

JAINISM

The Agamas

The original texts based on the teachings of Mahavira, detailing Jain cosmology, philosophy, and the path to spiritual liberation through non-violence (ahimsa). Presents four of the Svetambara canon's roughly 45 Agamas -- the Acaranga Sutra, Kalpa Sutra, Uttaradhyayana Sutra, and Sutrakritanga Sutra -- in Hermann Jacobi's 1884/1895 translations.

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Acaranga Sutra

Book 1, Lecture 1, Lesson 1

¹ [First lecture (uddesaya , uddeśaka): Knowledge of the weapon] [Note: Ajjhayaṇa, adhyayana . The first lecture is called sattha-pariṇṇā (śāstra -parijñā),'knowledge of the weapon.' Weapons are divided into material weapon and weapon consisting in a state (bhāva). The latter is explained to be non-control (asaṃyama) or the wrong use of mind, speech, and body. Knowledge (parijñā) is twofold: comprehension and renunciation. The subject of the first lecture is, therefore, the comprehension and renunciation of everything that hurts other beings.] O long-lived (Jambūsvāmin)! I (Sudharman) have heard the following discourse from the venerable (Mahāvīra):

² Here many do not remember whether they have descended in an eastern direction (when they were born in this world), or in a southern, or in a western, or in a northern direction, or in the direction from above, or in the direction from below, or in a direction intermediate (between the cardinal points), or in a direction intermediate between these (and the cardinal points).

³ Similarly, some do not know whether their soul is born again and again or not; nor what they were formerly, nor what they will become after having died and left this world.

⁴ Now this is what one should know, either by one's own knowledge or through the instruction of the highest (i.e. a Tīrthakara), or having heard it from others: that he descended in an eastern direction, or in any other direction (particularised above). Similarly, some know that their soul is born again and again, that it arrives in this or that direction, whatever direction that may be.

⁵ He believes in soul, believes in the world, believes in reward, believes in action (acknowledged to be our own doing in such judgments as these): 'I did it;' 'I shall cause another to do it;' 'I shall allow another to do it.' In the world, these are all the causes of sin, which must be comprehended and renounced.

⁶ A man that does not comprehend and renounce the causes of sin, descends in a cardinal or intermediate direction, wanders to all cardinal or intermediate directions, is born again and again in manifold births, experiences all painful feelings.

⁷ About this the Revered One has taught the truth (comprehension and renunciation). For the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, all these causes of sin are at work, which are to be comprehended and renounced in this world. He who, in the world, comprehends and renounces these causes of sin, is called a reward-knowing sage (muṇi). Thus I say.

Book 1, Lecture 1, Lesson 2

¹ [Note: After the chief tenets of Jainism with regard to soul and actions have briefly been stated in the first lesson, the six remaining lessons of the first lecture treat of the actions which injure the six classes of lives or souls . The Gainas seem to have arrived at their concept of soul, not through the search after the Self, the self-existing unchangeable principle in the ever-changing world of phenomena, but through the perception of life. For the most general Jaina term for soul is life (jīva), which is identical with self (āyā, ātman). There are numberless lives or souls, not only embodied in animals, men, gods, hell-beings (tasa, trasa), and plants (vaṇassaī, vanaspati), but also in the four elements--earth, water , fire, wind. Earth, &c., regarded as the abode of lives is called earth-body, &c. These bodies are only perceptible when an infinite number of them is united in one place. The earth-lives, &c., possess only one organ, that of feeling; they have undeveloped (avyakta)intellect and feelings (vedanā), but no limbs, &c. The doctrines about these elementary lives are laid down in Bhadrabāhu 's Niryukti of our Sūtra , and are commented upon in Śīlāṅka's great commentary of it. They are very abstruse, and deal in the most minute distinctions, which baffle our comprehension.] The (living) world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain.

² See! there are beings individually embodied (in earth; not one all-soul). See! there are men who control themselves, (whilst others only) pretend to be houseless (i.e. monks, such as the Bauddhas, whose conduct differs not from that of householders), because one destroys this (earth-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth.

³ About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards earth, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood or heard, either from the Revered One or from the monks, the faith to be coveted.

⁴ There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (earth-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. Thus I say.

⁵ As somebody may cut or strike a blind man (who cannot see the wound), as somebody may cut or strike the foot, the ankle, the knee, the thigh, the hip, the navel, the belly, the flank, the back, the bosom, the heart, the breast, the neck, the arm, the finger, the nail, the eye, the brow, the forehead, the head, as some kill (openly), as some extirpate (secretly), (thus the earth-bodies are cut, struck, and killed though their feeling is not manifest).

⁶ He who injures these (earth-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say.

Book 1, Lecture 1, Lesson 3

¹ [Note: The water -lives which are treated of in this lesson are, as is the case with all elementary lives, divided into three classes: the sentient, the senseless, and the mixed. Only that water which is the abode of senseless water-lives may be used. Therefore water is to be strained before use, because the senseless lives only are believed to remain in water after that process.] (Thus I say): He who acts rightly, who does pious work, who practises no deceit, is called houseless.

² One should, conquering the world, persevere in that (vigour of) faith which one had on the entrance in the order; the heroes (of faith), humbly bent, (should retain their belief in) the illustrious road (to final liberation) and in the world (of water-bodies); having rightly comprehended them through the instruction (of Mahāvīra), (they should retain) that which causes no danger (i.e. self-control). Thus I say.

³ A man should not (himself) deny the world of (water-bodies), nor should he deny the self. He who denies the world (of water-bodies), denies the self; and he who denies the self, denies the world of (water-bodies).

⁴ See! there are men who control themselves; others pretend only to be houseless; for one destroys this (water-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water.

⁵ About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards water, or causes others to act so, or allows others to act so.

⁶ This deprives him of happiness and perfect wisdom. About this he is informed when he has understood and heard from the Revered One, or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (water-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. Thus I say.

⁷ There are beings living in water, many lives; of a truth, to the monks water has been declared to be living matter. See! considering the injuries (done to water-bodies), those acts (which are injuries, but must be done before the use of water, ej. straining) have been distinctly declared. Moreover he (who uses water which is not strained) takes away what has not been given (i.e. the bodies of water-lives). (A Bauddha will object): 'We have permission, we have permission to drink it, or (to take it) for toilet purposes.' Thus they destroy by various injuries (the water-bodies). But in this their doctrine is of no authority. He who injures these (water-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts.

⁸ Knowing them, a wise man should not act sinfully towards water, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water, is called a reward-knowing sage. Thus I say.

Book 1, Lecture 1, Lesson 4

¹ (Thus I say): A man should not, of his own accord, deny the world (of fire-bodies), nor should he deny the self. He who denies the world (of fire-bodies), denies the self; and he who denies the self, denies the world (of fire-bodies).

² He who knows that (viz. fire) through which injury is done to the long-living bodies (i.e. plants), knows also that which does no injury (i.e. control); and he who knows that which does no injury, knows also that through which no injury is done to the long-living bodies.

³ This has been seen by the heroes (of faith) who conquered ignorance; for they control themselves, always exert themselves, always mind their duty. He who is unmindful of duty, and desiring of the qualities (i.e. of the pleasure and profit which may be derived from the elements) is called the torment (of living beings). Knowing this, a wise man (resolves): 'Now (I shall do) no more what I used to do wantonly before.'

⁴ See! there are men who control themselves; others pretend only to be houseless; for one destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards fire, or causes others to act so, or allows others to act so.

⁵ This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. Thus I say.

⁶ There are beings living in the earth, living in grass, living on leaves, living in wood, living in cowdung, living in dust-heaps, jumping beings which coming near (fire) fall into it. Some, certainly, touched by fire, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there.

⁷ He who injures these (fire-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards fire, nor cause others to act so, nor allow others to act so. He who knows the causes of sin relating to fire, is called a reward-knowing sage. Thus I say.

Book 1, Lecture 1, Lesson 5

¹ [Note: The discussion of the 'wind-bodies,' which should follow that of the fire-bodies, is postponed for two lessons in which the vegetable and animal world is treated of. The reason for this interruption of the line of exposition is, as the commentators state, that the nature of wind, because of its invisibleness, is open to doubts, whilst plants and animals are admitted by all to be living beings, and are, therefore, the best support of the hylozoistical theory. That wind was not readily admitted by the ancient Indians to be a peculiar substance may still be recognised in the philosophical Sūtras of

the Brahmans . For there it was thought necessary to discuss at length the proofs for the existence of a peculiar substance, wind. It should be remarked that wind was never identified with air, and that the Gainas had not yet separated air from space.] ‘I shall not do (acts relating to plants) after having entered the order, having recognised (the truth about these acts), and having conceived that which is free from danger (i.e. control).’ He who does no acts (relating to plants), has ceased from works; he who has ceased from them is called ‘houseless.’

² Quality is the whirlpool (āvaṭṭa = saṃsāra), and the whirlpool is quality. Looking up, down, aside, eastward, he sees colours, hearing he hears sounds;

³ longing upwards, down, aside, eastward, he becomes attached to colours and sounds. That is called the world; not guarded against it, not obeying the law (of the Tīrthakaras), relishing the qualities, conducting himself wrongly, he will wantonly live in a house (i.e. belong to the world).

⁴ See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants.

⁵ About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards plants, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants. Thus I say.

⁶ As the nature of this (i.e. men) is to be born and to grow old, so is the nature of that (i.e. plants) to be born and to grow old; as this has reason, so that has reason; as this falls sick when cut, so that falls sick when cut; as this needs food , so that needs food; as this will decay, so that will decay; as this is not eternal, so that is not eternal; as this takes increment, so that takes increment; as this is changing, so that is changing.

⁷ He who injures these (plants) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to plants, is called a reward-knowing sage. Thus I say.

Book 1, Lecture 1, Lesson 6

¹ Thus I say: There are beings called the animate, viz. those who are produced 1. from eggs (birds, &c.), 2. from a fetus (as elephants, &c.), 3. from a fetus with an enveloping membrane (as cows, buffaloes, &c.), 4. from fluids (as worms, &c.), 5. from sweat (as bugs, lice, &c.), 6. by coagulation (as locusts, ants, &c.), 7. from sprouts (as butterflies, wagtails, &c.), 8. by regeneration (men, gods, hell-beings). This is called the Saṃsāra

² for the slow, for the ignorant. Having well considered it, having well looked at it, I say thus: all beings, those with two, three, four senses, plants, those with five senses, and the rest of creation,

(experience) individually pleasure or displeasure, pain, great terror, and unhappiness. Beings are filled with alarm from all directions and in all directions. See! there the benighted ones cause great pain. See! there are beings individually embodied.

³ See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through his doing acts relating to animals.

⁴ About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards animals, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed, when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he injures this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through acts relating to animals. Thus I say.

⁵ Some slay (animals) for sacrificial purposes, some kill (animals) for the sake of their skin, some kill (them) for the sake of their flesh, some kill them for the sake of their blood; thus for the sake of their heart, their bile, the feathers of their tail, their tail, their big or small horns, their teeth, their tusks, their nails, their sinews, their bones; with a purpose or without a purpose. Some kill animals because they have been wounded by them, or are wounded, or will be wounded.

⁶ He who injures these (animals) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards animals, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to animals, is called a reward-knowing sage. Thus I say.

Book 1, Lecture 1, Lesson 7

¹ He who is averse from (all actions relating to) wind, knows affliction. Knowing what is bad, he who knows it with regard to himself, knows it with regard to (the world) outside; and he who knows it with regard to (the world) outside, knows it with regard to himself: this reciprocity (between himself and) others (one should mind). Those who are appeased, who are free from passion, do not desire to live.

² See! there are men who control themselves; others pretend only to be houseless, for one destroys this (wind-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind.

³ About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards wind, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (wind-

body) by bad and injurious acts, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. Thus I say.

⁴ There are jumping beings which, coming near wind, fall into it. Some, certainly, touched by wind, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there.

⁵ He who injures these (wind-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards wind, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to wind, is called a reward-knowing sage. Thus I say.

⁶ Be aware that about this (wind-body) too those are involved in sin who delight not in the right conduct, and, though doing acts, talk about religious discipline, who conducting themselves according to their own will, pursuing sensual pleasures, and engaging in acts, are addicted to worldliness. He who has the true knowledge about all things, will commit no sinful act, nor cause others to do so, &c.

⁷ Knowing them, a wise man should not act sinfully towards the aggregate of six (kinds of) lives, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to the aggregate of the six (kinds of) lives, is called a reward-knowing sage. Thus I say.

⁰ End of the First Lecture, called Knowledge of the Weapon.

Book 1, Lecture 2, Lesson 1

¹ [Second lecture (uddesaya , uddeśaka): Conquest of the world] Quality is the seat of the root, and the seat of the root is quality. He who longs for the qualities, is overcome by great pain, and he is careless. (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances, for different kinds of property, profit, meals, and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings (described in the preceding lecture).

² (Doing so), the life of some mortals (which by destiny would have been long) is shortened. For when with the deterioration of the perceptions of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor canst thou help them or protect them.

³ He is not fit for hilarity, playing, pleasure, show. Therefore, ah! proceeding to pilgrimage, and thinking that the present moment is favourable (for such intentions), he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away. A man who carelessly conducts himself; who killing, cutting, striking, destroying, chasing away, frightening (living beings) resolves to do what has not been done (by any one)--him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee or protect thee, nor canst thou help them or protect them.

⁴ Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then, after a time, he falls in sickness; those with whom he lives together will first leave him, and he will afterwards leave them. They cannot help thee or protect thee, nor canst thou help them or protect them.

⁵ Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment (for entering a religious life); while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute the real end of his soul . Thus I say.

Book 1, Lecture 2, Lesson 2

² A wise man should remove any aversion (to control); he will be liberated in the proper time. Some, following wrong instruction, turn away (from control). They are dull, wrapped in delusion. While they imitate the life of monks, (saying), ‘We shall be free from attachment,’ they enjoy the pleasures that offer themselves. Through wrong instruction the (would-be) sages trouble themselves (for pleasures); thus they sink deeper and deeper in delusion, (and cannot get) to this, nor to the opposite shore. Those who are freed (from attachment to the world and its pleasures), reach the opposite shore. Subduing desire by desirelessness, he does not enjoy the pleasures that offer themselves. Desireless, giving up the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment; he is called houseless. (t) (But on the contrary) he suffers day and night, works in the right and the wrong time, desires wealth and treasures, commits injuries and violent acts, again and again directs his mind upon these injurious doings; for his own sake, to support or to be supported by his relations, friends, the ancestors, gods, the king , thieves, guests, paupers, Śramaṇas .

³ Thus violence is done by these various acts, deliberately, out of fear, because they think ‘it is for the expiation of sins,’ or for some other hope. Knowing this, a wise man should neither himself commit violence by such acts, nor order others to commit violence by such acts, nor consent to the violence done by somebody else. This road (to happiness) has been declared by the noble ones, that a clever man should not be defiled (by sin). Thus I say.

Book 1, Lecture 2, Lesson 3

¹ ‘Frequently (I have been born) in a high family, frequently in a low one; I am not mean, nor noble, nor do I desire (social preferment).’ Thus reflecting, who would brag about his family or about his glory, or for what should he long?

² Therefore a wise man should neither be glad nor angry (about his lot): thou shouldst know and consider the happiness of living creatures. Carefully conducting himself, he should mind this: blindness, deafness, dumbness, one-eyedness, hunchbackedness, blackness, variety of colour (he will always experience); because of his carelessness he is born in many births, he experiences various feelings.

³ Not enlightened (about the cause of these ills) he is afflicted (by them), always turns round (in the whirl of) birth and death. Life is dear to many who own fields and houses. Having acquired dyed and

coloured (clothes), jewels, earrings, gold, and women, they become attached to these things. And a fool who longs for life, and worldly-minded, laments that (for these worldly goods) penance, self-restraint, and control do not avail, will ignorantly come to grief.

⁴ Those who are of a steady conduct do not desire this (wealth). Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life), For there is nothing inaccessible for death. All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear.

⁵ Having acquired it (i.e. wealth), employing bipeds and quadrupeds, gathering riches in the three ways, whatever his portion will be, small or great, he will desire to enjoy it. Then at one time, his manifold savings are a large treasure. Then at another time, his heirs divide it, or those who are without a living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool doing cruel deeds which benefit another, will ignorantly come thereby to grief.

⁶ This certainly has been declared by the sage. They do not cross the flood, nor can they cross it; they do not go to the next shore, nor can they go to it; they do not go to the opposite shore, nor can they go to it. And though hearing the doctrine, he does not stand in the right place; but the clever one who adopts the true (faith), stands in the right place (i.e. control). He who sees by himself, needs no instruction. But the miserable, afflicted fool who delights in pleasures, and whose miseries do not cease, is turned round in the whirl of pains. Thus I say.

Book 1, Lecture 2, Lesson 4

¹ Then, after a time, he falls in sickness: those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them.

² Knowing pleasure and pain separately, they trouble themselves about the enjoyment (of the external objects). For some men in this world have (such a character that) they will desire to enjoy their portion, whether it be large or small, in the three ways: Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief.

³ Wisely reject hope and desire, and extracting that thorn (i.e. pleasure) thou (shouldst act rightly). People who are enveloped by delusion do not understand this: he who (gathers wealth) will, perhaps, not have the benefit of it. The world is greatly troubled by women. They (viz. men) forsooth say, 'These are the vessels (of happiness).' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law.

⁴ Thus spake the hero: 'Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquillity, and that, the nature of which is decay (viz. the body); these (pleasures), look! will not satisfy (thee). Therefore have done with them! Sage, look! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed

by (the hardships caused) by control. He should not be angry because the (householder) gives him little. If turned off, he should go. Thou shouldst conform to the conduct of the sages.' Thus I say.

Book 1, Lecture 2, Lesson 5

¹ That for this (viz. pleasure) the wants of the world should be supplied by bad injurious doings: for one's own sons, daughters, daughters-in-law, kinsmen, nurses, kings, male and female slaves, male and female servants, for the sake of hospitality, of supper and breakfast, the accumulation of wealth is effected.

² (This is) here for the enjoyment of some men. (But a wise man) exerting himself, houseless, noble, of noble intellect, of noble perception recognises the proper moment (for all actions). He should not accept, nor cause others to accept, or permit them to accept anything unclean. Free from uncleanness he should wander about.

³ Being not seen in buying and selling, he should not buy, nor cause others to buy, nor consent to the buying of others. This mendicant who knows the time, the strength (of himself), the measure (of all things), the practice, the occasion (for begging, &c.), the conduct, the religious precepts, the true condition (of the donor or hearer), who disowns all things not requisite for religious purposes, who is under no obligations, he proceeds securely (on the road to final liberation) after having cut off both (love and hate). Clothes, alms-bowls, blankets, brooms, property, straw mats, with regard to these things he should know (what is unclean). When he receives food he should know the quantity required. This has been declared by the Reverend One: he should not rejoice in the receipt of a gift, nor be sorry when he gets nothing. Having got much, one should not store it away; one should abstain from things not requisite for religious purposes. With a mind different (from that of common people) a seer abandons (these things). This is the road taught by the noble ones, well acquainted with which one should not be defiled (by sin). Thus I say.

⁴ Pleasures are difficult to reject, life is difficult to prolong. That man, certainly, who loves pleasures, is afflicted (by their loss), is sorry in his heart, leaves his usual ways, is troubled, suffers pain. The farsighted one who knows the world, knows its inferior part (hell), its upper part (heaven), its side-long part (the state of brute beasts). He who knows the relation (of human affairs, viz.) that he who desires for the world is always turned round (in the saṃsāra), is called among mortals a hero, who liberates those who are fettered.

⁵ As the interior (of the body is loathsome), so is the exterior; as the exterior, so is the interior. In the interior of the body he perceives the foul interior humours, he observes their several courses (or eruptions). A well-informed man knowing (and renouncing the body and pleasures), should not eat (his saliva); he should not oppose himself to the (current of knowledge). Certainly, that man who engages in worldly affairs, who practises many tricks, who is bewildered by his own doings, acts again and again on that desire which increases his unrighteousness. Hence the above has been said for the increase of this (life). (A man addicted to pleasures) acts as if immortal, and puts great faith (in pleasure); but when he perceives that this body sustains pains, he cries in his ignorance. Therefore keep in your mind what I say.

⁶ A heretic professes to cure (the love of pleasure), while he kills, cuts, strikes, destroys, chases away, resolves to do what has not been done before. To whom he applies the cure--enough of that fool's affection; or he who has (the cure) applied, is a fool. This does not apply to the houseless. Thus I say.

Book 1, Lecture 2, Lesson 6

¹ He who perfectly understands (what has been said in the preceding lesson) and follows the (faith) to be coveted, should therefore do no sinful act, nor cause others to do one. Perchance he meditates a sin (by an act against only) one (of the six aggregates of lives); but he will be guilty (of sin against) every one of the six, Desiring happiness and bemoaning much, he comes ignorantly to grief through his own misfortune.

² Through his own carelessness every one produces that phase of life in which the vital spirits are pained. Observing (the pain of mundane existence, one should) not (act) with violence. This is called the true knowledge (and renunciation). He who ceasing from acts relinquishes the idea of property, relinquishes property itself. That sage has seen the path (to final liberation) for whom there exists no property. Knowing this, a wise man, who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness. Thus I say.

³ The hero does not tolerate discontent, The hero does not tolerate lust. Because the hero is not careless, The hero is not attached (to the objects of the senses). Being indifferent against sounds (and the other) perceptions, detest the comfort of this life. A sage adopting a life of wisdom, should treat his gross body roughly. The heroes who have right intuition, use mean and rough food . Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the saṃsāra), to be liberated, to have ceased (from all activity). Thus I say.

⁴ A sage is called unfit who does not follow the law and fails in his office. (But on the contrary) he is praised as a hero, he overcomes the connection with the world, he is called the guide (or the right way). What has been declared to be here the unhappiness of mortals, of that unhappiness the clever ones propound the knowledge.

⁵ Thus understanding (and renouncing) acts, a man who recognises the truth, delights in nothing else; and he who delights only in the truth, recognises nothing else. As (the law) has been revealed for the full one, so for the empty one; as for the empty one, so for the full one. But he (to whom the faith is preached) will perhaps disrespectfully beat (the preacher). Yet know, there is no good in this (indiscriminate preaching). (But ascertain before) what sort of man he is, and whom he worships. He is called a hero who liberates the bound, above, below, and in the sideward directions. He always conforms to all knowledge (and renunciation); the hero is not polluted by the sin of killing. He is a wise man who perfectly knows the non-killing, who searches after the liberation of the bound. The clever one is neither bound nor liberated; he should do or leave undone (what the hero does or does not do); he should not do what (the hero) leaves undone: Knowing (and renouncing) murder of any kind and worldly ideas in all respects. He who sees himself, needs no instruction. But the miserable and afflicted fool who delights in pleasures and whose miseries do not cease, is turned round in the whirl of pains. Thus I say.

Book 1, Lecture 3, Lesson 1

¹ [Third lecture (uddesaya , uddeśaka): Hot and cold] The unwise sleep, the sages always wake. Know, that in this world the (cause of) misery brings forth evil consequences! Knowing the course of the world, one should cease from violent acts. He who correctly possesses these (sensual perceptions), viz. sounds, and colours, and smells, and tastes, and touches

² , who self-possessed, wise, just, chaste, with right comprehension understands the world, he is to be called a sage, one who knows the law, and righteous. He knows the connection of the whirl (of births) and the current (of sensation with love and hate). Not minding heat and cold, equanimous against pleasure and pain, the Nirgrantha does not feel the austerity of penance. Waking and free from hostility, a wise man, thou liberatest (thyself and others) from the miseries.

³ But a man always benighted, subject to old age and death, does not know the law. Seeing living beings suffering, earnestly enter a religious life. Considering this, O prudent one, look! Knowing the misery that results from action, The deluded and careless one returns to life; Disregarding sounds and colours, upright, Avoiding Māra one is liberated from death. Carefully abstaining from pleasures and ceasing from bad works he is a hero, guarding himself, who is grounded in knowledge.

⁴ He who knows the violence done for the sake of special objects, knows what is free from violence; he who knows what is free from violence, knows the violence done for special objects. For him who is without karman , there is no appellation. The condition of living beings arises from karman. Examining karman and the root of karman, viz. killing, examining (it) and adopting its contrary, he is not seen by both ends. Knowing this, a wise man who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness. Thus I say.

Book 1, Lecture 3, Lesson 2

¹ Look, Sir, at birth and old age here, Examine and know the happiness of the living, Thence the most learned, knowing (what is called) the highest good, He who has right intuition, commits no sin.

² Undo the bond with mortals here; He who lives by sins, is subject to both, Desirous of pleasures they heap up karman , Influenced by it they are born again.

³ Killing (animals) he thinks good sport, and derives mirth from it: Away with that fool's company, he increases his own unrighteousness.

⁴ Thence the most learned, knowing (what is called) the highest good, Aware of the punishment, commits no sin; Wisely avoid the top and the root! Cutting them off, he knows himself free from karman.

¹ That man will be liberated from death; he is a sage who sees the danger, knowing the highest good in this world, leading a circumspect life, calm, guarded, endowed (with knowledge, &c.), always restrained, longing for death, he should lead a religious life. Manifold, indeed, appear sinful actions; therefore prove constant to truth! Delighting in it, a wise man destroys all karman.

² Many, indeed, are the plans of this man (of the world); he will satisfy his desires; he (thereby causes) the slaughter of others, the pain of others, the punishment of others, the slaughter, the blame, the punishment of a whole province. Doing such things, some have exerted themselves.

³ Therefore the second (i.e. the wrong creed) is not adhered to. The knowing one seeing the vanity (of the world) [knowing the rise and fall of the souls], the Brahman follows the unrivalled (control of the Jainas). He should not kill, nor cause others to kill, nor consent to the killing of others. 'Avoid gaiety, not delighting in creatures (i.e. women), having the highest intuition,' keeping off from sinful acts.

Book 1, Lecture 3, Lesson 3

¹ 'Knowing the connection of the world, (carelessness is not for his benefit).' 'Look at the exterior (world from analogy with thy own) self; [then] thou wilt neither kill nor destroy (living beings);' viz. out of reciprocal regard [well examining] he does no sinful act. What is the characteristic of a sage? 'Recognising the equality (of all living beings), he appeases himself.'

² Knowing the highest good, one should never be careless; Guarding one's self, always prudent, one should pass life on the right road. 'One should acquire disregard of sensual enjoyment, being with a great one (i.e. a god) or the small ones (men).' When one knows whence men come and where they go, and when both ends are out of sight, one is not cut, nor slit, nor burnt, nor struck

³ by any one in the whole world. Some do not remember what preceded the present: 'what has been his past? what will be his future?' Some men here say: 'what has been his past, that will be his future.' There is no past thing, nor is there a future one; So opine the Tathāgatas. He whose karman has ceased and conduct is right, who recognises the truth (stated above) and destroys sinfulness (thinks): What is discontent and what is pleasure? not subject to either, one should live; Giving up all gaiety, circumspect and restrained, one should lead a religious life.

⁴ Man! Thou art thy own friend; why wishest thou for a friend beyond thyself? Whom he knows as a dweller on high, him he should know as a dweller far (from sin) and whom he knows as a dweller far (from sin), him he should know as a dweller on high. Man! restraining thyself (from the outward world) 'thou wilt get free from pain.' Man, understand well the truth! exerting himself in the rule of truth a wise man overcomes Māra .

⁵ 'The gifted man, following the law, sees well his true interest.' In a twofold way, touched by calamity, are not confounded. 'Mind this! the worthy one, in this world, gets out of the creation.' Thus I say.

Book 1, Lecture 3, Lesson 4

¹ That man (i.e. the liberated) conquers wrath, pride, deceit, and greed. This is the doctrine of the Seer who does not injure living beings and has put an end (to acts and to saṃsāra). Preventing propensity to sin destroys former actions. He who knows one thing, knows all things; and he who knows all things, knows one thing. He who is careless in all respects, is in danger; he who is not careless in all respects, is free from danger.

² He who conquers one (passion), conquers many; and he who conquers many, conquers one. 'Knowing the misery of the world' rejecting the connection with the world, 'the heroes go on the great journey,' they rise gradually; 'they do not desire life.'

³ He who avoids one (passion), avoids (them all) severally; and he who avoids them severally, avoids one. Faithful according to the commandment (of the Tirthakaras), wise, and understanding the world according to the commandment--such a man is without danger from anywhere. There are degrees in injurious acts, but there are no degrees in control.

⁴ He who knows wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain. Therefore, a wise man should avoid wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence, and pain. This is the doctrine of the Seer, who does not injure living beings and has put an end (to acts and to saṃsāra). Preventing the propensity to sin destroys former actions. Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say.

Book 1, Lecture 4, Lesson 1

¹ [Fourth lecture (uddesaya , uddeśaka): Righteousness] The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

² This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared: among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have worldly weakness and those who have not, among those who like social bonds and those who do not: ‘that is the truth, that is so, that is proclaimed in this (creed).’

³ Having adopted (the law), one should not hide it, nor forsake it. Correctly understanding the law, one should arrive at indifference for the impressions of the senses, and ‘not act on the motives of the world.’ ‘He who is not of this mind, how should he come to the other?’ What has been said here, has been seen (by the omniscient ones), heard (by the believers), acknowledged (by the faithful), and thoroughly understood by them. Those who acquiesce and indulge (in worldly pleasures), are born again and again. ‘Day and night exerting thyself, steadfast,’ always having ready wisdom, perceive that the careless (stand) outside (of salvation); if careful, thou wilt always conquer. Thus I say.

Book 1, Lecture 4, Lesson 2

¹ There are as many āsravas as there are parisravas , and there are as many parisravas as there are āsravas. There are as many anāsravas as there are aparisravas, and there are as many aparisravas as there are anāsravas. He who well understands these words and regards the world according to the instruction (and understands), that which has been distinctly declared, that ‘wise man proclaims (the truth) here to men,’ who still belong to the saṃsāra , who are awakened, and have reached discrimination.

² ‘Those also who are afflicted and careless’ (will be instructed). I say this as a truth. There is nothing secure from the mouth of death. Those who are led by their desires, who are the tabernacle of fraud, ‘who seized by Time dwell in the heap (of karman),’ are born again and again. [Many who are again and again (immersed) in delusion, (will often renew) their acquaintance with the places of pain; they experience the pains inherent in regeneration. He who often does cruel acts, often undergoes (punishment in hell, &c.) He who seldom does cruel acts, seldom undergoes (punishment).]

³ Some say thus, also the wise ones; the wise ones say thus, also some others. Many and several in this world, Brāhmaṇas or Śramaṇas , raise this discussion: We have seen, heard, acknowledged, thoroughly understood, in the upper, nether, and sidelong directions, and in all ways examined it: all sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it.

⁴ That is a doctrine of the unworthy. But those who are teachers, have said: You have wrongly seen, wrongly heard, wrongly acknowledged, wrongly understood, in the upper, nether, and sidelong directions, in all ways wrongly examined it, when you say thus, speak thus, declare thus, explain thus: All sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. That is a doctrine of the unworthy.

⁵ But we say thus, speak thus, declare thus, explain thus: All sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. Know about this, there is no wrong in it. This is the doctrine of the teachers.

⁶ First the persuasion of every one should be ascertained, and then we will ask them severally: Ye professors! is pain pleasant to you, or unpleasant? If they give the right answer, reply: For all sorts of living beings pain is unpleasant, disagreeable. and greatly feared. Thus I say.

Book 1, Lecture 4, Lesson 3

¹ ‘Reflect and observe that whether you go to this world or to that beyond, in the whole world those who are discerning beings, who abstain from cruelty, relinquish karman . They are flesh-subduing, called duty-knowing, upright men, aware that pain results from actions.’ Thus say those who have right intuition.

² All the professors, conversant with pain, preach renunciation. Thus thoroughly knowing karman, observing the commandment, wise, unattached (to the world), recognising thy Self as one, subdue the body, chastise thyself, weaken thyself: ‘just as fire consumes old wood!’ Thus with a composed mind, unattached, ‘unhesitatingly avoid wrath!’ Considering the shortness of life ‘know pain, or what will come;’ one shall feel the several feelings; and perceive the world suffering under them.

³ Those who are free from sinful acts are called anidāna. Hence a very wise man should not be inflamed (by wrath). Thus I say.

Book 1, Lecture 4, Lesson 4

¹ One should mortify (one's flesh) in a low, high, and highest degree, quitting one's former connections, and entering tranquillity. Therefore a hero is careful, a person of pith, guarded, endowed (with knowledge, &c.), and always restrained. Difficult to go is the road of the heroes, who go whence there is no return (final liberation). Subdue blood and flesh.

² That man is called a worthy one, a hero, one to be followed, who living in chastity [guarding his eyes] shakes off the aggregate. He who desires the current of karman, is a fool who has not cut off the fetters of, nor conquered the connection with, (the world.) For such as dwell in darkness, and are without knowledge, there is no success in faith. Thus I say.

³ 'Whence should he have it, who does not get it early, late, or in the middle of life?' But the discerning one is awakened, and ceases to act. See that it is good to be so! Cutting off that 'whence bondage, cruel death, and dreadful pain,' 'and the (desire for) external (objects) flow, he who among mortals knows freedom from acts,' 'seeing that acts will bear fruit, the knower of the sacred lore, parts from (karman).'

⁴ There are those who have established themselves in the truth, who (were, are, or will be) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves) in the east, west, south, north. We shall tell the knowledge of them who (were, &c.) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves). Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say.

Book 1, Lecture 5, Lesson 1

¹ Many entertain cruel thoughts against the world with a motive or without one; they entertain cruel thoughts against these (six classes of living beings). To him pleasures are dear. Therefore he is near death. Because he is near death, he is far (from liberation). But he who is neither near (death) nor far (from liberation), considers the life of a slow and ignorant fool as similar to a dewdrop trembling on the sharp point of the blade of Kuśa grass which falls down when shaken by the wind. A fool, doing cruel acts, comes thereby ignorantly to grief. Through delusion he is born, dies, &c.' Being conversant with the deliberation about this delusion, one is conversant with the saṃsāra; being not conversant with that deliberation, one is not conversant with the saṃsāra. He who is clever, should not seek after sexual intercourse. But having done so, (it would be) a second folly of the weak-minded not to own it. Repenting and excluding (from the mind) the begotten pleasures, one should instruct others to follow the commandment. Thus I say.

² See! many who desire colours, are led around (in the saṃsāra), they (experience) here again and again feelings (i.e. punishment). Many live by injurious deeds against the world, they live by injurious deeds against these (living beings). Also the fool, suffering (for his passions), delights in bad acts here, mistaking that for salvation which is none. Many (heretics) lead the life of a hermit (in order to avoid worldly sorrows and pains).

³ Such a man has much wrath, much pride, much conceit, much greed; he delights in many (works), acts frequently like a stage-player or a rogue, forms many plans, gives way to his impulses, is

influenced by his acts though he pretends to be awakened: (thinking) that nobody will see him. Through the influence of ignorance and carelessness the fool never knows the law. Men! unhappy creatures, world-wise are those who, not freeing themselves from ignorance, talk about final liberation: they turn round and round in the whirlpool (of births). Thus I say.

Book 1, Lecture 5, Lesson 2

¹ [Fifth lecture (uddesaya , uddeśaka): Essence of the world] Many do not live by injurious deeds against the world, they do not live by injurious deeds against these (living beings). Ceasing from them, making an end of them, he perceives: this is a favourable opportunity; he who searches for the right moment for this body (should never be careless). This is the road taught by the noble ones.

² When he has become zealous for the law, he should never be careless, knowing pain and pleasure in their various forms. Men act here on their own motives; it has been declared that they suffer for their own sins. Neither killing nor lying, he should (patiently) bear (all unpleasant) feelings when affected by them. That man is called a true monk.

³ Those who are not given to sinful acts are (nevertheless) attacked by calamities; but then the steadfast will bear them. (He has to bear) them afterwards as (he has done) before (his conversion). (The body) is of a fragile, decaying nature, (it is) unstable, transient, uneternal, increasing and decreasing, of a changeable nature. Perceive this as its true character. For him who well understands this, who delights in the unique refuge, for the liberated and inactive there is no passage (from birth to birth). Thus I say.

⁴ Many are attached to something in the world--be it little or much, small or great, sentient or nonsentient--they are attached to it (here) amongst these (householders). Thus some incur great danger. For him who contemplates the course of the world and does not acknowledge these attachments (there is no such danger). Knowing that that which is well understood is well practised, man! with thy eyes on the highest good, be victorious (in control). Among such men only is real Brahmanhood. Thus I say.

