The Repository of the Three Jewels for the Jain Laity: A Translation of the *Ratnakaraṇḍakaśrāvakācāra*

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Abstract: The present article contains a translation of the *Ratnakaraṇḍakaśrāvakācāra* by Samantabhadra, a manual on ethics for Jain laity from the fifth or sixth century CE. This Sanskrit text presents a schematic framework for the vows and observances to be taken by a pious Jain layperson. Its structure set a standard followed by many later manuals in the same genre. Early on, therefore, it became an influential work, especially in the Digambara tradition, and it remains so to this day. The translation aspires to be clear and accessible on its own, but explanatory notes clarify key points of Jain doctrine to give a fuller understanding of the text.

Keywords: ethics, *śrāvakācāra*, Samantabhadra, *Ratnakaraṇḍaka*, translation

The *Ratnakaraṇḍakaśrāvakācāra* (RK), a manual on ethics for the Jain laity, was composed by the Digambara author Samantabhadra in the fifth or sixth century CE. It is one of the earliest Jain manuals for laypeople and set a standard for how to explain the ethical norms and practices of the ideal Jain layperson, the *śrāvaka*, for centuries afterwards (Williams 1963, 19).[1] As such, the text represents a foundational doctrinal work in the history of Jainism, especially for Digambaras. It was preceded by a few other works, notably the seventh chapter of the *Tattvārthasūtra* (Tatia 1994, 165–83). Among later manuals, Hemacandra's encyclopedic *Yogaśāstra* eclipses all others in its influence and prestige (Cort 1991, Qvarnström 2002). Nevertheless, other lay manuals have received attention by scholars and practitioners, including Amṛtacandra's

[1] Classic lay manuals were addressed to laymen and the translation below reflects that fact. In keeping with both modern scholarly usage and the fact that Jain laywomen today also take up vows and practices from the manuals, however, I use gender-neutral terms elsewhere.

Puruṣārthasiddhyupāya (Prasad 1933, Bruhn 2007), the later chapters of Somadeva's *Yaśastilaka* (Handiqui 1968), and the RK translated here.[2]

Samantabhadra organizes the RK around the three jewels of Jainism—correct perspective, knowledge, and conduct—particularly the vows and habits that together comprise the final jewel of correct conduct. As a short text of 150 verses, the RK sacrifices practical detail for schematic brevity. In general, the RK presents a broad doctrinal framework for Jain lay ethics, not a detailed handbook. Later manuals in this genre (called *śrāvakācāra*, "conduct of the pious layperson") follow the same schematic pattern. All lay manuals would require further elaboration and explanation by a monk, nun, or other leader in the Jain community. It is important to say that nearly all manuals for the laity were written by Jain monks and, therefore, present the monastic view of the ideal layperson. That view is heavy on ascetic practice and on liberation of the soul as the final goal of Jainism. However, one should not confuse the realities of the lives, practices, and aspirations of Jain laity with the idealized portrayal in the RK and other lay manuals, even if these manuals continue to serve as inspiration for a small number of pious laity today. As Dundas (2002, 191) warns, "it would be unwise to use them as a touchstone for assessing the orthodoxy or deficiency of the activities of Jain lay people as observed today, for the preoccupations of the monks who produced these handbooks and the laity by no means always coincide."

Summaries of the doctrinal principles in classic Jain lay manuals are easily found in standard works in the field (Williams 1963, 157–85; Cort 2001, 27–9, 122–33; Dundas 2002, 189–92). These summaries mirror the manuals' presentations of the elements of ideal lay conduct primarily through lists of principles, vows, and infractions of vows. Correct perspective concerns a basic faith that Jain doctrines (especially its unique cosmology) and the Jain path to liberation from the cycle of birth and death are true and correct. It is the starting point of all Jain practice and what makes a Jain a Jain to begin with (Cort 1991, 392). Correct knowledge deepens one's understanding of the nuances in Jain doctrine and comes from both scriptural sources and the teaching of accomplished Jain ascetics. Finally, correct conduct for laypeople revolves around twelve vows—five minor vows, three enhancing vows, and four disciplinary vows—that structure the conduct of the ideal layperson. The minor vows parallel vows taken by monks and nuns, but they are less stringent in their requirements, partial as opposed to total. The enhancing and disciplinary vows layer additional restraints on daily activities and are intended to bolster the minor vows and to prevent lapses or infractions. The special vow of voluntary death (*sallekhanā*) is usually added to these twelve and consists of a complete withdrawal from all food, drink, and movement until death occurs (Caillat 1977; Laidlaw 2005; Maes 2023). Finally, many manuals, including the RK, include an account of the eleven stages (*pratimā*) of religious

[2] For previous translations, see Jain (1917) and Bollée (2010).

progress for the ideal layperson. Starting with correct perspective and accepting the basic truth of the Jain path, the layperson avoids distractions and temptations and slowly takes on more vows and restraints, each of which represents a stage on the ladder of progress. The stages culminate in the layperson's acceptance of the full vows of a monk and the explicit pursuit of liberation.

We are fortunate to have a thorough and very useful Sanskrit commentary on the RK by Prabhācandra (Mukhtāra 1925), whose dates are unclear but perhaps eleventh century CE (Bollée 2010, 6n22). Prabhācandra gives both the expected synonyms for key words in the root text and a syntactical rearrangement of the word order. More importantly, he provides the necessary examples and interpretive information to fill out the often laconic or schematic lists found in the text. Though Prabhācandra occasionally misreads or overreads the root text (in my opinion), I have still relied heavily on his construal and interpretive assistance.

In 2010, Willem Bollée published an edition, translation, and study of the RK. This work was an important step forward in our understanding of the text and improved upon prior translations.[3] It includes copious notes about tricky words and phrases, glosses and insights from Prabhācandra's commentary, specialized Jain vocabulary, and references to academic studies of key concepts in the text. It also includes full translations of the stories to which Samantabhadra alludes in several parts of the RK. Edifying tales from the vast Jain story literature illustrate key ethical principles in the text but are only mentioned by name. Bollée translates the stories in full as recounted in Prabhācandra's commentary. Finally, his work includes indices to both his edition and translation and to the landmark study of Jain lay manuals by Robert Williams.

Unfortunately, the weakness in Bollée's work is the translation itself. Numerous awkward phrases, parenthetical explanations, convoluted syntax, and even misinterpretations of the text undermine an otherwise admirable scholarly work. In the introduction to his work, Bollée himself says, "The present author is conscious of the shortcomings of his translation and hopes that wrong renderings will soon be rectified by someone with more experience" (7). In view of the infelicities and errors in Bollée's work, I have tried here to give a better translation—both more accurate and more readable. However, I still recommend that my translation be read alongside Bollée's version because of the scholarly apparatus he provides for nuances and allusions in the text. I hope this translation stands on its own, but the detailed notes and elaborations in Bollée's edition will still be helpful for specialists. Finally, I hope that the present translation also improves upon other extant translations and makes this important manual of Jain lay ethics available to nonspecialists and specialists alike.

[3] The other major translations of the RK are Jain (1917) and Jain (2016).

Explanatory notes and summaries of the stories alluded to by Samantabhadra and as recounted by Prabhācandra are provided by verse number after the translation and marked by an asterisk (*) in the main text.

The Repository of the Three Jewels for the Jain Laity

Contents

The Jinas, Righteousness, and the Three Jewels 4
Correct Perspective 5
The Highest Truths 5
The Eight Elements of Correct Perspective 6
False Perspectives and the Three Types of Foolishness 8
The Rewards of Correct Perspective 9
Correct Knowledge 12
Correct Conduct 13
The Five Minor Vows 14
The Three Enhancing Vows 17
The Four Disciplinary Vows 21
The Rite of Voluntary Death 27
Liberation and the Highest Good 28
The Eleven Stages of the Ideal Path for Laity 29
Notes by Verse Number 33

The Jinas, Righteousness, and the Three Jewels

1 *namaḥ śrīvardhamānāya nirdhūtakalilātmane* ।
sālokānāṃ trilokānāṃ yadvidyā darpaṇāyate ।।

Homage to Lord Vardhamāna, whose self has been purged of all tainting matter. His knowledge acts as a mirror reflecting the three worlds and the world beyond.

2 *deśayāmi samīcīnaṃ dharmaṃ karmanibarhaṇam ।*
saṃsāraduḥkhataḥ sattvān yo dharaty uttame sukhe ।।

I proclaim here the perfect righteous law that destroys karma, for it carries living beings from suffering in the cycle of birth and death to the highest joy.

3 *saddṛṣṭijñānavṛttāni dharmaṃ dharmeśvarāḥ viduḥ ।*
yadīyapratyanīkāni bhavanti bhavapaddhatiḥ ।।

The masters of that law say that righteousness consists of correct perspective, knowledge, and behavior, while the opposites of these three make up the road of ordinary existence.

Correct Perspective

The Highest Truths

4 *śraddhānaṃ paramārthānām āptāgamatapobhṛtām ।*
trimūḍhāpoḍham aṣṭāṅgaṃ samyagdarśanam asmayam ।।

"Correct perspective" means faith in the highest truths—the trustworthy authorities, the scriptures, and the ascetics. It is made up of eight elements and is devoid of pride and the three types of foolishness.

