaka Book 7, 1c 27.

ಮಧಮಾಸಮಧುತ್ಯಾಗಾಃ ಸಹೋದ್ಗುಮ್ಬರಪಚಕಾಃ |  
 ಅಷ್ಟಾವತೇ ಗೃಹಸ್ಥಾನಾಮುತ್ಕಾ ಮೂಲಗುಣಾಃಶ್ರುತೇ |  
 ದುಮ್ಬರಪ್ಲಕ್ಷನ್ಯಗ್ರೋಧಾದಿಕಲೇಷವಪಿ | ಪ್ರತ್ಯಕ್ಷಾಃ ಪ್ರಾಣಿನಃ  
 ಸ್ಥೂಲಾಃ ಸೂಕ್ಷಮಾಶ್ವಾಗಮಗೋಚರಾಃ || 29 ||

See also Savayadhammadohā, 59-72, edited by Dr.H.L.Jain:

4. K.C.Ī, 11, 9-17.
5. Darśana Pahuda 4th and 7th Doha -

ಸಮ್ಮತ್ತರಯಣಭದ್ರಾ ಜಾಣಂತಾ ವಹುವಿಹಾಙ್ಗಂ ಸತ್ಯಾಙ್ಗಂ |  
 ಆರಾಹಣಾವಿರಹಿಯಾ ಭಮಂತಿ ತತ್ತ್ವೇವ ತತ್ತ್ವೇವ || 4 ||  
 ಸಮ್ಮತ್ತಸಲಿಲಪವಹೋ ಣಿಚ್ಯಂ ಹಿಇಃ ಪವದ್ವಃಃ ಜಃಸ |  
 ಕಮ್ಠಂ ವಾಲುಯವರಣಂ ಬನ್ಧುಚ್ಚಿಯ ಣಾಸಃ ತಃಸ || 7 ||

6. ಜಿನವಜನರಸಾವ್ಯತದೋಳೆ ವನದೇಕಂ ನಜ್ಯವೆಜ್ಯ ನಲವೇವೆಂಬೀ -  
 ಮಿನುತಶ್ರದ್ಧಾಸಾರ್ಥಮನೂನ ಸಾಖ್ಯಕ್ಕೆ ಬೀಜಮಂ ತಾನುಸಿರ್ಗುಂ |  
 ಸವ್ಯಕ್ತವೇ ಪರಮಸದಂ ಸವ್ಯಕ್ತವೇ ಸಕಲಸುಖದ ನಿಲಂವಂ ಮತ್ತಂ  
 ಸವ್ಯಕ್ತವೇ ಮುಕ್ತಿಪಥಂ ಸವ್ಯಕ್ತದಿ ಕೂಡಿನೆಂಕಡ ತಪಮನು ಸಫಲಂ ||  
 - ಶಾಸ್ತ್ರಸಾರ ಸಮುಚ್ಚಯಂ

7. Book 8, 83 and 87. For details,

द्रक्षारर्जूर चोचेक्षु प्राचीनामलकोद्भवै ।  
राजादनाम्रपूगोत्थैः स्नापयामि जिनं रसैः ॥ 83 ॥

एलालवङ्कङ्कल मलयागरुमिश्रितै ।  
पिष्टैः कल्कैः कषायैश्च जिनदेहमुपास्महे ॥ 87 ॥

8. Tiloyapannatti Chapter III, 233.

खीरोवहि जल-पूरिद पणिमय -कुंभेहि अड-सहस्तोहिं ।  
मंतुग्घोसणमुहला जिणभिसेयं पकुच्चंति ॥ 233 ॥

9. See also Tiloyapannatti, III Chapter, verses 251, 252.

भवसेसु समुप्पण्णा पज्जंत्ति पाविदूण छब्भेयं ।  
जिण-महिम-दंसणेणं केई देविद्धि-दंसणदो ॥251 ॥

जादीए सुमरणेणं वर - धम्मप्पबोहणावलद्वीए ।  
गेण्हंते सम्मत्तं दुरंत - संसार - णासयरं ॥ 252 ॥

10. It is interesting to note the comparative connotation of these two words: Sanskrit vrata and Greek word vitrous. The exact connotation of these two words is quite similar, almost identical. The same meaning and force is expressed by German word "Tugend". Noun made from the verb 'Tugen' to push. In Greek philosophy the doctrine of virtues has been elaborately discussed by Aristotle. In his Ethics, Book I, and Book II, he elaborated the doctrine of virtues. Uberweg observes in his history of Philosophy Vol.I, "All virtues are either ethical or dianoetic. Ethical virtue is that permanent direction of the will or state of mind, which guards the mean proper for us, as determined for us by the reason of the intelligent... The highest among the ethical virtues - justice or righteousness." Uberweg, History of Philosophy, Vol.I, p.169.