⁵ I have heard this, and it is in my innermost heart; and the freedom from bonds is in your innermost heart. He who has ceased (to have worldly attachments), the houseless, suffers with patience a long time. The careless stand outside, the careful lead a religious life. Maintain rightly this state of a sage. Thus I say.

Book 1, Lecture 5, Lesson 3

¹ Many are not attached to something in this world, they are not attached to it among these (householders). He is a wise man who has heard and understood the word of the learned ones. Without partiality the law has been declared by the noble ones. As I have destroyed here the connection with the world, so is the connection elsewhere difficult to destroy. Therefore I say: One should not abandon firmness.

² Some who early exert themselves, do not afterwards slide back; some who early exert themselves, afterwards slide back; those who do not early exert themselves, (can of course) not slide back. That

man also is of this description, who knowing the world (as worthless nevertheless) follows its ways. 'Knowing this, it has been declared by the sage.' Here the follower of the commandment, the wise, the passionless, he who exerts himself before morning and after evening, always contemplating virtue and hearing (the merit of it) will become free from love and delusion. 'Fight with this (your body)! why should you fight with anything else?' Difficult to attain is this (human body) which is worth the fight. For the clever ones have praised the discernment of wisdom; the fool who falls from it, is liable to birth, &c.

³ In this (religion of the Jainas the cause of the fool's fall) has been declared (to depend) on colour and killing. But a sage who walks the beaten track (to liberation), regards the world in a different way. 'Knowing thus (the nature of) acts in all regards, he does not kill,' he controls himself, he is not overbearing.

⁴ Comprehending that pleasure (and pain) are individual, advising kindness, he will not engage in any work in the whole world: keeping before him the one (great aim, liberation), and not turning aside, 'living humbly, unattached to any creature.' The rich (in control) who with a mind endowed with all penetration (recognises) that a bad deed should not be done, will not go after it. What you acknowledge as righteousness, that you acknowledge as sagedom (mauna); what you acknowledge as sagedom, that you acknowledge as righteousness. It is inconsistent with weak, sinning, sensual, ill-conducted house-inhabiting men.

⁵ 'A sage, acquiring sagedom, should subdue his body.' 'The heroes who look at everything with indifference, use mean and rough (food , &c.)' Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the saṃsāra), to be liberated, to have ceased (from acts). Thus I say.

Book 1, Lecture 5, Lesson 4

¹ For a monk who has not yet reached discrimination, it is bad going and difficult proceeding when he wanders (alone) from village to village. Some men (when going wrong) will become angry when exhorted with speech. And a man with wary pride is embarrassed with great delusion.

² There are many obstacles which are very difficult to overcome for the ignorant and the blinded. Let that not be your case! That is the doctrine of the clever one (Mahavīra). Adopting the (ācārya 's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, living carefully, acting according to his mind, examining one's way, not coming too near (the ācārya), minding living beings, one should go (on one's business).

³ (A monk should according to the ācārya's order) go and return, contract or stretch (his limbs), thoroughly clean (what ought to be cleaned). Sometimes, though a monk be endowed with virtue and walks in righteousness, living beings, coming in contact with his body, will be killed. (If this happens through mere carelessness) then he will get his punishment in this life; but if it was done contrary to the rules, he should repent of it and do penance for it. Thus he who knows the sacred lore, recommends penance combined with carefulness.

⁴ (When a monk) with fully developed intuition and knowledge, calm, guarded, endowed (with knowledge), always restrained, perceives (a woman tempting him), he should consider within

himself: what will this person do? The greatest temptation in this world are women. This has been declared by the sage.

⁵ When strongly vexed by the influence of the senses, he should eat bad food , mortify himself, stand upright, wander from village to village, take no food at all, withdraw his mind from women. First troubles, then pleasures; first pleasures, then troubles: thus they are the cause of quarrels. Considering this and well understanding it, one should teach oneself not to cultivate (sensuality). Thus I say. He should not speak of women, nor look at them, nor converse with them, nor claim them as his own, nor do their work. Careful in his speech and guarding his mind, he should always avoid sin. He should maintain this sagedom. Thus I say.

Book 1, Lecture 5, Lesson 5

¹ Thus I say: a lake is full of water , it is in an even plain, it is free from dust, it harbours (many fish). Look! he (the teacher) stands in the stream (of knowledge) and is guarded in all directions. Look! there are great Seers in the world, wise, awakened, free from acts. Perceive the truth: from a desire of (a pious) end they chose a religious life. Thus I say.

² He whose mind is always wavering, does not reach abstract contemplation. Some, bound (by worldly ties), are followers (i.e. understand the truth); some who are not bound, are followers. How should he not despond who amongst followers is a non-follower? 'But that is truth beyond doubt, what has been declared by the Jinas .'

³ Whatever a faithful, well-disposed man, on entering the order, thought to be true, that may afterwards appear to him true; what he thought to be true, that may afterwards appear to him untrue; what he thought to be untrue, that may afterwards appear to him true; what he thought to be untrue, that may afterwards appear to him true. What he thinks to be true, that may, on consideration, appear to him true, whether it be true or untrue. What he thinks to be untrue, that may, on consideration, appear to him untrue, whether it be true or untrue. But he who reflects should say unto him who does not reflect: Consider it to be true. Thus the connection (i.e. the continuity of sins) is broken.

⁴ Regard this as the course of the zealous one, who stands (in obedience to the spiritual guide). In this point do not show yourself a fool! As it would be unto thee, so it is with him whom thou intendest to kill. As it would be unto thee, so it is with him whom thou intendest to tyrannise over. As it would be unto thee, so it is with him whom thou intendest to torment. In the same way (it is with him) whom thou intendest to punish, and to drive away. The righteous man who lives up to these sentiments, does therefore neither kill nor cause others to kill (living beings). He should not intentionally cause the same punishment for himself.

⁵ The Self is the knower (or experiencer), and the knower is the Self. That through which one knows, is the Self. With regard to this (to know) it (the Self) is established. Such is he who maintains the right doctrine of Self. This subject has truly been explained. Thus I say.

Book 1, Lecture 5, Lesson 6

¹ Some not instructed (in the true law) make (only a show) of good conduct; some, though instructed, have no good conduct. Let that not be your case! That is the doctrine of the clever one. Adopting the (ācārya 's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, conquering (sinfulness), one sees the truth; unconquered one should be one's own master, having no reliance on anything (in the world). He who is great and withdraws his mind from the outer world, should learn the teaching (of the Tīrthakaras) through the teaching (of the ācārya); by his own innate knowledge, or through the instruction of the highest, or having heard it from others. A wise man should not break the commandment. Examining all (wrong) doctrines from all sides and in all respects, one should clearly understand (and reject) them. 'Knowing the delight of this world, circumspect and restrained, one should lead the life of an ascetic.' Desiring liberation, a hero should, through the sacred lore, ever be victorious. Thus I say.

² The current (of sin) is said to come from above, from below, and from the sides; these have been declared to be the currents through which, look, there is sinfulness. 'Examining the whirlpool, a man, versed in the sacred lore, should keep off from it.' Leaving the world to avert the current (of sin), such a great man, free from acts, knows and sees the truth; examining (pleasures) he does not desire them.

³ Knowing whence we come and whither we go, he leaves the road to birth and death, rejoicing in the glorious (liberation). 'All sounds recoil thence, where speculation has no room,' nor does the mind penetrate there. The saint knows well that which is without support.

⁴ (The liberated) is not long nor small nor round nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good nor bad smell; not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch--nothing of that kind. Thus I say.

Book 1, Lecture 6, Lesson 1

¹ [Sixth lecture (uddesaya , uddeśaka): The cleaning] [Note: Dhuta, literally, shaken. Compare the dhutaṅgas of the Buddhists. Childers' Pāli Dict. s. v.] He who is awakened amongst men, preaches; the man to whom all these classes of lives are well known, preaches the unparalleled wisdom. He praises the road to liberation for those who well exert themselves, who have forsworn cruelty, are zealous and endowed with knowledge. Thus some great heroes are victorious; but, look, some others who are wanting in control do not understand (the welfare of) their souls . Thus I say.

² As in a lake a greedy leaf-covered tortoise cannot rise up; as the trees do not leave their place (though shaken by storms, &c.): thus men, born in various families, cry bitterly because they are attached to the objects of the senses; on account of their sinfulness they do not reach liberation.

³ Now look at those who are born in these families to reap the fruit of their own acts: Boils and leprosy, consumption, falling sickness, blindness and stiffness, lameness and humpbackedness, 1 Dropsy and dumbness, look! apoplexy(?) and eye-disease, trembling and crippledness, elephantiasis and diabetes, 2 These are the sixteen diseases enumerated in due order; besides them many illnesses and wounds occur. 3 Contemplating their (i.e. the creatures') death, knowing their births in higher and lower regions, contemplating the fruit (of their acts), hear about this according to truth. 4 There are said to be blind beings dwelling in darkness; once or frequently meeting this lot, they experience pleasant and unpleasant feelings. This has been declared by the awakened ones.

⁴ There are beings endowed with voice, with taste, water -beings dwelling in water, beings living in the air: 'beings torment beings. See the great danger in this world;' many pains (are the lot) of the creatures. Men who are given to their lusts, come to destruction through their weak, frail body. 'The fool works hard, thinking' that the unhappy one suffers many pains. 'Knowing that these diseases are many, should the afflicted search after (remedies)?' See! they are of no avail, have done with them! Sage! see this great danger! Do not hurt anybody! Contemplate. Be attentive! I shall proclaim the doctrine of renunciation.

⁵ To reap the fruit of their acts they are born in these various families, they increase, are born, grow up, become awakened, and leave the world in due order as great sages. The lamenting parents say to them who proceed on the glorious road: 'Do not leave us!'

⁶ Consulting their own pleasure, indulging their passions, 'making a noise, the parents cry:' No man who leaves his parents is (fit to become) a flood-crossing sage! (The ascetic) does not take refuge there (in his family); for what could attract him there? He should always maintain this knowledge! Thus I say.

Book 1, Lecture 6, Lesson 2

¹ Though some know the misery of the world, have relinquished their former connections, have given up ease, live in chastity, and, whether monk or layman, thoroughly understand the law, they are not able (to persevere in a religious life). The ill-disposed, giving up the robe, alms-bowl, blanket, and broom, do not bear the continuous hardships that are difficult to bear. He who prefers pleasures will, now or after an hour, be deprived (of the body, not to recover it) for an infinite space of time. And thus they do not cross (the saṃsāra), for the sake of these pleasures which entail evil consequences and are associated with others of their kind.

² But some who embrace the law, will practise it, being careful about its outward signs; not giving way to worldliness, but being firm. Knowing (and renouncing) all lust, a devout man becomes a great sage when he breaks all bonds, thinking: Nothing belongs to me. A man who, thinking, I am I, exerts himself for this (creed), ceases (to act), is houseless, walks about bald-headed. The naked, fasting (monk), who combats the flesh, will be abused, or struck, or hurt; he will be upbraided with his former trade, or reviled with untrue reproaches. Accounting (for this treatment) by his former sins, knowing pleasant and unpleasant occurrences, he should patiently wander about. Quitting all worldliness one should bear all (disagreeable) feelings, being possessed of the right view.

³ Those are called naked, who in this world, never returning (to a worldly state), (follow) my religion according to the commandment. This highest doctrine has here been declared for men. Delighted with this, destroying that (i.e. the effect of works), he will successively give up sinfulness, after having come to a knowledge of it. Here (in our religion) some live as single mendicants. Therefore a wise man should lead the life of an ascetic by collecting pure alms or any alms in all sorts of families. 'If (the food) be of good or bad smell, or if dreadful beasts inflict pain on (other) beings'- all that happens to you, you will firmly bear it. Thus I say.

Book 1, Lecture 6, Lesson 3

¹ A sage who is well instructed in the law and leads a life of abstinence, is always a destroyer of the effects of works. To a mendicant who is little clothed and firm in control, it will not occur (to think): My clothes are torn, I shall beg for (new) clothes; I shall beg for thread; I shall beg for a needle; I shall mend (my clothes); I shall darn them; I shall repair them; I shall put them on; I shall wrap myself in them.

² The unclothed one, who excels in this (abstinence), will often be molested by (sharp blades of) grass, by cold, heat, gnats, and mosquitoes. The unclothed one, who effects scarcity (of his wants or of his karman), bears these and various other hardships. He is fit for penance, as has been declared by the Revered One. Understanding this in all respects and with his whole mind, he should perfectly know righteousness. The great heroes (i.e. the Tīrthakaras) who for a long time walked in the former years, the worthy ones bore the troubles (mentioned above); endowed with perfect knowledge they had lean arms and very little flesh and blood. He who discontinues (to sin) and is enlightened, is said to have crossed (the saṃsāra), to be liberated, and to have ceased (to act). Thus I say.

³ But can discontent lay hold of a mendicant, who has ceased to act and leads a religious life, for a long time controlling himself? He advances in his spiritual career and exerts himself. As an island which is never covered with water , so is the law taught by the noble ones (a safe refuge for those in danger). They are free from desires, free from murder, beloved, wise, learned. For their benefit has been the exertion of the Revered One; as birds (feed) their young ones, so are the disciples regularly to be instructed day and night. Thus I say.

Book 1, Lecture 6, Lesson 4

¹ The disciples are thus regularly instructed, day and night, by the knowledge-endowed great heroes, receiving knowledge from them. Some, being seduced from the calmness of the mind, adopt rough manners. Some, living in chastity, dispute the authority (of the teacher), others hear and understand his words; they intend to lead a godly life, but having left the world, they are not qualified (for a religious life). Others, being incensed by lusts, greedy, sensual, 'do not care for abstract meditation and religious instruction: these men speak harshly unto the teacher.' It is a second folly of the slow-minded to call virtuous, calm, religiously living men worthless. Some, turning from (control), assign its difficulty as their reason (for doing so); others, falling from the pure knowledge and defiling the creed, though not without devotion, for the love of life change (their vows). 'When they feel the

hardships (of a religious life) they slide back, for their love of life.' Their leaving the world is a bad leaving.

² Those who deserve to be called fools, are born again and again. Standing low (in learning or control) they will exalt themselves (and say) in their pride: I am learned. They speak harshly unto the passionless; they upbraid them with their former trades, or revile them with untrue reproaches. The wise, therefore, should know the law. Thou lovest unrighteousness, because thou art young, and lovest acts, and sayest: 'Kill beings;' thou killest them or consentest to their being killed by others. (Such a man) thinks contemptuously: A very severe religion has been proclaimed. Sinking in opposition to the law, he is called murderer. Thus I say.

³ Some think: What have I to do with this or that man? Thus they leave father and mother, kith and kin, like heroes exerting themselves, free from murder. Look! the pious and calm become desponding; the rising, cast down. Those troubled with sensuality, the cowardly men become perverters of the faith. Therefore the reputation of some becomes bad. He is an apostate ascetic! He is an apostate ascetic!

⁴ Look! Some, though living with religious, pious, calm, and worthy (monks), are not religious, nor pious, nor calm, nor worthy. Knowing them, the learned, the wise, the steadfast hero will always be victorious through the right faith. Thus I say.

Book 1, Lecture 6, Lesson 5

¹ Staying in or between houses, in or between villages, in or between towns, in or between counties, a monk is attacked by murderers, or is subject to the hardships (of a mendicant's life). A hero should bear these hardships.

² A saint, with right intuition, who cherishes compassion for the world, in the east, west, south, and north, should preach, spread, and praise (the faith), knowing the sacred lore. He should proclaim it among those who exert themselves, and those who do not, among those who are willing to hear (the word).

³ Not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness, and freedom from worldly cares, one should, with due consideration, preach the law of the mendicants to all sorts of creatures.

⁴ With due consideration preaching the law of the mendicants, one should do no injury to one's self, nor to anybody else, nor to any of the four kinds of living beings. But a great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures, even as an island, which is never covered with water .

⁵ Thus a man who exerts himself, and is of a steady mind, without attachment, unmoved (by passion) but restless (in wandering about), having no worldly desires, should lead the life of an ascetic. Having contemplated the beautiful law, the discerning one is liberated. Therefore look at worldliness, ye men, fettered in fetters! Those whom lust conquers, sink; therefore do not shrink from the hard (control)! He who knows (and renounces) perfectly and thoroughly these injurious acts, from whom the injurers do not shrink, 'who has shaken off wrath, pride,' delusion, and greed, 'he is called a removed one.' Thus I say.

⁶ On the decay of the body (he does not despond, but deserves) his appellation, ‘the leader of the battle.’ The sage who has reached the other side, unafflicted and unmoved like a beam, being in the power of death, desires death as the dissolution of the body. Thus I say.

Book 1, Lecture 7, Lesson 1

¹ [Seventh lecture (uddesaya , uddeśaka): Liberation] I say: To friendly or hostile (heretics) one should not give food , drink, dainties and spices, clothes, alms-bowls, and brooms; nor exhort these persons to give (such things), nor do them service, always showing the highest respect. Thus I say.

² (A heretic may say): Know this for certain: having or not having received food, &c. (down to) brooms, having or not having eaten (come to our house), even turning from your way or passing (other houses; we shall supply your wants). Confessing an individual creed, coming and going, he may give, or exhort to give, or do service (but one should not accept anything from him), showing not the slightest respect. Thus I say.

³ Some here are not well instructed as regards the subject of conduct; for desirous of acts, they say: ‘Kill creatures;’ they themselves kill or consent to the killing of others; or they take what has not been given; or they pronounce opinions, e. g. the world exists, the world does not exist, the world is unchangeable, the world is ever changing; the world has a beginning, the world has no beginning; the world has an end, the world has no end; (or with regard to the self and actions): this is well done, this is badly done; this is merit, this is demerit; he is a good man, he is not a good man; there is beatitude, there is no beatitude; there is a hell, there is no hell. When they thus differ (in their opinions) and profess their individual persuasion, know (that this is all) without reason. Thus they are not well taught, not well instructed in the religion such as it has been declared by the Reverend One, who knows and sees with quick discernment. (One should either instruct the opponent in the true faith) or observe abstinence as regards speech. Thus I say.

⁴ Everywhere sins are admitted; but to avoid them is called my distinction. For ye who live in a village or in the forest, or not in a village and not in the forest, know the law as it has been declared. ‘By the Brahman , the wise (Mahāvīra), three vows have been enjoined.’ Noble and tranquil men who are enlightened and exert themselves in these (precepts), are called free from sinful acts.

⁵ Knowing (and renouncing) severally and singly the actions against living beings, in the regions above, below, and on the surface, everywhere and in all ways--a wise man neither gives pain to these bodies, nor orders others to do so, nor assents to their doing so. Nay, we abhor those who give pain to these bodies. Knowing this, a wise man should not cause this or any other pain (to any creatures). Thus I say.

Book 1, Lecture 7, Lesson 2

¹ A mendicant may exert himself, or stand or sit or lie in a burying-place or in an empty house or in a mountain cave or in a potter’s workshop. A householder may approach a mendicant who stays in any of these places, and say unto him: O long-lived Śramaṇa ! I shall give you what I have bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food , drink,

dainties and spices, clothes, an alms-bowl, a plaid, a broom--by acting sinfully against all sorts of living beings; or I shall prepare you snug lodgings; eat (the offered food), dwell (in the prepared house).

² O long-lived Śramaṇa! A mendicant should thus refuse a householder of good sense and ripe age: O long-lived householder! I do not approve of thy words, I do not accept thy words, that, for my sake, thou givest unto me what thou hast bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom--by acting sinfully against all sorts of living beings; or that thou preparest pleasant lodgings for me. O long-lived householder! I have given up this, because it is not to be done.

³ A mendicant may exert himself, &c. (first sentence of § 1). A householder, without betraying his intention, may approach him who stays in some one of the above-mentioned places, and give unto him what has been taken, &c. (all as above, down to) or prepare pleasant lodgings, and accommodate the mendicant with food (and lodging). A mendicant should know it by his own innate intelligence, or through the instruction of the highest (i.e. the Tīrthakaras), or having heard it from others: This householder, forsooth, for my sake injures all sorts of living beings, to give me food, &c., clothes, &c., or to prepare pleasant lodgings. A mendicant should well observe and understand this, that he may order (the householder) not to show such obsequiousness. Thus I say.

⁴ Those who having, with or without the mendicant's knowledge, brought together fetters, become angry (on the monk's refusal) and will strike him, saying: Beat, kill, cut, burn, roast, tear, rob, despatch, torture him! But the hero, come to such a lot, will bravely bear it, or tell him the code of conduct, considering that he is of a different habit; or by guarding his speech he should in due order examine the subject, guarding himself. This has been declared by the awakened ones: The faithful should not give to dissenters food, &c., clothes, &c., nor should they exhort them (to give), nor do them service, always showing the highest respect. Thus I say.

⁵ Know the law declared by the wise Brāhmaṇa one should give to one of the same faith food, &c., clothes, &c., and one should exhort him (to give) or do him service, always showing the highest respect. Thus I say.

Book 1, Lecture 7, Lesson 3

¹ Some are awakened as middle-aged men and exert themselves well, having, as clever men, heard and received the word of the learned. The noble ones have impartially preached the law. Those who are awakened, should not wish for pleasure, nor do harm, nor desire (any forbidden things). A person who is without desires and does no harm unto any living beings in the whole world, is called by me 'unfettered.'

² One free from passions understands perfectly the bright one, knowing birth in the upper and nether regions. 'Bodies increase through nourishment, they are frail in hardships.' See some whose organs are failing (give way to weakness). A person who has no desires, cherishes pity. He who understands the doctrine of sin, is a mendicant who knows the time, the strength, the measure, the occasion, the conduct, the religious precept; he disowns all things not requisite for religious purposes, in time

exerts himself, is under no obligations; he proceeds securely (on the road to final liberation) after having cut off both (love and hate).

³ A householder approaching a mendicant whose limbs tremble for cold, may say: O long-lived Śramaṇa ! are you not subject to the influences of your senses? O long-lived householder! I am not subject to the influences of my senses. But I cannot sustain the feeling of cold. Yet it does not become me to kindle or light a fire, that I may warm or heat myself; nor (to procure that comfort) through the order of others. Perhaps after the mendicant has spoken thus, the other kindles or lights a fire that he may warm or heat himself. But the mendicant should well observe and understand this, that he may order him to show no such obsequiousness. Thus I say.

Book 1, Lecture 7, Lesson 4

¹ A mendicant who is fitted out with three robes, and a bowl as fourth (article), will not think: I shall beg for a fourth robe. He should beg for (clothes) which he wants, and which are permitted by the religious code; he should wear the clothes in the same state in which they are given him; he should neither wash nor dye them, nor should he wear washed or dyed clothes, nor (should he) hide (his garments when passing) through other villages, being careless of dress. This is the whole duty of one who wears clothes. But know further, that, after winter is gone and the hot season has come, one should leave off the used-up (garment of the three), being clad with an upper and under garment, or with the undermost garment, or with one gown, or with no clothes--aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

² When it occurs to a blessed mendicant that he suffers pain, and cannot bear the influence of cold, he should not try to obviate these trials, but stand fast in his own self which is endowed with all knowledge. 'For it is better for an ascetic that he should take poison.' Even thus he will in due time put an end to existence. This (way to escape trials) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

Book 1, Lecture 7, Lesson 5

¹ A mendicant who is fitted out with two robes, and a bowl as third (article), will not think: I shall beg for a third robe. He should beg for robes which are allowed to be begged for; he should wear the clothes, &c. &c. This is the whole outfit of one who wears clothes. But know further, that after the winter is gone and the hot season has come, one should leave off the used-up garments; having left off the used-up garments, (one should) be clad with the undermost garment, with a gown, or with no clothes at all--aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it.

² When the thought occurs to a mendicant that through illness he is too weak, and not able to beg from house to house--and on his thus complaining a householder brings food, &c., obtained (without injuring life), and gives it him--then he should, after deliberation, say food, &c., or (accept) anything else of the same kind.

³ A mendicant who has resolved, that he will, when sick, accept the assistance of fellow-ascetics in good health, when they offer (assistance) without being asked, and that vice versa he, when in health, will give assistance to sick fellow-ascetics, offering it without being asked--(he should not deviate from his resolution though he die for want of help).

⁴ Taking the vow to beg (food, &c.) for another (who is sick), and to eat (when sick) what is brought by another; taking the vow to beg, &c., and not to eat what is brought; taking the vow not to beg, &c., but to eat what is brought; taking the vow neither to beg, &c., nor to eat what is brought--(one should adhere to that vow). Practising thus the law as it has been declared, one becomes tranquil, averted from sin, guarded against the allurements of the senses. Even thus (though sick) he will in due time put an end to existence. This (method) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

Book 1, Lecture 7, Lesson 6

¹ A mendicant who is fitted out with one robe, and a bowl as second (article), will not think: I shall beg for a second robe. He should beg for such a robe only as is allowed to be begged for, 'and he should wear it in the same state as he receives it. This is, &c. (see lesson 4, § 1). But when the hot season has come, one should leave off the used-up clothes; one should be clad with one or no garment--aspiring to freedom from bonds. Knowing what the Revered One, &c. (see lesson 5, § 1). When the thought occurs to a mendicant: 'I am myself, alone; I have nobody belonging to me, nor do I belong to anybody,' then he should thoroughly know himself as standing alone--aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it.

² A male or female mendicant eating food &c. should not shift (the morsel) from the left jaw to the right jaw, nor from the right jaw to the left jaw, to get a fuller taste of it, not caring for the taste (of it)--aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it.

³ If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sins, 'he should take proper care of his body, being immovable like a beam; exerting himself he dissolves his body.'

⁴ Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans, or a capital--a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs--he should spread the straw on it. Then he should there and then effect (the religious death called) itvara.

⁵ This is the truth: speaking truth, free from passion, crossing (the saṃsāra), abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this (religion), he accomplishes this fearful (religious death). Even thus he

will in due time put an end to existence. This has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

Book 1, Lecture 7, Lesson 7

¹ To a naked monk the thought occurs: I can bear the pricking of grass, the influence of cold and heat, the stinging of flies and mosquitos; these and other various painful feelings I can sustain, but I cannot leave off the covering of the privities. Then he may cover his privities with a piece of cloth. A naked monk who perseveres in this conduct, sustains repeatedly these and other various painful feelings: the grass pricks him, heat and cold attack him, flies and mosquitos sting him. A naked monk (should be) aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it.

² A monk who has come to any of the following resolutions,--having collected food , &c., I shall give of it to other monks, and I shall eat (what they have) brought; (or) having collected food, &c., I shall give of it to other monks, but I shall not eat (what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, but I shall eat (what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, nor eat (what they have) brought;

³ (or) I shall assist a fellow-ascetic with the remnants of my dinner, which is acceptable and remained in the same state in which it was received, and I shall accept the assistance of fellow-ascetics as regards the remnants of their dinner, which is acceptable and remained in the same state in which it was received;--(that monk should keep these vows even if he should run the risk of his life)

⁴ --aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly conform to it.

⁵ (The last two paragraphs of the last lesson are to be reproduced here.) Thus I say.

Book 1, Lecture 7, Lesson 8

¹ The wise ones who attain in due order to one of the unerring states (in which suicide is prescribed), those who are rich in control and endowed with knowledge, knowing the incomparable (religious death, should continue their contemplation).

² Knowing the twofold (obstacles, i.e. bodily and mental), the wise ones, having thoroughly learned the law, perceiving in due order (that the time for their death has come), get rid of karman .

³ Subduing the passions and living on little food , he should endure (hardships). If a mendicant falls sick, let him again take food.

⁴ He should not long for life, nor wish for death he should yearn after neither, life or death.

⁵ He who is indifferent and wishes for the destruction of karman, should continue his contemplation. Becoming unattached internally and externally, he should strive after absolute purity.

⁶ Whatever means one knows for calming one's own life, that a wise man should learn (i.e. practise) in order to gain time (for continuing penance).

- ⁷ In a village or in a forest, examining the ground and recognising it as free from living beings, the sage should spread the straw.
- ⁸ Without food he should lie down and bear the pains which attack him. He should not for too long time give way to worldly feelings which overcome him.
- ⁹ When crawling animals or such as live on high or below, feed on his flesh and blood, he should neither kill them nor rub (the wound).
- ¹⁰ Though these animals destroy the body, he should not stir from his position, After the āśravas have ceased, he should bear (pains) as if he rejoiced in them.
- ¹¹ When the bonds fall off, then he has accomplished his life. (We shall now describe) a more exalted (method) for a well-controlled and instructed monk.
- ¹² This other law has been proclaimed by Jñātrputra: He should give up all motions except his own in the thrice-threelfold way.
- ¹³ He should not lie on sprouts of grass, but inspecting the bare ground he should lie on it. Without any comfort and food, he should there bear pain.
- ¹⁴ When the sage becomes weak in his limbs, he should strive after calmness. For he is blameless, who is well fixed and immovable (in his intention to die).
- ¹⁵ He should move to and fro (on his ground), contract and stretch (his limbs) for the benefit of the whole body; or (he should remain quiet as if he were) lifeless.
- ¹⁶ He should walk about, when tired of (lying), or stand with passive limbs; when tired of standing, he should sit down.
- ¹⁷ Intent on such an uncommon death, he should regulate the motions of his organs. Having attained a place swarming with insects, he should search for a clean spot.
- ¹⁸ He should not remain there whence sin would rise. He should raise himself above (sinfulness), and bear all pains.
- ¹⁹ And this is a still more difficult method, when one lives according to it: not to stir from one's place, while checking all motions of the body.
- ²⁰ This is the highest law, exalted above the preceding method: Having examined a spot of bare ground he should remain there; stay O Brāhmaṇa!
- ²¹ Having attained a place free from living beings, he should there fix himself. He should thoroughly mortify his flesh, thinking: There are no obstacles in my body.
- ²² Knowing as long as he lives the dangers and troubles, the wise and restrained (ascetic) should bear them as being instrumental to the dissolution of the body.
- ²³ He should not be attached to the transitory pleasures, nor to the greater ones; he should not nourish desire and greed, looking only for eternal praise.
- ²⁴ He should be enlightened with eternal objects, and not trust in the delusive power of the gods; a Brāhmaṇa should know of this and cast off all inferiority.
- ²⁵ Not devoted to any of the external objects he reaches the end of his life; thinking that patience is the highest good, he (should choose) one of (the described three) good methods of entering Nirvāṇa .

Book 1, Lecture 8, Lesson 1

¹ [Eighth lecture (uddesaya , uddeśaka): The pillow of Righteousness] As I have heard it, I shall tell how the Venerable Ascetic, exerting himself and meditating, after having entered the order in that winter, wandered about, 'I shall not cover myself with that robe,' only in that winter (he used it). He had crossed (the saṃsāra) for the rest of his life. This (refusing of dress) is in accordance with his doctrine.

² More than four months many sorts of living beings gathered on his body, crawled about it, and caused pain there.

³ For a year and a month he did not leave off his robe. Since that time the Venerable One, giving up his robe, was a naked, world-relinquishing, houseless (sage).

⁴ Then he meditated (walking) with his eye fixed on a square space before him of the length of a man. Many people assembled, shocked at the sight; they struck him and cried.

⁵ Knowing (and renouncing) the female sex in mixed gathering places, he meditated, finding his way himself: I do not lead a worldly life.

⁶ Giving up the company of all householders whomsoever, he meditated. Asked, he gave no answer; he went, and did not transgress the right path.

⁷ For some it is not easy (to do what he did), not to answer those who salute; he was beaten with sticks, and struck by sinful people.

⁸ Disregarding slights difficult to bear, the Sage wandered about, (not attracted) by story-tellers, pantomimes, songs, fights at quarter-staff, and boxing-matches.

⁹ At that time the son of Jñātṛ saw without sorrow (or pleasure) people in mutual conversation. Jñātṛputra obtained oblivion of these exquisite sorrows.

¹⁰ For more than a couple of years he led a religious life without using cold water ; he realised singleness, guarded his body, had got intuition, and was calm.

¹¹ Thoroughly knowing the earth-bodies and water-bodies and fire-bodies and wind-bodies, the lichens, seeds, and sprouts,

¹² He comprehended that they are, if narrowly inspected, imbued with life, and avoided to injure them; he, the great Hero.

¹³ The immovable (beings) are changed to movable ones, and the movable beings to immovable ones; beings which are born in all states become individually sinners by their actions.

¹⁴ The Venerable One understands thus: he who is under the conditions (of existence), that fool suffers pain. Thoroughly knowing (karman), the Venerable One avoids sin.

¹⁵ The sage, perceiving the double (karman), proclaims the incomparable activity, he, the knowing one; knowing the current of worldliness, the current of sinfulness, and the impulse,

¹⁶ Practising the sinless abstinence from killing, he did no acts, neither himself nor with the assistance of others; he to whom women were known as the causes of all sinful acts, he saw (the true state of the world).

¹⁷ He did not use what had expressly been prepared for him; he well saw (that bondage comes) through action. Whatever is sinful, the Venerable One left that undone: he consumed clean food .

¹⁸ He did not use another's robe, nor does he eat out of another's vessel. Disregarding contempt, he went with indifference to places where food was prepared.

¹⁹ Knowing measure in eating and drinking, he was not desirous of delicious food, nor had he a longing for it. A sage should not rub his eyes nor scratch his body.

²⁰ Looking a little sideward, looking a little behind, answering little when spoken to, he should walk attentively looking on his path.

²¹ When the cold season has half-way advanced, the houseless, leaving off his robe and stretching out his arms, should wander about, not leaning against a trunk.

²² This is the rule which has often been followed by the wise Brāhmaṇa, the Venerable One, who is free from attachment: thus proceed (the monks). Thus I say.

Book 1, Lecture 8, Lesson 2

¹ Whatever different seats and couches have been told, whatever have been used by the great Hero, these resting-places are thus detailed.

² He sometimes lodged in workshops, assembling-places, wells, or shops; sometimes in manufactories or under a shed of straw.

³ He sometimes lodged in travellers' halls, garden-houses, or towns; sometimes on a burying-ground, in relinquished houses, or at the foot of a tree.

⁴ In these places was the wise Śramaṇa for thirteen long years; he meditated day and night, exerting himself, undisturbed, strenuously.

⁵ The Venerable One, exerting himself, did not seek sleep for the sake of pleasure; he waked up himself, and slept only a little, free from desires.

⁶ Waking up again, the Venerable One lay down, exerting himself; going outside for once in a night, he walked about for an hour.

⁷ In his resting-places he sustained fearful and manifold calamities; crawling or flying animals attack him.

⁸ Bad people, the guard of the village, or lance-bearers attack him; or there were domestic temptations, single women or men;

⁹ Fearful and manifold (calamities) of this and the next world; pleasant and unpleasant smells, and manifold sounds:

¹⁰ Always well controlled, he bore the different sorts of feelings; overcoming carelessness and pleasure, the Brāhmaṇa wandered about, speaking but little.

¹¹ In the resting-places there once, in a night, the single wanderers asked him (who he was, and why he was there); as he did not answer, they treated him badly; but he persevered in his meditations, free from resentment.

¹² (Sometimes to avoid greater troubles when asked), 'Who is there within?' he answered, 'It is I, a mendicant.' But this is the best law: silently to meditate, even if badly treated.

¹³ When a cold wind blows, in which some feel pain, then some houseless monks in the cold rain seek a place sheltered from the wind.

¹⁴ (Some heretical monks say), ‘We shall put on more clothes; kindling wood or (well) covered, we shall be able (to bear) the very painful influence of the cold.’

¹⁵ But the Venerable One desired nothing of the kind; strong in control, he suffered, despising all shelter. Going outside once of a night, the Venerable One was able (to endure all hardships) in calmness.

¹⁶ This is the rule which has often been followed by the wise Brāhmaṇa, the Venerable One, who is free from attachment: thus proceed (the monks). Thus I say.

Book 1, Lecture 8, Lesson 3

¹ Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats; manifold pains.

² He travelled in the pathless country of the Lāḍhas , in Vajjabhūmi and Subbhabhūmi; he used there miserable beds and miserable seats.

³ In Lāḍha (happened) to him many dangers. Many natives attacked him. Even in the faithful part of the rough country the dogs bit him, ran at him.

⁴ Few people kept off the attacking, biting dogs. Striking the monk, they cried ‘Chucchū,’ and made the dogs bite him.

⁵ Such were the inhabitants. Many other mendicants, eating rough food in Vajjabhūmi, and carrying about a strong pole or a stalk (to keep off the dogs), lived there.

⁶ Even thus armed they were bitten by the dogs, torn by the dogs. It is difficult to travel in Lāḍha.

⁷ Ceasing to use the stick (i.e. cruelty) against living beings, abandoning the care of the body, the houseless (Mahāvīra), the Venerable One, endures the thorns of the villages (i.e. the abusive language of the peasants), (being) perfectly enlightened.