5 *āptenocchinnadoṣeṇa sarvajñenāgameśinā ।*
bhavitavyaṃ niyogena nānyathā hy āptatā bhavet ।।

A trustworthy authority has certainly stripped away all faults. He must be omniscient and a master of the scriptures, for trustworthiness does not emerge otherwise.*

6 *kṣutpipāsājarātaṅkajanmāntakabhayasmayāḥ ।*
na rāgadveṣamohāś ca yasyāptaḥ sa prakīrtyate ।।

One in whom there is neither hunger, thirst, old age, disease, birth, death, fear, and pride, nor love, hate, and delusion is lauded as trustworthy.

7 *parameṣṭhī paraṃjyotir virāgo vimalaḥ kṛtī ।*
sarvajño 'nādimadhyāntaḥ sārvaḥ śāstopalālyate ।।

He is adored as the universal teacher. He stands in the highest place. He holds the highest light of knowledge within himself. He is free of all attachment and impurity. He has done all that must be done. He is omniscient. He has no beginning, middle, or end.

8 *anātmārthaṃ vinā rāgaiḥ śāstā śāsti sato hitam ।*
dhvanan śilpikarasparśān murajaḥ kim apekṣate ।।

The trustworthy teacher instructs without self-interest or attachment for the benefit of the good. What does the drum expect in return when it sounds from the touch of the artist?

9 *āptopajñam anullaṅghyam adṛṣṭeṣṭavirodhakam ।*
tattvopadeśakṛt sārvaṃ śāstraṃ kāpathaghaṭṭanam ।।

The universal teaching contains the insight of a trusted authority. It is inviolable and does not contradict what is seen directly or accepted by inference. It instructs us about reality and pushes us away from the wrong path.

10 *viṣayāśāvaśātīto nirārambho 'parigrahaḥ ।*
jñānadhyānataporaktas tapasvī sa praśasyate ।।

The true ascetic is praised as one who has gone beyond the influence of the desires for sensory pleasure, undertakes no harmful activity, and has no possessions. He is devoted to knowledge, meditation, and austerity.

The Eight Elements of Correct Perspective

11 *idam evedṛśam eva tattvaṃ nānyan na cānyathā ।*
ity akampāyasāmbhovat sanmārge 'saṃśayā ruciḥ ।।

"Reality is this alone and in this way alone, not something else and not otherwise." Such "faithful zeal" for the true path never wavers and has no doubt, like the water that hardens hot iron.

12 *karmaparavaśe sānte duḥkhair antaritodaye* ।
pāpabīje sukhe 'nāsthā śraddhānākāṅkṣaṇā smṛtā ।।

"Lack of desire" means a faith that disregards worldly pleasure—the very seed of sin that is controlled by karma and never lasts because its arising is thwarted by one sorrow after another.

13 *svabhāvato 'śucau kāye ratnatrayapavitrite* ।
nirjugupsā guṇaprītir matā nirvicikitsatā ।।

"Lack of repugnance" refers to a lack of disgust toward the naturally impure body when it is purified by the three jewels and to the pleasure felt for its virtues.*

14 *kāpathe pathi duḥkhānāṃ kāpathasthe 'py asammatiḥ* ।
asaṃpṛktir anutkīrtir amūḍhadṛṣṭir ucyate ।।

"Lack of foolish perspective" is defined as no agreement with, no contact with, and no praise of the wrong path—the path of suffering—nor of people who follow that path.

15 *svayaṃ śuddhasya mārgasya bālāśaktajanāśrayām* ।
vācyatāṃ yat pramārjanti tad vadanty upagūhanam ।।

"Concealment," they say, is when people remove any criticism of the inherently pure path that might arise from acts committed by practitioners who are ignorant or incompetent.

16 *darśanāc caraṇād vāpi calatāṃ dharmavatsalaiḥ* ।
pratyavasthāpanaṃ prājñaiḥ sthitīkaraṇam ucyate ।।

"Strengthening the faith" occurs when wise people who esteem righteousness put those who have strayed from correct perspective or conduct back on the right path.

17 *svayūthyān prati sadbhāvasanāthāpetakaitavā* ।
pratipattir yathāyogyaṃ vātsalyam abhilapyate ।।

"Kindheartedness" refers to proper and respectful behavior toward members

of one's own religious community, being filled with goodwill and emptied of deceit.

18 *ajñānatimiravyāptim apākṛtya yathāyatham* ।
jinaśāsanamāhātmyaprakāśaḥ syāt prabhāvanā ।।

"Magnification of the faith" means shining light on the majesty of the Jinas' teachings by gradually dispelling the spread of the darkness of ignorance.

19–20 *tāvad añjanacauro 'ṅge tato 'nantamatiḥ smṛtā* ।
uddāyanas tṛtīye 'pi turīye revatī matā ।।
tato jinendrabhakto 'nyo vāriṣeṇas tataḥ paraḥ ।
viṣṇuś ca vajranāmā ca śeṣayor lakṣyatāṃ gatau ।।

For the first element, there is the story of Añjana the thief, then the tale of Anantamatī. On the third, Uddāyana and, on the fourth, Revatī. Next, the story of Jinendrabhakta and for the sixth, there is Vāriṣeṇa. Finally, the remaining two are exemplified by the stories of Viṣṇu and Vajra.*

False Perspectives and the Three Types of Foolishness

21 *nāṅgahīnam alaṃ chettuṃ darśanaṃ janmasantatim* ।
na hi mantro 'kṣaranyūno nihanti viṣavedanām ।।

Just as a curative mantra will not stop the pain of poison if missing a single syllable, a religious perspective lacking any of these elements cannot cut short the endless series of rebirths.

22 *āpagāsāgarasnānam uccayaḥ sikatāśmanām* ।
giripāto 'gnipātaś ca lokamūḍhaṃ nigadyate ।।

Bathing in rivers and oceans; piling up gravel and stones; suicide by leaping from a mountain; throwing oneself into the fire—these are all the foolishness of popular belief.*

23 *varopalipsayāśāvān rāgadveṣamalīmasāḥ* ।
devatā yad upāsīta devatāmūḍham ucyate ।।

When a person—hopeful with the expectation of blessings—worships deities who are sullied by love and hate, this is the foolishness of false gods.

24 *sagranthārambhahiṃsānāṃ saṃsārāvarttavartinām ।*
pāṣaṇḍināṃ puraskāro jñeyaṃ pāṣaṇḍimohanam ।।

Honoring nonbelievers who are burdened by possessions, worldly activities, and violence and who are stuck in the ceaseless turnings of the cycle of birth and death is called the foolishness of heretics.

25 *jñānaṃ pūjāṃ kulaṃ jātiṃ balam ṛddhiṃ tapo vapuḥ ।*
aṣṭāv āśritya mānitvaṃ smayam āhur gatasmayāḥ ।।

Knowledge, honor, family, caste, strength, wealth, asceticism, and beauty—arrogance about these eight is called "pride" by those who have gone beyond pride.

26 *smayena yo 'nyān atyeti dharmasthān garvitāśayaḥ ।*
so 'tyeti dharmam ātmīyaṃ na dharmo dhārmikair vinā ।।

An arrogant person who trespasses against other righteous people out of pride trespasses against his own righteousness. There is no righteousness without righteous people.

27 *yadi pāpanirodho 'nyasampadā kiṃ prayojanam ।*
atha pāpāsravo 'sty anyasampadā kiṃ prayojanam ।।

If sin has already been blocked, then what good are other riches? Likewise, if sin continues to flow in, what good are other riches?

The Rewards of Correct Perspective

28 *samyagdarśanasampannam api mātaṅgadehajam ।*
devā devaṃ vidur bhasmagūḍhāṅgārāntaraujasam ।।

The gods consider a person rich in correct perspective to be a god, even one born in the lowest caste, because he has great inner power like burning charcoal hidden beneath the ash.

29 *śvāpi devo 'pi devaḥ śvā jāyate dharmakilbiṣāt ।*
kāpi nāma bhaved anyā sampad dharmāc charīriṇām ।।

Even a dog may be born a god, and a god a dog, from righteousness or sin. So, can there be any treasure greater than righteousness for embodied beings?

30 *bhayāśāsnehalobhāc ca kudevāgamaliṅginām ।*
praṇāmaṃ vinayaṃ caiva na kuryuḥ śuddhadṛṣṭayaḥ ।।

Those of purified perspective should not honor or show deference to false deities, scriptures, or religious figures out of fear, desire, affection, or greed.

31 *darśanaṃ jñānacāritrāt sādhimānam upāśnute ।*
darśanaṃ karṇadhāraṃ tan mokṣamārge pracakṣyate ।।

Correct perspective attains excellence through correct knowledge and conduct. Thus, correct perspective is the guide on the path to liberation.

32 *vidyāvṛttasya sambhūtisthitivṛddhiphalodayāḥ ।*
na santy asati samyaktve bījābhāve taror iva ।।

Without correct perspective, correct knowledge and conduct cannot arise, thrive, grow, or bear fruit—neither can the tree, without a seed.

33 *gṛhastho mokṣamārgastho nirmoho naiva mohavān ।*
anagāro gṛhī śreyān nirmoho mohino muneḥ ।।

A layman without delusion is on the path to liberation, while a monk who is deluded certainly is not. The layman without delusion is superior to the deluded monk.

34 *na samyaktvasamaṃ kiñcit traikālye trijagaty api ।*
śreyo 'śreyaś ca mithyātvasamaṃ nānyat tanūbhṛtām ।।

In all the three times and all the three worlds, there is nothing better for embodied humans than correct perspective—and nothing worse than false belief.