## 11. Yogasūtra of Patañjali-

अहिंसासत्यास्त्येय ब्रह्मचर्यापरिग्रहा यमः ॥ 30 ॥

## 12. पंचानुव्रतनिधयो निरतिक्रमाणाः कमणाः फलंति

सुरलोकं यत्रावधीरष्टगुण दिव्य शरीरं च लभयन्ते ।

Similarly Kannada writer Ayatavarma (1400 A.D.) states the importance of Anuvratas as follows:

ಕಂದ 11 ಇಂ ತೈವಣುಬ್ರತಂಗಳೊಳಂತಾ ನತಿಜಾರನಿಲ್ಲದಂಸ್ಥಿರ ನಡವಾ 1  
ತಂ ತಡೆಯದೆ ಸುರಲೋಕದ ಕಾಂತೆಯರೊಳೊ ನಿಜಭೋಗವುಂ ಭೋಗಿಸುಗುಂ 11  
ವಚನ - ಅಂತನತಿಜಾರಂಗಳಪ್ಪ ಬ್ರತನಿಂವೆ ದೇವಲೋಕನೊಳುಟ್ಟ ದಿವ್ಯವುಂರ್ತಿ  
ಯವಧಿಜ್ಞಾನಿಯು ಮೂವಾವಿ ಗುಣೋಪೇತನುಂ, ಸುರಭಿ ನಿಶ್ವಾಸನುಂ,  
ಸಮಜ್ಜತುರತ್ರ ಸಂಸಾಧನಶರೀರನುಂ, ಶುಭಲೇಶ್ಯಾ ಪರಿಣಾಮನುಂ ದಶವಿಧವುಂ  
ಪರವೇಷ್ಠಿತನುಮನಾಕ ಸಾರಾವಾರೋಪವುಂ ಜೀವಿತನುಮಾಗಿ, ದಿವ್ಯಸುಖವುಂ-  
ನುಭವಿಸಿ ಪಾರಂಪರ್ಯಾಯನಿಂ ಕರ್ಮಪುಂ- ಗೆಯುಂ, ಬ್ರತಂಗಳೊಳಲ್ಲ-  
ಯೊಂನೊಂದು ಬ್ರತದ ಫಲದಿಂದವೆ ಮಹಿಮೆಯನೆಯೊದ ಮರುಷಮೊಳವರಾಂ-  
ನೊಡ - ಕೊಲ್ಲದ ಬ್ರತಮೊಳು ಮಾತಂನುಂ, ಹುಣಿಯದ ಬ್ರತಮೊಳು ಫನ-  
ದೇವನುಂ, ಕಳ್ಳದ ಬ್ರತಮೊಳು ರಿಷೇಣನುಂ, ಪದಧಾರನಿತ್ಯತ್ತಿಯೊಳು  
ನೀಲಿಯೆಂಬಳುಂ, ಪರಿಗ್ರಹ ಪರಿವಾಣದೊಳು ಜಯನೆಂಬನುಂ ಯುಂಶೀಲೋಕ-  
ದೊಳುಂ ಪೂಜ್ಯರುಂ, ನೂನ್ಯರುಂ, ಸುಖಗಳು ನೂನರವದದ ಕರ್ಥಂ  
ಸೂತ್ರಂಗಳೊಳು ಕೇಳುವುಂ.

## 13. Sarvārtha Siddhi, edited by Pandit Phoolacandra, p.358.

## 14. Tattvārtha Sūtra, 721, See also Sarvārtha Siddhi on the same.

## 15. Ratnakaraṇḍaka Śrāvakaṅcār, 68.

दिग्बलथम् परिगणितं कृत्वाती, हं बहिर्नयास्यामि ।

इति संकल्पो दिग्बलमामृत्युपापविनिवृत्त्यैः ॥

## 16. कंदर्पं कौतुक्यं मौख्यमतिप्रसाधनं पंच ।

असमीक्षया बौधिकरणं व्यतितयोऽनर्थदण्डकृद्धिरतेः ॥ Ibid., 81.

17. K.C., IX, 22, 23, 24.

18. K.C., VII, 12, 1-10.

19. Studies in Jainism, page 33.