⁸ As an elephant at the head of the battle, so was Mahāvīra there victorious. Sometimes he did not reach a village there in Lāḍha.

⁹ When he who is free from desires approached the village, the inhabitants met him on the outside, and attacked him, saying, ‘Get away from here.’

¹⁰ He was struck with a stick, the fist, a lance, hit with a fruit , a clod, a potsherd. Beating him again and again, many cried.

¹¹ When he once (sat) without moving his body, they cut his flesh, tore his hair under pains, or covered him with dust.

¹³ Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore pain, free from desire. (1 2) As a hero at the head of the battle is surrounded on all sides, so was there Mahāvīra. Bearing all hardships, the Venerable One, undisturbed, proceeded (on the road to Nirvāṇa).

Book 1, Lecture 8, Lesson 4

- ¹ The Venerable One was able to abstain from indulgence of the flesh, though never attacked by diseases. Whether wounded or not wounded, he desired not medical treatment.
- ² Purgatives and emetics, anointing of the body and bathing, shampooing and cleansing of the teeth do not behove him, after he learned (that the body is something unclean).
- ³ Being averse from the impressions of the senses, the Brāhmaṇa wandered about, speaking but little. Sometimes in the cold season the Venerable One was meditating in the shade.
- ⁴ In summer he exposes himself to the heat, he sits squatting in the sun; he lives on rough (food): rice, pounded jujube, and beans.
- ⁵ Using these three, the Venerable One sustained himself eight months. Sometimes the Venerable One did not drink for half a month or even for a month.
- ⁶ Or he did not drink for more than two months, or even six months, day and night, without desire (for drink). Sometimes he ate stale food.
- ⁷ Sometimes he ate only the sixth meal, or the eighth, the tenth, the twelfth; without desires, persevering in meditation.
- ⁸ Having wisdom, Mahāvīra committed no sin himself, nor did he induce others to do so, nor did he consent to the sins of others.
- ⁹ Having entered a village or a town, he begged for food which had been prepared for somebody else. Having got clean food, he used it, restraining the impulses.
- ¹⁰ When there were hungry crows, or thirsty beings stood in his way, where he begged, or when he saw them flying repeatedly down,
- ¹¹ When a Brāhmaṇa or Śramaṇa , a beggar or guest, a Cāṇḍāla, a cat, or a dog stood in his way,
- ¹² Without ceasing in his reflections, and avoiding to overlook them, the Venerable One slowly wandered about, and, killing no creatures, he begged for his food.
- ¹³ Moist or dry or cold food, old beans, old pap, or bad grain, whether he did or did not get such food, he was rich (in control).
- ¹⁴ And Mahāvīra meditated (persevering) in some posture, without the smallest motion; he meditated in mental concentration on (the things) above, below, beside, free from desires.
- ¹⁵ He meditated free from sin and desire, not attached to sounds or colours; though still an erring mortal (chadmastha), he wandered about, and never acted carelessly.
- ¹⁶ Himself understanding the truth and restraining the impulses for the purification of the soul , finally liberated, and free from delusion, the Venerable One was well guarded during his whole life.

Book 2, Lecture 1, Lesson 1

- ¹ [First lecture (uddesaya , uddeśaka): Begging for food (piṇḍaiṣaṇā)] WHEN a male or a female mendicant, having entered the abode of a householder with the intention of collecting alms, recognises food, drink, dainties, and spices as affected by, or mixed up with, living beings, mildew,

seeds or sprouts, or wet with water , or covered with dust--either in the hand or the pot of another--they should not, even if they can get it, accept of such food, thinking that it is impure and unacceptable.

² But if perchance they accept of such food, under pressing circumstances, they should go to a secluded spot, a garden, or a monk's hall--where there are no eggs, nor living beings, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor drops (of water), nor mud, nor cobwebs--and rejecting (that which is affected by), and cleaning that which is mixed up (with living beings, &c.), they should circumspectly eat or drink it. But with what they cannot eat or drink, they should resort to a secluded spot, and leave it there on a heap of ashes or bones, or rusty things, or chaff, or cowdung, or on any such-like place which they have repeatedly examined and cleaned.

³ A monk or a nun on a begging-tour should not accept as alms whatever herbs they recognise, on examining them, as still whole, containing their source of life, not split longwise or broadwise, and still alive, fresh beans, living and not broken; for such food is impure and unacceptable.

⁴ But when they recognise after examination that those herbs are no more whole, do not contain their source of life, are split longwise or broadwise, and no more alive, fresh beans, lifeless and broken, then they may accept them, if they get them; for they are pure and acceptable.

⁵ A monk or nun on a begging-tour should not accept as alms whatever flattened grains, grains containing much chaff, or half-roasted spikes of wheat, &c., or flour of wheat, &c., or rice or flour of rice, they recognise as only once worked; for such food is impure and unacceptable.

⁶ But when they recognise these things as more than once worked, as twice, thrice worked, then they may accept them, if they get them; for they are pure and acceptable.

⁷ A monk or a nun desiring to enter the abode of a householder for collecting alms, should not enter or leave it together with a heretic or a householder; or a monk who avoids all forbidden food, &c., together with one who does not.

⁸ A monk or a nun entering or leaving the out-of-door places for religious practices or for study should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not.

⁹ A monk or a nun wandering from village to village should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not.

² A monk or a nun on a begging-tour should not give, immediately or mediately, food, &c., to a heretic or a householder; or a monk who avoids all forbidden food, to one who does not. (10) A monk or a nun on a begging-tour should not accept food, &c., from a householder whom they know to give out of respect for a Nirgrantha , in behalf of a fellow-ascetic, food, &c., which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings; for such-like food, &c., prepared by another man or by the giver himself, brought out of the house or not brought out of the house, belonging to the giver or not belonging to him, partaken or tasted of, or not partaken or tasted of, is impure and unacceptable. In this precept substitute for 'on behalf of one fellow-ascetic,'

³ on behalf of many fellow-ascetics,

⁴ on behalf of one female fellow-ascetic,

¹¹ on behalf of many female fellow-ascetics; so that there will be four analogous precepts.

¹² A monk or a nun should not accept of food, &c., which they know has been prepared by the householder for the sake of many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars, after he has counted them, acting sinfully towards all sorts of living beings; for such food, whether it be tasted of or not, is impure and unacceptable.

¹³ A monk or a nun should not accept of food, &c., procured in the way described in § 11 for the sake of the persons mentioned in § 12, if the said food, &c., has been prepared by the giver himself, has been brought out of the house, does not belong to the giver, has not been partaken or tasted of; for such food, &c., is impure and unacceptable; but if the food, &c., has been prepared by another person, has been brought out of the house, belongs to the giver, has been partaken or tasted of, one may accept it; for it is pure and acceptable.

¹⁴ A monk or a nun wishing to enter the abode of a householder with the intention of collecting alms, should not, for the sake of food or drink, enter or leave such always liberal, always open houses, where they always give a morsel, always the best morsel, always a part of the meal, always nearly the half of it. This certainly is the whole duty of a monk or a nun in which one should, instructed in all its meanings and endowed with bliss, always exert oneself. Thus I say.

Book 2, Lecture 1, Lesson 2

¹ A monk or a nun on a begging-tour should not accept food, &c., in the following case: when, on the eighth or pauṣadha day, on the beginning of a fortnight, of a month, of two, three, four, five, or six months, or on the days of the seasons, of the junction of the seasons, of the intervals of the seasons, many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars are entertained with food, &c., out of one or two or three or four vessels, pots, baskets, or heaps of food; such-like food which has been prepared by the giver, &c., (all down to) not tasted of, is impure and unacceptable. But if it is prepared by another person, &c. (see first lesson, § 13), one may accept it; for it is pure and acceptable.

² A monk or a nun on a begging-tour may accept food, &c., from unblamed, uncensured families, to wit, noble families, distinguished families, royal families, families belonging to the line of Ikṣvāku, of Hari, cowherds' families, Vaiśya families, barbers' families, carpenters' families, ṭakurs' families, weavers' families; for such food, &c., is pure and acceptable.

³ A monk or a nun on a begging-tour should not accept food, &c., in the following case: when in assemblies, or during offerings to the manes, or on a festival of Indra or Skanda or Rudra or Mukunda or demons or Yakṣas or the snakes, or on a festival in honour of a tomb, or a shrine, or a tree, or a hill, or a cave, or a well, or a tank, or a pond, or a river, or a lake, or the sea, or a mine--when on such-like various festivals many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars are entertained with food, &c. (all as in § 1, down to) acceptable.

⁴ But when he perceives that all have received their due share, and are enjoying their meal, he should address the householder's wife or sister or daughter-in-law or nurse or male or female servant or slave and say: 'O long-lived one! (or, O sister!) will you give me something to eat?' After these words of the mendicant, the other may bring forth food, &c., and give it him. Such food, &c., whether he beg for it or the other give it, he may accept; for it is pure and acceptable.

⁵ When a monk or a nun knows that at a distance of more than half a yojana a festive entertainment is going on, they should not resolve to go there for the sake of the festive entertainment.

⁶ When a monk hears that the entertainment is given in an eastern or western or southern or northern place, he should go respectively to the west or east or north or south, being quite indifferent (about the feast); wherever there is a festive entertainment, in a village or scot-free town, &c. (see I, 7, 6, § 4), he should not go there for the sake of the festive entertainment. The Kevalin assigns as the reason for this precept, that if the monk eats food, &c., which has been given him on such an occasion, he will incur the sin of one who uses what has been prepared for him, or is mixed up with living beings, or has been bought or stolen or taken, though it was not to be taken, nor was it given, but taken by force.

⁷ A layman might, for the sake of a mendicant, make small doors large, or large ones small; put beds from a level position into a sloping one, or from a sloping position into a level one; place the beds out of the draught or in the draught; cutting and clipping the grass outside or within the upāśraya, spread a couch for him, (thinking that) this mendicant is without means for a bed. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast. This certainly is the whole duty, &c. (see end of lesson I). Thus I say.

Book 2, Lecture 1, Lesson 3

¹ When he has eaten or drunk at a festive entertainment, he might vomit (what he has eaten), or not well digest it; or some other bad disease or sickness might befall him.

² The Kevalin says this is the reason: A mendicant, having drunk various liquors, together with the householder or his wife, monks or nuns, might not find the (promised) resting-place on leaving the scene of entertainment and looking out for it; or in the resting-place he may get into mixed company; in the absence of his mind or in his drunkenness he may lust after a woman or a eunuch; approaching the mendicant (they will say): O long-lived Śramaṇa ! (let us meet) in the garden, or in the sleeping-place, in the night or in the twilight.‘ Luring him thus by his sensuality (she says): Let us proceed to enjoy the pleasures of love.’ He might go to her, though he knows that it should not be done. These are the causes to sin, they multiply continuously. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast.

³ A monk or a nun, hearing or being told of some festivity, might hasten there, rejoicing inwardly: ‘There will be an entertainment, sure enough!’ It is impossible to get there from other families alms which are acceptable and given out of respect for the cloth, and to eat the meal. As this would lead to sin, they should not do it. But they should enter there, and getting from other families their alms, should eat their meal.

⁴ A monk or a nun, knowing that in a village or a scot-free town, &c. (see I, 7, 6, § 4), an entertainment will be given, should not resolve to go to that village, &c., for the sake of the entertainment. The Kevalin assigns as the reason herefore: When a man goes to a much-frequented and vulgar entertainment somebody’s foot treads on his foot, somebody’s hand moves his hand, somebody’s bowl clashes against his bowl, somebody’s head comes in collision with his head, somebody’s body pushes his body, or somebody beats him with a stick or a bone or a fist or a clod, or

sprinkles him with cold water , or covers him with dust; or he eats unacceptable food , or he receives what should be given to others. Therefore should a well-controlled Nirgrantha not resolve to go to a much-frequented and vulgar entertainment to partake of it.

⁵ A monk or a nun on a begging-tour should not accept such food, &c., about the acceptability or unacceptability of which his (or her) mind has some doubts or misgivings for such food, &c.

⁶ When a monk or a nun wishes to enter the abode of a householder, they should do so with the complete outfit.

⁷ A monk or a nun entering or leaving the out-of-door places for religious practices or study, should do so with the complete outfit.

⁸ A monk or a nun wandering from village to village should do so with the complete outfit.

⁹ A monk or a nun should not, with the complete outfit, enter or leave the abode of a householder to collect alms, or the out-of-door places for religious practices and study, or wander from village to village on perceiving that a strong and widely-spread rain pours down, or a strong and widely-spread mist is coming on, or a high wind raises much dust, or many flying insects are scattered about and fall down.

¹⁰ A monk or a nun on a begging-tour should not accept food, &c., in the houses of Kṣatriyas , kings , messengers, and relations of kings, whether they are inside or outside, or invite them; for such food, &c., is impure and unacceptable. Thus I say.

Book 2, Lecture 1, Lesson 4

¹ A monk or a nun on a begging-tour should not resolve to go to a festival, preceded or followed by an entertainment, to partake of it, when they know that there will be served up chiefly meat or fish or roasted slices of meat or fish; nor to a wedding breakfast in the husband's house or in that of the bride's father; nor to a funeral dinner or to a family dinner where something is served up,--if on their way there, there are many living beings, many seeds, many sprouts, much dew, much water , much mildew, many drops (of water), much dust, and many cobwebs; or if there have arrived or will arrive many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars, and if it will be a crowded assembly, so that a wise man may not enter or leave it, or learn there the sacred texts, to question about them, to repeat them, to consider them, to think about the substance of the law.

² A monk or a nun may go to such an entertainment (as described in the preceding Sara), provided that on their way there, there are few living beings, few seeds, &c.; that no Śramaṇas and Brāhmaṇas, &c., have arrived or will arrive; that it is not a crowded assembly, so that a wise man may enter or leave, &c.

³ A monk or a nun desirous to enter the abode of a householder, should not do so, when they see that the milch cows are being milked, or the food , &c., is being cooked, and that it is not yet distributed. Perceiving this, they should step apart and stay where no people pass or see them. But when they conceive that the milch cows are milked, the dinner prepared and distributed, then they may circumspectly enter or leave the householder's abode for the sake of alms.

⁴ Some of the mendicants say to those who follow the same rules of conduct, live (in the same place), or wander from village to village: ‘This is indeed a small village, it is too populous, nor is it large; reverend gentlemen, go to the outlying villages to beg alms.’ Some mendicant may have there kinsmen or relations, e. g. a householder or his wife, or daughters, or daughters-in-law, or nurses, or male and female slaves or servants. Such families with which he is connected by kindred or through marriage, he intends to visit before (the time of begging): ‘I shall get there (he thinks) food or dainties or milk or thick sour milk or fresh butter or ghee or sugar or oil or honey or meat or liquor, a sesamum dish, or raw sugar, or a meal of parched wheat, or a meal of curds and sugar with spices; after having eaten and drunk, and having cleaned and rubbed the alms-bowl, I shall, together with other mendicants, enter or leave the abode of a householder to collect alms.’ As this would be sinful, he should not do so.

⁵ But, at the proper time, entering there with the other mendicants, he may there in these or other families accept alms which are acceptable and given out of respect for his cloth, and eat his meal. This certainly is the whole duty, &c. (see end of lesson 1). Thus I say.

Book 2, Lecture 1, Lesson 5

¹ When a monk or a nun on entering the abode of a householder sees that the first portion of the meal is being thrown away or thrown down, or taken away, or distributed, or eaten, or put off, or has already been eaten or removed; that already other Śramaṇas and Brāhmaṇas, guests, paupers, and beggars go there in great haste; (they might think), ‘Hallo! I too shall go there in haste.’ As this would be sinful, they should not do so.

² When a monk or a nun on a begging-tour comes upon walls or gates, or bolts or holes to fit them, they should, in case there be a byway, avoid those (obstacles), and not go on straight. The Kevalin says: This is the reason: Walking there, he might stumble or fall down; when he stumbles or falls down, his body might become contaminated with faeces, urine, phlegmatic humour, mucus, saliva, bile, matter, semen, or blood. And if his body has become soiled, he should not wipe or rub or scratch or clean or warm or dry it on the bare ground or wet earth [or dusty earth] on a rock or a piece of clay containing life, or timber inhabited by worms, or anything containing eggs, living beings, &c. (down to) cobwebs; but he should first beg for some straw or leaves, wood or a potsherd, which must be free from dust, resort with it to a secluded spot, and on a heap of ashes or bones, &c. (see II, 1, 1, § 2), which he has repeatedly examined and cleaned, he should circumspectly wipe or rub, warm or dry (his body).

³ When a monk or a nun on a begging-tour perceives a vicious cow coming towards them, or a vicious buffalo coming towards them, or a vicious man, horse, elephant, lion, tiger, wolf, panther, bear, hyena, śarabha, shakal, cat, dog, boar, fox, leopard coming towards them, they should, in case there be a byway, circumspectly avoid them, and not walk on straight.

⁴ When a monk or a nun on a begging-tour comes on their way upon a pit, pillar, thorns, or unsafe, marshy or uneven ground, or mud, they should, in case there be a byway, avoid these (obstacles), and not walk on straight. When a monk or a nun on a begging-tour perceives that the entrance of a householder’s abode is secured by a branch of a thorn bush, they should not, without having

previously got the (owner's) permission, and having examined and swept (the entrance), make it passable or enter and leave (the house). But they may circumspectly do so, after having got the (owner's) permission, and having examined and swept it.

⁵ When a monk or a nun on a begging-tour knows that a Śramaṇa or a Brāhmaṇa, a guest, pauper or beggar has already entered (the house), they should not stand in their sight or opposite the door. The Kevalin says: This is the reason: Another, on seeing him, might procure and give him food, &c. Therefore it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that he should not stand in the other mendicants' sight or opposite the door. Knowing this, he should go apart and stay where no people pass or see him. Another man may bring and give him food, &c., while he stays where no people pass or see him, and say unto him: 'O long-lived Śramaṇa! this food, &c., has been given for the sake of all of you; eat it or divide it among you.' Having silently accepted the gift, he might think: Well, this is just (enough) for me!' As this would be sinful, he should not do so. Knowing this, he should join the other beggars, and after consideration say unto them: 'O long-lived Śramaṇas! this food, &c., is given for the sake of all of you; eat it or divide it among you.' After these words another might answer him: 'O long-lived Śramaṇa! distribute it yourself.' Dividing the food, &c., he should not (select) for himself too great a portion, or the vegetables, or the conspicuous things, or the savoury things, or the delicious things, or the nice things, or the big things; but he should impartially divide it, not being eager or desirous or greedy or covetous (of anything). When he thus makes the division, another might say: 'O long-lived Śramaṇa! do not divide (the food); but let us, all together, eat and drink.' When he thus eats, he should not select for himself too great a portion, &c.; but should eat and drink alike with all, not being desirous, &c.

⁶ When a monk or a nun on a begging-tour perceives that a Sramaṇa or Brāhmaṇa, a beggar or guest has already entered the house, they should not overtake them and address (the householder) first. Knowing this, they should go apart and stay where no people pass or see them. But when they perceive that the other has been sent away or received alms, and has returned, they may circumspectly enter the house and address the householder. This certainly is the whole duty, &c. Thus I say.

Book 2, Lecture 1, Lesson 6

¹ When a monk or a nun on a begging-tour perceives that many hungry animals have met and come together in search of food, e. g. those of the chicken-kind or those of the pig-kind, or that crows have met and come together, where an offering is thrown on the ground, they should, in case there be a byway, avoid them and not go on straight.

² A monk or a nun on a begging-tour should not stand leaning against the door-post of the householder's abode, or his sink or spitting-pot, nor in sight of, or opposite to his bathroom or privy; nor should they contemplate a loophole or a mended spot or a fissure (of the house) or the bathing-house, showing in that direction with an arm or pointing with a finger, bowing up and down.

³ Nor should they beg, pointing with a finger at the householder, or moving him with a finger, or threatening him with a finger, or scratching him with a finger, or praising him, or using coarse language.

⁴ If he sees somebody eating, ej. the householder or his wife, &c., he should after consideration say: ‘O long-lived one! (or, O sister!) will you give me some of that food?’ After these words the other might wash or wipe his hand or pot or spoon or plate with cold or hot water . He should after consideration say: ‘O long-lived one! (or, O sister!) do not wash or wipe your hand or pot or spoon or plate! If you want to give me something, give it as it is!’ After these words the other might give him a share, having washed or wiped his hand, &c., with cold or hot water. But he should not accept anything out of such a hand, &c., which has been before treated thus; for it is impure and unacceptable.

⁵ It is also to be known that food, &c., is impure and unacceptable, which is given with a wet hand, though the hand be not purposely wetted.

⁶ The same rule holds good with regard to a moistened hand, &c., and a dusty hand, &c., and a hand which is soiled with clay, dew, orpiment, vermilion, realgar, collyrium, white chalk, alum, rice-flour, kukkusa, ground drugs.

⁷ It is also to be known that he may accept such food, &c., which is given with a soiled hand, &c., to one similarly soiled (i.e. with what one is to receive), or to one unsoiled, with hand similarly soiled; for such food, &c., is pure and acceptable.

⁸ A monk or a nun on a begging-tour should not accept flattened grains, grains containing much chaff, &c. (see II, 1, 1, § 5), which a layman, for the sake of the mendicant, has ground, grinds, or will grind, has winnowed, winnows, or will winnow on a rock or a piece of clay containing life, &c. (see II, 1, 5, § 2, all down to) cobwebs; for such large, parched grains, &c., are impure and unacceptable.

⁹ A monk or a nun on a begging-tour should not accept fossil salt or sea salt which a householder, for the sake of the mendicant, has ground or pounded, grinds or pounds, will grind or pound on a rock or a piece of clay containing life, &c.; for such-like fossil salt or sea salt is impure and unacceptable.

¹⁰ A monk or a nun on a begging-tour should not accept food, &c., which is prepared over the fire; for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman will kill the fire-bodies, by wetting or moistening, wiping or rubbing, throwing up or turning down the food, &c., for the sake of the mendicant. Hence it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that they should not accept food, &c., which has been prepared over the fire, &c. This certainly is the whole duty, &c. Thus I say.

Book 2, Lecture 1, Lesson 7

¹ A monk or a nun on a begging-tour should not accept food , &c., which has been placed on a post or pillar or beam or scaffold or loft or platform or roof or some such-like elevated place; for such food fetched from above is impure and unacceptable. The Kevalin says: This is the reason: The layman might fetch and erect a stool or a bench or a ladder or a handmill, get upon it, and getting upon it fall or tumble down. Thus he might hurt his foot or arm or breast or belly or head or some

other part of his body; or he might kill or frighten or bruise or smash or crush or afflict or pain or dislocate all sorts of living beings. Therefore he should not accept such-like food, &c., fetched from above.

² A monk or a nun on a begging-tour should not accept food, &c., which a layman, for the sake of the mendicant, has taken from a granary or vault by contorting himself up and down and horizontally; thinking that such-like food is brought from underground.

³ A monk or a nun on a begging-tour should not accept food, &c., which is kept in earthenware. The Kevalin says: This is the reason: The layman might, for the sake of the mendicant, break the earthen vessel containing the food, &c., and thereby injure the earth-body; in the same way he might injure the fire-body, the wind-body, plants and animals; by putting it again (in earthenware), he commits the *pacchākamma* sin. Hence it has been said to the mendicant, &c., that he should not accept food, &c., which is put in earthenware.

⁴ A monk or a nun on a begging-tour should not accept food, &c., placed on the earth-body, the wind-body, the fire-body, for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman might, for the sake of the mendicant, stir or brighten the fire, and taking the food, &c., down from it, might give it to the mendicant. Hence it has been said, &c., that he should accept no such food.

⁵ When a monk or a nun on a begging-tour sees that a layman might, for the sake of the mendicant, cool too hot food, &c., by blowing or fanning with a winnowing basket or fan or a palm leaf or a branch or a part of a branch or a bird's tail or a peacock's tail or a cloth or a corner of a cloth or the hand or the mouth, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) do not blow or fan the hot food, &c., with a winnowing basket, &c.; but if you want to give it me, give it as it is.' After these words the other might give it after having blown or fanned it with a winnowing basket, &c.; such-like food they should not accept, because it is impure and unacceptable.

⁶ A monk or a nun on a begging-tour should not accept food, &c., which is placed on vegetable or animal matter; for such food is impure and unacceptable.

⁷ A monk or a nun on a begging-tour should not accept water which has been used for watering flour or sesamum or rice, or any other such-like water which has been recently used for washing, which has not acquired a new taste, nor altered its taste or nature, nor has been strained; for such-like water is impure and unacceptable. But if it has long ago been used for washing, has acquired a new taste, has altered its taste or nature, and has been strained, it may be accepted, for it is pure and acceptable.

⁸ When a monk or a nun on a begging-tour finds water used for washing sesamum, chaff or barley, or rainwater or sour gruel or pure water, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) will you give me some of this water?' Then the other may answer him: 'O long-lived Śramaṇa ! take it yourself by drawing it with, or pouring it in, your bowl!' Such-like water, whether taken by himself or given by the other, he may accept.

⁹ A monk or a nun on a begging-tour should not accept such water as has been taken from the bare ground, &c. (see II, 1, 5, § 2, all down to) cobwebs, or water which the layman fetches in a wet or moist or dirty vessel, mixing it with cold water. This certainly is the whole duty, &c. Thus I say.

Book 2, Lecture 1, Lesson 8

¹ A monk or a nun on a begging-tour should not accept juice of mangos, inspissated juice of mangos, juice of wood-apples, citrons, grapes, wild dates, pomegranates, cocoa-nuts, bamboos, jujubes, myrobalans, tamarinds, or any such-like liquor containing particles of the shell or skin or seeds, which liquor the layman, for the sake of the mendicant, pressed, strained, or filtered through a basket, cloth, or a cow's tail; for such liquor is impure and unacceptable.

² When a monk or a nun on a begging-tour smells, in travellers' houses or garden houses or householders' houses or maṭhs, the scent of food or drink or sweet scents, they should not smell them, being indifferent against smell, and not eager or desirous or greedy or covetous of the pleasant smell.

³ A monk or a nun on a begging-tour should not accept raw things which are not yet modified by instruments, as bulbous roots, growing in water or dry ground, mustard stalks; for they are impure and unacceptable. The same holds good with regard to long pepper, ground long pepper, common pepper, ground common pepper, ginger or ground ginger.

⁴ A monk or a nun on a begging-tour should not accept such raw fruits which are not yet modified by instruments, as those of Mango, Amrāṭaka, Jhijjhīrā, Surabhi, Sallakī; for they, &c.

⁵ The same holds good with regard to raw shoots which, &c., as those of Aśvattha, Nyagrodha, Pilaṃkhu, Nīyūra, Sallakī.

⁶ The same holds good with regard to raw berries which, &c., as those of Kapittha, pomegranate, or Pippala.

⁷ A monk or a nun on a begging-tour should not accept raw, powdered fruits which are not well ground and still contain small seeds, as those of Umbara, Pilaṃkhu, Nyagrodha, and Aśvattha; for &c.

⁸ A monk or a nun on a begging-tour should not accept unripe wild rice, dregs, honey, liquor, ghee, or sediments of liquor, if these things be old or if living beings are engendered or grow or thrive in them, or are not taken out, or killed or destroyed in them.

⁹ A monk or a nun on a begging-tour should not accept any such-like raw plants as Ikṣumeru, Aṅkakarelu, Kaṣeru, Saṃghāṭika, Pūtiālu.

¹⁰ A monk or a nun on a begging-tour should not accept any such-like (vegetables) as Nymphaea or stalk of Nymphaea or the bulb of Nelumbium or the upper part or the filament of Lotus or any part of the plant.

¹¹ A monk or a nun on a begging-tour should not accept such-like raw substances as seeds or sprouts, growing on the top or the root or the stem or the knots (of a plant), likewise the pulp or blossoms of the plantain, cocoa-nut, wild date, and palmyra trees.

¹² A monk or a nun on a begging-tour should not accept any such-like raw unmodified substances as sugar-cane, which is full of holes, or withering or peeling off or corroded by wolves; or the points of reeds or the pulp of plantains.

¹³ The same holds good with regard to garlic or its leaves or stalk or bulb or integument.

¹⁴ Likewise with regard to cooked fruits of Atthiya, Tinduka, Vilva, Śrīparṇī.

¹⁵ A monk or a nun on a begging-tour should not accept such raw, unmodified substances as corn, clumps of corn, cakes of corn, sesamum, ground sesamum, or cakes of sesamum. This is the whole duty, &c. Thus I say.

Book 2, Lecture 1, Lesson 9

¹ In the east or west or south or north, there are some faithful householders, &c., (all down to) servants who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, restrained, controlled, chaste ascetics, who have ceased from sensual intercourse, should eat or drink food, &c., which is ādhākarmika; let us give to the ascetics all food, &c., that is ready for our use, and let us, afterwards, prepare food for our own use.' Having heard such talk, the mendicant should not accept such-like food, &c., for it is impure and unacceptable.

² A monk or a nun on a begging-tour or in their residence or on a pilgrimage from village to village, who know that in a village or scot-free town, &c., dwell a mendicant's nearer or remoter relations--viz. a householder or his wife, &c.--should not enter or leave such houses for the sake of food or drink. The Kevalin says: This is the reason: Seeing him, the other might, for his sake, procure or prepare food, &c. Hence it has been said to the mendicant, &c., that he should not enter or leave such houses for the sake of food or drink. Knowing this, he should go apart and stay where no people pass or see him. In due time he may enter other houses, and having begged for alms which are acceptable and given out of respect for his cloth, he may eat his dinner. If the other has, on the mendicant's timely entrance, procured or prepared food, &c., which is ādhākarmika, he might silently examine it, and think: 'Why should I abstain from what has been brought.' As this would be sinful, he should not do so. But after consideration he should say: 'O long-lived one! (or, O sister!) as it is not meet that I should eat or drink food, &c., which is ādhākarmika, do not procure or prepare it.' If after these words the other brings and gives him ādhākarmika food which he has prepared, he should not accept such-like food, &c., for it is impure and unacceptable.

³ When a monk or a nun on a begging-tour sees that meat or fish is being roasted, or oil cakes, for the sake of a guest, are being prepared, they should not, quickly approaching, address the householder; likewise if the food is prepared for the sake of a sick person.

⁴ A monk or a nun on a begging-tour might, of the received quantity of food, eat only the sweet-smelling parts and reject the bad-smelling ones. As this would be sinful, they should not do so; but they should consume everything, whether it be sweet smelling or bad smelling, and reject nothing.

⁵ A monk or a nun on a begging-tour might, of the received quantity of drink, imbibe only the well-flavoured part, and reject the astringent part. As this would be sinful, they should not do so; but they should consume everything, whether it be well flavoured or astringent, and reject nothing.

⁶ A monk or a nun, having received a more than sufficient quantity of food, might reject (the superfluous part) without having considered or consulted fellow-ascetics living in the neighbourhood, who follow the same rules of conduct, are agreeable and not to be shunned; as this would be sinful, they should not do so. Knowing this, they should go there and after consideration say: 'O long-lived Śramaṇas ! this food, &c., is too much for me, eat it or drink it!' After these words

the other might say: ‘O long-lived Śramaṇa ! we shall eat or drink as much of this food or drink as we require; or, we require the whole, we shall eat or drink the whole.’

⁷ A monk or a nun on a begging-tour should not accept food, &c., which for the sake of another has been put before the door, if the householder has not permitted him to do so, or he gives it him; for such food, &c. But on the contrary he may accept it. This is the whole duty, &c. Thus I say.

Book 2, Lecture 1, Lesson 10

¹ A single mendicant, having collected alms for many, might, without consulting his fellow-ascetics, give them to those whom he list; as this would be sinful, he should not do so. Taking the food, he should go there (where his teacher &c. is) and speak thus: ‘O long-lived Śramaṇa ! there are near or remote (spiritual) relations of mine: a teacher, a sub-teacher, a religious guide, a Sthavira, a head of a Gaṇa, a Gaṇadhara, a founder of a Gaṇa; forsooth, I shall give it them.’ The other may answer him: ‘Well now, indeed, O long-lived one! give such a portion!’ As much as the other commands, thus much he should give; if the other commands the whole, he should give the whole.

² A single mendicant, having collected agreeable food, might cover it with distasteful food, thinking: ‘The teacher or sub-teacher, &c., seeing what I have received, might take it himself; indeed, I shall not give anything to anybody!’ As this would be sinful, he should not do so. Knowing this, he should go there (where the other mendicants are), should put the vessel in his out-stretched hand, show it (with the words): Ah, this! ah, this!’ and hide nothing.

³ A single mendicant, having received some food, might eat what is good, and bring what is discoloured and tasteless; as this would be sinful, he should not do so.

⁴ A monk or a nun on a begging-tour should not accept any part of the sugar-cane, whether small or large, pea-pods, seed-pods, of which articles a small part only can be eaten, and the greater part must be rejected; for such things are impure and unacceptable.

⁵ A monk or a nun on a begging-tour should not accept meat or fish containing many bones, so that only a part of it can be eaten and the greater part must be rejected; for such meat or fish, &c., is impure and unacceptable.

⁶ A monk or a nun on a begging-tour may be invited to meat or fish containing many bones, (by the householder who addresses him thus): ‘O long-lived Śramaṇa! will you accept meat with many bones?’ Hearing such a communication, he should say, after consideration: ‘O long-lived one! (or, O sister!) it is not meet for me to accept meat with many bones; if you want to give me a portion of whatever size, give it me; but not the bones!’ If after these words the other (i.e. the householder) should fetch meat containing many bones, put it in a bowl and return with it, (the mendicant) should not accept such a bowl, whether out of the other’s hand or a vessel; for it is impure and unacceptable. But if he has inadvertently accepted it, he should not say: ‘No, away, take it!’ Knowing this, he should go apart, and in a garden or an upāśraya, where there are few eggs, &c., (all down to) cobwebs, eat the meat or fish, and taking the bones, he should resort to a secluded spot and leave them on a heap of ashes, &c. (see II, 1, 1, § 2).

⁷ If a householder should fetch fossil salt or sea salt, put it in a bowl and return with it, a monk or a nun on a begging-tour should not accept it out of the other’s hand or vessel; for, &c. But if he has

inadvertently accepted it, he should return with it to the householder, if he is not yet too far away, and say, after consideration: 'Did you give me this with your full knowledge or without it?' He might answer: I did give it without my full knowledge; but indeed, O long-lived one! I now give it you; consume it or divide it (with others)!' Then being permitted by, and having received it from, the householder, he should circumspectly eat it or drink it, and what he cannot eat or drink he should share with his fellow-ascetics in the neighbourhood, who follow the same rules of conduct, are agreeable, and not to be shunned; but if there are no fellow-ascetics, the same should be done as in case one has received too much food. This is the whole duty, &c. Thus I say.

Book 2, Lecture 1, Lesson 11

¹ Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick: 'Take it! give it him! if the sick mendicant will not eat it, thou mayst eat it.' But he (who is ordered to bring the food) thinking, 'I shall eat it myself,' covers it and shows it (saying): This is the lump of food, it is rough to the taste, it is pungent, it is bitter, it is astringent, it is sour, it is sweet; there is certainly nothing in it fit for a sick person.' As this would be sinful, he should not do so. But he should show him which parts are not fit for a sick person (saying): 'This particle is pungent, this one bitter, this one astringent, this one sour, this one sweet.'

² Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick: 'Take it! give it him! if the mendicant will not eat it, bring it to us!' 'If nothing prevents me, I shall bring it.' (Then he might act as stated in § 1, which would be sinful.)

³ For the avoidance of these occasions to sin there are seven rules for begging food and as many for begging drink, to be known by the mendicants. Now, this is the first rule for begging food. Neither hand nor vessel are wet: with such a hand or vessel he may accept as pure, food, &c., for which he himself begs or which the other gives him. That is the first rule for begging food.

⁴ Now follows the second rule for begging food. The hand and the vessel are wet. The rest as in the preceding rule. That is the second rule for begging food.

⁵ Now follows the third rule for begging food. In the east, &c., there are several faithful householders, &c., (all down to) servants: they have put (food) in some of their various vessels, as a pan, a pot, a winnowing basket, a basket, a precious vessel. Now (the mendicant) should again know: is the hand not wet and the vessel wet; or the hand wet and the vessel not wet? If he collect alms with an alms-bowl or with his hand, he should say, after consideration: 'O long-lived one! (or, O sister!) with your not-wet hand, or with your wet vessel, put (alms) in this my bowl, or hand, and give it me!' Such-like food, for which he himself begs or which the other gives him, he may accept; for it is pure and acceptable. That is the third rule for begging food.