35 *samyagdarśanaśuddhā nārakatiryaṅnapuṃsakastrītvāni ।*
duṣkulavikṛtālpāyurdaridratāṃ ca vrajanti nāpy avratikāḥ ।।

Those purified by correct perspective, even if they do not accept vows, are not reborn as hell-beings, animals, androgynes, or women. Nor are they born into bad families or with disabilities, short lifespans, or poverty.*

36 *ojastejovidyāvīryayaśovṛddhivijayavibhavasanāthāḥ ।*
māhākulā mahārthā mānavatilakā bhavanti darśanapūtāḥ ।।

Those purified by correct perspective possess strength, power, knowledge, virility, fame, success, victory, and majesty. They have excellent families and great wealth—they are the ornaments of humankind.

37 *aṣṭaguṇapuṣṭituṣṭā dṛṣṭiviśiṣṭāḥ prakṛṣṭaśobhājuṣṭāḥ ।*
amarāpsarasāṃ pariṣadi ciraṃ ramante jinendrabhaktāḥ svarge ।।

People distinguished by correct perspective rejoice in the fullness of its eight parts and possess its great splendor. These devotees of the great Jinas enjoy the heavens for a long time in the assembly of the gods and divine beings.*

38 *navanidhisaptadvayaratnādhīśāḥ sarvabhūmipatayaś cakram ।*
vartayituṃ prabhavanti spaṣṭadṛśaḥ kṣatramauliśikharacaraṇāḥ ।।

Those who have correct perspective are the masters of the nine treasures and the fourteen gems. They are the lords of all the earth, able to turn the wheel of sovereignty. At their feet the rulers of this world place the tops of their heads.*

39 *amarāsuranarapatibhir yamadharapatibhiś ca nūtapādāmbhojāḥ*
dṛṣṭyā suniścitārthā vṛṣacakradharā bhavanti lokaśaraṇyāḥ ।।

The bearers of the higher sovereignty, the Jinas, whose aim is firmly settled by correct perspective, act as refuges for the world. Their lotus feet are praised by the gods, demons, and worldly kings and by the lords of ascetic restraint.

40 *śivam ajaram arujam akṣayam avyābādhaṃ viśokabhayaśaṅkam ।*
kāṣṭhāgatasukhavidyāvibhavaṃ vimalaṃ bhajanti darśanaśaraṇāḥ ।।

Those who take refuge in correct perspective experience liberation that is free from aging, disease, decay, and illness; without grief, fear, or doubt; rich in surpassing joy and knowledge; pristine.

41 *devendracakramahimānam ameyamānam*
rājendracakram avanīndraśirorcanīyam ।
dharmendracakram adharīkṛtasarvalokaṃ
labdhvā śivaṃ ca jinabhaktir upaiti bhavyaḥ ।।

The capable devotee of the Jinas attains liberation after achieving
the sovereignty of the heavenly lords, great and immeasurable,
the sovereignty of the earthly king to which other lords of the earth bow their heads, and
the sovereignty of the lords of righteousness that controls the whole universe.

Correct Knowledge

42 *anyūnam anatiriktaṃ yathātathyaṃ vinā ca viparītāt ।*
niḥsandehaṃ veda yad āhus taj jñānam āgaminaḥ ।।

The knowers of scripture say that correct knowledge leaves nothing out, cannot be added to, accords with reality, has no error, and lacks any doubt.

43 *prathamānuyogam arthākhyānaṃ caritaṃ purāṇam api puṇyam ।*
bodhisamādhinidhānaṃ bodhati bodhaḥ samīcīnaḥ ।।

Perfect understanding understands the first scriptural exposition to be a treasury of wisdom and reflection comprising both biographical tales that explain what is good and right and edifying traditional stories.*

44. *lokālokavibhakter yugaparivṛtteś caturgatīnāṃ ca ।*
ādarśam iva tathā matir avaiti karaṇānuyogaṃ ca ।।

Likewise, proper thinking thinks the exposition on cosmological calculation to be like a mirror of the division of the worlds and the world beyond, the movement of the eras of time, and the four states of existence.

45 *gṛhamedhyanagārāṇāṃ cāritrotpattivṛddhirakṣāṅgam ।*
caraṇānuyogasamayaṃ samyagjñānaṃ vijānāti ।।

Correct knowledge knows the doctrine of the scriptural exposition on behavior to consist of the origin, growth, and protection of good conduct for both laymen and monks.

46 *jīvājīvasutattve puṇyāpuṇye ca bandhamokṣau ca ।*
dravyānuyogadīpaḥ śrutavidyālokam ātanute ।।

Finally, the lamp of the exposition on real entities spreads the light of scriptural knowledge upon the core realities of life and non-life, merit and non-merit, karmic bondage and liberation.

Correct Conduct

47 *mohatimirāpaharaṇe darśanalābhād avāptasaṃjñānaḥ ।*
rāgadveṣanivṛttyai caraṇaṃ pratipadyate sādhuḥ ।।

In dispelling the darkness of delusion, a righteous man acquires correct perspective and then attains correct knowledge. He then takes up correct conduct to abandon both love and hate.

48 *rāgadveṣanivṛtter hiṃsādinivarttanā kṛtā bhavati ।*
anapekṣitārthavṛttiḥ kaḥ puruṣaḥ sevate nṛpatīn ।।

By abandoning both love and hate, one ceases violence and other sins. What person serves a king without any ulterior motive?

49 *hiṃsānṛtacauryebhyo maithunasevāparigrahābhyāṃ ca ।*
pāpapraṇālikābhyo viratiḥ saṃjñasya cāritram ।।

Correct conduct for a person with correct knowledge means refraining from violence, falsehood, theft, sexual activity, and possessiveness—all of which lead to sin.

50 *sakalaṃ vikalaṃ caraṇaṃ tat sakalaṃ sarvasaṅgaviratānām ।*
anagārāṇāṃ vikalaṃ sāgārāṇāṃ sasaṅgānām ।।

Correct conduct may be total or partial. Total correct conduct is for monks who refrain from all attachments; partial correct conduct is for laymen who maintain some worldly attachments.

51 *gṛhiṇāṃ tredhā tiṣṭhaty aṇuguṇaśikṣāvratātmakaṃ caraṇam ।*
pañcatricaturbhedaṃ trayaṃ yathāsaṅkhyam ākhyātam ।।

For laymen there are three forms of correct conduct: minor, enhancing, and disciplinary vows. These three are enumerated into groups of five, three, and four, respectively.

The Five Minor Vows

52 *prāṇātipātavitathavyāhārasteyakāmamūrcchābhyaḥ ।*
sthūlebhyaḥ pāpebhyo vyuparamaṇam aṇuvrataṃ bhavati ।।

The minor vows involve putting restraints on the major sins, namely harming living beings, false speech, theft, sexual desire, and craving for possessions.

53 *saṅkalpāt kṛtakāritamananād yogatrayasya carasattvān ।*
na hinasti yat tad āhuḥ sthūlavadhād viramaṇaṃ nipuṇāḥ ।।

When a person does not intentionally harm moving beings by an act that is done, caused to be done, or approved in any of the three forms of action—speech, mind, or body—the experts call this "the restraint on major harm."

54 *chedanabandhanapīḍanam atibhārāropaṇaṃ vyatīcārāḥ ।*
āhāravāraṇāpi ca sthūlavadhād vyuparateḥ pañca ।।

The five infractions of restraint from major harm are cutting, binding, pressing, overburdening, and depriving of food.

55 *sthūlam alīkaṃ na vadati na parān vādayati satyam api vipade |*
yat tad vadanti santaḥ sthūlamṛṣāvādavairamaṇam ||

One should not tell major lies nor cause others to do so, and one should not even speak the truth nor cause it to be spoken if it would lead to violence. Good people call this "the restraint from the major types of false speech."

56 *parivādarahobhyākhyāpaiśunyaṃ kūṭalekhakaraṇaṃ ca |*
nyāsāpahāritāpi ca vyatikramāḥ pañca satyasya ||

The five infractions of the minor vow of truth are making false allegations, revealing secrets, badmouthing, forging written documents, and lying to steal a deposit.

57 *nihitaṃ vā patitaṃ vā suvismṛtaṃ vā parasvam avisṛṣṭaṃ*
na harati yan na ca datte tad akṛśacauryād upāramaṇam ||

When someone neither takes nor gives another person's property that is not given by them—whether deposited, fallen naturally, or forgotten—it is called "the restraint from major stealing."

58 *cauraprayogacaurārthādānavilopasadṛśasanmiśrāḥ |*
hīnādhikavinimānaṃ pañcāsteye vyatīpātāḥ ||

The five infractions of non-theft include acts of stealing, the acceptance of stolen goods, deceptive omission, mixing similar items together, and false weights and measurements.

59 *na tu paradārān gacchati na parān gamayati ca pāpabhīter yat |*
sā paradāranivṛttiḥ svadārasantoṣanāmāpi ||

If, out of a fear of sin, one does not have sex with another's wife nor enable others to do so, then that is called "the restraint toward other men's wives", or "contentment with one's own wife."

60 *anyavivāhākaraṇānaṅgakrīḍāviṭatvavipulatṛṣaḥ |*
itvarikāgamanaṃ cāsmarasya pañca vyatīcārāḥ ||

The five infractions of sexual restraint are arranging the marriage of other

people's children, sexual games, lewd behavior, excessive sexual desire, and having sex with loose women.*

61 *dhanadhānyādigranthaṃ parimāya tato 'dhikeṣu niḥspṛhatā |*
parimitaparigrahaḥ syād icchāparimāṇanāmāpi ||

Having no desire for more than the limit one has set on one's property in moveable wealth, grain, etc. is called "limited possession," also known as the "limitation of desire."