⁶ Now follows the fourth rule for begging food. A monk or a nun may accept flattened grains, &c. (cf. II, 1, 1, § 5), for which they beg themselves or which the other gives them, if it be such as to require little cleaning or taking out (of chaff); for it is pure, &c. That is the fourth rule for begging food.

⁷ Now follows the fifth rule for begging food. A monk or a nun may accept food which is offered on a plate or a copper cup or any vessel, if the moisture on the hands of the giver is almost dried up; for, &c. That is the fifth rule for begging food.

⁸ Now follows the sixth rule for begging food. A monk or a nun may accept food which had been taken up from the ground, either taken up for one's own sake or accepted for the sake of somebody else, whether it be placed in a vessel or in the hand; for, &c. That is the sixth rule for begging food.

⁹ Now follows the seventh rule for begging food. A monk or a nun may accept food of which only a part may be used, and which is not wanted by bipeds, quadrupeds, Śramaṇas, Brāhmaṇas, guests, paupers, and beggars, whether they beg for it themselves, or the householder gives it them. That is the seventh rule for begging food.

¹⁰ These are the seven rules for begging food; now follow the seven rules for begging drink. They are, however, the same as those about food, only the fourth gives this precept: A monk or a nun may accept as drink water which has been used for watering flour or sesamum, &c. (II, 1, 7, § 7), if it be such as to require little cleaning and taking out (of impure) articles; for, &c.

¹¹ One who has adopted one of these seven rules for begging food or drink should not say: 'These reverend persons have chosen a wrong rule, I alone have rightly chosen.' (But he should say): 'These reverend persons, who follow these rules, and I who follow that rule, we all exert ourselves according to the commandment of the Jina, and we respect each other accordingly.' This certainly is the whole duty, &c. Thus I say.

Book 2, Lecture 2, Lesson 1

¹ [Second lecture (uddesaya , uddeśaka): Begging for a couch (seggā)] If a monk or a nun want to ask for a lodging, and having entered a village or scot-free town, &c., conceive that lodging to contain eggs, living beings, &c., they should not use it for religious postures, night's-rest, or study.

² But if the lodging contains only few eggs or few living beings, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c. Now, if they conceive that the householder, for the sake of a Nirgrantha and on behalf of a fellow-ascetic (male or female, one or many), gives a lodging which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings, they should not use for religious postures, &c., such a lodging which has been appropriated by the giver himself, &c. (see II, I, I, § 1i). The same holds good if there be instead of a fellow-ascetic many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars. But if the lodging has been appropriated by another man than the giver, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c.

³ A monk or a nun, knowing that the layman has, for the sake of the mendicant, matted the lodging, whitewashed it, strewn it (with grass, &c.), smeared it (with cowdung), levelled, smoothed, or perfumed it (or the floor of it), should not use that lodging, which has been prepared by the giver himself, &c., for religious postures. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures.

⁴ A monk or a nun, knowing that a layman will, for the sake of a mendicant, make small doors large, &c. (all as in II, 1, 2, § 7, down to) spread his couch or place it outside, should not use such a lodging which has been appropriated by the giver himself, &c., for religious postures, &c. But if it has been appropriated by another person, &c., they may circumspectly use it for religious postures, &c.

⁵ Again, a monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, bulbs or roots or leaves or flowers or fruits or seeds or grass-blades of water plants, should not use such a lodging, which is appropriated by the giver himself, for religious postures, &c. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures, &c.

⁶ A monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, a chair or a board or a ladder or a mortar, should not use such a lodging-place, &c. (all as at the end of the last paragraph).

⁷ A monk or a nun should not use for religious postures, &c., a lodging-place above ground, as a pillar or a raised platform or a scaffold or a second story or a flat roof, likewise no underground place (except under urgent circumstances). If by chance they are thus lodged, they should there not wash or clean their hands or feet or eyes or teeth or mouth with hot or cold water; nor should they put forth there any other secretion, as excrements, urine, saliva, mucus, bilious humour, ichor, blood, or any other part of the bodily humours. The Kevalin says: This is the reason: Making secretions he might stumble or fall; stumbling or falling he might hurt his hand, &c. (II, I, 7, § 1), or any other limb of his body, or kill, &c., all sorts of living beings. Hence it has been said to the mendicant, &c., that he should use no above-ground lodging-place for religious postures, &c.

⁸ A monk or a nun on a begging-tour should not use, for religious postures, a lodging-place used by the householder, in which there are women, children, cattle, food, and drink. This is the reason: A mendicant living together with a householder's family may have an attack of gout, dysentery, or vomiting; or some other pain, illness, or disease may befall him; the layman might, out of compassion, smear or anoint the mendicant's body with oil or ghee or butter or grease, rub or shampoo it with perfumes, drugs, lodhra, dye, powder, padmaka, then brush or rub it clean; clean, wash, or sprinkle it with hot or cold water, kindle or light a fire by rubbing wood on wood; and having done so, he might dry or warm (the mendicant's body). Hence it has been said to the mendicant, &c., that he should not use for religious postures, &c., a lodging-place which is used by the householder.

⁹ This is (another) reason: While a mendicant lives in a lodging used by the householder, the householder or his wife, &c., might bully, scold, attack or beat each other. Then the mendicant might direct his mind to approval or dislike: 'Let them bully each other!' or, 'Let them not bully each other!' &c. &c. Hence it has been said to the mendicant, &c., that he should not use, for religious postures, &c., a lodging-place used by the householder.

¹⁰ This is (another) reason: While the mendicant lives together with householders, the householder might, for his own sake, kindle or light or extinguish a fire-body. Then the mendicant might direct his mind to approval or dislike: 'Let them kindle or light or extinguish a fire-body;' or, 'Let them not do so.' Hence it has been said to the mendicant, &c. (see above).

¹¹ This is (another) reason: While the mendicant lives together with householders, he might see the householder's earrings or girdle or jewels or pearls or gold and silver or bracelets (those round the

wrist and those round the upper arm) or necklaces (those consisting of three strings, or those reaching halfway down the body, or those consisting of eighty strings or forty strings or one string or strings of pearls, golden beads or jewels) or a decked or ornamented girl or maiden. Thus the mendicant might direct his mind to approval or dislike: 'Let her be thus;' or, 'Let her not be thus.' So he might say, so he might think. Hence it has been said to the mendicant, &c. (see above).

¹² This is (another) reason: While a mendicant lives together with householders, the householder's wives, daughters, daughters-in-law, nurses, slave-girls or servant-girls might say: 'These reverend Śramaṇas, &c., have ceased from sexual intercourse; it behoves them not to indulge in sexual intercourse: whatever woman indulges with them in sexual intercourse, will have a strong, powerful, illustrious, glorious, victorious son of heavenly beauty.' Hearing and perceiving such talk, one of them might induce the mendicant ascetic to indulge in sexual intercourse. Hence it has been said to the mendicant, &c., that he should not use for religious postures, &c., a lodging used by the householder. This is the whole duty, &c. Thus I say.

Book 2, Lecture 2, Lesson 2

¹ Some householders are of clean habits and the mendicants, because they never bathe, are covered with uncleanness; they smell after it, they smell badly, they are disagreeable, they are loathsome. Hence the householders, with regard to the mendicant, put off some work which otherwise they would have done before, and do some work which otherwise they would have put off. Hence it has been said to the mendicant, &c., that he should not use, for religious postures, &c., a lodging used by the householder.

² This is the reason: While a mendicant lives together with householders, the householder might, for his own sake, have prepared something to eat. Then, afterwards, he might, for the sake of the mendicant, prepare or dress food, &c., and the mendicant might desire to eat or drink or swallow it. Hence it has been said to the mendicant, &c. (see above).

³ This is the reason: While the mendicant lives together with a householder, there may be ready wood cleft for the use of the householder. Then, afterwards, (the householder) might, for the sake of the mendicant, cleave or buy or steal wood, kindle or light, by rubbing wood on wood, the fire-body, and the mendicant might desire to dry or warm himself at, or enjoy, the fire. Hence it has been said to the mendicant, &c. (see above).

⁴ When in the night or twilight a mendicant, to ease nature, leaves the door open, a thief, watching for an occasion, might enter. It is not meet for the mendicant to say: This thief enters or does not enter, he hides himself or does not hide himself, he creeps in or does not creep in, he speaks or does not speak; he has taken it, another has taken it, it is taken from that man; this is the thief, this is the accomplice, this is the murderer, he has done so. The householder will suspect the ascetic, the mendicant, who is not a thief, to be the thief. Hence it has been said to the mendicant, &c.

⁵ A monk or a nun should not use, for religious postures, &c., sheds of grass or straw which contain eggs, living beings, &c. But they may do so if they contain few eggs, few living beings, &c.

⁶ A mendicant should not stay in halting-places, garden houses, family houses, monasteries, where many fellow-ascetics are frequently arriving. 1. If the reverend persons continue to live in those

places after staying there for a month in the hot or cold seasons or for the rainy season (he should say): ‘O long-lived one! you sin by overstaying the fixed time.’

⁷ 2. If the reverend persons repeatedly live in halting-places, &c., after staying there for the proper time, without passing two or three intermediate months somewhere else, (he should say): ‘O long-lived one! you sin by repeating your retreat in the same place.’

⁸ 3. Here, in the east, west, north, or south, there are, forsooth, some faithful householders, householders’ wives, &c., who are not well acquainted with the rules of monastic life (with regard to the fitness of lodging-places); nevertheless they believe in, perceive, are convinced of, (the merit of) giving lodging to mendicants. They (accordingly) give lodging-places for the sake of many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars, in workšops, chapels, temples, assembly halls, wells, houses or halls for shopkeeping or for keeping or building carriages, distilleries, houses where Darbha -grass, bark, trees, wood or charcoal are being worked, houses on burial-places, rooms for retirement near the place of sacrifice, empty houses, hill-houses, caves, stone-houses, or palaces. He should say to those reverend persons who live in such-like places as workšops, &c., together with other guests: ‘O long-lived one! you sin by living in a place frequented by other sectarians.’

⁹ 4. Here, in the east, &c. They accordingly give, &c. (all as in §8 down to) palaces. If the mendicants come there while the other religious men do not come there, they sin by living in a place not frequented by other mendicants.

¹⁰ 5. In the east, west, north, or south there are faithful householders, viz. a householder or his wife, &c., who will speak thus: ‘It is not meet that these illustrious, pious, virtuous, eloquent, controlled, chaste ascetics, who have ceased from sexual intercourse, should dwell in a lodging which is ādhākarmika: let us give to the mendicants the lodgings which are ready for our use, viz. workšops, &c., and let us, afterwards, prepare lodgings for our own use, viz. workšops, &c.’ Hearing and perceiving such talk, if the reverend persons frequent such-like lodgings, viz. workšops, &c., and live in them which are ceded by other people (they should be warned): ‘O long-lived one! that (lodging is infected by the sin called) varjakriyā.’

¹¹ 6. Here, in the east, &c. (see § 8 all down to) they give lodging-places for the sake of many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars, after having well counted them, in workšops, &c. If the reverend persons frequent such-like lodgings, viz. workšops, &c., and live in them which are ceded by other people (they should be warned): ‘O long-lived one! that (lodging is infected by the sin called) mahāvarjakriyā.’

¹² 7. Here, in the east, &c. They accordingly give, for the sake of many sorts of Śramaṇas, after having well counted them, lodging-places, viz. workšops, &c. If the reverend persons frequent such-like lodgings, viz. workšops, &c., and live in them which are ceded by other people (they should be warned): ‘O long-lived one! that (lodging is infected by the sin called) sāvadyakriyā.’

¹⁴ 8. Here, in the east, &c. They accordingly prepare, for the sake of one sort of Śramaṇas, lodgings, viz. workšops, &c., for which purpose great injury is done to the earth, water, fire, wind-bodies, plants, and animals, great injury, great cruelty, great and manifold sinful acts; by wasting cold water or strewing (the ground), smearing it with cowdung, shutting the doors and securing the bed, lighting a fire. If the reverend persons frequent such-like lodgings, viz. workšops, &c., and lead in such ceded lodgings an ambiguous life (they should be warned): ‘O long-lived one! that (lodging is infected by the sin called) mahāsāvadyakriyā.’ (is) 9. But if the lodgings, viz. workšops, &c., are prepared by the

householders for their own sake under the same circumstances as detailed in the preceding paragraph, and the reverend persons frequent such-like lodgings, they lead, in those lodgings, an unambiguous life. ‘O long-lived one! that (lodging is infected by the very small sin called) alpaśāvadyakriyā.’ This is the whole duty, &c. Thus I say.

Book 2, Lecture 2, Lesson 3

¹ ‘It is difficult to obtain pure, acceptable alms; it is indeed not free from such preparations as strewing the ground (with Darbha -grass), smearing it (with cowdung), shutting the doors and securing the beds. And he (the mendicant) delights in pilgrimage, religious exercises, study, begging for a bed, a couch, or other alms.’ Some mendicants explain thus (the requisites of a lodging); they are called upright, searching after liberation, practising no deceit. Some householders (who, having learned the requisites of a lodging-place, fit one out accordingly, try to deceive the mendicants, saying): ‘This lodging, which we offer you, has been assigned to you, it has been originally prepared for our sake, or for the sake of some relations, it has been used, it has been relinquished.’ Explaining thus, he truly explains. (The teacher says): Well, he is (an explainer of the truth).

² If a mendicant, at night or at the twilight, leaves or enters a small lodging, one with a small door, a low or cramped lodging, (he should put forward) first his hand, then his foot, and thus circumspectly leave or enter it. The Kevalin says: This is the reason: There might be a badly bound, badly placed, badly fastened, loose umbrella, pot, stick, staff, robe, hide, leather boots or piece of leather belonging to Śramaṇas or Brāhmaṇas; and the mendicant, when leaving or entering (the lodging) at night or twilight, might stumble or fall; stumbling or falling he might hurt his hand or foot, &c. (see IV, 1, 7, § 1), kill, &c., all sorts of living beings. Hence it has been said to the mendicant, &c., that one (should put forward) first the hand, then the foot, and thus circumspectly leave or enter such a lodging.

³ He (the mendicant) should, at halting-places, &c., ask for a lodging-place, after having inquired who is the landlord or who is the tenant. He should ask permission to use the lodging-place in this way: ‘By your favour, O long-lived one! we shall dwell here for a while (for the time and in the place) which you will concede.’ (If the landlord should object and say that he owns the lodging for a limited time only, or if he asks for the number of monks for which the lodging is required, he should answer): ‘As long as this lodging belongs to you, (or) for the sake of as many fellow-ascetics (as shall stand in need of it), we shall occupy the lodging; afterwards we shall take to wandering.’

⁴ A monk or a nun may know the name and gotra of him in whose lodging he lives; in that case they should not accept food, &c., in that house whether invited or not invited; for it is impure and unacceptable.

⁵ A monk or a nun should not use for religious postures, &c., a lodging-place which is used by the householder, which contains fire or water; for it is not fit for a wise man to enter or leave it, &c. (cf. II, 1, 4, § 1).

⁶ A monk or a nun should not use for religious postures, &c., a lodging for which they have to pass through the householder’s abode, or to which there is no road; for it is not fit, &c. (see last paragraph).

⁷ A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., might bully or scold, &c., each other (see II, 2, 1, § 9); for it is not fit, &c.

⁸ A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., rub or anoint each other's body with oil or ghee or butter or grease; for it is not fit, &c.

⁹ A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., rub or shampoo each other's body with perfumes, ground drugs, powder, lodhra , &c. (see II, 2, 1, § 8); for it is not fit, &c.

¹⁰ A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., clean, wash, or sprinkle each other's body with cold or hot water; for it is not fit, &c.

¹¹ A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., go about naked or hide themselves, or talk about sexual pleasures, or discuss a secret plan; for it is not fit, &c.

¹² A monk or a nun should not use for religious postures, &c., a lodging which is a much-frequented playground; for it is not fit, &c.

¹³ 1. If a monk or a nun wish to beg for a couch, they should not accept one which they recognise full of eggs, living beings, &c.

¹⁴ 2. If the couch is free from eggs, living beings, but is heavy, they should not accept such a couch.

¹⁵ 3. If the couch is free from eggs, living beings, light, but not movable, they should not accept such a couch.

¹⁶ 4. If the couch is free from eggs, living beings, &c., light, movable, but not well tied, they should not accept such a couch.

¹⁷ 5. If the couch is free from eggs, living beings, light, movable, and well tied, they may accept such a couch.

¹⁸ For the avoidance of these occasions to sin there are four rules, according to which the mendicant should beg for a couch. Now this is the first rule for begging for a couch. If a monk or a nun beg for a couch, specifying (its quality), viz. one of Ikkāṭa-reed, a hard one, one of Jantuka-grass, of Para-grass, of peacock feathers, of hay, of Kuśa -grass, of brush-hair, of Paccaka, of Pippala , of straw, they should, after consideration, say: 'O long-lived one! (or, O sister!) please give me this here!' If the householder prepares one of the above-specified couches, or if the mendicant asks himself, and the householder gives it, then he may accept it as pure and acceptable. This is the first rule.

¹⁹ Now follows the second rule. If a monk or a nun beg for a couch (of the above-detailed description) after having well inspected it, they should, after consideration, say: 'O long-lived one! &c.' (all as in the first rule). This is the second rule.

²⁰ If a monk or a nun beg for a couch of the above-detailed description, viz. one of Ikkāṭa-grass, &c., from him in whose house he lives, they may use it if they get it; if not, they should remain in a squatting or sitting posture (for the whole night). This is the third rule.

²¹ Now follows the fourth rule. If a monk or a nun beg for a couch such as it is spread, either on the ground or on a wooden plank, they may use it if they get it; if not, they should remain in a squatting or sitting posture (for the whole night). This is the fourth rule.

²² A monk who has adopted one of these four rules, should not say, &c. (all as in II, 1, 11, § 12, down to) we respect each other accordingly.

²³ If a monk or a nun wish to give back a couch, they should not do so, if the couch contains eggs, living beings, &c. But if it contains few living beings, &c., they may restrainedly do so, after having well inspected, swept, and dried it.

²⁴ A monk or a nun on a begging-tour or in a residence or on a pilgrimage from village to village should first inspect the place for easing nature. The Kevalin says: This is the reason: If a monk or a nun, in the night or the twilight, ease nature in a place which they have not previously inspected, they might stumble or fall, stumbling or falling they might hurt the hand or foot, &c., kill, &c., all sorts of living beings.

²⁵ A monk or a nun might wish to inspect the ground for their couch away from that occupied by a teacher or sub-teacher, &c. (see II, 1, 10, § 1), or by a young one or an old one or a novice or a sick man or a guest, either at the end or in the middle, either on even or uneven ground, or at a place where there is a draught or where there is no draught. They should then well inspect and sweep (the floor), and circumspectly spread a perfectly pure bed or couch.

²⁶ Having spread a perfectly pure bed or couch, a monk or a nun might wish to ascend it. When doing so, they should first wipe their body from head to heels; then they may circumspectly ascend the perfectly pure bed or couch, and circumspectly sleep in it.

²⁷ A monk or a nun sleeping in a perfectly pure bed or couch (should have placed it at such a distance from the next one's) that they do not touch their neighbour's hand, foot, or body with their own hand, foot, or body; and not touching it, should circumspectly sleep in their perfectly pure bed or couch.

²⁸ Before inhaling or breathing forth, or coughing or sneezing or yawning or vomiting or eructating, a monk or a nun should cover their face or the place where it lies; then they may circumspectly inhale or breathe forth, &c.

²⁹ Whether his lodging be even or uneven; full of, or free from, draughts; full of, or free from, dust; full of, or free from, flies and gnats; full of, or free from, dangers and troubles--in any such-like lodging one should contentedly stay, nor take offence at anything. This is the whole duty, &c. Thus I say.

Book 2, Lecture 3, Lesson 1

¹ [Third lecture (uddesaya , uddeśaka): Walking (iriyā)] When the rainy season has come and it is raining, many living beings are originated and many seeds just spring up, the roads between (different places) contain many living beings, seeds, &c. (see II, 1, 1, § 2), the footpaths are not used, the roads are not recognisable. Knowing this (state of things) one should not wander from village to village, but remain during the rainy season in one place.

² When a monk or a nun knows that in a village or scot-free town, &c. (see I, 7, 6, § 3), there is no large place for religious practices nor for study; that there cannot easily be obtained a stool, bench, bed, or couch, nor pure, acceptable alms; that there have come or will come many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars; that the means of existence are extremely small; that it is

not fit for a wise man to enter or leave it, &c. (see II, 1, 4, § 1); in such a village, scot-free town, &c., they should not remain during the cold season.

³ When a monk or a nun knows that in a village or scot-free town, &c., there is a large place for religious practices or for study; that there can easily be obtained a stool, bench, bed, or couch, or pure, acceptable alms; that there have not come nor will come Śramaṇas and Brāhmaṇas, guests, paupers, and beggars; that the means of existence are not small, &c., they may remain in such a village, &c., during the rainy season.

⁴ Now they should know this: After the four months of the rainy season are over, and five or ten days of the winter have passed, they should not wander from village to village, if the road contains many living beings, &c., and if many Śramaṇas and Brāhmaṇas, &c., do not yet travel.

⁵ But if after the same time the road contains few living beings, and many Śramaṇas and Brāhmaṇas, &c., travel, they may circumspectly wander from village to village.

⁶ A monk or a nun wandering from village to village should look forward for four cubits, and seeing animals they should move on by walking on his toes or heels or the sides of his feet. If there be some bypath, they should choose it, and not go straight on; then they may circumspectly wander from village to village.

⁷ A monk or a nun wandering from village to village, on whose way there are living beings, seeds, grass, water, or mud, should not go straight if there be an unobstructed byway; then they may circumspectly wander from village to village.

⁸ A monk or a nun on the pilgrimage, whose road (lies through) places belonging to borderers, robbers, Mlecchas, non-Aryan people, half-civilised people, unconverted people, people who rise or eat at an improper time, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage.

⁹ The Kevalin says: This is the reason: The ignorant populace might bully, beat, &c., the mendicant, in the opinion that he is a thief or a spy, or that he comes from yonder (hostile village); or they might take away, cut off, steal or rob his robe, alms-bowl, mantle, or broom. Hence it has been said to the mendicant, &c., that one whose road (lies through) places belonging, &c. (all as in the last paragraph); then he may circumspectly wander from village to village.

¹⁰ A monk or a nun on the pilgrimage, whose road (lies through) a country where there is no king or many kings or an unanointed king or two governments or no government or a weak government, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. The Kevalin says: This is the reason: The ignorant populace might bully or beat, &c., the mendicant, &c. (all as in § 9).

¹¹ A monk or a nun on the pilgrimage, whose road lies through a forest which they are not certain of crossing in one or two or three or four or five days, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage.

¹² The Kevalin says: This is the reason: During the rain (he might injure) living beings, mildew, seeds, grass, water, mud. Hence it has been said to the mendicant that one whose road lies through such a forest, &c. (all as in the last paragraph) then he may circumspectly wander from village to village.

¹³ A monk or a nun on the pilgrimage, on whose way there is some watercourse which must be crossed by a boat, should not ascend such a boat which plies up or down or across (the river), neither for one yojana 's or half a yojana's distance, neither for a shorter nor a longer voyage, if they know that the householder will buy or purloin the boat, or doing the work necessary to put the boat in order, pull it ashore out of the water, or push it from the shore into the water, or bale it, if it is filled (with water), or cause a sinking boat to float.

¹⁴ A monk or a nun, knowing that a boat will cross the river, should, after having received the owner's permission, step apart, examine their outfit, put aside their provender, wipe their body from head to heels, reject the householder's food , and putting one foot in the water and the other in the air, they should circumspectly enter the boat.

¹⁵ A monk or a nun in entering the boat should not choose for that purpose the stern or the prow or the middle of the boat; nor should they look at it holding up their arms, pointing at it with their finger, bowing up and down.

¹⁶ If, on board, the boatman should say to the monk, 'O long-lived Śramaṇa ! pull the boat forward or backward, or push it, or draw it with the rope towards you, or, let us do it together,' he should not comply with his request, but look on silently.

¹⁷ If, on board, the other should say to him, 'O long-lived Śramaṇa! you cannot pull the boat forward or backward, or push it, or draw it with a rope towards you; give us the rope, we will ourselves pull the boat forward or backward, &c.,' he should not comply with his request, but look on silently.

¹⁸ If, on board, the other should say to him, 'O long-lived Śramaṇa! if you can, pull the boat by the oar, the rudder, the pole, and other nautical instruments,' he should not comply with his request, but look on silently.

¹⁹ If, on board, the other should say to him, 'O long-lived Sramaṇa! please, lade out the water with your hand, or pitcher, or vessel, or alms-bowl, or bucket,' he should not comply with his request, but look on silently.

²⁰ If, on board, the other should say to him, 'O long-lived Śramaṇa! please, stop the boat's leak with your hand, foot, arm, thigh, belly, head, body, the bucket, or a cloth, or with mud, Kuśa -grass, or lotus leaves,' he should not comply with his request, but look on silently.

²¹ If a monk or a nun see that water enters through a leak in the boat, and the boat becomes dirty all over, they should not approach the boatman and say: 'O long-lived householder! water enters through a leak into the boat, and it becomes dirty all over.' One should not think so or speak so; but undisturbed, the mind not directed outwardly, one should collect one's self for contemplation; then one may circumspectly complete one's journey by the boat on the water. This is the whole duty, &c. Thus I say.

Book 2, Lecture 3, Lesson 2

¹ If, on board, the boatman should say to the mendicant, 'O long-lived Śramaṇa ! please, take this umbrella, pot, &c. (see II, 2, 3, § 2), hold these various dangerous instruments, let this boy or girl drink,' he should not comply with his request, but look on silently.

² If, on board, the boatman should say to another of the crew, ‘O long-lived one! this Śramaṇa is only a heavy load for the boat, take hold of him with your arms and throw him into the water!’ hearing and perceiving such talk, he should, if he wears clothes, quickly take them off or fasten them or put them in a bundle on his head.

³ Now he may think: These ruffians, accustomed to violent acts, might take hold of me and throw me from the boat into the water. He should first say to them: ‘O long-lived householders! don’t take hold of me with your arms and throw me into the water! I myself shall leap from the boat into the water!’ If after these words the other, by force and violence, takes hold of him with his arms and throws him into the water, he should be neither glad nor sorry, neither in high nor low spirits, nor should he offer violent resistance to those ruffians; but undisturbed, his mind not directed to outward things, &c. (see II, 3, 1, § 21), he may circumspectly swim in the water.

⁴ A monk or a nun, swimming in the water, should not touch (another person’s or their own?) hand, foot, or body with their own hand, foot, or body; but without touching it they should circumspectly swim in the water.

⁵ A monk or a nun, swimming in the water, should not dive up or down, lest water should enter into their ears, eyes, nose, or mouth; but they should circumspectly swim in the water.

⁶ If a monk or a nun, swimming in the water, should be overcome by weakness, they should throw off their implements (clothes, &c.), either all or a part of them, and not be attached to them. Now they should know this: If they are able to get out of the water and reach the bank, they should circumspectly remain on the bank with a wet or moist body.

⁷ A monk or a nun should not wipe or rub or brush or stroke or dry or warm or heat (in the sun) their body. But when they perceive that the water on their body has dried up, and the moisture is gone, they may wipe or rub, &c., their body in that state; then they may circumspectly wander from village to village.

⁸ A monk or a nun on the pilgrimage should not wander from village to village, conversing with householders; they may circumspectly wander from village to village.

⁹ If a monk or a nun on the pilgrimage come across a shallow water, they should first wipe their body from head to heels, then, putting one foot in the water and the other in the air, they should wade through the shallow water in a straight line.

¹⁰ If a monk or a nun on the pilgrimage come across a shallow water, they should wade through it in a straight line, without being touched by or touching (another person’s or their own?) hand, foot, or body with their own hand, foot, or body.

¹¹ A monk or a nun, wading through shallow water in a straight line, should not plunge in deeper water for the sake of pleasure or the heat; but they should circumspectly wade through the shallow water in a straight line. Now they should know this: If one is able to get out of the water and reach the bank, one should circumspectly remain on the bank with a wet or moist body.

¹² A monk or a nun should not wipe or rub, &c. (all as in § 7).

¹³ A monk or a nun on the pilgrimage, with their feet soiled with mud, should not, in order that the grass might take off the mud from the feet, walk out of the way and destroy the grass by cutting, trampling, and tearing it. As this would be sinful, they should not do so. But they should first inspect a path containing little grass; then they may circumspectly wander from village to village.

¹⁴ If a monk or a nun on the pilgrimage come upon walls or ditches or ramparts or gates or bolts or holes to fit them, or moats or caves, they should, in case there be a byway, choose it, and not go on straight.

¹⁵ The Kevalin says: This is the reason: Walking there, the mendicant might stumble or fall down; when he stumbles or falls down, he might get hold of trees, shrubs, plants, creepers, grass, copsewood, or sprouts to extricate himself. He should ask travellers who meet him, to lend a hand; then he may circumspectly lean upon it and extricate himself; so he may circumspectly wander from village to village.

¹⁶ If a monk or a nun perceive in their way (transports of) corn, waggons, cars, a friendly or hostile army, some encamped troops, they should, in case there be a byway, circumspectly choose it, and not walk on straight. One trooper might say to another: ‘O long-lived one! this Śramaṇa is a spy upon the army; take hold of him with your arms, and drag him hither!’ The other might take hold of the mendicant with his arms and drag him on. He should neither be glad nor sorry for it, &c. (see § 3); then he may circumspectly wander from village to village.

¹⁷ If on his road travellers meet him and say, ‘O long-lived Śramaṇa! how large is this village or scot-free town, &c.? how many horses, elephants, beggars, men dwell in it? is there much food, water, population, corn? is there little food, water, population, corn?’ he should not answer such questions if asked, nor ask them himself. This is the whole duty, &c. Thus I say.

Book 2, Lecture 3, Lesson 3

¹ A monk or a nun on the pilgrimage, in whose way there are walls or ditches or ramparts or gates, &c. (see II, 3, 2, § 14), hill houses, palaces, underground houses, houses in trees, mountain caves, a sacred tree or pillar, workshops, &c. (see II, 2, 2, § 8), should not look at them holding up their arms, pointing at them with their fingers, bowing up and down. Then they may circumspectly wander from village to village.

² A monk or a nun on the pilgrimage, on whose way there are marshes, pasture-grounds, moats, fortified places, thickets, strongholds in thickets, woods, mountains, strongholds on mountains, caves, tanks, lakes, rivers, ponds, lotus ponds, long winding ponds, water-sheets, rows of water-sheets, should not look at them holding up their arms, &c. (see § 1).

³ The Kevalin says: This is the reason: The deer, cattle, birds, snakes, animals living in water, on land, in the air might be disturbed or frightened, and strive to get to a fold or (other place of) refuge, (thinking): ‘The Śramaṇa will harm me!’ Hence it has been said to the mendicant, &c., that he should not look at the objects (mentioned in § 2) holding up his arms, &c.

⁴ A monk or a nun, wandering from village to village together with the master or teacher, should not touch the master’s or teacher’s hand with their own, &c.; but without touching or being touched they should circumspectly wander from village to village together with the master or teacher.

⁵ A monk or a nun, wandering from village to village together with the master or teacher, might be met on the road by travellers and asked: ‘O long-lived Śramaṇa! who are you? whence do you come, and where do you go?’ The master or teacher may answer and explain; but whilst the master or

teacher answers and explains, one should not mix in their conversation. Thus they may wander from village to village with a superior priest.

⁶ A monk or a nun, wandering from village to village with a superior priest, should not touch the superior's hand with their own, &c. (see § 4).

⁷ . A monk or a nun, wandering from village to village with superior priests, might be met on the road by travellers, and be asked: 'O long-lived Śramaṇa! who are you?' He who has the highest rank of them all, should answer and explain; but whilst the superior answers and explains, one should not mix in their conversation, &c. (see § 5).

⁸ A monk or a nun, wandering from village to village, might be met on the road by travellers, and be asked: 'O long-lived Śramaṇa! did you see somebody on the road? viz. a man, cow, buffalo, cattle, bird, snake, or aquatic animal--tell us, show us!' The mendicant should not tell it, nor show it, he should not comply with their request, but look on silently, or, though knowing it, he should say that he did not know. Then he may circumspectly wander from village to village.

⁹ He should act in the same manner, if asked about bulbs of water-plants, roots, bark, leaves, flowers, fruits, seeds, water in the neighbourhood, or a kindled fire;

¹⁰ Likewise, if asked about (transports of) corn, waggons, cars, &c. (see II, 3, 2, § 16).

¹¹ Likewise, if asked: 'O long-lived Śramaṇa! how large is this village or scot-free town, &c.?'

¹² Likewise, if asked: 'O long-lived Śramaṇa! How far is it to that village or scot-free town, &c.?'

¹³ If a monk or a nun, wandering from village to village, sees a vicious cow coming towards them, &c. (see II, 1, 5, § 3), they should not, from fear of them, leave the road, or go into another road, nor enter a thicket, wood, or stronghold, nor climb a tree, nor take a plunge in a large and extended water-sheet, nor desire a fold or any other place of refuge, or an army or a caravan; but undisturbed, the mind not directed to outward things, they should collect themselves for contemplation; thus they may circumspectly wander from village to village.

¹⁴ If the road of a monk or a nun on the pilgrimage lies through a forest, in which, as they know, there stroll bands of many thieves desirous of their property, they should not, for fear of them, leave the road, &c. (all as in § 13).

¹⁵ If these thieves say, 'O long-lived Śramaṇa! bring us your clothes, &c., give them, put them down!' the mendicant should not give or put them down. Nor should he reclaim (his things) by imploring (the thieves), or by folding his hands, or by moving their compassion, but by religious exhortation or by remaining silent.

¹⁶ If the thieves, resolving to do it themselves, bully him, &c., tear off his clothes, &c., he should not lodge an information in the village or at the king's palace; nor should he go to a layman, and say, 'O long-lived householder! these thieves, resolving to do (the robbing) themselves, have bullied me, &c., they have torn off my clothes,' &c. He should neither think so, nor speak so; but undisturbed, &c. (see § 13). This is the whole duty, &c. Thus I say.

Book 2, Lecture 4, Lesson 1

¹ [Fourth lecture (uddesaya , uddeśaka): Modes of speech (bhāṣajāya)] A monk or a nun, hearing and perceiving these uses of speech, should know that the following ones are not to be employed and have not hitherto been employed (by persons of exemplary conduct); those who speak in wrath or in pride, for deception or for gain, who speak, knowingly or unknowingly, hard words. They should avoid all this, which is blamable. Employing their judgment, they should know something for certain and something for uncertain:

² (N. N.) having received food or not having received food, having eaten it or not having eaten it, has come or has not come, comes or does not come, will come or will not come.

³ Well considering (what one is to say), speaking with precision, one should employ language in moderation and restraint: the singular, dual, plural; feminine, masculine, neuter gender; praise, blame, praise mixed with blame, blame mixed with praise; past, present, or future (tenses), the first and second, or third (person). If one thinks it necessary to speak in the singular, he should speak in the singular; if he thinks it necessary to speak in the plural, he should speak in the plural, &c. Considering well: this is a woman, this is a man, this is a eunuch, this is to be called thus, this is to be called otherwise, speaking with precision, he should employ language in moderation and restraint.

⁴ For the avoidance of these occasions to sin, a mendicant should know that there are four kinds of speech: the first is truth; the second is untruth; the third is truth mixed with untruth; what is neither truth, nor untruth, nor truth mixed with untruth, that is the fourth kind of speech: neither truth nor untruth. Thus I say. All past, present, and future Arhats have taught and declared, teach and declare, will teach and declare these four kinds of speech; and they have explained all those things which are devoid of intellect, which possess colour, smell, taste, touch, which are subject to decay and increase, which possess various qualities.

⁵ A monk (or a nun should know that) before (the utterance) speech is speech in (antecedent) non-existence; that while uttered, it is (real) speech; that the moment after it has been uttered, the spoken speech is speech in (subsequent) non-existence.

⁶ A monk or a nun, well considering, should not use speech whether truth or untruth, or truth mixed with untruth, if it be sinful, blamable, rough, stinging, coarse, hard, leading to sins, to discord and factions, to grief and outrage, to destruction of living beings.

⁷ A monk or a nun, considering well, should use true and accurate speech, or speech which is neither truth nor untruth (i.e. injunctions); for such speech is not sinful, blamable, rough, stinging, &c.

⁸ A monk or a nun, if addressing a man who, if addressed, does not answer, should not say: ‘You loon! you lout! you Śūdra! you low-born wretch! you slave! you dog! you thief! you robber! you cheat! you liar! &c.; you are such and such! your parents are such and such!’ Considering well, they should not use such sinful, blamable, &c., speech.