62 *ativāhanātisaṃgrahavismayalobhātibhāravahanāni |*
parimitaparigrahasya ca vikṣepāḥ pañca lakṣyante ||

The five transgressions of limited possession are defined as: excessive transportation, excessive accumulation, excessive regret, excessive greed, and overloading draft carts.*

63 *pañcāṇuvratanidhayo niratikramaṇāḥ phalanti suralokaṃ |*
yatrāvadhir aṣṭaguṇā divyaśarīraṃ ca labhyante ||

The treasures of these five minor vows, when not transgressed, result in a heavenly rebirth in which one acquires supernatural knowledge, the eight virtues, and a divine body.*

64 *mātaṅgo dhanadevaś ca vāriṣeṇas tataḥ paraḥ |*
nīlī jayaś ca saṃprāptāḥ pūjātiśayam uttamam ||

The tales of the low-caste man, Dhanadeva, Vāriṣeṇa, Nīlī, and Jaya show how they all obtained this highest and most eminent honor by upholding the five minor vows.

65 *dhanaśrīsatyaghoṣau ca tāpasārakṣakāv api |*
upākhyeyās tathā śmaśrunavanīto yathākramam ||

On the other hand, the tales of Dhanaśrī, Satyaghoṣa, the ascetic, the watchman, and Śmaśrunavanīta, respectively, all must be told to show the opposite result of violating the five minor vows.

66 *madyamāṃsamadhutyāgaiḥ sahāṇuvratapañcakam* ।
aṣṭau mūlaguṇān āhur gṛhiṇāṃ śramaṇottamāḥ ।।

The Jinas, the great ascetic strivers, declare that the eight core virtues for laymen are the five minor vows plus refraining from liquor, meat, and honey.

The Three Enhancing Vows

67 *digvratam anarthadaṇḍavrataṃ ca bhogopabhogaparimāṇam* ।
anubṛṃhaṇād guṇānām ākhyānti guṇavratāny āryāḥ ।।

The noble ascetics declare the three enhancing vows to be limitations on movement, on wicked and frivolous actions, and on the use of consumable and durable items, because these enhancements support the core virtues.

68 *digvalayaṃ parigaṇitaṃ kṛtvāto 'haṃ bahir na yāsyāmi* ।
iti saṅkalpo digvratam āmṛty aṇupāpavinivṛttyai ।।

"I have fixed a directional boundary for myself and will not go beyond it." This intentional declaration to avoid minor sins outside a fixed boundary for the rest of one's life is called "the vow of limited movement."

69 *makarākarasaridaṭavīgirijanapadayojanāni maryādāḥ* ।
prāhur diśāṃ daśānāṃ pratisaṃhāre prasiddhāni ।।

Boundaries of the ten directions for the restriction of movement are said to be well-known geographic markers such as seas, rivers, forests, mountains, regions, and distance markers.

70 *avadher bahir aṇupāpaprativirater digvratāni dhārayatām* ।
pañcamahāvratapariṇatim aṇuvratāni prapadyante ।।

The minor vows transform into the five great vows for those who practice limitations on movement, because one refrains from even the smallest sin outside that limit.

71 *pratyākhyānatanutvān mandatarāś caraṇamohapariṇāmāḥ ।*
sattvena duravadhārā mahāvratāya prakalpyante ।।

Even by incipient declarations and acts of renunciation, very slow changes to one's delusions about correct conduct—although difficult to discern in real life—prepare a person for the great vow.*

72 *pañcānāṃ pāpānāṃ hiṃsādīnāṃ manovacaḥkāyaiḥ ।*
kṛtakāritānumodais tyāgas tu mahāvrataṃ mahatām ।।

The great vow of ascetics is the renunciation of the five sins beginning with violence—giving up doing them, causing them to be done, or approving them in mind, speech, and body.

73 *ūrdhvādhastāt tiryag vyatipātāḥ kṣetravṛddhir avadhīnām ।*
vismaraṇaṃ digvirater atyāśāḥ pañca manyante ।।

Transgressing the boundaries set in an upward, downward, or sideways direction, expanding a field beyond the limits, and forgetting the limits originally set are the five infractions of the enhancing vow of limited movement.

74 *abhyantaraṃ digavadher apārthakebhyaḥ sapāpayogebhyaḥ ।*
viramaṇam anarthadaṇḍavrataṃ vidur vratadharāgraṇyaḥ ।।

The excellent practitioners of the great vows declare the enhancing "vow against wicked and frivolous action" to be refraining from useless and sinful activities within these limits on movement.

75 *pāpopadeśahiṃsādānāpadhyānaduḥśrutīḥ pañca ।*
prāhuḥ pramādacaryām anarthadaṇḍān adaṇḍadharāḥ ।।

Giving sinful advice, giving items used for violence, imagining vile things, learning wicked things, and reckless activity—these five are called wicked and frivolous actions by those who practice nonviolence.*

76 *tiryakkleśavaṇijyāhiṃsārambhapralambhanādīnām ।*
kathāprasaṅgaḥ prasavaḥ smartavyaḥ pāpopadeśaḥ ।।

"Sinful advice" is held to be an inclination to say things that encourage animal cruelty, commerce, violence, worldly activity, deception, and so on.*

77 *paraśukṛpāṇakhanitrajvalanāyudhaśṛṅgiśṛṅkhalādīnām ।*
vadhahetūnāṃ dānaṃ hiṃsādānaṃ bruvanti budhāḥ ।।

The wise say that "giving violent items" means giving the means to harm something, such as an ax, knife, spade, fire, weapon, or elephant chain.

78 *vadhabandhacchedāder dveṣād rāgāc ca parakalatrādeḥ ।*
ādhyānam apadhyānaṃ śāsati jinaśāsane viśadāḥ ।।

The experts in the Jinas' teachings declare that "vile imagination" means being preoccupied with beating, binding, or cutting out of cruelty or obsessing about another's wife out of passion.

79 *ārambhasaṅgasāhasamithyātvadveṣarāgamadamadanaiḥ ।*
cetaḥkaluṣayatāṃ śrutir avadhīnāṃ duḥśrutir bhavati ।।

Learning works that sully the mind with thoughts of harmful activity, attachment, aggression, false doctrines, hatred, passion, pride, and lust—this is called "learning wicked things."*

80 *kṣitisaliladahanapavanārambhaṃ viphalaṃ vanaspaticchedam ।*
saraṇaṃ sāraṇam api ca pramādacaryāṃ prabhāṣante ।।

Harmful activity involving the earth, water, fire, or air, the cutting of trees pointlessly, wandering aimlessly, and causing others to do so are deemed to be "reckless activity."

81 *kandarpaṃ kautkucyaṃ maukharyam atiprasādhanaṃ pañca ।*
asamīkṣya cādhikaraṇaṃ vyatītayo 'narthadaṇḍakṛdvirateḥ ।।

Sexual language, joking and silly talk, talking too much, excessive primping, and doing things without consideration—these are the five infractions of the restraint from wicked and frivolous activity.

82 *akṣārthānāṃ parisaṃkhyānaṃ bhogopabhogaparimāṇam ।*
arthavatām apy avadhau rāgaratīnāṃ tanūkṛtaye ।।

Setting "limits on the use of consumable and durable items" means identifying an exclusive set of sensory pleasures to enjoy, even useful ones, within a limit in order to weaken passionate attachments.

83 *bhuktvā parihātavyo bhogo bhuktvā punaś ca bhoktavyaḥ ।*
upabhogo 'śanavasanaprabhṛtiḥ pāñcendriyo viṣayaḥ ।।

Consumable items are things such as food that are used up by being enjoyed. Durable items are things such as clothing that are enjoyed again and again. Both pertain to pleasures of the five senses.

84 *trasahatipariharaṇārthaṃ kṣaudraṃ piśitaṃ pramādaparihṛtaye ।*
madyaṃ ca varjanīyaṃ jinacaraṇau śaraṇam upayātaiḥ ।।

Those who take refuge at the feet of the Jinas must avoid honey and meat to avoid killing small mobile beings that live in these, as well as alcohol to avoid recklessness.

85 *alpaphalabahuvighātān mūlakam ārdrāṇi śṛṅgaverāṇi ।*
navanītanimbakusumaṃ kaitakam ity evam avaheyam ।।

Radishes, fresh ginger, butter, Neem blossoms, and Ketaka flowers should similarly be avoided, because they have little benefit and cause great harm when used.

86 *yad aniṣṭaṃ tad vratayed yac cānupasevyam etad api jahyāt ।*
abhisandhikṛtā viratir viṣayād yogyād vrataṃ bhavati ।।

If something is undesirable, one should avoid it. If something ought not to be used, one should abandon it. A vow means intentionally refraining from acceptable sensory pleasures.*

87 *niyamo yamaś ca vihitau dvedhā bhogopabhogasaṃhārāt* ।
niyamaḥ parimitakālo yāvajjīvaṃ yamo dhriyate ।।

Two types of restriction are prescribed according to the limits on the use of consumable and durable items: temporary and permanent. Temporary restriction is for a limited time; permanent restriction is maintained for life.

88–89 *bhojanavāhanaśayanasnānapavitrāṅgarāgakusumeṣu* ।
tāmbūlavasanabhūṣaṇamanmathasaṃgītagīteṣu ।।
adya divā rajanī vā pakṣo māsas tatha rtur ayanaṃ vā ।
iti kālaparicchittyā pratyākhyānaṃ bhaven niyamaḥ ।।

Foods, vehicles, beds, bathing, soaps, cosmetics, flowers, betel, clothing, ornaments, sex, playing instruments, and singing—a temporary restriction is a declaration to refrain from such substances and actions for a certain time period—today, tonight, a fortnight, a month, a season, or a half-year.

90 *viṣayaviṣato 'nupekṣānusmṛtir atilaulyam atitṛṣānubhavau* ।
bhogopabhogaparimāvyatikramāḥ pañca kathyante ।।

The five transgressions of the limitation on using consumable and durable items are not disregarding, remembering, excessive longing for, excessive desire for, and excessive engagement in the poisonous pleasures of the senses.

The Four Disciplinary Vows

91 *deśāvakāśikaṃ vā sāmayikaṃ proṣadhopavāso vā* ।
vaiyāvṛttyaṃ śikṣāvratāni catvāri śiṣṭāni ।।

Four disciplinary vows are taught: restricting the place and time for activity, the rite of equanimity, periodic fasting, and serving ascetics.

92 *deśāvakāśikaṃ syāt kālaparicchedanena deśasya* ।
pratyaham aṇuvratānāṃ pratisaṃhāro viśālasya ।।

"Restricting the place and time for activity" refers to a further constriction of the wider area for the practice of the minor vows each day for a specific period of time.

93 *gṛhahārigrāmāṇāṃ kṣetranadīdāvayojanānāṃ ca ।*
deśāvakāśikasya smaranti sīmnāṃ tapovṛddhāḥ ।।

Those who are rich in ascetic practice recognize that the spatial boundaries of the restriction of place and time refer to houses, valleys, villages, fields, rivers, forests, and distance markers.

94 *saṃvatsaram ṛtum ayanaṃ māsacaturmāsapakṣam ṛkṣaṃ ।*
deśāvakāśikasya prāhuḥ kālāvadhiṃ prājñāḥ ।।

The wise declare that the time limits for the restriction of place and time are a year, a season, a half-year, a month, a four-month period, a fortnight, or astrological event.*

95 *sīmāntānāṃ parataḥ sthūletarapañcapāpasaṃtyāgāt ।*
deśāvakāśikena ca mahāvratāni prasādhyante ।।

Through the restriction of place and time for activity, the effect of the great vows is achieved, because the five sins, both major and minor, are given up beyond the fixed boundaries.

96 *preṣaṇaśabdānayanaṃ rūpābhivyaktipudgalakṣepau ।*
deśāvakāśikasya vyapadiśyante 'tyayāḥ pañca ।।

The five infractions of the restriction of place and time are taught to be: sending people, talking to them, having them bring things, gesturing to them, or throwing things beyond the fixed boundaries.

97 *āsamayamuktimuktaṃ pañcāghānām aśeṣabhāvena ।*
sarvatra ca sāmayikāḥ sāmayikaṃ nāma śaṃsanti ।।

Those who possess equanimity give the name "the rite of equanimity" to the total and complete release from the five sins for a fixed period of time.

98 *mūrdharuhamuṣṭivāsobandhaṃ paryaṅkabandhanaṃ cāpi ।*
sthānam upaveśanaṃ vā samayaṃ jānanti samayajñāḥ ।।

Those who know it understand that the rite of equanimity should be performed in a standing or seated meditative posture with one's hair bound, hands closed, and clothing tied.*

99 *ekānte sāmayikaṃ nirvyākṣepe vaneṣu vāstuṣu ca ।*
caityālayeṣu vāpi ca paricetavyaṃ prasannadhiyā ।।

One of calmed mind should cultivate the rite of equanimity alone and without distraction in groves, dwellings, or temples.

100 *vyāpāravaimanasyād vinivṛttyām antarātmavinivṛttyā ।*
sāmayikaṃ badhnīyād upavāse caikabhukte vā ।।

After ceasing daily activity and mental distraction, and by pulling back even from the thoughts in one's inner self, one should perform the rite of equanimity while fasting or having had just one meal.

101 *sāmayikaṃ pratidivasaṃ yathāvad apy analasena cetavyam ।*
vratapañcakaparipūraṇakāraṇam avadhānayuktena ।।

A person with great focus should diligently and correctly nurture the rite of equanimity each day, because it results in the perfect fulfillment of the five vows.

102 *sāmayike sārambhāḥ parigrahā naiva santi sarve 'pi ।*
celopasṛṣṭamunir iva gṛhī tadā yāti yatibhāvam ।।

During the rite of equanimity, all possessions and harmful activities do not exist. As if he were a naked monk wearing clothes, the layman temporarily achieves the state of an ascetic.*

103 *śītoṣṇadaṃśamaśakaparīṣaham upasargam api ca maunadharāḥ ।*
sāmayikaṃ pratipannā adhikurvīrann acalayogāḥ ।।

Those who practice the rite of equanimity—maintaining silence and ceasing the movements of daily life—can endure the hardships of cold, heat, stinging insects, mosquitos, and other adversity.

104 *aśaraṇam aśubham anityaṃ duḥkham anātmānam āvasāmi bhavam ।*
mokṣas tadviparītātmeti dhyāyantu sāmayike ।।

During the rite of equanimity, one should meditate as follows: "I inhabit an existence without refuge, auspiciousness, or permanence; it is suffering; it is not my self. Liberation is the opposite of all that."

105 *vākkāyamānasānāṃ duḥpraṇidhānāny anādarāsmaraṇe ।*
sāmayikasyātigamā vyajyante pañca bhāvena ।।

A weakness of commitment in speech, mind, or body; a lack of attention; and a failure to remember—these truly are the five transgressions that mark the rite of equanimity.

106 *parvaṇy aṣṭamyāṃ ca jñātavyaḥ proṣadhopavāsas tu ।*
caturabhyavahāryāṇāṃ pratyākhyānaṃ sadecchābhiḥ ।।

"Periodic fasting" should be understood as a declared abstention from the four types of food—always with proper motivations—on the new- and full-moon days and on the eighth day of each fortnight.

107 *pañcānāṃ pāpānām alaṃkriyārambhagandhapuṣpāṇām ।*
snānāñjananasyānām upavāse parihṛtiṃ kuryāt ।।

During a fast one should refrain from the five sins and from beauty regimens, worldly activities, perfumes, flowers, bathing, oils, and snuff.*

108 *dharmāmṛtaṃ satṛṣṇaḥ śravaṇābhyāṃ pibatu pāyayed vānyān ।*
jñānadhyānaparo vā bhavatūpavasann atandrāluḥ ।।

May the fasting person have thirst only to drink with his ears the immortal nectar of righteousness and cause others to do the same. Let the one fasting tirelessly focus on knowledge and meditation.

109 *caturāhāravisarjanam upavāsaḥ proṣadhaḥ sakṛdbhuktiḥ ।*
sa proṣadhopavāso yad upoṣyārambham ācarati ।।

A "full fast" means abstaining from all the four types of food; a "partial fast" means eating just once in a day. Periodic fasting combines both types and one undertakes new worldly activity only after fasting in this way.*

110 *grahaṇavisargāstaraṇāny adṛṣṭamṛṣṭāny anādarāsmaraṇe ।*
yat poṣadhopavāsavyatilaṅghanapañcakaṃ tad idam ।।

These are the five transgressions of periodic fasting: picking up, putting down, or spreading out things without inspecting and cleaning them, and disrespecting or forgetting the fast.

111 *dānaṃ vaiyāvṛttyaṃ dharmāya tapodhanāya guṇanidhaye |*
anapekṣitopacāropakriyam agṛhāya vibhavena ||

"Serving ascetics" means generously offering food to a virtuous monk, whose only wealth is austerity, for the sake of righteousness and without any expectation of service or assistance in return.

112 *vyāpattivyapanodaḥ padayoḥ saṃvāhanaṃ ca guṇarāgāt |*
vaiyāvṛttyaṃ yāvān upagraho 'nyo 'pi saṃyaminām ||

Serving ascetics also consists of removing their ailments and rubbing their feet out of devotion for their virtues—or any other kind of help they may need.

113 *navapuṇyaiḥ pratipattiḥ saptaguṇasamāhitena śuddhena |*
apasūnārambhāṇām āryāṇām iṣyate dānam ||

A religious gift is an offering with the nine meritorious actions by a purified person endowed with the seven virtues to noble ascetics who have renounced worldly activities connected to the household.*

114 *gṛhakarmaṇāpi nicitaṃ karma vimārṣṭi khalu gṛhavimuktānām |*
atithīnāṃ pratipūjā rudhiramalaṃ dhāvate vāri ||

The ritual honor shown to visiting ascetics who have given up the household surely wipes away the karma accumulated even by household activities, just as water cleans a blood stain.

115 *uccairgotraṃ praṇater bhogo dānād upāsanāt pūjā |*
bhakteḥ sundararūpaṃ stavanāt kīrtis taponidhiṣu ||

An elevated social position comes from paying homage to great ascetics; pleasure, from religious gifts to them; honor, from serving them; great beauty, from devotion to them; and fame, from praising them.