⁹ But in that case they should say: ‘N. N.! O long-lived one! O long-lived ones! O layman! O pupil! O faithful one! O lover of faith!’ Considering well, they should use such sinless, blameless, &c., speech.

¹⁰ A monk or a nun, if addressing a woman who, if addressed, does not answer, should not say: 'You hussy! you wench! &c.' (repeat the above list of abusive words adapted to females). Considering well, they should not use such sinful, blamable, &c., speech.

¹¹ A monk or a nun, if addressing a woman who, if addressed, does not answer, should say: 'O long-lived one! O sister! madam! my lady! O lay-sister! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, &c., speech.

¹² A monk or a nun should not say: 'The god of the sky! the god of the thunderstorm! the god of lightning! the god who begins to rain! the god who ceases to rain! may rain fall or may it not fall! may the crops grow or may they not grow! may the night wane or may it not wane! may the sun rise or may it not rise! may the king conquer or may he not conquer!' They should not use such speech.

¹³ But knowing the nature of things, he should say: The air; the follower of Guhya; a cloud has gathered or come down; the cloud has rained.' This is the whole duty, &c. Thus I say.

Book 2, Lecture 4, Lesson 2

¹ A monk or a nun, seeing any sort (of diseases), should not talk of them in this way: 'He has got boils, or leprosy, &c. (see I, 6, 1, § 3); his hand is cut, or his foot, nose, ear, lip is cut.' For as all such people, spoken to in such language, become angry, hence, considering well, they should not speak to them in such language.

² A monk or a nun, seeing any sort (of good qualities), should speak thus: 'He is strong, powerful, vigorous, famous, well-formed, well-proportioned, handsome.' For as all such people, spoken to in such language, do not become angry, they should, considering well, speak to them in such language.

³ A monk or a nun, seeing any sort of such things as walls or ditches, &c. (see II, 3, 2, § 14), should not speak of them in this way: This is well-executed, finely executed, beautiful, excellent, (so done) or to be done;' they should not use such sinful, &c., language.

⁴ A monk or a nun, seeing walls, &c., should speak about them in this way: 'This has been executed with great effort, with sin, with much labour; it is very magnificent, it is very beautiful, it is very fine, it is very handsome;' considering well, they should use such sinless, &c., language.

⁵ A monk or a nun, seeing food , &c., prepared, should not speak about it in this way: 'This is well executed, finely executed, beautiful, excellent, (so done) or to be done;' considering well, they should not use such sinful, &c., language.

⁶ A monk or a nun, seeing food, &c., prepared, should speak about it in this way: 'This has been executed with great effort, with sin, with much labour; it is very good, it is excellent, it is well seasoned, it is most delicious, it is most agreeable;' considering well, they should use such sinless, &c., language.

⁷ A monk or a nun, seeing a man, a cow, a buffalo, deer, cattle, a bird, a snake, an aquatic animal of increased bulk, should not speak about them in this way: 'He (or it) is fat, round, fit to be killed or cooked;' considering well, they should not use such sinful, &c., language.

⁸ A monk or a nun, seeing a man, a cow, &c., of increased bulk, should speak about them in this way: 'He is of increased bulk, his body is well grown, well compacted, his flesh and blood are

abundant, his limbs are fully developed;’ considering well, they should use such sinless, &c., language.

⁹ A monk or a nun, seeing any sort of cows (or oxen), should not speak about them in this way: ‘These cows should be milked or tamed or covered, should draw a waggon or car;’ considering well, they should not use such sinful, &c., language.

¹⁰ A monk or a nun, seeing any sort of cows (or oxen), should speak about them in this way: ‘It is a young cow, a milch cow, she gives much milk, it is a short or a large one, a beast of burden;’ considering well, they should use such sinless, &c., language.

¹¹ A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: ‘These (trees) are fit for palaces, gates, houses, benches, bolts, boats, buckets, stools, trays, ploughs, mattocks(?), machines, poles, the nave of a wheel(?), gaṇḍī, seats, beds, cars, sheds;’ considering well, they should not use such sinful, &c., language.

¹² A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: ‘These trees are noble, high and round, big; they have many branches, extended branches, they are very magnificent,’ &c. (see § 4); considering well, they should use such sinless, &c., language.

¹³ A monk or a nun, seeing many wild fruits, should not speak about them in this way: ‘They are ripe, they should be cooked or eaten, they are just in season, or soft, or they have just split;’ considering well, they should not use such sinful, &c., language.

¹⁴ A monk or a nun, seeing many wild fruits, should speak about them in this way: They are very plentiful, they contain many seeds, they are fully grown, they have developed their proper shape;’ considering well, they should use such sinless, &c., language.

¹⁵ A monk or a nun, seeing many vegetables, should not speak about them in this way: ‘They are ripe, they are dark coloured, shining, fit to be fried or roasted or eaten;’ considering well, they should not use such sinful, &c., language.

¹⁶ A monk or a nun, seeing many vegetables, should speak about them in this way: ‘They are grown up, they are fully grown, they are strong, they are excellent, they are run to seed, they have spread their seed, they are full of sap;’ considering well, they should use such sinless, &c., language.

¹⁷ A monk or a nun, hearing any sort of sounds, should not speak about them in this way: ‘This is a good sound, this is a bad sound;’ considering well, they should not use such sinless, &c., language; but they should call them good, if they are good; bad, if they are bad; considering well, they should use such sinless, &c., language.

¹⁸ In the same manner they should speak about the (five) colours, as black, &c.; the (two) smells, as pleasant or unpleasant; the (five) tastes, as sharp &c.; the (five) kinds of touch, as hard, &c.

¹⁹ A monk or a nun, putting aside wrath, pride, deceit, and greed, considering well, speaking with precision, what one has heard, not too quick, with discrimination, should employ language in moderation and restraint. This is the whole duty, &c. Thus I say.

Book 2, Lecture 5, Lesson 1

¹ [Fifth lecture (uddesaya , uddeśaka): Begging of clothes (vatthesañā)] A monk or a nun wanting to get clothes, may beg for cloth made of wool , silk , hemp , palm-leaves, cotton , or Arkatūla, or such-like clothes. If he be a youthful, young, strong, healthy, well-set monk, he may wear one robe, not two; if a nun, she should possess four raiments, one two cubits broad, two three cubits broad, one four cubits broad. If one does not receive such pieces of cloth, one should afterwards sew together one with the other.

² A monk or a nun should not resolve to go further than half a yojana to get clothes. As regards the acceptance of clothes, those precepts which have been given in the (First Lesson of the First Lecture, called) Begging of Food , concerning one fellow-ascetic, should be repeated here; also concerning many fellow-ascetics, one female fellow-ascetic, many female fellow-ascetics, many Śramaṇas and Brāhmaṇas; also about (clothes) appropriated by another person.

³ A monk or a nun should not accept clothes which the layman, for the mendicant's sake, has bought, washed, dyed, brushed, rubbed, cleaned, perfumed, if these clothes be appropriated by the giver himself. But if they be appropriated by another person, they may accept them; for they are pure and acceptable.

⁴ A monk or a nun should not accept any very expensive clothes of the following description: clothes made of fur, fine ones, beautiful ones; clothes made of goats' hair, of blue cotton, of common cotton, of Bengal cotton, of Paṭṭa , of Malaya fibres, of bark fibres, of muslin , of silk; (clothes provincially called) Desaraga, Amila, Gajjala , Phāliya, Kāyaha; blankets or mantles.

⁵ A monk or a nun should not accept any of the following plaids of fur and other materials: plaids made of Udra, Peśa fur, embroidered with Peśa fur, made of the fur of black or blue or yellow deer, golden plaids, plaids glittering like gold, interwoven with gold, set with gold, embroidered with gold, plaids made of tigers' fur, highly ornamented plaids, plaids covered with ornaments.

⁶ For the avoidance of these occasions to sin there are four rules for begging clothes to be known by the mendicants. Now, this is the first rule: A monk or a nun may beg for clothes specifying (their quality), viz. wool, silk, hemp, palm-leaves, cotton, Arkatūla. If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable. This is the first rule.

⁷ Now follows the second rule: A monk or a nun may ask for clothes which they have well inspected, from the householder or his wife, &c. After consideration, they should say: 'O long-lived one! (or, O sister!) please give me one of these clothes!' If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable. This is the second rule.

⁸ Now follows the third rule: A monk or a nun may beg for an under or upper garment. If they beg for it, &c. (see § 7). This is the third rule.

⁹ Now follows the fourth rule: A monk or a nun may beg for a left-off robe, which no other Śramaṇa or Brāhmaṇa, guest, pauper or beggar wants. If they beg, &c. (see § 7). This is the fourth rule. A monk or a nun who have adopted one of these four rules should not say, &c. (all as in II, 1, 11, § 12, down to) we respect each other accordingly.

¹⁰ A householder may perhaps say to a mendicant begging in the prescribed way: O long-lived Śramaṇa! return after a month, ten nights, five nights, to-morrow, to-morrow night; then we shall

give you some clothes.' Hearing and perceiving such talk, he should, after consideration, say: 'O long-lived one! (or, O sister!) it is not meet for me to accept such a promise. If you want to give me (something), give it me now!' After these words the householder may answer: O long-lived Śramaṇa! follow me! then we shall give you some clothes.' The mendicant should give the same answer as above. After his words the householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe! we shall give it the Śramaṇa, and afterwards prepare one for our own use, killing all sorts of living beings.' Hearing and perceiving such talk, he should not accept such clothes; for they are impure and unacceptable.

¹¹ The householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe, wipe or rub it with perfume, &c. (see II, 2, 1, § 8); we shall give it to the Śramaṇa.' Hearing and perceiving such talk, the mendicant should, after consideration, say: 'O long-lived one! (or, O sister!) do not wipe or rub it with perfume, &c. If you want to give it me, give it, such as it is!' After these words the householder might nevertheless offer the clothes after having wiped or rubbed them, &c.; but the mendicant should not accept them, for they are impure and unacceptable.

¹² The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that robe, clean or wash it with cold or hot water !' The mendicant should return the same answer as above (in §11) and not accept such clothes.

¹³ The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that cloth, empty it of the bulbs, &c. (see II, 2, 1, § 5); we shall give it to the Śramaṇa.' Hearing and perceiving such talk, the mendicant should say, after consideration: 'O long-lived one! (or, O sister!) do not empty that cloth of the bulbs, &c.; it is not meet for me to accept such clothes.' After these words the householder might nevertheless take away the bulbs, &c., and offer him the cloth; but he should not accept it; for it is impure and unacceptable.

¹⁴ If a householder brings a robe and gives it to the mendicant, he should, after consideration, say: 'O long-lived one! (or, O sister!) I shall, in your presence, closely inspect the inside of the robe.' The Kevalin says: This is the reason: There might be hidden in the robe an earring or girdle or gold and silver, &c. (see II, 2, 1, § 11), or living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the inside of the robe.

¹⁵ A monk or a nun should not accept clothes which are full of eggs or living beings, &c.; for they are impure, &c. A monk or a nun should not accept clothes which are free from eggs or living beings, &c., but which are not fit nor strong nor lasting nor to be worn--which though pleasant are not fit (for a mendicant); for they are impure and unacceptable.

¹⁶ A monk or a nun may accept clothes which are fit, strong, lasting, to be worn, pleasant and fit for a mendicant; for they are pure and acceptable.

¹⁷ A monk or a nun should not wash his clothes, rub or wipe them with ground drugs, &c., because they are not new. A monk or a nun should not clean or wash his clothes in plentiful water, because they are not new.

¹⁸ A monk or a nun should not make his clothes undergo the processes (prohibited in § 17), because they have a bad smell.

¹⁹ A monk or a nun wanting to air or dry (in the sun) their clothes, should not do so on the bare ground or wet earth or rock or piece of clay containing life, &c. (see II, 1, 5, § 2).

²⁰ A monk or a nun wanting to air or dry (in the sun) their clothes, should not hang them for that purpose on a post of a house, on the upper timber of a door-frame, on a mortar, on a bathing-tub, or on any such-like above-ground place, which is not well fixed or set, but shaky and movable.

²¹ A monk or a nun wanting to air or dry (in the sun) their clothes, should not lay them for that purpose on a dyke, wall, rock, stone, or any such-like above-ground place, &c.

²² A monk or a nun wanting to air or dry (in the sun) their clothes, should not do it on a pillar, a raised platform, a scaffold, a second story, a flat roof, or any such-like above-ground place, &c.

²³ Knowing this, he should resort to a secluded spot, and circumspectly air or dry his clothes there on a heap of ashes or bones, &c. (see II, 1, 1, § 1), which he has repeatedly inspected and cleaned. This is the whole duty, &c. Thus I say.

Book 2, Lecture 5, Lesson 2

¹ A monk or a nun should beg for acceptable clothes, and wear them in that state in which they get them; they should not wash or dye them, nor should they wear washed or dyed clothes, nor (should they) hide (their clothes) when passing through other villages, being careless of dress. This is the whole duty for a mendicant who wears clothes. A monk or a nun wanting, for the sake of alms, to enter the abode of a householder, should do so outfitted with all their clothes; in the same manner they should go to the out-of-door place for religious practices or study, or should wander from village to village. Now they should know this: A monk or a nun dressed in all their clothes should not enter or leave, for the sake of alms, the abode of a householder, &c. &c., on perceiving that a strong and widely spread rain pours down, &c. (see II, 1, 3, § 9).

² If a single mendicant borrows for a short time a robe (from another mendicant) and returns after staying abroad for one, two, three, four, or five days, he (the owner) should not take such a robe for himself, nor should he give it to somebody else, nor should he give it on promise (for another robe after a few days), nor should he exchange that robe for another one. He should not go to another mendicant and say: ‘O long-lived Śramaṇa ! do you want to wear or use this robe?’ He (the owner of the robe) should not rend the still strong robe, and cast it away; but give it him (who had borrowed it) in its worn state; he should not use it himself.

³ The same rule holds good when many mendicants borrow for a short time clothes, and return after staying abroad for one, &c., days. All should be put in the plural.

⁴ ‘Well, I shall borrow a robe and return after staying abroad for one, two, three, four, or five days; perhaps it will thus become my own.’ As this would be sinful, he should not do so.

⁵ A monk or a nun should not make coloured clothes colourless, or colour colourless clothes; nor should they give them to somebody else thinking that they will get other clothes; nor should they give it on promise (for other clothes); nor should they exchange them for other clothes; nor should they go to somebody else and say: ‘O long-lived Śramaṇa! do you want to wear or use these clothes?’ They should not rend the still strong clothes, and cast them away, that another mendicant might think them bad ones.

⁶ If he sees in his way thieves, he should not from fear of them, and to save his clothes, leave the road or go into another road, &c. (see II, 3, 3, § 13), but undisturbed, his mind not directed to

outward things, he should collect himself for contemplation; then he may circumspectly wander from village to village.

⁷ If the road of a monk or a nun on the pilgrimage lies through a forest in which, as they know, there stroll bands of many thieves desirous of their clothes, they should not from fear of them, and to save their clothes, leave the road or go into another road, &c. (all as in § 6).

⁸ If these thieves say: ‘O long-lived Śramaṇa! bring us your robe, give it, deliver it!’ he should not give or deliver it. He should act in such cases (as prescribed in II, 3, 3, §§ 15 and 16). This is the whole duty, &c. Thus I say.

Book 2, Lecture 6, Lesson 1

² [Sixth lecture (uddesaya , uddeśaka): Begging for a bowl (pāesaṇā)] A monk or a nun wanting to get a bowl, may beg for one made of bottle-gourd or wood or clay, or such-like bowls. If he be a youthful, young, &c. (see II, 5, 1, § 1) monk, he may carry with him one bowl, not two. A monk or a nun should not resolve to go farther than half a Yojana to get a bowl. As regards the acceptance of a bowl, those four precepts which have been given in (the First Lesson of the First Lecture, called) Begging of Food , concerning one fellow-ascetic, &c., should be repeated here, the fifth is that concerning many Śramaṇas and Brāhmaṇas. A monk or a nun should not accept a bowl which the layman has, for the mendicant’s sake, bought, &c. (see the Lecture called Begging of Clothes). (I) A monk or a nun should not accept any very expensive bowls of the following description: bowls made of iron, tin, lead, silver, gold, brass, a mixture of gold, silver, and copper, pearl, glass, mother of pearl, horn, ivory, cloth, stone, or leather; for such very expensive bowls are impure and unacceptable.

³ A monk or a nun should not accept bowls which contain a band of the same precious materials specialised in § 2; for &c.

⁴ For the avoidance of these occasions to sin there are four rules for begging a bowl to be known by the mendicants. Now this is the first rule: A monk or a nun may beg for a bowl specifying its quality, viz. bottle-gourd or wood or clay. If they beg for such a bowl, or the householder gives it, they may accept it, for it is pure and acceptable. This is the first rule.

⁵ Now follows the second rule: A monk or a nun may ask for a bowl, which they have well inspected, from the householder or his wife, &c. After consideration, they should say: ‘O long-lived one! (or, O sister!) please give me one of these bowls, viz. one made of bottle-gourds or wood or clay.’ If they beg for such a bowl, or the householder gives it, they may accept it; for &c. This is the second rule.

⁶ Now follows the third rule: A monk or a nun may beg for a bowl which has been used by the former owner or by many people. If they beg for it, &c. (see § 5). This is the third rule.

⁷ Now follows the fourth rule: A monk or a nun may beg for a left-off bowl which no other Śramaṇa or Brāhmaṇa, guest, pauper, or beggar wants. If they beg for it, &c. (see § 5). This is the fourth rule. A monk or a nun having adopted one of these four rules should not say, &c. (see II, 1, t r, § 12, all down to) we respect each other accordingly.

⁸ A householder may perhaps say to a mendicant begging in the prescribed way: ‘O long-lived Śramaṇa! return after a month,’ &c. (all as in the Lecture called Begging of Clothes).

⁹ The householder may say (to one of his people): ‘O long-lived one! (or, O sister!) fetch that bowl, rub it with oil, ghee, fresh butter or marrow, we shall give it,’ &c. (see II, 5, 1, § 11); or wash, wipe, or rub it with perfumes, ‘&c.’; or ‘wash it with cold or hot water ;’ or ‘empty it of the bulbs,’ &c. (see II, 5, 1, §§ 11 and 12).

¹⁰ The householder may say (to the mendicant): ‘O long-lived Śramaṇa! stay a while till they have cooked or prepared our food, &c., then we shall give you, O long-lived one! your alms-bowl filled with food or drink; it is not good, not meet that a mendicant should get an empty alms-bowl.’ After consideration, the mendicant should answer: ‘O long-lived one! (or, O sister!) it is indeed not meet for me to eat or drink food &c. which is ādhākarmika; do not cook or prepare it; if you want to give me anything, give it as it is.’ After these words the householder might offer him the alms-bowl filled with food or drink which had been cooked or prepared: he should not accept such an alms-bowl, for it is impure and unacceptable.

¹¹ Perhaps the householder will bring and give the mendicant an alms-bowl; the mendicant should then, after consideration, say: ‘O long-lived one! (or, O sister!) I shall in your presence closely inspect the interior of the bowl.’ The Kevalin says: This is the reason: In the alms-bowl there might be living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the interior of the alms-bowl.

¹² All that has been said in the Lecture called Begging of Clothes (II, 5, I, § 15 down to the end) is mutatis mutandis to be repeated here. (In § 15, add before perfumes) with oil, ghee, butter or marrow. This is the whole duty, &c. Thus I say.

Book 2, Lecture 6, Lesson 2

¹ A monk or a nun, entering the abode of a householder for the sake of alms, should after examining their alms-bowl, taking out any living beings, and wiping off the dust, circumspectly enter or leave the householder’s abode. The Kevalin says: This is the reason: Living beings, seeds or dust might fall into his bowl. Hence it has been said to the mendicant, &c., that he should after examining his alms-bowl, taking out any living beings, circumspectly enter or leave the householder’s abode.

² On such an occasion the householder might perhaps, going in the house, fill the alms-bowl with cold water and, returning, offer it him; (the mendicant) should not accept such an alms-bowl either in the householder’s hand or his vessel; for it is impure and unacceptable.

³ Perhaps he has, inadvertently, accepted it; then he should empty it again in (the householder’s) water-pot; or (on his objecting to it) he should put down the bowl and the water somewhere, or empty it in some wet place.

⁴ A monk or a nun should not wipe or rub a wet or moist alms-bowl. But when they perceive that on their alms-bowl the water has dried up and the moisture is gone, then they may circumspectly wipe or rub it.

⁵ A monk or a nun wanting to enter the abode of a householder, should enter or leave it, for the sake of alms, with their bowl; also on going to the out-of-door place for religious practices or study; or on

wandering from village to village. If a strong and widely spread rain pours down, they should take the same care of their alms-bowl as is prescribed for clothes (in the preceding Lecture, Lesson 2, § 1). This is the whole duty, &c. Thus I say.

Book 2, Lecture 7, Lesson 1

¹ [Seventh lecture (uddesaya , uddeśaka): Regulation of possession (oggahapaḍimā)] ‘I shall become a Śramaṇa who owns no house, no property, no sons, no cattle, who eats what others give him; I shall commit no sinful action; Master, I renounce to accept anything that has not been given.’ Having taken such vows, (a mendicant) should not, on entering a village or scot-free town, &c., take himself, or induce others to take, or allow others to take, what has not been given. A mendicant should not take or appropriate any property, viz. an umbrella or vessel or stick, &c. (see II, 2, 3, § 2), of those monks together with whom he stays, without getting their permission, and without having inspected and wiped (the object in question); but having got their permission, and having inspected and wiped (the object in question), he may take or appropriate it.

² He may beg for a domicile in a traveller’s hall, &c. (see II, 1, 8, § 2), having reflected (on its fitness for a stay); he should ask permission to take possession of it from him who is the landlord or the steward of that place: ‘Indeed, O long-lived one! for the time, and in the space which you concede us, we shall dwell here. We shall take possession of the place for as long a time as the place belongs to you; and of as much of it as belongs to you; for as many fellow-ascetics (as shall stand in need of it); afterwards we shall take to wandering.’

³ Having got possession of some place, a mendicant should invite to that food , &c., which he himself has collected, any fellow-ascetics arriving there who follow the same rules and are zealous brethren; but he should not invite them to anything of which he has taken possession for the sake of somebody else.

⁴ Having got possession of some place (in a traveller’s hall, &c.), a mendicant should offer a footstool or bench or bed or couch, which he himself has begged, to any fellow-ascetics arriving there who follow other rules than he, yet are zealous brethren; but he should not offer them anything of which he has taken possession for the sake of somebody else.

⁵ Having got possession of some place in a traveller’s hall, &c., a mendicant might ask from a householder or his sons the loan of a needle or a Pippalaka or an ear-picker or a nail-parer, he should not give or lend it to somebody else; but having done that for which he wanted one of the above articles, he should go with that article there (where the householder, &c., is), and stretching out his hands or laying the article on the ground, he should, after consideration, say: ‘Here it is! here it is!’ But he should not with his own hand put it in the hand of the householder.

Book 2, Lecture 7, Lesson 2

¹ He may beg for a domicile in a traveller’s hall, &c. (see II, 1, 8, § 2), having reflected (on its fitness); he should ask permission to take possession of it from the landlord or the steward of that place: ‘Indeed, O long-lived one! for the time and in the space you concede us, we shall dwell here,’

&c. (see I, § 2). Now what further after the place is taken possession of? He should not remove from without to within, or vice versa, any umbrella or stick, &c. (see II, 2, 3, § 2) belonging to Śramaṇas or Brāhmaṇas (previously settled there); nor should he wake up a sleeping person, nor offend or molest the (inmates).

² A monk or a nun might wish to go to a mango park; they should then ask the landlord's or steward's permission (in the manner described above). Now what further after the place is taken possession of? Then they might desire to eat a mango. If the monk or the nun perceive that the mango is covered with eggs, living beings, &c. (see II, 1, 1, § 2), they should not take it; for it is impure, &c.

³ If the monk or the nun perceive that the mango is free from eggs, living beings, &c., but not nibbled at by animals, nor injured, they should not take it; for it is impure, &c. But if they perceive that the mango is free from eggs, living beings, &c., and is nibbled at by animals and injured, then they may take it; for it is pure, &c.

⁴ The monk might wish to eat or suck one half of a mango or a mango's peel or rind or sap or smaller particles. If the monk or the nun perceive that the above-enumerated things are covered with eggs, or living beings, they should not take them; for they are impure, &c. But they may take them, if they are free from eggs, &c., and nibbled at by animals or injured.

⁵ A monk or a nun might wish to go to a sugarcane plantation. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck sugar-cane. In that case the same rules as for eating mango apply also; likewise if they wish to chew or to suck the sugar-cane's pulp, fibres, sap, or smaller particles.

⁶ A monk or a nun might wish to go to a garlic field. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck garlic. In that case the same rules as for eating mangoes apply also; likewise if they wish to chew or suck the bulb or peel or stalk or seed of garlic.

⁷ A monk or a nun, having got possession of a place in a traveller's hall, &c., should avoid all occasions to sin (proceeding from any preparations made by) the householders or their sons, and should occupy that place according to the following rules.

⁸ Now this is the first rule: He may beg for a domicile in a traveller's hall, &c., having reflected (on its fitness for a stay), &c. (§ 2 of the preceding Lesson is to be repeated here). This is the first rule.

⁹ Now follows the second rule: A monk resolves: 'I shall ask for possession of a dwelling-place, &c., for the sake of other mendicants, and having taken possession of it for their sake, I shall use it.' This is the second rule.

¹⁰ Now follows the third rule: A monk resolves: 'I shall ask for possession of a dwelling-place, &c., for the sake of other mendicants, and having taken possession of it for their sake, I shall not use it.' This is the third rule.

¹¹ Now follows the fourth rule: A monk resolves: 'I shall not ask for possession of a dwelling-place, &c., for the sake of other mendicants; but if the dwelling-place, &c., has already been ceded to them, I shall use it.' This is the fourth rule.

¹² Now follows the fifth rule: A monk resolves: 'I shall ask for possession of a dwelling-place for my own sake, not for two, three, four, or five persons.' This is the fifth rule.

¹³ Now follows the sixth rule: If a monk or a nun, occupying a dwelling-place in which there is Ikkāḍa reed, &c. (see II, 2, 3, § 18), get this thing, then they may use it; otherwise they should remain in a squatting or sitting posture. This is the sixth rule.

¹⁴ Now follows the seventh rule: A monk or a nun may beg for a dwelling-place paved with clay or wood. If they get it, then they may use it; otherwise they should remain in a squatting or sitting posture. This is the seventh rule. One who has adopted one of these seven rules, should not say, &c. (all as in II, 1, 11, § 12).

¹⁵ I have heard the following explanation by the venerable (Mahāvīra): The Sthaviras , the venerable ones, have declared that dominion is fivefold: The lord of the gods' dominion; The king 's dominion; The houseowner's dominion; The householder's dominion; The religious man's dominion. This is the whole duty, &c. Thus I say.

Book 2, Lecture 8

¹ [Eighth lecture (uddesaya , uddeśaka): Ṭhāṇasattikkayaṃ, sthānasaptaikakam] When a monk or a nun wishes to perform religious postures, they should enter a village or a scot-free town, &c.; having entered it, they should not accept a place, even if it is offered, which is infected by eggs or living beings, &c.; for such a place is impure and unacceptable. In this way all that has been said about couches (in the Second Lecture) should be repeated here as far as ' water -plants' (II, 2, 1, § 5).

² Avoiding these occasions to sin, a mendicant may choose one of these four rules for the performance of religious postures. This is the first rule: I shall choose something inanimate, and lean against it; changing the position of the body, and moving about a little, I shall stand there. This is the first rule.

³ Now follows the second rule: I shall choose something inanimate, and lean against it; changing the position of the body, but not moving about a little, I shall stand there. This is the second rule.

⁴ Now follows the third rule: I shall choose something inanimate, and lean against it; not changing the position of the body, nor moving about a little, I shall stand there. This is the third rule.

⁵ Now follows the fourth rule: I shall choose something inanimate, but I shall not lean against it; not changing the position of the body, nor moving about a little, I shall stand there. Abandoning the care of the body, abandoning the care of the hair of the head, beard, and the other parts of the body, of the nails, perfectly motionless, I shall stand there. This is the fourth rule.

Book 2, Lecture 9

¹ [Ninth lecture (uddesaya , uddeśaka): Nisīhiyasattikkayaṃ; niṣīthikā = svādhyāyabhūmiḥ.] When a monk or a nun wishes to go to a pure place for study, they should not accept one which is infected by eggs or living beings, &c.; for it is impure and unacceptable. But if that place for study to which they wish to go, is free from eggs or living beings, &c., they may accept it; for it is pure and acceptable. In this way all that has been said in the corresponding passage about couches should be repeated here as far as ' water -plants.'

² If parties of two, three, four, or five (mendicants) resolve to go to the place for study, they should not embrace or hug, bite with their teeth or scratch with their nails each other's body. This is the whole duty, &c, Thus I say.

Book 2, Lecture 10

¹ [Tenth lecture (uddesaya , uddeśaka): Discharging of feces and urine (uccārapāsavaṇasattikkao)]
A monk or a nun being pressed by nature should, in case they have not their own broom, beg for that of a fellow-ascetic. A monk or a nun, seeing that the ground is infected by eggs or living beings, &c., should not ease nature on such an unfit ground. But if the ground is free from eggs or living beings, &c., then they may ease nature on such a ground.

⁴ A monk or a nun, knowing that the householder with regard to such a place for the sake of one or many, male or female fellow-ascetics, for the sake of many Śramaṇas or Brāhmaṇas whom he has well counted, kills living beings and commits various sins, should not ease nature on such a place or any other of the same sort, whether that place be appropriated by another person or not, &c. (see II, 1, 1, § 13). (2 and 3). Now he should know this: If that place has not been appropriated by another person, &c., he may ease nature on such a place (after having well inspected and cleaned it).

⁵ A monk or a nun should not ease nature on a ground which for their sake has been prepared or caused to be prepared (by the householder), or has been occupied by main force, or strewn with grass, or levelled, or smeared (with cowdung), or smoothed, or perfumed.

⁶ A monk or a nun should not ease nature on a ground where the householders or their sons remove from outside to inside, or vice versa, bulbs, roots, &c. (see II, 2, 1, § 5).

⁷ A monk or a nun should not ease nature on a pillar or bench or scaffold or loft or tower or roof.

⁸ A monk or a nun should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life, or on timber inhabited by worms or on anything containing life, as eggs, living beings, &c.

⁹ A monk or a nun should not ease nature in a place where the householders or their sons have. do, or will put by bulbs, roots, &c.

¹¹ A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley. (1o) A monk or a nun should not ease nature in a place where there are heaps of refuse, furrows, mud, stakes, sprigs, holes, caves, walls, even or uneven places.

¹² A monk or a nun should not ease nature in fireplaces, layers (or nests) of buffaloes, cattle, cocks, monkeys, quails, ducks, partridges, doves, or francoline partridges.

¹⁴ A monk or a nun should not ease nature in a place where suicide is committed, or where (those who desire to end their life) expose their body to vultures, or precipitate themselves from rocks or trees, or eat poison, or enter fire. (I 3) A monk or a nun should not ease nature in gardens, parks, woods, forests, temples, or wells.

¹⁵ A monk or a nun should not ease nature in towers, pathways, doors, or town gates.

- ¹⁶ A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares.
- ¹⁷ A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophaguses or shrines of the dead.
- ¹⁸ A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit.
- ¹⁹ A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries.
- ²⁰ A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots.
- ²¹ A monk or a nun should not ease nature in woods of Aśana , Śana , Dhātakī , Ketakī , Mango, Aśoka , Punnāga, or other such-like places which contain leaves, flowers, fruits , seeds, or sprouts.
- ²² A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, &c.; then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, &c. (see II, 1, 1, § 2). This is the whole duty, &c. Thus I say.

Book 2, Lecture 11

- ¹ [Eleventh lecture (uddesaya , uddeśaka) : Lecture on Sounds (saddasattikkayam)] A monk or a nun should not resolve to go where they will hear sounds of a Mṛdaṅga , Nandīmṛdaṅga, or Jhallarī, or any such-like various sounds of drums.
- ² If a monk or a nun hear any sounds, viz. of the Viṇā , Vipamcī, Vadvīsaka, Tuṇaka, Paṇaka , Tumbavīṇikā, or Dhamkuṇa, they should not resolve to go where they will hear any such-like various sounds of stringed instruments.
- ³ The same precepts apply to sounds of kettledrums, viz. of the Tāla , Lattiyā, Gohiyā, or Kirikiriya;
- ⁴ Also to sounds of wind instruments, viz. the conch, flute, Kharamukhī, or Piripiriyā.
- ⁵ A monk or a nun should not, for the sake of hearing sounds, go to walls or ditches, &c. (see II, 3, 3, §§ 1 and 2);
- ⁶ Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains;
- ⁷ Nor to villages, towns, markets, or a capital, hermitages, cities, halting-places for caravans;
- ⁸ Nor to gardens, parks, woods, forests, temples, assembly halls, wells;
- ⁹ Nor to towers, pathways, doors, or town gates;
- ¹¹ Nor where three or four roads meet, nor to courtyards or squares; (10) Nor to stables (or nests) of buffaloes, cattle, horses, elephants, &c. (see 10, § 12);
- ¹² Nor to places where buffaloes, bulls, horses, &c., fight;
- ¹³ Nor to places where herds of cattle, horses, or elephants are kept;

¹⁴ Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays, singing, music, performance on the Viṇā, beating of time, playing on the Tūrya , clever playing on the Paṭaha is going on;

¹⁵ Nor to places where quarrels, affrays, riots, conflicts between two kingdoms, anarchical or revolutionary disturbances occur;

¹⁶ Nor to places where a young well-attended girl, well-attired and well-ornamented, is paraded, or where somebody is led to death.

¹⁷ A monk or a nun should not, for the sake of hearing sounds, go to places where there are many great temptations, viz. where many cars, chariots, Mlecchas , or foreigners meet.

¹⁸ A monk or a nun should not, for the sake of hearing sounds, go to great festivals where women or men, old, young, or middle-aged ones are well-dressed and ornamented, sing, make music, dance, laugh, play, sport, or give, distribute, portion or parcel out plenty of food , drink, dainties, and spices.

¹⁹ A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones. This is the whole duty, &c. Thus I say.

Book 2, Lecture 12

¹ If a monk or a nun see various colours (or forms), viz. in wreaths, dressed images, dolls, clothes, woodwork, plastering, paintings, jewelry, ivory-work, strings, leaf-cutting, they should not for the sake of pleasing the eye resolve to go where they will see various colours (or forms). All that has been said in the last chapter with regard to sounds should be repeated here with regard to colours (or forms); only the passages on music are to be omitted.

Book 2, Lecture 13

¹ One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces karman . One should neither be pleased with nor prohibit it; If another (i.e. a householder) wipes [or rubs] the mendicant's feet;

² If he kneads or strokes them;

³ If he touches or paints them;

⁴ If he smears or anoints them with oil, ghee, or marrow;

⁵ If he rubs or shampoos them with Lodhra , ground drugs, powder, or dye;

⁶ If he sprinkles or washes them with hot or cold water ;

⁷ If he rubs or anoints them with any sort of ointment;

⁸ If he perfumes or fumigates them with any sort of incense;

⁹ If he extracts or removes a splinter or thorn from them;

¹⁰ If he extracts or removes pus or blood from them.

¹¹ If he wipes or rubs the mendicant's body, &c. (see §§ 2-8 down to) if he perfumes or fumigates it with any sort of incense.

- ¹² If he wipes or rubs a wound in (the mendicant's) body (&c., down to) if he sprinkles or washes it with hot or cold water;
- ¹³ If he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it.
- ¹⁴ If he wipes or rubs a boil, abscess, ulcer, or fistula (&c., down to) if he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it;
- ¹⁵ If he removes, or wipes off, the sweat and uncleanness on his body;
- ¹⁶ If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails.
- ¹⁷ If he cuts or dresses the long hair of his head or his brows or his armpits;
- ¹⁸ If he removes, or wipes off, the nit or lice from his head.
- ¹⁹ One should neither be pleased with nor prohibit it, if the other, sitting in the Añka or Paryañka posture, wipes or rubs (the mendicant's) feet; in this way the §§ 1-18 should be repeated here.
- ²⁰ One should neither be pleased with nor prohibit it, if the other, sitting in the Añka or Paryañka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string;
- ²¹ If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c. (all as above); similarly with actions done reciprocally.
- ²² One should neither be pleased with nor prohibit it, if the other tries to cure him by pure charms; If the other tries to cure him by impure charms; If he tries to cure him, digging up and cutting, for the sake of a sick monk, living bulbs, roots, rind, or sprouts.
- ²³ For sensation is the result of former actions; all sorts of living beings experience sensation. This is the whole duty, &c. Thus I say.