116 *kṣitigatam iva vaṭabījaṃ pātragataṃ dānam alpam api kāle ।*
phalati cchāyāvibhavaṃ bahuphalam iṣṭaṃ śarīrabhṛtām ।।

Like the tiny banyan seed in the earth's soil, even a small gift to a worthy recipient at the right time results in the abundant shade and fruit desired by those who bear mortal bodies.*

117 *āhārauṣadhayor apy upakaraṇāvāsayoś ca dānena ।*
vaiyāvṛttyaṃ bruvate caturātmatvena caturasrāḥ ।।

The upright sages declare that serving ascetics takes these four forms: giving food, medicine, equipment, and shelter.*

118 *śrīṣeṇavṛṣabhasene kauṇḍeśaḥ sūkaraś ca dṛṣṭāntāḥ ।*
vaiyāvṛttyasyaite caturvikalpasya mantavyāḥ ।।

The stories of Śrīṣena, Vṛṣabhasenā, Kauṇḍeśa, and the boar serve as examples of the fourfold practice of serving ascetics.*

119 *devādhidevacaraṇe paricaraṇaṃ sarvaduḥkhanirharaṇam ।*
kāmaduhi kāmadāhini paricinuyād ādṛto nityam ।।

The respectful person should always accumulate service to the feet of the Jinas, the masters of the gods, which removes all suffering, for their feet are both the cow who grants wishes and the scorcher of desires.*

120 *arhaccaraṇasaparyāmahānubhāvaṃ mahātmanām avadat ।*
bhekaḥ pramodamattaḥ kusumenaikena rājagṛhe ।।

The frog—delirious and delighted—showed the good people in the city of Rājagṛha the great power in honoring the feet of the worthy Jina with just a single flower blossom.*

121 *haritapidhānanidhāne hy anādarāsmaraṇamatsaratvāni ।*
vaiyāvṛttyasyaite vyatikramāḥ pañca kathyante ।।

The five infractions of serving ascetics are said to be covering an offering to them with fresh green leaves or placing the offering on them, or showing disrespect, forgetfulness, and competitiveness with other donors.

The Rite of Voluntary Death

122 *upasarge durbhikṣe jarasi rujāyāṃ ca niḥpratikāre ।*
dharmāya tanuvimocanam āhuḥ sallekhanām āryāḥ ।।

In a time of disaster, famine, old age, or disease, when there is no way to counteract these, the noble ones call release from the body for the sake of righteousness the "rite of voluntary death."

123 *antakriyādhikaraṇaṃ tapaḥphalaṃ sakaladarśinaḥ stuvate ।*
tasmād yāvadvibhavaṃ samādhimaraṇe prayatitavyam ।।

The omniscient ones praise the reward of ascetic austerity as undertaking the rite of voluntary death. Therefore, according to one's capacity, one should strive toward a death in meditative repose.

124 *snehaṃ vairaṃ saṅgaṃ parigrahaṃ cāpahāya śuddhamanāḥ ।*
svajanaṃ parijanam api ca kṣāntvā kṣamayet priyair vacanaiḥ ।।

One with purified mind should first abandon affection, hatred, attachment, and possessions. Then, with kind words, one should forgive one's family and servants and ask for their forgiveness.

125 *ālocya sarvam enaḥ kṛtakāritam anumataṃ ca nirvyājam ।*
āropayen mahāvratam āmaraṇasthāyi niḥśeṣam ।।

One should honestly examine all sins done, caused to be done, or approved and only then take up the great vow of the monks with all its elements unto the state of death.

126 *śokaṃ bhayam avasādaṃ kledaṃ kāluṣyam aratim api hitvā ।*
sattvotsāham udīrya ca manaḥ prasādyaṃ śrutair amṛtaiḥ ।।

One should first abandon grief, fear, despair, affection, strong emotions, and timidity. One should then muster up his courage and power and ease his mind with the everlasting scriptures.

127 *āhāraṃ parihāpya kramaśaḥ snigdhaṃ vivardhayet pānam ।*
snigdhaṃ ca hāpayitvā kharapānaṃ pūrayet kramaśaḥ ।।

Gradually eliminating food intake, one should take nourishment from thick liquids. After then giving up thick liquids, one should gradually start to consume only thin liquids.*

128 *kharapānahāpanām api kṛtvā kṛtvopavāsam api śaktyā ।*
pañcanamaskāramanās tanuṃ tyajet sarvayatnena ।।

Finally, after giving up even thin liquids and observing a total fast to the best of one's ability, one should set the mind on the five homages—to the Jinas, liberated beings, monastic leaders, teachers, and monks—and, with all possible effort, give up the body.

129 *jīvitamaraṇāśaṃse bhayamitrasmṛtinidānanāmānaḥ ।*
sallekhanāticārāḥ pañca jinendraiḥ samādiṣṭāḥ ।।

The lord Jinas teach five infractions of the rite of voluntary death: longing for life, longing for death, fear, remembering friends and loved ones, and wishing for personal desires in the next life.

Liberation and the Highest Good

130 *niḥśreyasam abhyudayaṃ nistīraṃ dustaraṃ sukhāmbunidhim ।*
niḥpibati pītadharmā sarvair duḥkhair anālīḍhaḥ ।।

One who has drunk deeply from righteousness is no longer consumed by any suffering and in turn drinks from the ocean of bliss—the highest good that has no shore and is difficult to cross.

131 *janmajarāmayamaraṇaiḥ śokair duḥkhair bhayaiś ca parimuktam ।*
nirvāṇaṃ śuddhasukhaṃ niḥśreyasam iṣyate nityam ।।

The highest good is everlasting emancipation and pure bliss, released from birth, old age, disease, and death and from sorrows, sufferings, and fears.

132 *vidyādarśanaśaktisvāsthyaprahlādatṛptiśuddhiyujaḥ ।*
niratiśayā niravadhayo niḥśreyasam āvasanti sukham ।।

Those who are bound to knowledge, perspective, ability, prosperity, joy, satisfaction, and purity are beyond all other excellences and without limits. They experience the highest good and bliss.

133 *kāle kalpaśate 'pi ca gate śivānāṃ na vikriyā lakṣyā ।*
utpāto 'pi yadi syāt trilokasaṃbhrāntikaraṇapaṭuḥ ।।

Even after a hundred eras of time have passed, no change occurs for those who are liberated, even if a disaster capable of producing chaos throughout the three worlds should occur.

134 *niḥśreyasam adhipannās trailokyaśikhāmaṇiśriyaṃ dadhate ।*
niṣkiṭṭikālikācchavicāmīkarabhāsurātmānaḥ ।।

Those who have achieved the highest good wear radiant glory as the crest-jewel of liberation atop the three worlds of birth and death. They possess the radiance of gold that is pure and flawless in its beauty.

135 *pūjārthājñaiśvaryair balaparijanakāmabhogabhūyiṣṭhaiḥ ।*
atiśayitabhuvanam adbhutam abhyudayaṃ phalati saddharmaḥ ।।

True righteousness is rewarded with the highest good—wondrous, a world surpassing all others with the supreme honor, wealth, and authority and with excellent strength, attendants, desires, and pleasures.

The Eleven Stages of the Ideal Path for Laity

136 *śrāvakapadāni devair ekādaśa deśitāni yeṣu khalu ।*
svaguṇāḥ pūrvaguṇaiḥ saha saṃtiṣṭhante kramavivṛddhāḥ ।।

The Jinas set forth eleven stages for laymen upon which their current virtues along with previous virtues, increased gradually over time, come to stand.*

137 *samyagdarśanaśuddhaḥ saṃsāraśarīrabhoganirviṇṇaḥ |*
pañcagurucaraṇaśaraṇo darśanikas tattvapathagṛhyaḥ ||

Purified by correct perspective, disgusted with the cycle of rebirth, the body, and pleasures, taking refuge in the feet of the five teachers, and following the path of reality—such a person is said to have "correct perspective."

138 *niratikramaṇam aṇuvratapañcakam api śīlasaptakaṃ cāpi |*
dhārayate niḥśalyo yo 'sau vratināṃ mato vratikaḥ ||

He who, free from the three obstacles—deceit, seeking fame, and false perspective—upholds the five minor vows and the seven habits without infraction is known by the monks as the "lay vow-taker."

139 *caturāvarttatritayaś catuḥ praṇāmaḥ sthito yathājātaḥ |*
sāmayiko dviniṣadyas triyogaśuddhas trisandhyam abhivandī ||

The "rite of equanimity" consists of four rounds of three rotations of the hands, four homages, standing in purity as if just born, and two sittings—an act of respectful praise performed at morning, noon, and night while purified in mind, body, and speech.*

140 *parvadineṣu caturṣv api māse māse svaśaktim aniguhya |*
proṣadhaniyamavidhāyī praṇidhiparaḥ proṣadhānaśanaḥ ||

Each and every month on the full- and new-moon days and the fourth day of each fortnight, one should according to his ability openly observe the restrictions of the rite of periodic fasting, placing his intention and commitment above all—he is called "the one who fasts periodically."

141 *mūlaphalaśākaśākhākarīrakandaprasūnabījāni |*
nāmāni yo 'tti so 'yaṃ sacittavirato dayāmūrtiḥ ||

If one does not eat raw foods such as roots, fruits, greens, bark, bamboo shoots, tubers, flowers, or seeds, then he has "refrained from eating sentient life" and is the embodiment of compassion.

142 *annaṃ pānaṃ khādyaṃ lehyaṃ nāśnāti yo vibhāvaryām ।*
sa ca rātribhuktiviratah̤ sattveṣv anukampamānamanāh̤ ।।

One who does not eat rice, water, snacks, or oily foods at night, is known as "one who refrains from eating at night" and has the mindset of compassion toward all living beings.

143 *malabījaṃ malayoniṃ galanmalaṃ pūtigandhi bībhatsaṃ ।*
paśyann aṅgam anaṅgād viramati yo brahmacārī saḥ ।।

The "celibate" is one who refrains from sex by viewing the body as the seed and source of filth, the semen and vagina, and excreted liquid filth—foul-smelling and disgusting.