Book 2, Lecture 14

¹ One should not be pleased with nor prohibit a reciprocal action, which relates to one's self, and produces karman . A mendicant should not be pleased with nor prohibit it, if (he and the other) wipe or rub each other's feet, &c. In this way the whole Thirteenth Lecture should be repeated here. This is the whole duty, &c. Thus I say.

⁰ End of the Second Part, called the Seven Lectures.

Book 2, Lecture 15

¹ [Fifteenth lecture (uddesaya , uddeśaka)]: Bhāvaṇā: The bhāvanās are subdivisions of the five great vows.] In that period, in that age lived the Venerable Ascetic Mahāvīra , the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunī; to wit: In Uttaraphalgunī he descended (from heaven), and having descended (thence), he entered the womb (of Devānandā); in Uttaraphalgunī he was removed from the womb (of Devānandā) to the womb (of Trīśālā); in Uttaraphalgunī he was born; in Uttaraphalgunī tearing

out his hair, he left the house, and entered the state of houselessness; in Uttaraphalgunī he obtained the highest knowledge and intuition, called Kevala , which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in Svāti the Venerable One obtained final liberation.

² When in this Avasarpinī era, the Suṣama - suṣamā period, the Suṣamā period, the Suṣamaduṣhamā period, and much time of the Duḥshamasuṣamā period had elapsed, seventy-five years nine and a half months of it being left; in the fourth month of summer, in the eighth fortnight, in the light fortnight of Aṣāḍha, on its sixth day, while the moon was in conjunction with Uttaraphalgunī, the Venerable Ascetic Mahāvīra descended from the great Vimāna , the all-victorious and all-prosperous Puṣpottara, which is like the lotus amongst the best (and highest flowers), and like the Svastika and Vardhamānaka amongst the celestial regions, where he had lived for twenty Sāgaropamas till the termination of his allotted length of life, (divine) nature and existence (among gods). Here, forsooth, in the continent of Jambudvīpa , in Bharatavarṣa , in the southern part of it, in the southern brahmanical part of the place Kuṇḍapura , he took the form of an embryo in the womb of Devānandā, of the Jālandharāyaṇa gotra , wife of the Brāhmaṇa Ṛṣabhadatta, of the gotra of Koḍāla, taking the form of a lion.

³ The knowledge of the Venerable Ascetic Mahāvīra (with reference to this transaction) was threefold: he knew that he was to descend; he knew that he had descended; he knew not when he was descending. For that time has been declared to be infinitesimally small.

⁴ Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Āśvina , on its thirteenth day, while the moon was in conjunction with Uttaraphalgunī, after the lapse of eighty-two days, on the eighty-third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tīrthakaras), removed the embryo from the southern brahmanical part of the place Kuṇḍapura to the northern Kṣatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of Triśalā of the Vāsiṣṭha gotra, wife of the Kṣatriya Siddhartha , of the Kāśyapa gotra, of the clan of the Jñātr̥s, and lodged the fetus of the Kṣatriyāṇī Triśalā in the womb of Devānandā of the Jālandharāyaṇa gotra, wife of the Brāhmaṇa Ṛṣabhadatta, of the gotra of Koḍāla, in the southern brahmanical part of the place Kuṇḍapurī.

⁵ The knowledge of the Venerable Ascetic Mahāvīra (with regard to this transaction) was threefold: he knew that he was to be removed; he knew that he was removed; he also knew when he was being removed.

⁶ In that period, in that age, once upon a time, after the lapse of nine complete months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Caitra, on its thirteenth day, while the moon was in conjunction with Uttaraphalgunī, the Kṣatriyāṇī Triśalā, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahāvīra.

⁷ In that night in which the Kṣatriyāṇī Triśalā, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic Mahāvīra, there was one great divine, godly lustre (originated) by descending and ascending gods and goddesses (of the four orders of) Bhavanapatis , Vyantaras , Jyotiṣkas , and Vimānavāsins; and in the conflux of gods the bustle of gods amounted to confusion.

⁸ In that night, &c., the gods and goddesses rained down one great shower of nectar, sandal powder, flowers, gold, and pearls.

⁹ In that night the gods and goddesses (of the above-mentioned four orders) performed the customary ceremonies of auspiciousness and honour, and his anointment as a Tīrthakara .

¹⁰ Upwards from the time when the Venerable Mahāvīra was placed in the womb of the Kṣatriyāṇī Triśalā, that family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased.

¹¹ When the parents of the Venerable Ascetic Mahāvīra had become aware of this, after the lapse of the tenth day, and the performance of the purification, they prepared much food , drink, sweetmeats, and spices; and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Śramaṇas , Brāhmaṇas, paupers, beggars, eunuchs, &c., and distributed gifts to those who wanted to make presents; then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests:

¹² 'Since the prince was placed in the womb of the Kṣatriyāṇī Triśalā, this family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased; therefore the prince shall be called Vardhamāna (i.e. the Increasing).'

¹³ The Venerable Ascetic Mahāvīra was attended by five nurses: a wet-nurse, a nurse to clean him, one to dress him, one to play with him, one to carry him; being transferred from the lap of one nurse to that of another, he grew up on that beautiful ground, paved with mosaic of precious stones, like a Campaka tree growing in the glen of a mountain.

¹⁴ Then the Venerable Ascetic Mahāvīra, after his intellect had developed and the childhood had passed away, lived in the enjoyment of the allowed, noble, fivefold joys and pleasures: (consisting in) sound, touch, taste, colour, and smell.

¹⁵ The Venerable Ascetic Mahāvīra belonged to the Kāśyapa gotra. His three names have thus been recorded by tradition: by his parents he was called Vardhamāna, because he is devoid of love and hate (he is called) Śramaṇa (i.e. Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world; the name Venerable Ascetic Mahāvīra has been given to him by the gods. The Venerable Ascetic Mahāvīra's father belonged to the Kāśyapa gotra; he had three names: Siddhartha, Śreyārsa, and Jasaṃsa. His mother belonged to the Vāsiṣṭha gotra, and had three names: Triśalā, Videhadattā, and Priyakāriṇī . His paternal uncle Supārśva belonged to the Kāśyapa gotra. His eldest brother, Nandivardhana , and his eldest sister, Sudarśanā , belonged both to the Kāśyapa gotra. His wife Yaśodā belonged to the Kauṇḍinya gotra. His daughter, who belonged to the Kāśyapa gotra, had two names: Aṇojjā and Priyadarśanā . His granddaughter, who belonged to the Kauśika gotra, had two names: Śeṣavatī and Yaśovatī.

¹⁶ The Venerable Ascetic Mahāvīra's parents were worshippers of Pārśva and followers of the Śramaṇas. During many years they were followers of the Śramaṇas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kuśa -grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month, and, leaving their bodies, were born as gods in Adbhuta Kalpa . Thence descending after the termination of their allotted length of life, they will, in Mahāvīdeha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvāṇa , and the end of all misery.

¹⁷ In that period, in that age the Venerable Ascetic Mahāvīra, a Jñātrī Kṣatriya, Jñātrīputra, a Videha , son of Videhadattā, a native of Videha, a prince of Videha, lived thirty years amongst the householders under the name of 'Videha.' After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver, his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, &c., and distributed among those who wanted to make presents to others. Thus he gave away during a whole year. In the first month of winter, in the first fortnight, in the dark (fortnight) of Mārgaśīras, on its tenth day, while the moon was in conjunction with Uttaraphalgunī, he made up his mind to retire from the world.

¹⁸ A year before the best of Jinas will retire from the world, they continue to give away their property, from the rising of the sun. i. One crore and eight lakhs of gold is his gift at the rising of the sun, as if it were his morning meal. ii. Three hundred and eighty-eight crores and eighty lakhs were given in one year. iii. The Kuṇḍaladharas of Vaiśramaṇa , the Laukāntika and Maharddhika gods in the fifteen Karmabhūmis wake the Tīrthakara. iv, In Brahma Kalpa and in the line of Kṛṣṇas , the Laukāntika Vimānas are eightfold and infinite in number. v. These orders of gods wake the best of Jinas, the Venerable Vīra : Arhat ! propagate the religion which is a blessing to all creatures in the world! vi. When the gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, Jyotiṣkas, and Vimānavāsins had become aware of the Venerable Ascetic Mahāvīra's intention to retire from the world, they assumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtle matter. Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in Jambūdvīpa at the northern Kṣatriya part of the place Kuṇḍapura; in the north-eastern quarter of it they suddenly halted.

¹⁹ Śakra , the leader and king of the gods, quietly and slowly stopped his vehicle and chariot, quietly and slowly descended from it and went apart. There he underwent a great transformation, and produced by magic a great, beautiful, lovely, fine-shaped divine pavilion, which was ornamented with many designs in precious stones, gold, and pearls. In the middle part of that divine pavilion he produced one great throne of the same description, with a footstool.

²⁰ Then he went where the Venerable Ascetic Mahāvīra was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water , and rubbed him with beautifying cool sandal, laid on a piece of cloth worth a lakh. He clad him in a pair of robes so light that the smallest breath would carry them away; they were manufactured in a famous city, praised by clever artists, soft as the fume of horses, interwoven with gold by skilful masters, and ornamented with designs of flamingos. Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland, a golden string, a turban, a diadem, wreaths of precious stones, and decorated him with garlands, ribbons, scarves, and sashes like the Kalpavṛkṣa .

²¹ The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called Candraprabhā , which a thousand men carry. (This palankin) was adorned with

pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, śarabhas , yaks, tigers, lions, creeping plants, and a train of couples of Vidyādhara; it had a halo of thousands of rays; it was decorated with thousands of brilliant glittering rupees ; its lustre was mild and bright; the eyes could not bear its light; it shone with heaps and masses of pearls; it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful; it was embellished with designs of lotuses and many other plants; its cupola was adorned with many precious stones of five colours, with bells and flags; it was conspicuous, lovely, beautiful, splendid, magnificent.

²² This palankin was brought for the best of Jinas, who is free from old age and death; it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground. vii. In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of Jinas. viii. He wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments; he had put on a robe of muslin worth a lakh. ix. After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light. x. He sat on his throne, and Śakra and Īśāna , on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones. xi. In front it was uplifted by men, covered with joyful horripilation; behind the gods carried it: the Suras and Asuras, the Garuḍas and the chiefs of Nāgas . xii. The Suras carried it on the eastern side, and the Asuras on the southern one; on the western side the Garuḍas carried it, and the Nāgas on the northern side. xiii. As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xiv. As a grove of Siddhārtha , of Karṇikāra or of Kampaka looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xv. In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant. xvi. Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments: stringed instruments and drums, cymbals and wind-instruments. xvii. At that period, in that age, in the first month of winter, in the first fortnight, the dark (fortnight) of Mārgaśīra, on its tenth day, called Suvrata , in the Muhūrta called Vijaya , while the moon was in conjunction with the asterism Uttaraphalgunī, when the shadow had turned towards the east, and the first Pauruṣī was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahāvīra, in his palankin Kandraprabhā, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kṣatriya part of the place Kuṇḍapura by the high way for the park Jñātrī Ṣaṇḍa . There, just at the beginning of night, he caused the palankin Candraprabhā to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery.

²³ The god Vaiśramaṇa, prostrating himself, caught up the finery and ornaments of the Venerable Ascetic Mahāvīra in a cloth of flamingo-pattern. Mahāvīra then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls. But Śakra, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahāvīra, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean. After the Venerable Ascetic Mahāvīra had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct. At that moment the whole assembly of men and gods stood motionless, like the figures on a picture. At the command of Śakra, the clamour of men and gods, and the sound of musical instruments suddenly

ceased, when Mahāvīra chose the holy conduct. xviii. Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation. xix. When the Venerable Ascetic Mahāvīra had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called Manahparyāya, by which he knew the thoughts of all sentient beings, with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans. Then he formed the following resolution: I shall for twelve years neglect my body and abandon the care of it; I shall with equanimity bear, undergo, and suffer all calamities arising from divine powers, men or animals.

²⁴ The Venerable Ascetic Mahāvīra having formed this resolution, and neglecting his body, arrived in the village Kummāra when only one Muhūrta of the day remained. Neglecting his body, the Venerable Ascetic Mahāvīra meditated on his Self, in blameless lodgings, in blameless wandering, in restraint, kindness, avoidance of sinful influence (saṃvara), chaste life, in patience, freedom from passion, contentment; control, circumspectness, practising religious postures and acts; walking the path of Nirvāṇa and liberation, which is the fruit of good conduct. Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind.

²⁵ The Venerable Ascetic Mahāvīra passed twelve years in this way of life; during the thirteenth year in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaiśākha, on its tenth day, called Suvrata, in the Muhūrta called Vijaya, while the moon was in conjunction with the asterism Uttaraphalgunī, when the shadow had turned towards the east, and the first wake was over, outside of the town Griṃbhikagrāma, on the northern bank of the river R̥śjupālikā, in the field of the householder Sāmāga, in a north-eastern direction from an old temple, not far from a Sāl tree, in a squatting position with joined heels exposing himself to the heat of the sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached Nirvāṇa, the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala.

²⁶ When the Venerable One had become an Arhat and Jina, he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons; whence they come, where they go, whether they are born as men or animals (cyavana), or become gods or hell-beings (upapāda); their food, drink, doings, desires, open and secret deeds, their conversation and gossip, and the thoughts of their minds; he saw and knew all conditions in the whole world of all living beings.

²⁷ On the day when the Venerable Ascetic Mahāvīra reached the Kevala, the gods (of the four orders of) Bhavanapatis, Vyantaras, Jyotiṣkas, and Vimānavāsins descended from, and ascended to heaven, &c. (as on the moment of his birth, see above, § 7).

²⁸ Then when the Venerable Ascetic Mahāvīra had reached the highest knowledge and intuition, he reflected on himself and the world: first he taught the law to the gods, afterwards to men.

²⁹ The Venerable Ascetic Mahāvīra endowed with the highest knowledge and intuition taught the five great vows, with their clauses, the six classes of lives to the Śramaṇas and Nirgranthas, to Gautama, &c. The six classes of lives are earth-body, &c. (down to) animals.

¹ _____ i. The first great vow, Sir, runs thus: I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way, in mind, speech, and body. There are five clauses. The first clause runs thus: A Nirgrantha is careful in his walk, not careless. The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence a Nirgrantha is careful in his walk, not careless in his walk. This is the first clause.

² Now follows the second clause: A Nirgrantha searches into his mind (i.e. thoughts and intentions). If his mind is sinful, blamable, intent on works, acting on impulses, produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings, or kills creatures, he should not employ such a mind in action; but if, on the contrary, it is not sinful, &c., then he may put it in action. This is the second clause.

³ Now follows the third clause: A Nirgrantha searches into his speech; if his speech is sinful, blamable, &c. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful, &c., then he may utter it. This is the third clause.

⁴ Now follows the fourth clause: A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. The Kevalin says: A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. This is the fourth clause.

⁵ Now follows the fifth clause: A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kevalin says: If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so. This is the fifth clause.

¹ In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept. This is, Sir, the first great vow: Abstinence from killing any living beings. i. _____ ii. The second great vow runs thus: I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way, in mind, speech, and body. There are five clauses. The first clause runs thus: A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says: Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation. This is the first clause.

² Now follows the second clause: A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kevalin says: A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech. A Nirgrantha, &c. This is the second clause.

³ Now follows the third clause: A Nirgrantha comprehends (and renounces) greed, he is not greedy. The Kevalin says: A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech. A Nirgrantha, &c. This is the third clause.

⁴ Now follows the fourth clause: A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kevalin says: A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha, &c. This is the fourth clause.

⁵ Now follows the fifth clause: A Nirgrantha comprehends (and renounces) mirth, he is not mirthful. The Kevalin says: A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgrantha, &c. This is the fifth clause.

¹ In this way the great vow is correctly practised, followed, &c. This is, Sir, the second great vow. ii. _____ iii. The third great vow runs thus: I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body. There are five clauses. The first clause runs thus: A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c. This is the first clause.

² Now follows the second clause: A Nirgrantha consumes his food and drink with permission (of his superior), not without his permission. The Kevalin says: If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c. This is the second clause.

³ Now follows the third clause: A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says: If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c. This is the third clause.

⁴ Now follows the fourth clause: A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says: If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c. This is the fourth clause.

⁵ Now follows the fifth clause: A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kevalin says: If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha, &c. This is the fifth clause.

¹ In this way the great vow, &c. This is, Sir, the third great vow. iii. _____ iv. The fourth great vow runs thus: I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, &c. (all as in the foregoing paragraph down to) exempt myself. There are five clauses. The first clause runs thus: A Nirgrantha does not continually discuss topics relating to women. The Kevalin says: If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha, &c. This is the first clause.

² Now follows the second clause: A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says: If a Nirgrantha regards and contemplates the lovely forms of women, he might, &c. A Nirgrantha, &c. This is the second clause.

³ Now follows the third clause: A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says: If a Nirgrantha recalls to his mind the

pleasures and amusements he formerly had with women, he might, &c. A Nirgrantha, &c. This is the third clause.

⁴ Now follows the fourth clause: A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says: If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might, &c. A Nirgrantha, &c. This is the fourth clause.

⁵ Now follows the fifth clause: A Nirgrantha does not occupy a bed or couch affected by women, animals, or eunuchs. The Kevalin says: If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, &c. A Nirgrantha, &c. This is the fifth clause.

¹ In this way the great vow, &c. This is, Sir, the fourth great vow. iv. _____ v. The fifth great vow runs thus: I renounce all attachments, whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, &c. (all down to) exempt myself. There are five clauses. The first clause runs thus: If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of, nor infatuated by, nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kevalin says: If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, &c. (see above, IV, I). If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them. A creature with ears hears agreeable and disagreeable sounds. This is the first clause.

² Now follows the second clause: If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c., to them. The Kevalin says, &c. (the rest as in the last clause. Substitute only see and forms for hear and sounds). This is the second clause.

³ Now follows the third clause: If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose.) This is the third clause.

⁴ Now follows the fourth clause: If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, &c., to them. (The rest as above. Substitute taste and tongue.) This is the fourth clause.

⁵ Now follows the fifth clause: If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be attached to them. (The rest as above. Substitute feel and touch.) This is the fifth clause.

Book 2, Lecture 16

¹ [Sixteenth lecture (uddesaya, uddeśaka): The liberation] The creatures attain only a temporary residence (in one of the four states of being); hearing this supreme truth (i.e. the doctrine of the Tīrthakara's) one should meditate upon it. The wise man should free himself from the family bonds; fearless should he give up acts and attachments.

² A mendicant, living thus, self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows.

³ Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind.

⁴ Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all: so is described the great sage, a good Śramaṇa .

⁵ As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates on the supreme place of virtue, though suffering pain.

⁶ The great vows which are called the place of peace, the great teachers, and the producers of disinterestedness have, in all quarters of the earth, been proclaimed by the infinite Jina , the knowing one, as light, illumining the three worlds, (repels) darkness.

⁷ The unbound one, living amongst the bound (i.e. householders), should lead the life of a mendicant; unattached to women, he should speak with reverence. Not desiring this or the next world, the learned one is not measured by the qualities of love.

⁸ The dirt (of sins) formerly committed by a thus liberated mendicant who walks in wisdom (and restraint), who is constant, and bears pain, vanishes as the dirt covering silver (is removed) by fire.

⁹ He lives, forsooth, in accordance with wisdom (and restraint), and walks free from desire, and with conquered sensuality. As a snake casts off its old skin, so is the Brāhmaṇa freed from the bed of pain.

¹⁰ As they call the great ocean a boundless flood of water , difficult to traverse with the arms (alone), so should the learned one know (and renounce) it (the saṃsāra): that sage is called ‘Maker of the end.’

¹¹ Here amongst men bondage and deliverance have been declared; he who, according to that doctrine (of the church), knows bondage and deliverance: that sage is called ‘Maker of the end.’

¹² He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place; he has quitted the path of births.

Kalpa Sutra

Life of Mahavira, Lecture 1

¹ Obeisance to the Arhats ! Obeisance to the Liberated Ones! Obeisance to the Religious Guides! Obeisance to the Religious Instructors! Obeisance to all Saints in the World! This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction. In that period, in that age lived the Venerable Ascetic Mahāvīra , the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunī; to wit, in Uttaraphalgunī he descended (from heaven), and having descended (thence), he entered the womb (of Devānandā); in Uttaraphalgunī he was removed from the womb (of Devānandā) to the womb (of Trīśālā); in Uttaraphalgunī he was born; in Uttaraphalgunī, tearing out his hair, he left the house and entered the state of houselessness; in Uttaraphalgunī he obtained the highest knowledge and intuition, called Kevala , which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in. Svāti the Venerable One obtained final liberation.

Life of Mahavira, Lecture 2

² In that period, in that age the Venerable Ascetic Mahāvīra , having on the sixth day of the fourth month of summer, in the eighth fortnight, the light (fortnight) of Aṣāḍha, descended from the great Vimāna , the all-victorious and all-prosperous Puṣpottara, which is like the lotus amongst the best things, where he had lived for twenty Sāgaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods); here in the continent of Jambūdvīpa , in Bharatavarṣa ,--when of this Avasarpinī era the Suśama - suśamā , the Suśamā, and Suśamaduḥśamā periods, and the greater part of the Duḥśamasuśamā period (containing a Koḍākoḍi of Sāgaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tīrthakaras of the race of Ikṣvāku and of the Kāśyapa gotra , and two of the race of Hari and of the Gautama gotra, on the whole twenty-three Tīrthakaras had appeared,--the Venerable Ascetic Mahāvīra, the last of the Tīrthakaras, took the form of an embryo in the womb of Devānandā , of the Jālandharāyaṇa gotra, the wife of the Brāhmaṇa Ṛṣabhadatta, of the gotra of Koḍāla, in the brahmanical part of the town Kuṇḍagrāma in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunī, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination.

³ The knowledge of the Venerable Ascetic Mahāvīra (about this) was threefold; he knew that he was to descend, he knew that he had descended, he knew not when he was descending. In that night in which the Venerable Ascetic Mahāvīra took the form of an embryo in the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra, the Brāhmaṇī Devānandā was on her couch, taking fits of

sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up.

⁴ To wit: An elephant, a bull, a lion, the anointing (of the goddess Śrī), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame.

⁵ When the Brāhmaṇī Devānandā, having seen these dreams, woke up, she--glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the Kadamba touched by rain-drops--firmly fixed the dreams (in her mind), and rose from her couch. Neither hasty nor trembling, with a quick and even gait, like that of the royal swan, she went to the Brāhmaṇa Ṛṣabhadatta, and gave him the greeting of victory. Then she comfortably sat down in an excellent chair of state; calm and composed, joining the palms of her hands so as to bring the ten nails together, she laid the folded hands on her head, and spoke thus:

⁶ 'O beloved of the gods, I was just now on my couch taking fits of sleep, in a state between sleeping and waking, when I saw the following fourteen illustrious, &c., great dreams; to wit, an elephant, &c.

⁷ 'O beloved of the gods, what, to be sure, will be the happy result portended by these fourteen illustrious, &c., great dreams?'

⁸ When the Brāhmaṇa Ṛṣabhadatta had heard and perceived this news from the Brāhmaṇī Devānandā, he, glad, pleased, and joyful (see § 5, down to) rain-drops, firmly fixed the dreams (in his mind), and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brāhmaṇī Devānandā:

⁹ 'O beloved of the gods, you have seen illustrious dreams; O beloved of the gods, you have seen beautiful, lucky, blest, auspicious, fortunate dreams, which will bring health, joy, long life, bliss, and fortune! We shall have success, O beloved of the gods, we shall have pleasure; we shall have happiness, O beloved of the gods, we shall have a son! Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire and complete five organs of sense, with the lucky signs, marks, and good qualities; a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon!

¹⁰ And this boy, after having passed his childhood, and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas : the Ṛg-veda , Yajur-veda, Sāma -veda, Atharva-veda --to which the Itihāsa is added as a fifth, and the Nigghaṇṭu as a sixth (Veda)--together with their Aṅgas and Upāṅgas, and the Rahasya ; he will know the six Aṅgas, he will be versed in the philosophy of the sixty categories, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metre, etymology, and astronomy, and in many other brahmanical [and monastic] sciences besides.

¹¹ Therefore, O beloved of the gods, you have seen illustrious dreams, &c. (see § 9).' In this way he repeatedly expressed his extreme satisfaction.

¹² When the Brāhmaṇī Devānandā had heard and perceived this news from the Brāhmaṇa Ṛṣabhadatta, she--glad, pleased, and joyful, &c. (see § 5)-joining the palms of her hands, &c. (see § 5, down to) and spoke thus:

¹³ 'That is so, O beloved of the gods; that is exactly so, O beloved of the gods; that is true, O beloved of the gods; that is beyond doubt, O beloved of the gods; that is what I desire, O beloved of the gods; that is what I accept, O beloved of the gods; that is what I desire and accept, O beloved of the gods; that matter is really such as you have pronounced it.' Thus saying, she accepted the true meaning of the dreams, and enjoyed together with R̥ṣabhadatta the noble permitted pleasures of human nature.

¹⁵ In that period, in that age, Śakra, --the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices, the thousand-eyed one, Maghavan, the punisher of the Daitya Pāka, the lord of the southern half of the earth, the lord of the thirty-two thousand celestial abodes, the best rider of the elephant Airavata, the chief of the Suras, who wears spotless clothes and robes, and puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty, the most glorious, the most powerful, and the most happy one], with a splendid body, ornamented with a long down-reaching garland,--this Śakra was in the Saudharma Kalpa, in the celestial abode Saudharma Avatamsaka, in the council-hall Sudharman, on his throne Śakra; he who exercises and maintains the supreme command, government, management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies. He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the Vīṇā, the Tūrya, the great drum, and the Paṭupaṭaha. (I 4) And he viewed this whole continent Jambūdvīpa with his extensive (knowledge called) Avadhi. There he saw in the continent Jambūdvīpa, in Bhāratavarṣa, in the southern half of Bharata, in the brahmanical part of the town Kuṇḍagrāma, the Venerable Ascetic Mahāvira taking the form of an embryo in the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra, wife of the Brāhmaṇa R̥ṣabhadatta of the gotra of Koḍāla; and--glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fragrant flowers of Nīpa when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various, trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant--the chief of the gods rose with confusion, hasty and trembling from his throne, descended from the footstool, took off his shoes which were by a clever artist set with Vaidūrya and excellent R̥ṣṭa and Añjana, and ornamented with glittering jewels and precious stones, threw his seamless robe over his left shoulder, and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tīrthakara. Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little; then he raised his bracelet-encumbered arms, and joining the palms of his hands so as to bring the ten nails together, laid the hands on his head and spoke thus:

¹⁶ 'Reverence to the Arhats and Bhagavats; to the Ādikaras, the Tīrthakaras, the perfectly-enlightened ones; to the highest of men, the lions among men, the flowers among mankind, the Gandhahastins among men; to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world; to the givers of safety, to the givers of sight, to the givers of the road, to the givers of shelter, to the givers of life, to the givers of knowledge; to the givers of the law, the preachers of the law, the lords of the law, the leaders of the

law, the universal emperors of the best law; to the light, the help, the shelter, the refuge, the resting-place, the possessors of unchecked knowledge and intuition who have got rid of unrighteousness; to the conquerors and the granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return; reverence to the Jinās who have conquered fear. ‘Reverence to the Venerable Ascetic Mahāvīra, the Ādikara, the last of the Tīrthakaras who was predicted by the former Tīrthakaras, &c. I here adore the Revered One yonder, may the Revered One yonder see me here!’ With these words he adored, he worshipped the Venerable Ascetic Mahāvīra, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of Śakra, the chief of kings and gods:

¹⁷ ‘It never has happened, nor does it happen, nor will it happen, that Arhats, Cakravartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars’ families, or brahmanical families.

¹⁸ For indeed Arhats, Cakravartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen’s families, in families belonging to the race of Ikṣvāku, or of Hari, or in other suchlike families of pure descent on both sides.

¹⁹ Now this is something which moves the wonder of the world: it happens in the lapse of numberless Avasarpiṇīs and Utsarpiṇīs, because the imperishable, indescribable, and undestroyable Karman relating to name and gotra must take effect, that Arhats, &c., in the past, present, and future, descend in (i.e. take the form of an embryo in the womb of a woman belonging to) low families, &c.; but they are never brought forth by birth from such a womb.

²⁰ This Venerable Ascetic Mahāvīra, now, in the continent Jambudvīpa, in Bharatavarṣa, in the brahmanical part of the town Kuṇḍagrāma, has taken the form of an embryo in the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra, wife of the Brāhmaṇa Ṛṣabhadatta of the gotra of Koḍāla.

²¹ Hence it is the established custom of all past, present, and future Śakras, chiefs and kings of the gods, to cause the Arhats and Bhagavats to be removed from such-like low, mean, &c., families, to such-like high, noble, &c., families.

²² It is, therefore, better that I should cause the Venerable Ascetic Mahāvīra, the last of the Tīrthakaras who was predicted by the former Tīrthakaras, to be removed from the brahmanical part of the town Kuṇḍagrāma, from the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra, wife of the Brāhmaṇa Ṛṣabhadatta of the gotra of Koḍāla, to the Kṣatriya part of the town Kuṇḍagrāma, and to be placed as an embryo in the womb of the Kṣatriyāṇī Trīśālā of the Vāsiṣṭha gotra, wife of the Kṣatriya Siddhārtha of the Kāśyapa gotra, belonging to the clan of the Jñāṭṛ Kṣatriya,; and to cause the embryo of the Kṣatriyāṇī Trīśālā of the Vāsiṣṭha gotra to be placed in the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra.’ Thus he reflected and called Hariṇegamesi, the divine commander of the foot troops; having called him, he spoke thus:

²⁶ Well, now, beloved of the gods, it never has happened, &c. (§§ 17-20 are verbally repeated).

(23-25) ‘Therefore, go now and remove the Venerable Ascetic Mahāvīra from the brahmanical part,

&c., and place the embryo of the Kṣatriyāṇī Triśalā, &c. (see § 21). Having done this, return quickly to report on the execution of my orders.’

²⁷ When Hariṇegamesi, the divine commander of the foot troops, was thus spoken to by Śakra, the chief and king of the gods, he--glad, pleased, and joyful, &c. (see § 15)--laid his folded hands on his head and modestly accepted the words of command, saying, ‘Just as your Majesty commands.’ After this he left the presence of Śakra, the chief and king of the gods, and descended towards the northeastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yojanas like a staff, (during which he seized) jewels, Vajra , Vaidūrya , Lohitākṣa , Masāragalla, Haṃsagarbha , Pulaka , Saugandhika , Jyotisara, Añjana, Añjanapulaka, Jātarūpa, Subhaga , Sphaṭika , and Rīṣṭa; (of these precious materials) he rejected the gross particles, and retained the subtle particles.

²⁸ Then for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men); having done so, he passed with that excellent, hasty, trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in Jambūdvīpa, in Bharatavarṣa, in the brahmanical part of the town Kuṇḍagrāma, at the house of the Brāhmaṇa Rṣabhadatta, where the Brāhmaṇī Devānandā dwelt. Having arrived there, he made his bow in the sight of the Venerable Ascetic Mahāvīra, and cast the Brāhmaṇī Devānandā, together with her retinue, into a deep sleep; then he took off all unclean particles, and brought forth the clean particles, and saying, ‘May the Venerable One permit me,’ he took the Venerable Ascetic Mahāvīra in the folded palms of his hands without hurting him. Thus he went to the Kṣatriya part of the town Kuṇḍagrāma, to the house of the Kṣatriya Siddhārtha, where the Kṣatriyāṇī Triśalā dwelt; he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic Mahāvīra in the womb of the Kṣatriyāṇī Triśalā, and the embryo of the Kṣatriyāṇī Triśalā he placed in the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra. Having done so, he returned in that direction in which he had come.

²⁹ With that excellent, &c. (see § 28), divine motion of the gods, he flew upwards right through numberless continents and oceans, taking thousands of Yojanas in each motion, and arrived in the Saudharma Kalpa , in the divine abode called Saudharma Avataṃsaka, where Śakra, the chief and king of the gods, sat on the throne called Śakra, and reported to Śakra, the chief and king of the gods, on the execution of his orders. In that period, in that age the knowledge of the Venerable Ascetic Mahāvīra was threefold; he knew that he was to be removed; he knew that he was removed; he knew not when he was being removed.

³⁰ In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of Āśvina , after the lapse of eighty-two days, on the eighty-third day current (since his conception), the embryo of the Venerable Ascetic Mahāvīra was, on the command of Śakra, safely removed by Hariṇegamesi from the womb of the Brāhmaṇī Devānandā to that of the Kṣatriyāṇī Triśalā, in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunī.

Life of Mahavira, Lecture 3

³¹ In that night in which the embryo of the Venerable Ascetic Mahāvīra was removed from the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra to that of the Kṣatriyāṇī Triśalā of the Vāsiṣṭha gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking; and seeing that these fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate, great dreams were taken from her by the Kṣatriyāṇī Triśalā, she awoke.

³² In that night in which the embryo of the Venerable Ascetic Mahāvīra was removed from the womb of the Brāhmaṇī Devānandā of the Jālandharāyaṇa gotra to that of the Kṣatriyāṇī Triśalā of the Vāsiṣṭha gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures; which, moreover, was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turuṣka , and burning frankincense; was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle; on a couch with a mattress of a man's length, with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges , covered with the cloth of a robe of ornamented linen , containing a well-worked towel, and hung with red mosquito curtains, delightful, soft to the touch like fur, wadding, Pūra , butter, or cotton , with all the comforts of a bed, such as fragrant, excellent flowers and sandal-powder--(in such a room and on such a bed Triśalā was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, &c. (see § 3), dreams, viz. an elephant, &c. (see § 4), she awoke.

³³ 1. Then Triśalā saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water , or the silver mountain (Vaitāḍhya); whose temples were perfumed with fragrant musk-fluid, which attracted the bees; equalling in dimension the best elephant of the king of the gods (Airāvata); uttering a fine deep sound like the thunder of a big and large rain-cloud.

³⁴ 2. Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs; whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful; whose horns were large, round, excellently beautiful, greased at their tops, and pointed; whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities.

³⁵ 3. Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls, &c. (see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large, and well-set teeth; whose lovely lips, splendid through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented; whose palate was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding; whose eyes were like pure lightning, and revolved like red-hot excellent gold

just poured out from the crucible; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect, well-shaped, and well-grown tail was flapping; the tops of whose nails were deeply set and sharp; whose beautiful tongue came out of his mouth like a shoot of beauty.

³⁶ 4. Then she, with the face of the full moon, saw the goddess of famous beauty, Śrī, on the top of Mount Himavat , reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshy, convex, thin, red, smooth nails were set in swelling muscles. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent; her round and well-formed legs were adorned with the Kuruvindāvarta, and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy. Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls. She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dīnārās, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face. Her lovely eyes were large and pure like the water lily . She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid.

³⁷ 5. Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh Mandāra flowers. It spread the delicious smell of Campaka , Aśoka , Nāga Punnāga, Priyaṅgu , Śirīṣa , Mudgara, Mallikā , Jāti , Yūthika, Aṅkolla, Koraṇṭakapatra, Damanaka , Navamālikā , Bakula , Tilaka , Vāsantika, Nuphar, Nymphaea, Pāṭala ., Kunda, Atimukta , and Mango; and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees, and filled with their sweet noise the whole neighbourhood.

³⁸ 6. And the moon: white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror. She was of a white hue, like a flamingo, the stars' head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere--beloved in heart and soul by Rohiṇī . Such was the glorious, beautiful, resplendent full moon which the queen saw.

³⁹ 7. Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Aśoka, the open Kimpuka , the bill of a parrot, or the Guṇjārdha, the adorer of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the

illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru , whose thousand rays obscure the lustre of other lights.

⁴⁰ 8. Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearlmother, Anka -stone, Kunda-flowers, spray of water, or a silver cup.

⁴¹ 9. Then she saw a full vase of costly metal, splendent with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot), shining with excellent jewels. It delighted the eyes, glittered and illumined all about; it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons.

⁴² 10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun; it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading, glorious beauty of all kinds of lotuses. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, Cakravākas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls. It was a sight, pleasing to the heart and the eye.