144 *sevākr̥ṣivāṇijyapramukhād ārambhato vyupāramati ।*
prāṇātipātahetor yo 'sāv ārambhavinivr̥ttaḥ ।।

"One who turns away from new engagements" in servile labor, farming, and trade because these involve the killing of living beings has turned away from harmful activities involving violence.

145 *bāhyeṣu daśasu vastuṣu mamatvam utsr̥jya nirmamatvarataḥ ।*
svasthaḥ santoṣaparaḥ paricitaparigrahād viratah̤ ।।

By discarding ownership of the ten external things and committing to a lack of ownership, one becomes independent and satisfied, "renouncing his accumulated possessions."*

146 *anumatir ārambhe vā parigrahe aihikeṣu karmasu vā ।*
nāsti khalu yasya samadhīr anumativirataḥ sa mantavyaḥ ।।

One who gives no approval for new harmful activities, for possessions, or for ordinary activities should be known as "one who refrains from approving sin" and who has the mindset of equanimity.

147 *gṛhato munivanam itvā gurūpakaṇṭhe vratāni parigṛhya ।*
bhaikṣyāśanas tapasyann utkṛṣṭaś celakhaṇḍadharaḥ ।।

He goes from the home to the ascetic grove; he accepts the vows in the presence of a teacher; he eats only almsfood; he practices austerity; he wears only rags as clothing; and thus he becomes "exalted."

148 *pāpam arātir dharmo bandhur jīvasya ceti niścinvan ।*
samayaṃ yadi jānīte śreyojñātā dhruvaṃ bhavati ।।

Reflecting on both sin as the enemy of the soul and righteousness as its ally, if one knows the doctrine, then one certainly becomes a knower of the supreme good.

149 *yena svayaṃ vītakalaṅkavidyādṛṣṭikriyāratnakaraṇḍabhāvaṃ ।*
nītas tam āyāti patīcchayeva sarvārthasiddhis triṣu viṣṭapeṣu ।।

She who achieves all good things in the three worlds approaches the person who himself brings into existence the repository of the three jewels—correct knowledge, perspective, and action, free from all flaws—as a woman approaches the man to be her husband in the rite of self-choice.*

150 *sukhayatu sukhabhūmiḥ kāminaṃ kāminīva*
sutam iva jananī māṃ śuddhaśīlā bhunaktu ।
kulam iva guṇabhūṣā kanyakā sampunītāj
jinapatipadapadmaprekṣiṇī dṛṣṭilakṣmīḥ ।।

May she, the source of pleasure, bring pleasure to me,
as a woman brings pleasure to her lover.
May she whose conduct is pure nourish me, her son,
as a mother nourishes her child.
May she of impeccable virtue purify my family
as a virtuous young girl purifies hers.
She, the Goddess of Correct Perspective, ever
in search of the lotus feet of the Jinas.

Notes by Verse Number

5–10. This section describes the *āpta*, literally the "accomplished" person. The term is used in many South Asian religious traditions to describe people whose spiritual attainments are so advanced that their word is accepted as true and trustworthy, as if they were living scriptures. For a thorough study of *āpta* in Jain thought, see Soni (1996).

13. The hardships and natural excretions of the body (urine, feces, sweat, etc.) are thought to be repugnant, but part of correct perspective is overcoming that aversion and instead, as the commentator Prabhācandra says, "finding pleasure in the fact that the human body is a necessary cause for liberation as the receptacle for the Three Jewels" (*yato guṇena ratnatrayādhārabhūta-muktisādhakalakṣaṇena prītir manuṣyaśarīram evedaṃ mokṣasādhakaṃ nānyad devādiśarīram ity anurāgaḥ*). See Mukhtāra (1925, 10).

19–20. Summaries of the stories exemplifying the eight elements of correct perspective:

1. Lack of doubt: Añjana the thief accepts on faith that the spell of the monk Jinadatta will protect him as he falls from a tall banyan tree onto sharp weapons below. He then follows Jinadatta and becomes a monk.
2. Lack of desire: Anantamatī vows as a child to refuse marriage and renounce. She suffers kidnapping, threats of rape, and being sent to be a prostitute—all meant to push her into sexual desire—but she prevails, and she survives it all without sin.
3. Lack of repugnance: Uddāyana was tested by a god who turned himself into a smelly, filthy monk with boils and ulcers and then vomited the almsfood offered to him. Uddāyana only blames himself and shows no repugnance to the monk's foul body.
4. Lack of foolish perspective: Revatī resists the temptations of false teachers and miracle performers in spite of the crowd around her being taken in. She never succumbs to misleading doctrines and practices no matter how popular.
5. Concealment: Jinendrabhakta was duped by a thief pretending to be an ascetic. When the thief stole a precious jewel from him, Jinendrabhakta nevertheless hid the thief's crime from the guards who had arrested him.
6. Strengthening the faith: Vāriṣeṇa corrects the lingering affection and attachment that a fellow monk, Puṣpaḍāla, has for his wife by offering Puṣpaḍāla all the women of the royal harem—an absurd and embarrassing gesture that highlights Puṣpaḍāla's weak faith.

7. Kindheartedness: Viṣṇu, or Viṣṇukumāra, the monk rescues seven hundred other monks trapped by the wicked minister-turned-king Bali by transforming himself into a Brahmin dwarf who asks the king for just three steps of land and then, becoming huge, stops the torture of the seven hundred monks and converts to Jainism—a Jain version of the well-known Hindu tale of Viṣṇu's dwarf incarnation.
8. Magnification of the faith: Vajra's extended story includes numerous good works that caused others to accept the Jain faith, and he is remembered as the last teacher to know the whole of the original Jain teachings. For Vajra's full story, see Fynes (1998, 215–57).

22. The religious acts identified here are practiced by non-Jains. Suicide by leaping, here *giripāta* but also known as *bhṛgupāta*, is alluded to in several medieval Hindu texts. "Piling up stones" may refer to Buddhist *stūpa*s, smaller Hindu shrines, or even temples. "Throwing oneself into the fire" must refer to the widow's self-immolation known best as *satī*.

35. Jain views of gender and sexuality include the categories of *napuṃsaka*, literally "non-male," and *tṛtīyaprakṛti* "third nature." My translation "androgyne" is imperfect, but it is meant to capture the sense that a *napuṃsaka* has both male and female traits and/or desires. This verse presents a birth with these identities as undesirable, alongside several other "undesirable" physical and social traits. See Zwilling and Sweet (1996).

37. I understand *aṣṭaguṇa*, "eight virtues," in this verse to refer to the eight elements of correct perspective described above, but Prabhācandra interprets the phrase to refer to special abilities acquired in a divine or semi-divine state. See note 63.

38. For a discussion of the nine treasures and fourteen gems, see Glasenapp (1999, 283–85). The former includes either texts about various worldly sciences or storehouses of the things taught therein. The latter includes seven material symbols of sovereignty and seven living things that support a king (ministers, priests, warriors, war animals, etc).

43. On the four *anuyoga*s, "expositions," or categories of extant Digambara scripture, see Jaini (1979, 78ff).

60. For laity, arranging the marriage of their own children is normal and expected, but they should avoid matchmaking or arranging a marriage for the children of other

people. Such an intervention promotes sexual activity unnecessarily because it falls outside one's own family. For more detail and discussion, see Williams (1963, 89).

62. Williams (1963, 97) discusses Samantabhadra's list of the infractions of limited possession and follows Prabhācandra in his understanding of his somewhat unique list. In their view, *ativāhana* means driving draft animals too far, but it could also mean using vehicles too often. *Vismaya* (or *ativismaya*) is said to be "extreme disappointment at having sold something at a price involving a loss," but this would be an unusual meaning for *vismaya*, which normally means "wonder, amazement." I can only suggest that it could mean arrogant regret at not always getting the best deal one might.

63. It is unclear to what *aṣṭagunā*, (eight virtues) refers. Prabhācandra says it means the eight classical *siddhi*s (super-abilities) of the Yoga tradition (the ability to become very small, very large, very light, very heavy, etc.), but I find this unlikely. Digambara authors regularly speak of eight virtues, but they do not agree on what they are (see Williams [1963, 51]) and, in context, it is unclear why these virtues would be connected to the heavenly realms. The eight virtues in this verse 63 could also be the eight virtues named in verse 66.

64. Summaries of the stories exemplifying the benefits of following the five minor vows:

1. Nonviolence: A low-caste man (*mātaṅga*) who works as a state executioner survives the wrath of a king by sticking to his promise to a Jain monk not to kill on the fourteenth day of each fortnight.
2. Truth: Dhanadeva promised to split half the profits with a fellow merchant who then tried to cheat him. In court, Dhanadeva spoke the truth and was vindicated by an oath.
3. Non-theft: Vāriṣeṇa. As Bollée notes in *Samantabhadra's Ratnakaraṇḍaka-Śrāvakācāra*, 61, Prabhācandra omits this seemingly repetitive allusion to Vāriṣena (see note on verses 19–20) and simply states that Vāriṣena achieved great honor by upholding the minor vow to avoid taking anything not freely given.
4. Chastity: Nīlī was tricked into marrying a Buddhist man whose family falsely accused her of adultery, but through her own public penance and the help of the city goddess, she proved her chastity.
5. Non-possession: Jaya is reborn in heaven for being a faithful Jain. The gods tempt Jaya to seize the wife of another man, but he refuses to accept a wife not freely given in marriage.