⁴³ 11. Then she whose face was splendid like the moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakṣmī , which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep. Its agitated waters were in great uproar, occasioned by the vortex Gaṅgāvarta, which the vehemence and force of the great rivers produced; they rose, rushed onwards and backwards, and eddied.

⁴⁴ 12. Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras , deer, Śarabhas , Yaks, Saṃsaktas, elephants, shrubs, and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods, imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turuṣka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure.

⁴⁵ 13. Then she saw an enormous heap of jewels containing Pulaka , Vajra , Indranīla , Sasyaka, Karketana, Lohitākṣa , Marakata , Prabāla, Saugandhika , Sphaṭika , Haṃsagarbha , Añjana , and Candrakānta . Its base was on the level of the earth, and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru.

⁴⁶ 14. And a fire. She saw a fire in vehement motion, fed with much-shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places.

Life of Mahavira, Lecture 4

⁴⁷ When the Kṣatriyāṇī Triśalā , having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased, and joyful, &c. (see § 5, down to) rose from her couch, and descended from the footstool. Neither hasty nor trembling, with a quick and even gait like that of the royal swan, she went to the couch of the Kṣatriya Siddhārtha . There she awakened the Kṣatriya Siddhārtha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words.

⁴⁸ Then the Kṣatriyāṇī Triśalā, with the permission of king Siddhārtha, sat down on a chair of state inlaid with various jewels and precious stones in the form of arabesques; calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, &c. (see last paragraph), words, and spoke thus:

⁴⁹ ‘O beloved of the gods, I was just now on my couch (as described in § 32), &c. (see § 5), and awoke after having seen the fourteen dreams; to wit, an elephant, &c. What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?’

⁵⁰ When the Kṣatriya Siddhārtha had heard and perceived this news from the Kṣatriyāṇī Triśalā, he glad, pleased, and joyful, &c. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them; he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kṣatriyāṇī Triśalā with kind, pleasing, &c., words, spoke thus:

⁵¹ ‘O beloved of the gods, you have seen illustrious dreams, &c. (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown of our family, the frontal ornament of our family, the maker of our family’s glory, the sun of our family, the stay of our family, the maker of our family’s joy and fame, the tree of our family, the exalter of our family; (a boy) with tender hands and feet, &c. (see § 9, down to the end).

⁵² And this boy, after having passed childhood, and, with just ripened intellect, having reached the state of youth, will become a brave, gallant, and valorous king, the lord of the realm, with a large and extensive army and train of waggons.

⁵³ Therefore, O beloved of the gods, you have seen illustrious, &c., dreams, &c. (see § 9).’ In this way he repeatedly expressed his extreme satisfaction. When the Kṣatriyāṇī Triśalā had heard and perceived this news from king Siddhārtha, she glad, pleased, and joyful, &c. (see § 12, down to) and spoke thus:

⁵⁴ ‘That is so, O beloved of the gods, &c. (see § 13, down to) as you have pronounced it.’ Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhārtha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then returned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus:

⁵⁵ ‘These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.’ Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men.

⁵⁶ At the time of daybreak the Kṣatriya Siddhārtha called his family servants and spoke thus:

⁵⁷ Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience; see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, &c. (see § 32, down to) and turned, as it were, into a smelling box; also erect my throne, and having done this quickly return, and report on the execution of my orders.’

⁵⁸ When the family servants were thus spoken to by king Siddhārtha, they--glad, pleased, and joyful, &c. (see § 12, down to) on their heads, and modestly accepted the words of command, saying, ‘Yes, master!’ Then they left the presence of the Kṣatriya Siddhārtha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph). Having done this, they returned to the Kṣatriya Siddhārtha; joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders.

⁵⁹ Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun: he was red like the Aśoka, the open Kiṃśuka, the bill of a parrot or the Guñjārdha; of an intense redness like that of the Bandhujīvaka, the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermilion. He, the thousand-rayed maker of the day, shining in his radiance, awakened the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away, while the inhabited world was, as it were, dipped in saffron by the morning sun, the Kṣatriya Siddhārtha rose from his bed,

⁶⁰ descended from the footstool, went to the hall for gymnastic exercises, and entered it. There he applied himself to many wholesome exercises, jumped, wrestled, fenced, and fought till he got thoroughly tired: then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified, invigorated, exhilarated, strengthened, and increased all senses and limbs. On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading, and stretching; well trained, skilful, excellent, expert, intelligent, and never tiring. When by this fourfold agreeable treatment of the body the king’s bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises,

⁶¹ and entered the bathing-house. The pleasant bathing-room was very agreeable, and contained many windows ornamented with pearls; its floor was decorated with mosaic of various jewels and precious stones. On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water, according to an excellent method of bathing, combined

with healthy exercises. When this healthy excellent bathing under many hundredfold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Gośīrṣa and sandal, and ornamented himself with fine wreaths and sandal-ointment. He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone. He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets: he was of excessive beauty. His face was lighted up by earrings, and his head by a diadem; his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings. His upper garment of fine cloth contained swinging pearl pendants. He put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds. In short, the king was like the tree granting all desires, decorated and ornamented; an umbrella, hung with wreaths and garlands of Koriṇṭa flowers, was held above him. He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory. Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of caravans, messengers, and frontier-guards, he--the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory, lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms--left the bathing-house,

⁶² entered the exterior hall of audience and sat down on his throne with the face towards the east.

⁶³ On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard, to be set down. Not too far from and not too near to himself; towards the interior of the palace, he had a curtain drawn. It was adorned with different jewels and precious stones, extremely worth seeing, very costly, and manufactured in a famous town; its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Śarabhas, Yaks, Saṃsaktas, elephants, shrubs, and plants. Behind it he ordered to be placed, for the Kṣatriyānī Trīśālā, an excellent chair of state, decorated with arabesques of different jewels and precious stones, outfitted with a coverlet and a soft pillow, covered with a white cloth, very soft and agreeable to the touch. Then he called the family servants and spoke thus:

⁶⁴ ‘Quickly, O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!’ When the family servants were thus spoken to by king Siddhārtha, they--glad, pleased, and joyful, &c.--laid the folded hands on their heads and modestly accepted the words of command, saying, ‘Yes, master!’

⁶⁵ Then they left the presence of the Kṣatriya Siddhārtha, went right through the town Kuṇḍapura to the houses of the interpreters of dreams, and called the interpreters of dreams.

⁶⁶ Then the interpreters of dreams, being called by the Kṣatriya Siddhārtha’s family servants, glad, pleased, and joyful, &c., bathed, made the offering (to the house-gods), performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Dūrvā grass on their

heads. Thus they issued from their own houses and went right through the Kṣatriya part of the town Kuṇḍapura to the front gate of king Siddhārtha's excellent palace, a jewel of its kind.

⁶⁷ There they assembled and went to the exterior hall of audience in the presence of the Kṣatriya Siddhārtha. Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory.

⁶⁸ The king Siddhārtha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before.

⁶⁹ Then the Kṣatriya Siddhārtha placed his wife Triśalā behind the curtain, and taking flowers and fruits in his hands, addressed with utmost courtesy the interpreters of dreams:

⁷² 'O beloved of the gods, the Kṣatriyāṇī Triśalā was just on her couch, &c. (see § 32, down to the end). (70 and 71) What to be sure, O beloved of the gods, will be the result portended by these fourteen illustrious great dreams?'

⁷³ When the interpreters of dreams had heard and perceived this news from the Kṣatriya Siddhārtha, they--glad, pleased, and joyful, &c.--fixed the dreams in their minds, entered upon considering them, and conversed together.

⁷⁴ Having found, grasped, discussed, decided upon, and clearly understood the meaning of these dreams, they recited before king Siddhārtha the dream-books and spoke thus: 'O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now, O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb;

⁷⁵ viz. an elephant, a bull, &c.

⁷⁶ The mothers of Vāsudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vāsudeva enters their womb.

⁷⁷ The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb.

⁷⁸ The mother of Māṇḍalikas wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Māṇḍalika enters their womb.

⁷⁹ Now, O beloved of the gods, the Kṣatriyāṇī Triśalā has seen these fourteen great dreams, &c. (see § 51, down to the end).

⁸⁰ And this boy, &c. (see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Jina, the lord of the three worlds, the universal emperor of the law.

⁸¹ . Therefore, O beloved of the gods, the Kṣatriyāṇī Triśalā has seen illustrious dreams,' &c. (see § 9).

⁸² When king Siddhārtha had heard and perceived this news from the interpreter of dreams, he--glad, pleased, and joyful, &c.--spoke to them thus:

⁸³ That is so, O beloved of the gods, &c. (see § 11, down to) as you have pronounced it.' Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and

plenty of food , flowers, perfumes, garlands, and ornaments. He made them a present in keeping with their station in life and dismissed them.

⁸⁴ After this the Kṣatriya Siddhārtha rose from his throne, went to the Kṣatriyāṇī Triśalā behind the curtain, and addressed her thus:

⁸⁷ Now, O beloved of the gods, you have seen these fourteen great dreams, &c. (see §§ 79, 80, down to) emperor of the law.' (85, 86) When the Kṣatriyāṇī Triśalā had heard and perceived this news, she--glad, pleased, and joyful, &c.--accepted the true meaning of the dreams.

⁸⁸ With the permission of king Siddhārtha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones, and returned to her own apartments, neither hasty nor trembling, with a quick and even gait like that of the royal swan.

⁸⁹ From that moment in which the Venerable Ascetic Mahāvīra was brought into the family of the Gñāṭṛs, many demons in Vaiśramaṇa 's service, belonging to the animal world, brought, on Śakra 's command, to the palace of king Siddhārtha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead and extinct, and which were hidden in villages, or mines, or scot-free towns, or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water, or towns accessible either by land or by water only, or in natural strongholds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits' cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces.

⁹⁰ In the night in which the Venerable Ascetic Mahāvīra was brought into the family of the Jñāṭṛs their silver increased, their gold increased; their riches, corn, majesty, and kingdom increased; their army, train, treasure, storehouse, town, seraglio, subjects, and glory increased; their real valuable property, as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c., the intensity of their popularity and liberality highly increased. At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahāvīra:

⁹¹ From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 90, down to) the intensity of our liberality and popularity highly increased. Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality-- Vardhamāna .'

⁹² Now the Venerable Ascetic Mahāvīra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless. Then the following, &c. (see § 90, down to) idea occurred to the mind of the Kṣatriyāṇī Triśalā: 'The fruit of my womb has been taken from me, it has died, it is fallen, it is lost. Formerly it moved, now it does not move.' Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated. And in the palace of king Siddhārtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there.

⁹³ Then the Venerable Ascetic Mahāvīra, knowing that such an internal, &c. (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little.

⁹⁴ Feeling her child quivering, trembling, moving, and stirring, the Kṣatriyānī Triśālā--glad, pleased, and joyful, &c.--spoke thus: 'No, forsooth, the fruit of my womb has not been taken from me, it has not died, it is not fallen, it is not lost. Formerly it did not move, but now it does move.' Thus she was glad, pleased, and joyful, &c. Then the Venerable Ascetic Mahāvīra, while in her womb, formed the following resolution: 'It will not behove me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.'

⁹⁵ Bathing, making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kṣatriyānī Triśālā kept off sickness, sorrow, fainting, fear, and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry, but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind; her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed; she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child.

⁹⁶ In that period, in that age the Venerable Ascetic Mahāvīra--after the lapse of nine months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Caitra, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure; while a favourable and agreeable low wind swept the earth; at the time when the fields were green and all people glad and amusing themselves] in the middle of the night while the moon was in conjunction with the asterism Uttaraphalgunī--(Triśālā), perfectly healthy herself, gave birth to a perfectly healthy boy.

Life of Mahavira, Lecture 5

⁹⁷ In that night in which the Venerable Ascetic Mahāvīra was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise.

⁹⁸ In that night in which the Venerable Ascetic Mahāvīra was born, many demons in Vaiśramaṇa's service belonging to the animal world, rained down on the palace of king Siddhārtha one great shower of silver, gold, diamonds, clothes, ornaments, leaves, flowers, fruits, seeds, garlands, perfumes, sandal, powder, and riches.

⁹⁹ After the Bhavanapati, Vyantara, Jyotiṣka, and Vaimānika gods had celebrated the feast of the inauguration of the Tīrthakara's birthday, the Kṣatriya Siddhārtha called, at the break of the morning, together the town policemen and addressed them thus:

¹⁰⁰ 'O beloved of the gods, quickly set free all prisoners in the town of Kuṇḍapura, increase measures and weights, give order that the whole town of Kuṇḍapura with its suburbs be sprinkled with water, swept, and smeared (with cowdung, &c.) that in triangular places, in places where three

or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept; that platforms be erected one above the other; that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions; that the walls bear impressions in Gośīrṣa , fresh red sandal, and Dardara of the hand with outstretched fingers; that luck-foreboding vases be put on the floor, and pots of the same kind be disposed round every door and arch; that big, round, and long garlands, wreaths, and festoons be hung low and high; that the town be furnished with offerings, &c. (see § 32, down to) smelling box; that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors, messengers, pole-dancers, fruit -mongers, bag-pipers, lute-players, and many Tālācaras be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders.'

¹⁰² When the family servants were thus spoken to by king Siddhārtha, they--glad, pleased, and joyful, &c. (see § 58)--accepted the words of command, saying, 'Yes, master!' Then they set free all prisoners, &c. (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhārtha, and laying their hands on their heads, reported on the execution of his orders. (101) The king Siddhārtha then went to the hall for gymnastic exercises, &c. (see §§ 60 and 61). (After having bathed) the king accompanied by his whole seraglio 4, and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom; (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches, cymbals, drums, castanets, horns, small drums, kettle drums, Murajas, Mṛdaṅgas , and Dundubhis , which were accompanied at the same time by trumpets. The customs, taxes, and confiscations were released, I buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted, and debts cancelled. Numberless excellent actors performed and many Tālācaras were present, drums sounded harmoniously, fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee.

¹⁰³ When the ten days of this festival were over, the king Siddhārtha gave and ordered to be gives hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods); he received and ordered to be received hundreds, thousands, and hundred-thousands of presents.

¹⁰⁴ The parents of the Venerable Ascetic Mahāvīra celebrated the birth of their heir on the first day, on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil; after the eleventh day, when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food , drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates, cognates, and followers, together with I the Jñātṛka Kṣatriyas . Then they bathed, made offerings (to the house-gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments. At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the Jñātṛka Kṣatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats.

¹⁰⁵ After dinner they went (to the meeting hall) after having cleansed their mouths and washed; when perfectly clean, they regaled and honoured their friends, &c. (see § 104, down to) Jñātṛka Kṣatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, &c.:

¹⁰⁸ ‘Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind: “From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 91, down to) Vardhamāna . Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamāna.”’ (106, 107) The Venerable Ascetic Mahāvīra belonged to the Kāśyapa gotra . His three names have thus been recorded: by his parents he was called Vardhamāna; because he is devoid of love and hate, he is called Śramaṇa (i.e. Ascetic); because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of penance, is wise, indifferent to pleasure and pain, rich in control, and gifted with fortitude, the name Venerable Ascetic Mahāvīra has been given him by the gods.

¹⁰⁹ The Venerable Ascetic Mahāvīra’s father belonged to the Kāśyapa gotra; he had three names: Siddhārtha, Śreyāṃsa , and Jsaṃsa, &c. (see Ācārāṅga Sūtra II, 15, § 15, down to) Śeṣavatī and Yaśovatī.

¹¹⁰ The Venerable Ascetic Mahāvīra--clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest; a Jñātṛ Kṣatriya, the son of a Jñātṛ Kṣatriya; the moon of the clan of the Jñātṛs; a Videha , the son of Videhadattā, a native of Videha, a prince of Videha--had lived thirty years in Videha when his parents went to the world of the gods (i.e. died), and he with the permission of his elder brother and the authorities of the kingdom fulfilled his promise. At that moment the Laukāntika gods, following the established custom, praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet, and soft words:

¹¹¹ ‘Victory, victory to thee, gladdener of the world! Victory, victory to thee, lucky one! Luck to thee, bull of the best Kṣatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!’ Thus they raised the shout of victory.

¹¹² Before the Venerable Ascetic Mahāvīra had adopted the life of a householder (i.e. before his marriage) he possessed supreme, unlimited, unimpeded knowledge and intuition. The Venerable Ascetic Mahāvīra perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation had come. He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom; his army, grain, treasure, storehouse, town, seraglio, and subjects; he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c.; he distributed presents through proper persons, he distributed presents among indigent persons.

¹¹³ In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mārgaśīras, on its tenth day, when the shadow had turned towards the east and the (first) Pauruṣī was full and over, on the day called Suvrata , in the Muhūrta called Vijaya , in the palankin Candraprabhā , (Mahāvīra) was followed on his way by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas, courtiers, men carrying others on

the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet and soft words:

¹¹⁴ ‘Victory, victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses; defend the conquered Law of the Śramaṇas ; Majesty, conquering all obstacles, live in Perfection; put down with thy devotion Love and Hate, the (dangerous) wrestlers; vigorously gird thy loins with constancy and overcome the eight Karmans , our foes, with supreme, pure meditation; heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala , which is free from obscurity; obtain the pre-eminent highest rank (i.e. final liberation) on that straight road which the best Jinas have taught; beat the army of obstacles! Victory, victory to thee, bull of the best Kṣatriyas! Many days, many fortnights, many months, many seasons, many half-years, many years be not afraid of hardships and calamities, patiently bear dangers and fears; be free from obstacles in the practice of the law!’ Thus they raised the shout of victory.

¹¹⁵ Then the Venerable Ascetic Mahāvīra--gazed on by a circle of thousands of eyes, praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the Vīṇā , Tūrya , and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, &c. (see § 102, down to) which were accompanied at the same time by trumpets--went right through Kuṇḍapura to a park called the Śaṇḍavana of the Jñātr̥s and proceeded to the excellent tree Aśoka .

¹¹⁶ There under the excellent tree Aśoka he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism Uttaraphalgunī, he, after fasting two and a half days without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness.

¹¹⁷ The Venerable Ascetic Mahāvīra for a year and a month wore clothes; after that time he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahāvīra neglected his body and abandoned the care of it; he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals.

¹¹⁸ Henceforth the Venerable Ascetic Mahāvīra was houseless, circumspect in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus, and uncleanness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts; guarding his thoughts, guarding his words, guarding his acts, guarding his

senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations, without egoism, without property; he had cut off all earthly ties, and was not stained by any worldliness: as water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always waking like the fabulous bird Bhāruṇḍa, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara , deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour. These words have been summarised in two verses: A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird, a rhinoceros, and Bhāruṇḍa; I An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken--the moon, the sun, gold, the earth, well-kindled fire. II There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz. with regard to matter, space, time, affects. With regard to matter: in things animate, inanimate, and of a mixed state; with regard to space: in a village or a town or in a wood or in a field or a threshing-floor or a house or a court-yard; with regard to time: in a Samaya or an Āvalikā or in the time of a respiration or in a Stoka or in a Kṣaṇa or in a Lava or in a Muhūrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time; with regard to affects: in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, &c. (all down to) or in the evil of wrong belief. There was nothing of this kind in the Venerable One.

¹¹⁹ The Venerable One lived, except in the rainy season, all the eight months of summer and winter, in villages only a single night, in towns only five nights; he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the saṃsāra , and he exerted himself for the suppression of the defilement of Karman .

¹²⁰ With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years. During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaiśākha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhūrta called Vijaya, outside of the town Gri mbhikagrāma on the bank of the river Rijupālīka, not far from an old temple, in the field of the householder Sāmāga, under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalgunī, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full.

¹²¹ When the Venerable Ascetic Mahāvīra had become a Jina and Arhat , he was a Kevalin, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons: whence they come, whither they go, whether they are born as men or animals (cyavana) or become gods or hell-beings (upapāda), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment.

¹²² In that period, in that age the Venerable Ascetic Mahāvīra stayed the first rainy season in Asthikagrāma, three rainy seasons in Campā and Pṛṣṭicampā, twelve in Vaiśālī and Vāṇijagrāma, fourteen in Rājagṛha and the suburb of Nālandā , six in Mithilā , two in Bhadrīkā , one in Ālabhikā, one in Paṇitabhūmi, one in Śrāvastī , one in the town of Pāpā in king Hastipāla's office of the writers: that was his very last rainy season.

¹²³ In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Kārtika , on its fifteenth day, in the last night, in the town of Pāpā in king Hastipāla's office of the writers, the Venerable Ascetic Mahāvīra died, went off, quitted the world, cut asunder the ties of birth, old age, and death; became a Siddha , a Buddha , a Mukta , a maker of the end (to all misery), finally liberated, freed from all pains.

¹²⁴ This occurred in the year called Candra , the second (of the lustrum); in the month called Prītivardhana; in the fortnight Nandivardhana ; on the day Suvratāgni, surnamed Upāsama ; in the night called Devānandā , surnamed Nirṛti; in the Lava called Arcya; in the respiration called Mukta; in the Stoka called Siddha; in the Karaṇa called Nāga ; in the Muhūrta called Sarvārthasiddha ; while the moon was in conjunction with the asterism Svāti he died, &c. (see above, all down to) freed from all pains.

¹²⁵ That night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods.

¹²⁶ In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods.

¹²⁷ In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, his oldest disciple, the monk Indrabhūti of the Gautama gotra, cut asunder the tie of friendship which he had for his master, and obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, &c., complete, and full.

¹²⁸ In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the eighteen confederate kings of Kāśī and Kośala , the nine Mallakis and nine Licchavis , on the day of new moon, instituted an illumination on the Poṣadha , which was a fasting day; for they said: 'Since the light of intelligence is gone, let us make an illumination of material matter!'

¹²⁹ In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the great Graha called Kṣudrātma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal asterism of the Venerable Ascetic Mahāvīra.

¹³⁰ From the moment in which the great Graha, &c., entered the natal asterism of the Venerable Ascetic Mahāvīra, there will not be paid much respect and honour to the Śramaṇas, the Nirgrantha monks and nuns.

¹³¹ But when the great Graha, &c., leaves that natal asterism, there will be paid much respect and honour to the Śramaṇas, the Nirgrantha monks and nuns.

¹³² In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the animalcule called Anuddharī was originated: which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection.

¹³³ On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms. ‘Master, why has this been said?’ ‘After this time the observance of control will be difficult.’

¹³⁴ In that period, in that age the Venerable Ascetic Mahāvīra had an excellent community of fourteen thousand Śramaṇas with Indrabhūti at their head;

¹³⁵ thirty-six thousand nuns with Candanā at their head;

¹³⁶ one hundred and fifty-nine thousand lay votaries with Śaṅkhaśataka at their head;

¹³⁷ three hundred and eighteen thousand female lay votaries with Sulasā and Revatī at their head;

¹³⁸ three hundred sages who knew the fourteen Pūrvas, who though no Jinas came very near them, who knew the combination of all letters, and like Jina preached according to the truth;

¹³⁹ thirteen hundred sages who were possessed of the Avadhi -knowledge and superior a., qualities;

¹⁴⁰ seven hundred Kevalins who possessed the combined best knowledge and intuition;

¹⁴¹ seven hundred who could transform themselves, and, though no gods, had obtained the powers (ṛddhi) of gods;

¹⁴² five hundred sages of mighty intellect who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans;

¹⁴³ four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men, and Asuras;

¹⁴⁴ seven hundred male and fourteen hundred female disciples who reached perfection, &c. (all down to) freed from all pains;

¹⁴⁵ eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence, lucky as regards their future.

¹⁴⁶ The Venerable Ascetic Mahāvīra instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations, and the epoch relating to psychical condition; in the third generation ended the former epoch, and in the fourth year of his Kevaliship the latter.

¹⁴⁷ In that period, in that age the Venerable Ascetic Mahāvīra lived thirty years as a householder, more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole. When his Karman which produces Vedanīya (or what one has to experience in this world), Āyus (length of life), name, and family, had been exhausted, when in this Avasarpinī era the greater part of the Duḥshamasuṣamā period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svāti, at the time of early morning, in the town of Pāpā, and in king Hastipāla’s office of the writers, (Mahāvīra) single and alone, sitting in the Samparyāṅka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six unasked

questions, when he just explained the chief lecture (that of Marudeva) he died, &c. (see § 124, all down to) freed from all pains.

¹⁴⁸ Since the time that the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eightieth year. Another redaction has ninety-third year (instead of eightieth).

Life of Parshva

¹⁴⁹ In that period, in that age lived the Arhat Pārśva , the people's favourite, the five most important moments of whose life happened when the moon was in conjunction with the asterism Viśākhā: in Viśākhā he descended (from heaven), and having descended thence, entered the womb (of his mother); in Viśākhā he was born; in Viśākhā, tearing out his hair, he left the house and entered the state of houselessness; in Viśākhā he obtained the highest knowledge and intuition, called Kevala , which is infinite, supreme, unobstructed, unimpeded, complete, and full; in Viśākhā he obtained final liberation.

¹⁵⁰ In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of Caitra, on its fourth day, the Arhat Pārśva, the people's favourite, descended from the Prāṇata Kalpa , where he had lived for twenty Sāgaropamas , here on the continent Jambūdvīpa , in Bharatavarṣa , in the town of Benares ; and in the middle of the night when the moon was in conjunction with the asterism Viśākhā, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vāmā , wife of Aśvasena , king (of Benares).

¹⁵² The knowledge of the Arhat Pārśva, the people's favourite, (about this) was threefold, &c. (repeat §§ 3-95 after making the necessary substitutions, and omitting what exclusively applies to Mahāvira , all down to) comfortably carried her unborn child. (i51) In that period, in that age the Arhat Pārśva, the people's favourite--after the lapse of nine months and seven and a half days, in the second month of winter, in the third fortnight, the dark (fortnight) of Pauṣya, on its tenth day, in the middle of the night when the moon was in conjunction with the asterism Viśākhā--(Vāmā), perfectly healthy herself, gave birth to a perfectly healthy boy.

¹⁵⁵ In that night in which the Arhat Pārśva, the people's favourite, was born, &c. (repeat §§ 97-107 with the necessary alterations, all down to) therefore shall the name of our boy be Pārśva. (153, 154) The Arhat Pārśva, the people's favourite, clever, with the aspirations of a clever man, of great beauty, controlling his senses, lucky, and modest, lived thirty years as a householder. Then the Laukāntika gods, following the established custom, addressed him with these kind, pleasing, &c., sweet, and soft words:

¹⁵⁶ 'Victory, victory to thee, gladdener of the world!' (see § 111, down to) Thus they raised the shout of victory.

¹⁵⁷ Before the Arhat Pārśva, the people's favourite, had adopted the life of a householder, &c. (see § 112, down to) indigent persons. In the second month of winter, in the third fortnight, the dark (fortnight) of Pauṣya, on its eleventh day, in the middle of the night, riding in his palankin called Viśālā , followed on his way by a train of gods, men, and Asuras, &c. (Pārśva) went right through the

town of Benares to the park called Aśramapada, and proceeded to the excellent tree Aśoka . There, &c. (see § 116, down to) five handfuls. When the moon was in conjunction with the asterism Viśākhā, he, after fasting three and a half days without drinking water , put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness.

¹⁵⁸ The Arhat Pārśva, the people's favourite, for eighty-three days neglected his body, &c. (see § 117, down to) animals.

¹⁵⁹ Thereafter the Arhat Pārśva, the people's favourite, was houseless, circumspect, &c. (see §§ 118-120, down to) meditated upon himself for eighty-three days. During the eighty-fourth day--it was in the first month of summer, in the first fortnight, the dark (fortnight) of Caitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Viśākhā--Pārśva, under a Dhātaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment.

¹⁶⁰ The Arhat Pārśva, the people's favourite, had eight Gaṇas and eight Gaṇadharas (enumerated in a Śloka): Śubha and Āryaghoṣa , Vasiṣṭha and Brahmācārin , Saumya and Śrīdhara , Vīrabhadra and Yaśas .

¹⁶¹ The Arhat Pārśva, the people's favourite, had an excellent community of sixteen thousand Sramaṇas with Āryadatta at their head;

¹⁶² thirty-eight thousand nuns with Puṣpacūlā at their head;

¹⁶³ one hundred and sixty-four thousand lay votaries with Suvrata at their head;

¹⁶⁴ three hundred and twenty-seven thousand female lay votaries with Sunandā at their head;

¹⁶⁵ three hundred and fifty sages who knew the fourteen Pūrvas , &c. (see § 138);

¹⁶⁶ fourteen hundred sages who were possessed of the Avadhi knowledge; one thousand Kevalins; eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth.

¹⁶⁷ The Arhat Pārśva, the people's favourite, instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevaliship.

¹⁶⁸ In that period, in that age the Arhat Pārśva, the people's favourite, lived thirty years as a householder, eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Śramaṇa , and a hundred years on the whole. When his fourfold Karman was exhausted and in this Avasarpiṇī era the greater part of the Duṣshamasuṣamā period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrāvaṇa , on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Viśākhā, (Pārśva), after fasting a month without drinking water, on the summit of mount Sammeta , in the company of eighty-three persons, stretching out his hands, died, &c. (all down to) freed from all pains.

¹⁶⁹ Since the time that the Arhat Pārśva, the people's favourite, died, &c. (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year.

Life of Ariṣṭanemi

¹⁷¹ In that period, in that age lived the Arhat Ariṣṭanemi , the five most important moments of whose life happened when the moon was in conjunction with the asterism Citrā . In Citrā he descended from heaven, &c. (see § 149, down to) obtained final liberation. (1 70) In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kārttika , on its twelfth day, the Arhat Ariṣṭanemi descended from the great Vimāna , called Aparājita , where he had lived for thirty-six Sāgaropamas , here on the continent Jambūdvīpa , in Bharatavarṣa , in the town of Śauripura, and in the middle of the night when the moon was in conjunction with the asterism Citrā, he took the form of an embryo in the womb of the queen Śivā , wife of the king Samudravijaya , &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here).

¹⁷² In that period, in that age the Arhat Ariṣṭanemi--after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrāvaṇa , on its fifth day, &c.--(Śivā), perfectly healthy herself; gave birth to a perfectly healthy boy. (Repeat the account of the birth, substituting the name Samudravijaya, all down to) therefore shall the name of our boy be Ariṣṭanemi. The Arhat Ariṣṭanemi, clever, &c. (see §§ 155-157, all down to) indigent persons.

¹⁷³ In the first month of the rainy season, in the second fortnight, the light (fortnight) of Śrāvaṇa , on its sixth day riding in his palankin called Uttarakurā, and followed on his way by a train of gods, men, and Asuras, &c. (Ariṣṭanemi) went right through the town of Dvārāvātī to the park called Revatīka, and proceeded to the excellent Aśoka tree. There, &c. (see § 116, down to) five handfuls. When the moon was in conjunction with the asterism Citrā, after fasting two and a half days without drinking water , he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness.

¹⁷⁴ The Arhat Ariṣṭanemi for fifty-four days neglected his body, &c. (see §§ 117-120). During the fifty-fifth day--it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Āśvina , on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism Citrā--(Ariṣṭanemi) under a Veṭasa tree on the summit of mount Gīrnār, after fasting three and a half days without drinking water, &c., obtained infinite, &c., highest knowledge and intuition called Kevala , &c. (see § 121, down to) moment.

¹⁷⁵ The Arhat Ariṣṭanemi had eighteen Gaṇas and eighteen Gaṇadharas .

¹⁷⁶ The Arhat Ariṣṭanemi had an excellent community of eighteen thousand Śramaṇas with Varadatta at their head;

¹⁷⁷ forty thousand nuns with Ārya Yakṣiṇī at their head;

¹⁷⁸ one hundred and sixty-nine thousand lay votaries with Nanda at their head;

¹⁷⁹ three hundred and thirty-six thousand female lay votaries with Mahāsuśratā at their head;

¹⁸⁰ four hundred sages who knew the fourteen Pūrvas , &c.;

¹⁸¹ fifteen hundred sages who were possessed of the Avadhī knowledge; fifteen hundred Kevalins; fifteen hundred sages who could transform themselves; one thousand sages of vast intellect; eight hundred professors; sixteen hundred sages in their last birth; fifteen hundred male and three thousand

female disciples who had reached perfection. The Arhat Ariṣṭanemi instituted, &c. (see § 146, down to) the former ended in the eighth generation, the latter in the twelfth year of his Kevaliship.

¹⁸² In that period, in that age the Arhat Ariṣṭanemi lived three centuries as a prince, fifty-four days in a state inferior to perfection, something less than seven centuries as a Kevalin, full seven centuries as a Śramaṇa , a thousand years on the whole. When his fourfold Karman was exhausted and in this Avasarpinī era a great part of the Duḥshamasuṣamā period had elapsed, in the fourth month of summer, in the eighth fortnight, the light (fortnight) of Aṣāḍha, on its eighth day, in the middle of the night when the moon was in conjunction with the asterism Citrā, (Ariṣṭanemi), after fasting a month without drinking water, on the summit of mount Girnār, in the company of five hundred and thirty-six monks, in a squatting position, died, &c. (all down to) freed from all pains.

¹⁸³ Since the time that the Arhat Ariṣṭanemi died, &c. (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year.

Epochs of the Intermediate Tirthakaras

¹⁸⁴ Since the time that the Arhat Nami died, &c. (all down to) freed from all pains, 584,979 years have elapsed, this is the eightieth year.

Life of Rishabha

²⁰⁴ In that period, in that age lived the Arhat Ṛṣabha , the Kośalian, four important moments of whose life happened when the moon was in conjunction with the asterism Uttarāṣāḍhā; the fifth, when in conjunction with Abhijit:

²⁰⁵ in Uttarāṣāḍhā he descended from heaven, &c. (all down to) in Abhijit he obtained final liberation.

²⁰⁶ In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of Aṣāḍha, on its fourth day, the Arhat Ṛṣabha, the Kośalian, descended from the great Vimāna called Sarvārthasiddha , where he had lived for thirty-three Sāgaropamas , here on the continent Jambūdvīpa , in Bharatavarṣa , in Ikṣvākubhūmi, and in the middle of the night, &c., he took the form of an embryo in the womb of Marudevī , wife of the patriarch Nābhi .

²⁰⁷ The knowledge of the Arhat Ṛṣabha about this, &c. (all as in the case of Mahāvīra , but note the following differences: the first dream is a bull ‘coming forward with his face,’ the other (mothers of Tīrthakaras see first) an elephant. She (Marudevī) relates them to Nābhi, the patriarch; there are no interpreters of dreams; Nābhi, the patriarch, himself interprets them).

²⁰⁸ In that period, in that age the Arhat Ṛṣabha, the Kośalian,--in the first month of summer, in the first fortnight, the dark (fortnight) of Caitra, on its eighth day, &c.,--(Marudevī), perfectly healthy herself, gave birth to a perfectly healthy boy.

²⁰⁹ (The circumstances connected with the birth of Ṛṣabha are the same as in the case of that of Mahāvīra, only that the contents of §§ 100 and 101 do not apply to the present case.)

²¹⁰ The Arhat R̥ṣabha, the Kośalian, belonged to the Kāśyapa gotra , and he had five names: R̥ṣabha, First King , First Mendicant, First Jina , and First Tīrthakara .

²¹¹ The Arhat R̥ṣabha, the Kośalian, clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest, lived two millions of former years as a prince, and six millions three hundred thousand former years as a king. During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men. At last he anointed his hundred sons as kings , and gave each a kingdom. Then the Laukāntika god, following the established custom, &c. (see §§ 110-112, down to) indigent persons. In the first month of summer, in the first fortnight, the dark (fortnight) of Caitra, on its eighth day, in the latter part of the day, riding in his palankin called Sudarsanā, followed on his way by a train of gods, men, and Asuras, &c. (R̥ṣabha) went right through the town Vinītā to the park called Siddhārtha Vana , and proceeded to the excellent tree Aśoka . There, &c. (see § 116, down to) four handfuls. When the moon was in conjunction with the asterism Aṣāḍhā, he, after fasting two and a half days without drinking water , put on a divine robe, and together with four thousand of high, noble, royal persons, and Kṣatriyas , he tore out his hair, and leaving the house entered the state of houselessness.

²¹² The Arhat R̥ṣabha, the Kośalian, for one thousand years neglected his body, &c. (see §§ 117-120, down to) meditated upon himself for one thousand years. Thereupon--it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of Phālguna, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism Aṣāḍhā, outside of the town Purimatāla , in the park called Śakaṭamukha , under the excellent tree Nyagrodha --(R̥ṣabha) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala , &c. (see § 121, down to) moment.