65. Summaries of the stories illustrating the dangers of not following the five minor vows:

1. Violence: Dhanaśrī kills her virtuous son to hide her incestuous relationship with another son, but she was killed by the king for her crimes.
2. Falsehood: Satyaghoṣa used his position as a priest to steal five precious rubies through a series of lies. When finally caught, he lied in court to the king and was punished mercilessly.
3. Theft: A thief pretending to be an ascetic performs great penance by day and robbery by night. The commander of the guards struggles to discover him, but eventually the false ascetic and stolen goods are discovered, and the thief is executed by the king.
4. Unchastity: A lecherous watchman steals the jewelry of a prostitute who then discovers that the watchman has sex with his own mother. After being reported by the prostitute, the watchman is executed by the king.
5. Craving for possessions: Śmaśrunavanīta accidentally collected buttermilk and ghee in his thick beard. Squeezing it out to collect it, he fantasized about parlaying the ghee collected for free into great wealth, but instead he accidentally kicked over the ghee pot. When the ghee caught fire, he burned down the building and himself inside.

71. The compound *pratyākhyāntanutvāt* in this verse is problematic. A natural reading would be "because of the weakness of renunciation," but the context makes that meaning impossible. Prabhācandra conveniently inserts the word *āvaraṇa* after *pratyākhyāna* to make the compound mean "by weakening the obstacles to renunciation" (Mukhtāra 1925, 61). There is no justification for inserting that extra word, however. My translation also adds something to the text by suggesting that the compound means "*even* through weak acts of renunciation." In other words, even small or incipient acts of renunciation help a person progress toward the goal of the total monastic vow of renunciation. This reading also fits better with the previous verse, which also speaks of how the minor vows lead toward the great vow.

75. The term *anarthadaṇḍa*—standard in Jain lay manuals—literally means "senseless violence," but the kinds of activities included under this category have a more ordinary quality that suggests wasteful or purposeless actions that often lead to or encourage violence in another context. Caillat (1993, 209) describes it as an undertaking "not prompted by (personal) interest."

76. In this and several other verses, the term *ārambha* is used to denote ordinary or daily actions or activities, especially new or newly begun actions, that may involve violence. The term refers to common actions that produce inevitable, incidental harm to living beings. A layperson's daily life might involve regular chores and activities that cause harm with little or no intention to do so, but a layperson might also undertake an activity knowing that it will cause harm. Both fit under this category. Compare Johnson (1995, 38–41) who takes a narrower view.

79. I follow both Prabhācandra and Williams (1963, 126), in taking *avadhīnām* in the unusual sense of "texts, works, treatises," which fits the context better than the usual meaning of "limit." Prabhācandra glosses the word as *śāstrānām*, "of treatises."

86. This verse first recommends general restraint or abstention from substances, especially luxuries, that are otherwise permitted for laypeople. Avoiding these additional, otherwise permissible substances supports the restriction on consumable and durable items. A vow, on the other hand, means giving up suitable or acceptable (*yogya*) pleasures of the senses. See Williams (1963, 106–7).

94. The "astrological event" in this verse is the *ṛkṣa*, technically a "lunar mansion," one of 27 (or 28) sectors on the ecliptic of the moon, but the term is often used interchangeably with *nakṣatra* to refer to a constellation or asterism and its movement through the night sky. A vow to restrict activity might be taken, for example, until a specific constellation appears in a certain position in the sky.

98. According to Prabhācandra, the *paryaṅka* (couch) posture mentioned in this verse refers to the standing or seated *kāyotsarga* postures well known in Jain art and practice. In the standing position, the legs are slightly spread and the arms are at the sides slightly away from the body. In the seated position, the legs are crossed and the arms rest on the lap. Unfortunately, it is difficult to say for certain what the RK intended. *Yogaśāstra* 4.125 limits the *paryaṅka* position to the seated, cross-legged posture. See Qvarnström (2002, 98). Other texts conflate the *paryaṅka* and *padma* (lotus) postures or connect this posture during *sāmāyika* with the posture Mahāvīra assumed at the time of his omniscience. See Pragya (2026).

102. As Caillat (1977, 212) shows, *ārambha* ("harmful activity") and *parigraha* ("possession") often go together as a pair referring to an action and its result, with these two practically defining the layperson's life.

107. I follow Prabhācandra in taking "the five sins" or "evils" (*pañcānāṃ pāpānām*) as referring to acts contrary to the five vows, but it is possible to understand "the five evils" instead as referring to the actions listed afterwards, in which case the five would

be: "acts of beautification, (*alamkriyārambha*), perfumes and flowers (*gandhapuṣpa*), bathing (*snāna*), oils (*añjana*), and snuff (*nasya*) etc." The word *nasya*, "snuff," cannot mean tobacco, which did not exist in India in this time, but may instead mean some kind of sternutatory that induces sneezing to clear the sinuses.

109. The *proṣadhopavāsa* signifies a fast in which one abstains from all food and drink (*upavāsa*) for a period and then breaks the fast with a single meal (*proṣadha*) on the last day. The compound term combines two other types of fast into one new process. Thus, three types of fast are mentioned here: (1) single meal in a day (*proṣadha*), (2) full fasting (*upavāsa*), and (3) the periodic combination of the two (*proṣadhopavāsa*), which consists of (1) and (2) and (1) over a period of three days or roughly forty-eight hours. See Bhooramalji Shastri (1995, 57) for a more complete description of modern Jain practice in light of the RK.

113. According to Williams (1963, 159–60), the nine meritorious activities are: receiving visiting monks, giving them an honored seat or place, washing their feet, worship, bowing, and purity of mind, speech, and body, as well as of the food being offered. The seven virtues of a person giving to ascetics are: faith, devotion, contentment, zeal, discrimination, lack of desire, and forbearance (153).

116. There is a pun in this verse in the phrase *chāyāvibhavaṃ bahuphalam*. On the one hand, it means "abundant shade and bountiful fruit." On the other, it means "beauty and riches and great rewards."
117. The word *caturasrāḥ* in this verse, which I have rendered as "upright sages," refers to one of six traditional "configurations" (*saṃsthāna*) of the human body. The "perfectly symmetrical body" (*caturasra* or *samacaturasra*) is the most auspicious and marks the bodies of accomplished sages, teachers, and even Jinas. See the *Sarvārthasiddhi* on *Tattvārthasūtra* 8.11 in Tatia (1994, 196–99). The equipment (*upakaraṇa*) mentioned in this same verse refers to items used by monks (but not possessed by them) such as pots, scriptural texts, and sweeping brooms.

118. Summaries of the four stories illustrating the virtues of serving ascetics:

1. Gift of food: Śrīṣena gave food to two Jain monks out of great devotion. Because he was first to perform the gift of food, he was eventually reborn as the Jina Śāntinātha.
2. Gift of medicine: Vṛṣabhasenā provided medicine to a monk in previous birth to make up for her insult to him. In her present birth, her bathwater produced miraculous cures for many in her village.
3. Gift of assistance or knowledge: Kauṇḍeśa was a cowherd who discovered a sacred text and gave it to a Jain monk who used it to

deepen his knowledge. In his next birth, Kauṇḍeśa rediscovers the text and decides to become a monk himself.

4. Gift of accommodation: A boar in a previous life had built a shelter for wandering monks. As a boar, he then sheltered another monk in his cave and protected the monk from an attacking tiger.

119. Following Prabhācandra, I take *ādṛtaḥ* here as a respectful (*ādarayuktaḥ*) person rather than a respected person. This verse also plays on the two meanings of *kāma*, positive "wishes" for good things and negative "desires" for evil things.

120. Summary of the story of the frog and the power of devotion: A merchant dies and is reborn as a frog in the pond of his former house. He solicits affection from his former wife with the clairvoyant knowledge of a Jain monk. When the wife and her family set out to visit the Jina Mahāvīra, the frog can only bring a single flower blossom, but he is trampled on the way. For his devotion, however, the frog is reborn as a god in a high heaven.

127. Prabhācandra gives milk as an example of a thick liquid (*snigdha*) and congee (rice gruel) as an example of a thin or weak liquid (*kharapāna*). *Snigdha* would normally refer to oily or fatty foods or liquids, while *kharapāna* would seem to mean sour or bitter drinks, probably closer to what is called *āyambil* today. See Cort (2001, 135). The main point, in the rite of voluntary death, is that more substantial and nutritious foods and liquids should give way to weaker and less nutritious ones.

136. See Williams (1991, 173ff) for a full account of the eleven *pratimā*s or stages in the development of the ideal layperson's path, culminating in the acceptance of monastic vows.

139. Williams (1991, 136–38, 199) gives a general description of the rite of equanimity (*sāmāyika*) but also shows how parts of this rite overlap with elements of *vandana*, the rite of praise. The RK's terse description here broadly matches contemporary Digambara observances of *sāmāyika*. See, for example, Praman Sagar Ji's (2017) description on YouTube, "How to do Samayik?"

145. According to Prabhācandra, the ten external things or possessions are: fields, houses, money, grain, slaves, animals, beds and chairs, vehicles, cloth, and metal objects. See Williams (1991, 94ff). for the differences between Digambaras and Śvetāmbaras regarding this list.

149. This verse uses the fact that the word for achievement or attainment (*siddhi*) is grammatically feminine to make a comparison between the "attainment of all goals"

(*sarvārthasiddhi*) choosing the person who masters the three jewels and the woman who chooses her husband in a rite called the *svayaṃvara*, the "self-choosing."

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