²¹³ The Arhat R̥ṣabha, the Kośalian, had eighty-four Gaṇas and eighty-four Gaṇadharas .

²¹⁴ The Arhat R̥ṣabha, the Kośalian, had an excellent community of eighty-four thousand Śramaṇas with R̥ṣabhasena at their head;

²¹⁵ three hundred thousand nuns with Brahmīsundarī at their head;

²¹⁶ three hundred and five thousand lay votaries with Śreyāṃsa at their head;

²¹⁷ five hundred and fifty-four thousand female lay votaries with Subhadrā at their head;

²¹⁸ four thousand seven hundred and fifty sages who knew the fourteen Pūrvas , &c.;

²¹⁹ nine thousand sages who were possessed of the Avadhi knowledge;

²²⁰ twenty thousand Kevalins;

²²¹ twenty thousand six hundred sages who could transform themselves;

²²² twelve thousand six hundred and fifty sages of vast intellect, &c.;

²²³ twelve thousand six hundred and fifty professors;

²²⁴ twenty thousand male and forty thousand female disciples who had reached perfection;

²²⁵ twenty-two thousand nine hundred sages in their last birth, &c.

²²⁶ The Arhat R̥ṣabha, the Kośālian, instituted, &c. (see § 146, down to) the former ended after numberless generations, the latter from the next Muhūrta after his Kevaliship.

²²⁷ In that period, in that age the Arhat R̥ṣabha, the Kośālian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king, together eight millions three hundred thousand former years as a householder; a thousand (former) years in a state inferior to perfection, nine-and-ninety thousand former years as a Kevalin, together a hundred thousand former years as a Śramaṇa , and eight millions four hundred thousand years on the whole. When his fourfold Karman was exhausted, and in this Avasarpiṇī era the Suśamaduḥṣamā period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Māgha , on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhijit, (R̥ṣabha), after fasting six and a half days without drinking water, on the summit of mount Aṣṭāpada , in the company of ten thousand monks in the Samparyāṅka position, died, &c. (all down to) freed from all pains.

List of the Sthaviras

¹ At that period, at that age the Venerable Ascetic Mahāvīra had nine Gaṇas and eleven Gaṇadharas . ‘Why, now, has it been said, that the Venerable Ascetic Mahāvīra had nine Gaṇas, but eleven Gaṇadharas?’ ‘The oldest monk of the Venerable Ascetic Mahāvīra was Indrabhūti of the Gautama gotra , who instructed five hundred Śramaṇas ; the middle-aged monk was Agnibhūti of the Gautama gotra, who instructed five hundred Śramaṇas; the youngest was Vāyubhūti of the Gautama gotra, who instructed five hundred Śramaṇas. The Sthavira Ārya - Vyakta of the Bhāradvāja gotra instructed five hundred Śramaṇas; the Sthavira Ārya-Sudharman of the Agniveśyāyana gotra instructed five hundred Śramaṇas; the Sthavira Maṇḍikaputra of the Vāsiṣṭha gotra instructed two hundred and fifty Śramaṇas; the Sthavira Mauryaputra of the Kāśyapa gotra instructed two hundred and fifty Śramaṇas; the Sthavira Akampita of the Gautama gotra and Sthavira Acalabhrātṛ of the Hāritāyana gotra, both Sthaviras instructed together three hundred Śramaṇas each; the Sthaviras Metārya and Prabhāsa , both of the Kauṇḍiṇya gotra, instructed together three hundred Śramaṇas each. Therefore, Sir, has it been said that the Venerable Ascetic Mahāvīra had nine Gaṇas, but eleven Gaṇadharas:

² All these eleven Gaṇadharas of the Venerable Ascetic Mahāvīra, who knew the twelve Aṅgas , the fourteen Pūrvas , and the whole Siddhānta of the Gaṇins , died, &c. (all down to) freed from all pains in Rājagṛha after fasting a month without drinking water . The Sthaviras Indrabhūti and Ārya Sudharman both died after the Nirvāṇa of Mahāvīra. The Nirgrantha Śramaṇas of the present time are all (spiritual) descendants of the monk Ārya Sudharman, the rest of the Gaṇadharas left no descendants.

³ The Venerable Ascetic Mahāvīra was of the Kāśyapa gotra. His disciple was: 1. Ārya Sudharman of the Agniveśyāyana gotra; 2. Ārya Jambūnāman of the Kāśyapa gotra; 3. Ārya Prabhava of the Kātyāyana gotra; 4. Ārya Śayyambha, father of Manaka , was of the Vatsa gotra; 5. Ārya Yaśobhadra of the Tuṅgikāyana gotra.

⁴ In the short redaction the list of Sthaviras after Ārya Yaśobhadra is the following: 6. Ārya Sambhūtavijaya of the Māṭhara gotra and Ārya Bhadrabāhu of the Prācīna gotra; 7. Ārya Sthūlabhadra of the Gautama gotra; 8. i. Ārya Mahāgiri of the Ailāpatya gotra and ii. Ārya Suhastin of the Vāsiṣṭha gotra; 9. Susthita and Supratibuddha, surnamed Koṭika and Kākandaka, of the Vyāghrāpatya gotra; 10. Ārya Indradatta (Indadinna) of the Kauśika gotra; 11. Ārya Datta (Dinna) of the Gautama gotra; 12. Ārya Siṃhagiri Jātismara of the Kauśika gotra; 13. Ārya Vajra of the Gautama gotra; 14. Ārya Vajrasena of the Utkṛṣṭa gotra. He had four disciples: Ārya Nāgila , Ārya Padmila, Ārya Jayanta , and Ārya Tāpasa, each of whom founded a Śākhā called after his name, viz. the Āryanāgilā Śākhā, the Āryapadmilā Śākhā, the Āryajayantī Śākhā, and the Āryatāpasī Śākhā.

Rules for Yatis (Samacari)

¹ [Full title: Rules for Yatis (Sāmācārī)]. 1. In that period, in that age the Venerable Ascetic Mahāvīra commenced the Pajjusan when a month and twenty nights of the rainy season had elapsed. Why has it been said that the Venerable Ascetic Mahāvīra commenced the Pajjusan when a month and twenty nights of the rainy season had elapsed?'

² 'Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw), smeared them (with cowdung), levelled, smoothed, or perfumed them (or the floor of them), have dug gutters and drains, have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahāvīra commenced the Pajjusan when a month and twenty nights of the rainy season had elapsed.'

³ As the Venerable Ascetic Mahāvīra commenced the Pajjusan when a month and twenty nights of the rainy season had elapsed, so the Gaṇadharas commenced the Pajjusan when a month and twenty nights of the rainy season had elapsed.

⁴ As the Gaṇadharas have done, so the disciples of the Gaṇadharas have done.

⁵ As they have done, so the Sthaviras have done.

⁶ As they have done, so do the Nirgrantha Śramaṇas of the present time.

⁷ As they do, so our masters, teachers, &c. do.

⁸ As they do, so do we commence the Pajjusan after a month and twenty nights of the rainy season have elapsed. It is allowed to commence the Pajjusan earlier, but not after that time.

⁹ 2. Monks or nuns during the Pajjusan are allowed to regard their residence as extending a Yojana and a Krośa all around, and to live there for a moderate time.

¹⁰ 3. During the Pajjusan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yojana and a Krośa (from their lodgings).

¹¹ If there is (in their way) an always flowing river which always contains water , they are not allowed to travel for a Yojana and a Krośa.

¹² But if the river is like the Erāvātī near Kuṇālā, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yojana and a Krośa.

¹³ But where that is impossible, it is not allowed to travel for a Yojana and a Krośa.

¹⁴ 4. During the Pajjusan the Ācārya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself.

¹⁵ If the Ācārya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give.

¹⁶ If the Ācārya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food).

¹⁷ 5. Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Pajjusan frequently to take the following nine drinks: milk, thick sour milk, fresh butter, clarified butter, oil, sugar, honey, liquor, and meat.

¹⁸ 6. During the Pajjusan a collector of alms might ask (the Ācārya), 'Sir, is (anything of the just-mentioned articles) required for the sick man?' he (the Ācārya) says, 'Yes, it is.' Then (the sick man) should be asked, 'How much do you require?' The Ācārya says, 'So much is required for the sick man: you must take so much as he told you.' And he (the collector of alms) should beg, and begging he should accept (the required food). Having obtained the quantity ordered, he should say, 'No more!' Perchance (the giver of food) might ask, 'Why do you say so, Sir?' (Then he should answer), 'Thus much is required for the sick man.' Perchance, after that answer the other may say, 'Take it, Sir! You may after (the sick man has got his share) eat it or drink it.' Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man.

¹⁹ 7. In householders' families which are converted, devoted, staunch adherers (to the law), and honour, praise, and permit (the visits of monks), Sthaviras, during the Pajjusan, are not allowed to ask, 'Sir, have you got such or such a thing?' if they do not see it. 'Why, Sir, has this been said?' 'Because a devout householder might buy it or steal it.'

²⁰ 8. During the Pajjusan a monk eats only one meal a day, and should at one fixed time frequent the abodes of householders for the sake of collecting alms, except when he does services for the Ācārya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age.

²¹ To a monk who during the Pajjusan eats only one meal on every second day, the following special rule applies. Having gone out in the morning, he should eat and drink his pure dinner, then he should clean and rub his alms-bowl. If his dinner was sufficient, he should rest content with it for that day; if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms.

²² A monk who during the Pajjusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms.

²³ A monk who during the Pajjusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms.

²⁴ A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms.

²⁵ 9. A monk who during the Pajjusan eats one meal every day, is allowed to accept all (permitted) drinks. A monk who during the Pajjusan eats one meal on every second day, is allowed to accept three kinds of drinks: water used for watering flour, sesamum, or rice. A monk who eats one meal on every third day, is allowed to accept three kinds of drinks: water used for washing sesamum, chaff, or barley. A monk who during the Pajjusan eats one meal on every fourth day, is allowed to accept three kinds of water: rain-water, or sour gruel, or pure (i.e. hot) water. A monk who during the Pajjusan

keeps still more protracted fasts, is allowed to accept only one kind of drink: hot pure water. It must contain no boiled rice. A monk who abstains from food altogether, is allowed to accept only one kind of drink: pure hot water. It must contain no boiled rice; it must be filtered, not unfiltered; it must be a limited quantity, not an unlimited one; it must be sufficient, not insufficient.

²⁶ 10. A monk who during the Pajjusan restricts himself to a certain number of donations, is allowed to accept (e. g.) five donations of food, and five of drink; or four of food, and five of drink; or five of food, and four of drink. He may accept one donation of salt for seasoning his meat. He should rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms.

²⁷ During the Pajjusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked, if it is the seventh house from that where they are lodged. According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment; but according to others, it is not included in those seven houses.

²⁸ 11. During the Pajjusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, &c., if rain, even in the form of a fine spray, falls down.

²⁹ During the Pajjusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain. But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit; then he should go to well-covered (places), to a cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand.

³⁰ 12. During the Pajjusan a monk who collects alms in the hollow of his hand, is not allowed to collect alms if rain, even in the form of a fine spray, falls down.

³¹ 13. During the Pajjusan a monk who uses an alms-bowl is not allowed to frequent the abodes of householders for the sake of collecting alms if it rains fast, but he is allowed to do so if it rains but little; but they must wear then an under and upper garment.

³² During the Pajjusan, a monk who has entered the abode of a householder while there are single showers of rain, is allowed (when the rain ceases for a moment) to stand under a grove, or in his residence, or in the assembling-hall of the village, or at the foot of a tree.

³³ If before his arrival a dish of rice was being cooked, and after it a dish of pulse was begun to be cooked, he is allowed to accept of the dish of rice, but not of the dish of pulse.

³⁴ But if before his arrival a dish of pulse was being cooked, and after it a dish of rice was begun to be cooked, he is allowed to accept of the dish of pulse, but not of the dish of rice.

³⁵ If both dishes were begun to be cooked before his arrival, he is allowed to accept of both. If both dishes were begun to be cooked after his arrival, he is not allowed to accept of either. He is allowed to accept of what was prepared before his arrival; he is not allowed to accept of what was prepared after his arrival.

³⁶ During the Pajjusan, &c. (see § 32, down to) tree; he is not allowed to pass there his time with the food he had collected before. But he should first eat and drink his pure (food and drink), then rub and clean his alms-bowl, and, putting his things together, he should, while the sun has not yet set, go to the place where he is lodged; but he is not allowed to pass the night in the former place.

³⁷ During the Pajjusan, &c. (see § 32, down to) tree.

³⁸ It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns. But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together.

³⁹ During the Pajjusan, &c. (see § 32, down to) tree. It is not allowed that there at the same place should stand together a monk and a lay woman, &c. (through the four cases as in § 28). But if there is a fifth person, a Sthavira or a Sthavirā, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. The same rule applies to a nun and a layman.

⁴⁰ 14. During the Pajjusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so.

⁴¹ ‘Why has this been said, Sir?’ ‘Because one who collects alms for another without being asked for it, might eat them or not, just as he lists.’

⁴² 15. During the Pajjusan monks or nuns are not allowed to take their meals as long as their body is wet or moist.

⁴³ ‘How has this been said, Sir?’ ‘Seven places which retain the moisture have been declared: the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip.’ But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals.

⁴⁴ 16. There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew, seeds, sprouts, flowers, eggs, layers, and moisture. What is understood by the small living beings? The small living beings are declared to be of five kinds: black, blue, red, yellow, and white ones. There is an animalcule called Anuddharī, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection, which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection. Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings.

⁴⁵ What is understood by small mildew? Small mildew has been declared to be of five kinds: black, blue, &c. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, &c. (see § 44, down to) inspect this. That is small mildew. What is understood by small seeds? Small seeds are declared to be of five kinds: black, blue, &c. There is a kind of small seeds of the same colour as grain. Monks and nuns, &c. (see § 44, down to) inspect this. Those are the small seeds. What is understood by small sprouts? Small sprouts are declared to be of five kinds: black, blue, &c. There is a kind of small sprouts of the same colour as earth. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small sprouts. What is understood by small flowers? Small flowers are declared to be of five kinds: black, blue, &c. There is a kind of small flowers of the same colour as the tree (on which they grow). Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small flowers. What is understood by small eggs? Small eggs are declared to be of five kinds: eggs of biting insects, of spiders, of ants, of lizards (or wasps), and of chameleons. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small eggs. What is understood

by small caves or lairs? Small caves or lairs are declared to be of five kinds: lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small caves or lairs. What is understood by small moisture? Small moisture is declared to be of five kinds: dew, hoarfrost, fog, hailstones, and damps. Monks and nuns, &c. (see § 44, down to) inspect this. That is small moisture.

⁴⁶ 17. During the Pajjusan a monk might wish to frequent the abodes of householders for the sake of collecting alms. He is not allowed to go without asking leave of the teacher, or sub-teacher, or religious guide, or Sthavira, or head of the Gaṇa , or Gaṇadhara , or founder of the Gaṇa, or whom else he regards as his superior; he is allowed to go after having asked leave of one of these persons (in this way): 'I want with your permission to frequent the abodes of householders for the sake of collecting alms.' If he (the superior) grants permission, one is allowed to go; if not, one is not allowed to go. 'Why has this been said, Sir?' 'The teacher knows how to make good what has been done wrong.'

⁴⁷ The same rule applies concerning the visits to temples and leaving the house for easing nature, or any other business, also the wandering from village to village.

⁴⁸ 18. During the Pajjusan a monk might wish to take some medicine; he is not allowed to take it without asking leave of the teacher, &c. (see § 47, down to) founder of the Gaṇa; but he is allowed to take it after having asked leave of one of these persons (in this way): 'I want, Sir, with your permission to take some medicine,' viz. so much or so often. If he, &c. (see § 46, down to) wrong.

⁴⁹ The same rule applies if a monk wants to undergo some medical cure.

⁵⁰ Also if he wants to do some exalted penance.

⁵¹ Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless; also if he wants to go out or to enter, to eat food, &c., to ease nature, to learn his daily lesson, to keep religious vigils--he is not allowed to do it without asking leave.

⁵² 19. If during the Pajjusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, &c., to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture. If there is somebody near, one or many persons, then he should say: 'Sir, please mind this (robe, &c.) while I frequent the abodes of householders, &c. (see above, down to) posture.' If that person promises to do it, then he (the monk) is allowed to go; if he does not promise it, then he is not allowed to go.

⁵³ 20. During the Pajjusan monks or nuns are not allowed to be without their proper bed or bench. This is the reason: A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and who is not circumspect in what he does, nor accustomed to inspect and clean the things of his use, will find it difficult to exercise control;

⁵⁴ but on the contrary, control will be easy to him.

⁵⁵ 21. During the Pajjusan monks or nuns must always inspect three spots where to ease nature; not so in the summer and winter, as in the rainy season. ‘Why has this been said, Sir?’ ‘For in the rainy season living beings, grass, seeds, mildew, and sprouts frequently come forth.’

⁵⁶ 22. During the Pajjusan monks or nuns must have three pots, one for ordure, one for urine, and a spitting-box.

⁵⁷ Monks and nuns, who wear after the Pajjusan their hair as short as that of a cow, are not allowed to do so during the Pajjusan after that night (of the fifth Bhādrapada); but a monk should shave his head or pluck out his hair. Shaving with a razor every month, cutting with scissors every half-month, plucking out every six months.

⁵⁸ This is the conduct chiefly of Sthaviras during the rainy season. 23. During the Pajjusan monks or nuns should not use harsh words after the commencement of the Pajjusan; if they do, they should be warned Reverend brother (or sister), you speak unmannerly.’ One who (nevertheless) uses harsh words after the commencement of the Pajjusan, should be excluded from the community.

⁵⁹ 24. If, during the Pajjusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk. They should forgive and ask forgiveness, appease and be appeased, and converse without restraint. For him who is appeased, there will be success (in control); for him who is not appeased, there will be no success; therefore one should appease one’s self. ‘Why has this been said, Sir?’ ‘Peace is the essence of monachism.’

⁶⁰ 25. During the Pajjusan monks or nuns should have three lodging-places; (two) for occasional use, which must be inspected; one for constant use, which must be swept.

⁶¹ 26. During the Pajjusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. ‘Why has this been said, Sir?’ ‘During the Pajjusan the reverend monks frequently undertake austerities; an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will undertake their search in that direction or intermediate direction (which the ascetic had named them).

⁶² 27. During the Pajjusan monks or nuns are not allowed to travel farther than four or five Yojanas , and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night.

⁶³ Of those Nirgrantha monks who follow, &c. (see Ācārāṅga Sūtra II, 15, v end, down to) . . . these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, &c. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth; none will have to undergo more than seven or eight births.

⁶⁴ In that period, in that age the Venerable Ascetic Mahāvīra, in the town of Rājagṛha , in the Caitya Guṇaśilaka, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses, said thus, spoke thus, declared thus, explained thus; he proclaimed again and again the Lecture called Paryuṣaṇākālpa with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning. Thus I say.

Uttaradhyayana Sutra

Lecture 1: On Discipline

¹ I shall explain in due order the discipline of a houseless monk, who has got rid of all worldly ties. Listen to me.

² A monk who, on receiving an order from his superior, walks up to him, watching his nods and motions, is called well-behaved.

³ But a monk who, on receiving an order from his superior, does not walk up to him, being insubordinate and inattentive, is called ill-behaved.

⁴ As a bitch with sore ears is driven away everywhere, thus a bad, insubordinate, and talkative (pupil) is turned out.

⁵ As a pig leaves a trough filled with grain to feed on faeces, so a brute (of a man) turns away from virtue, and takes to evil ways.

⁶ Hearing a man thus compared to a dog and a pig, he who desires his own welfare, should adhere to good conduct.

⁷ Therefore be eager for discipline, that you may acquire righteousness; a son of the wise, who desires liberation, will not be turned away from anywhere.

⁸ One should always be meek, and not be talkative in the presence of the wise; one should acquire valuable knowledge, and avoid what is worthless.

⁹ When reprimanded a wise man should not be angry, but he should be of a forbearing mood; he should not associate, laugh, and play with mean men.

¹⁰ He should do nothing mean, nor talk much; but after having learned his lesson, he should meditate by himself.

¹¹ If he by chance does anything mean, he should never deny it, but if he has done it, he should say: 'I have done it;' if he has not done it, 'I have not done it.'

¹² He should not, in every case, wait for the express command (of the teacher) like an unbroken horse for the whip (of the rider), but like a broken horse which sees the whip (of the rider) he should commit no evil act.

¹³ Disobedient, rough speaking, ill-behaved pupils will exasperate even a gentle teacher; but those will soon win even a hot-tempered teacher who humour him and are polite.

¹⁴ He should not speak unasked, and asked he should not tell a lie; he should not give way to his anger, and bear with indifference pleasant and unpleasant occurrences.

¹⁵ Subdue your Self, for the Self is difficult to subdue; if your Self is subdued, you will be happy in this world and in the next.

- ¹⁶ Better it is that I should subdue my Self by self-control and penance, than be subdued by others with fetters and corporal punishment.
- ¹⁷ He should never do anything disagreeable to the wise, neither in words nor deeds, neither openly nor secretly.
- ¹⁸ He should not (sit) by the side of the teacher, nor before him, nor behind him; he should not touch (the teacher's) thigh with his own, nor answer his call from the couch.
- ¹⁹ A well-behaved monk should not sit on his hams, nor cross his arms, nor stretch out his legs, nor stand (too) close to his teacher.
- ²⁰ If spoken to by the superior, he should never remain silent, but should consider it as a favour; asking for his command, he should always politely approach his teacher.
- ²¹ If the teacher speaks little or much, he should never grow impatient; but an intelligent pupil should rise from his seat and answer (the teacher's) call modestly and attentively.
- ²² He should never ask a question when sitting on his stool or his bed, but rising from his seat and coming near, he should ask him with folded hands.
- ²³ When a pupil who observes the above rules of conduct, questions the teacher about the sacred text, its meaning, or both, he should deliver it according to tradition.
- ²⁴ A monk should avoid untruth, nor should he speak positively (about future things, his plans, &c.); he should avoid sinful speech, and always keep free from deceit.
- ²⁵ He should not tell anything sinful or meaningless or hurtful, neither for his own sake nor for anybody else's, nor without such a motive. (25). In barbers' shops or houses, on the ground separating two houses, or on the highway a single monk should not stand with a single woman, nor should he converse with her.
- ²⁶ Any instruction the wise ones may give me in a kind or a rough way, I shall devotedly accept, thinking that it is for my benefit.
- ²⁷ (The teacher's) instruction, his manner of giving it, and his blaming evil acts are considered blissful by the intelligent, but hateful by the bad monk.
- ²⁸ Wise, fearless monks consider even a rough instruction as a benefit, but the fools hate it, though it produces patience and purity of mind.
- ²⁹ He should occupy a low, firm seat, which does not rock; seldom rising and never without a cause, he should sit motionless.
- ³⁰ At the right time a monk should sally forth, and he should return at the right time; avoiding to do anything out of time, he should do what is appropriate for each period of the day.
- ³¹ A monk should not approach (dining people) sitting in a row, but should collect alms that are freely given; having begged according to the sanctioned rules, he should eat a moderate portion at the proper time.
- ³² A monk should wait (for his alms) alone, not too far from other monks, nor too near them, but so that he is not seen by another party; another monk should not pass him to get the start of him.
- ³³ Neither boldly erect nor humbly bowing down, standing neither too close by nor too far off, a monk should accept permitted food that was prepared for somebody else.

- ³⁴ In a place that is covered above and sheltered on all sides, where there are no living beings nor seeds, a monk should eat in company, restrained and undressed.
- ³⁵ A monk should avoid as unallowed such food as is well dressed, or well cooked, or well cut, or such in which is much seasoning, or which is very rich, or very much flavoured, or much sweetened.
- ³⁶ (The teacher) takes delight in instructing a clever (pupil), just as the rider (in managing) a well-broken horse; but he tires to instruct a foolish (pupil), just as the rider (tires to manage) an unbroken horse.
- ³⁷ (A bad pupil thinks:) 'I get but knocks and boxes on the ear, hard words and blows;' and he believes a teacher who instructs him well, to be a malevolent man.
- ³⁸ A good pupil has the best opinion (of his teacher), thinking that he treats him like his son or brother or a near relation; but a malevolent pupil imagines himself treated like a slave.
- ³⁹ He should not provoke his teacher's anger, nor should he himself grow angry; he should not offend the teacher nor irritate him by proclaiming his faults.
- ⁴⁰ Perceiving the teacher's anger one should pacify him by kindness, appease him with folded hands, and promise not to do wrong again.
- ⁴¹ He who adopts the conduct which the wise ones have attained by their virtues and always practised, will not incur blame.
- ⁴² Guessing the teacher's thoughts and the purport of his words, one should express one's assent, and execute (what he desires to be done).
- ⁴³ An excellent pupil needs no express directions, or he is (at least) quickly directed; he always carries out his duties as he is told.
- ⁴⁴ An intelligent man who has learned (the sacred texts) takes his duties upon himself, and he becomes renowned in the world; as the earth is the dwelling of all beings, so he will be a dwelling of all duties.
- ⁴⁵ When the worthy teachers, who are thoroughly enlightened and from early times well versed in conduct, are satisfied (with a pupil), they will make over to him their extensive and weighty knowledge of the sacred texts.
- ⁴⁶ His knowledge will be honoured, his doubts will be removed, he will gladden the heart of his teacher by his good acts; kept in safety by the performance of austerities and by meditation, being as it were a great light, he will keep the five vows.
- ⁴⁷ Honoured by gods, Gandharvas, and men, he will, on leaving this body which consists of dirt and impurities, become either an eternal Siddha, or a god of great power and small imperfections.
- ⁰ Thus I say.

Lecture 2: On Troubles

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahâvîra): Here, forsooth, the Venerable Ascetic Mahâvîra of the Kâsyapa Gôtra has declared twenty-two troubles which a monk must learn and know, bear and conquer, in order not to

be vanquished by them when he lives the life of a wandering mendicant. These, then, are the twenty-two troubles declared by the Venerable Ascetic Mahāvīra, which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant: 1. digāñkhā (gugupsā)-parīśahā, hunger; 2. pivāsā (pipāsā)-p., thirst; 3. sīya (sīta)-p., cold; 4. usina (ushna)-p., heat; 5. damsamasaya (damsamasaka)-p., gad-flies, and gnats; 6. akēla-p., nakedness; 7. arati-p., to be discontented with the objects of control. 8. itthī (strī)-p., women; 9. kariyā (karyā)-p., erratic life; 10. nisīhiyā (naishēdhikī)-p., place for study; 11. se.ggā (sayyā)-p., lodging; 12. akkōsa (ākrōsa)-p., abuse; 13. vaha (vadha)-p., corporal punishment; 14. gāyanā (yākanā)-p., to ask for something; 15. alābha-p., to be refused; 16. rōga-p., illness; 17. tana-phāsa (trinasparśa), pricking of grass; 18. galla-p., dirt; 19. sakkārapurakkāra (satkārapurāhkāra)-p., kind and respectful treatment; 20. pannā (pragñā)-p., understanding; 21. annāna (agñāna)-p., ignorance; 22. sammatta (samyaktva)-p., righteousness. The enumeration of the troubles has been delivered by the Kāśyapa, I shall explain them to you in due order. Listen to me.

² 1. Though his body be weakened by hunger, a monk who is strong (in self-control) and does penance, should not cut or cause another to cut (anything to be eaten), nor cook it or cause another to cook it.

³ Though emaciated like the joint of a crow's (leg) and covered with a network of veins, he should know the permitted measure of food and drink, and wander about with a cheerful mind.

⁴ 2. Though overcome by thirst, he should drink no cold water, restrained by shame and aversion (from forbidden things); he should try to get distilled water.

⁵ Wandering about on deserted ways, in pain, thirsty, with dry throat, and distressed, he should bear this trouble (of thirst).

⁶ 3. If a restrained, austere ascetic occasionally suffers from cold on his wanderings, he should not walk beyond the (prescribed) time, remembering the teaching of the Gīta.

⁷ 'I have no shelter and nothing to cover my skin, therefore I shall make a fire to warm myself;' such a thought should not be entertained by a monk.

⁸ 4. If he suffers from the heat of hot things, or from the heat of his body, or from the heat of summer, he should not lament the loss of comfort.

⁹ A wise man, suffering from heat, should not long for a bath, or pour water over his body, or fan himself.

¹⁰ 5. Suffering from insects a great sage remains undisturbed. As an elephant at the head of the battle kills the enemy, so does a hero (in self-control conquer the internal foe).

¹¹ He should not scare away (insects), nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them, though they eat your flesh and blood.

¹² 6. 'My clothes being torn, I shall (soon) go naked,' or 'I shall get a new suit;' such thoughts should not be entertained by a monk.

¹³ At one time he will have no clothes, at another he will have some; knowing this to be a salutary rule, a wise (monk) should not complain about it.

¹⁴ 7. A houseless and poor monk who wanders from village to village may become tired of ascetic life: he should bear this trouble.

- ¹⁵ A sage should turn away from this discontent; he should wander about free from sins, guarded in himself, a tabernacle (as it were) of the Law, doing no actions, and perfectly passionless.
- ¹⁶ 8. In this world men have a natural liking for women; he who knows (and renounces) them, will easily perform his duties as a Sramana.
- ¹⁷ A wise man who knows that women are a slough, as it were, will get no harm from them, but will wander about searching for the Self.
- ¹⁸ 9. Alone, living on allowed food, he should wander about, bearing all troubles, in a village or a town or a market-place or a capital.
- ¹⁹ Different (from other men) a monk should wander about, he should acquire no property; but not being attached to householders, he should live without a fixed residence.
- ²⁰ 10. In a burial-place, or a deserted house, or below a tree he should sit down, alone, without moving, and he should not drive away any one.
- ²¹ Sitting there he should brave all dangers; when seized with fear, he should not rise and go to some other place.
- ²² 11. A monk who does penance and is strong (in self-control), will not be affected beyond measure by good or bad lodgings, but an evil-minded monk will.
- ²³ Having obtained a good or bad lodging in an empty house, he should stay there thinking: 'What does it matter for one night?'
- ²⁴ 12. If a layman abuses a monk, he should not grow angry against him; because he would be like a child, a monk should not grow angry.
- ²⁵ If a monk hears bad words, cruel and rankling ones, he should silently overlook them, and not take them to heart.
- ²⁶ 13. A monk should not be angry if beaten, nor should he therefore entertain sinful thoughts; knowing patience to be the highest good, a monk should meditate on the Law.
- ²⁷ If somebody strikes a restrained, resigned Sramana somewhere, he should think: 'I have not lost my life.'
- ²⁸ 14. It will always cause difficulties to a houseless monk to get everything by begging, and nothing without begging.
- ²⁹ The hand (of the giver) is not always kindly stretched out to a monk when he is on his begging tour; but he should not think that it would be better to live as a householder.
- ³⁰ 15. He should beg food from the householder when his dinner is ready; a wise man should not care whether he gets alms or not.
- ³¹ 'I get nothing to-day, perhaps I shall get something to-morrow;' a monk who thinks thus, will not be grieved by his want of success.
- ³² 16. If any misfortune happens and he suffers pain, he should cheerfully steady his mind, and bear the ills that attack him.
- ³³ He should not long for medical treatment, but he should continue to search for the welfare of his soul; thus he will be a true Sramana by neither acting himself nor causing others to act.
- ³⁴ 17. When a naked, rough, restrained ascetic lies on the grass, his body will be hurt.

³⁵ In the sun his pain will grow insupportable; still a monk, though hurt by the grass, will not use clothes.

³⁶ 18. When by the heat of summer his body sweats and is covered with dirt and dust, a wise monk should not lament his loss of comfort.

³⁷ He should bear (all this), waiting for the destruction of his Karman, (and practising) the noble, excellent Law; he should carry the filth on his body till he expires.

³⁸ 19. It may be that a gentleman salutes a monk, or rises from his seat on his approach, or invites him (to accept alms in his house): a monk should evince no predilection for men of this sort, who show him such marks of respect.

³⁹ Not resentful, having few wants, begging from strangers, and not being dainty, a wise man should not long for pleasant things, nor be sorry afterwards (for not having got them).

⁴⁰ 20. 'Forsooth, in bygone times I have done actions productive of ignorance, for I do not remember them when asked by anybody anywhere.'

⁴¹ 'Afterwards, however, actions productive of ignorance take effect.' Therefore comfort yourself, knowing the consequences of actions. (4!) 21. 'It was of no use to turn away from the lust of the senses and to live restrainedly, for I do not properly recognise good and bad things.'

⁴² 'Though in practising austerities and religious observances I live according to strict rules, still the hindrances to knowledge will not go off.'

⁴³ 22. A monk should not think: 'There is, indeed, no life to come, nor an exalted state to be acquired by penances; in short, I have been deceived.'

⁴⁴ A monk should not think: 'Those lied who said that there were, are, and will be Ginas.'

⁰ All these troubles have been declared by the Kâsyapa. A monk should not be vanquished by them, when attacked by any anywhere. Thus I say.

Lecture 3: The Four Requisites

¹ Four things of paramount value are difficult to obtain here by a living being: human birth, instruction in the Law, belief in it, and energy in self-control.

² I. The universe is peopled by manifold creatures, who are, in this Samsâra, born in different families and castes for having done various actions.

³ Sometimes they go to the world of the gods, sometimes to the hells, sometimes they become Asuras in accordance with their actions.

⁴ Sometimes they become Kshatriyas, or Kandâlas and Bukkasas, or worms and moths, or (insects called) Kunthu and ants.

⁵ Thus living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the Samsâra, but they are like warriors (never tired of the battle of life).

⁶ Living beings bewildered through the influence of their actions, distressed and suffering pains, undergo misery in non-human births.

⁷ But by the cessation of Karman, perchance, living beings will reach in due time a pure state and be born as men.

⁸ II. And though they be born with a human body, it will be difficult for them to hear the Law, having heard which they will do penances, combat their passions and abstain from killing living beings.

⁹ III. And though, by chance, they may hear the Law, it will be difficult for them to believe in it; many who are shown the right way, stray from it.

¹⁰ IV. And though they have heard the Law and believe in it, it is difficult for them to fulfill it strenuously; many who approve of the religion, do not adopt it.

¹¹ Having been born as a man, having heard the Law, believing in it, and fulfilling it strenuously, an ascetic should restrain himself and shake off sinfulness.

¹² The pious obtain purity, and the pure stand firmly in the Law: (the soul afterwards) reaches the highest Nirvâna, being like unto a fire fed with ghee.

¹³ Leave off the causes of sin, acquire fame through patience! (A man who acts up to this) will rise to the upper regions after having left this body of clay.

¹⁴ The Yakshas who are gifted with various virtues, (live in the heavenly regions, situated) one above the other, shining forth like the great luminaries, and hoping never to descend thence.

¹⁵ Intent on enjoying divine pleasures and changing their form at will, they live in the upper Kalpa heavens many centuries of former years.

¹⁶ The Yakshas, having remained there according to their merit, descend thence at the expiration of their life and are born as men. Men are of ten kinds.

¹⁷ Fields and houses, gold, cattle, slaves and servants: where these four goods, the causes of pleasure, are present, in such families he is born.

¹⁸ He will have friends and relations, be of good family, of fine complexion, healthy, wise, noble, famous, and powerful.

¹⁹ After having enjoyed, at their proper time, the unrivalled pleasures of human life, he will obtain true knowledge by his pure religious merit acquired in a former life.

²⁰ Perceiving that the four requisites are difficult to obtain, he will apply himself to self-control, and when by penances he has shaken off the remnant of Karman, he will become an eternal Siddha.

⁰ Thus I say.

Lecture 4: Impurity

¹ You cannot prolong your life, therefore be not careless; you are past help when old age approaches. Consider this: what (protection) will careless people get, who kill living beings and do not exert themselves?

² Men who adhering to wrong principles acquire wealth by evil deeds, will lose it, falling into the snares (of their passions) and being held captive by their hatred.

³ As the burglar caught in the breach of the wall perishes by the work the sinner himself had executed, thus people in this life and the next cannot escape the effect of their own actions.

- ⁴ If a man living in the Samsâra does an action for the sake of somebody else, or one by which he himself also profits, then, at the time of reaping the fruit of his actions, his relations will not act as true relations (i.e. will not come to his help).
- ⁵ Wealth will not protect a careless man in this world and the next. Though he had seen the right way, he does not see it, even as one in the dark whose lamp has suddenly been put out.
- ⁶ Though others sleep, be thou awake! Like a wise man, trust nobody, but be always on the alert; for dangerous is the time and weak the body. Be always watchful like a Bhârunda bird!
- ⁷ A monk should step carefully in his walk (i.e. in his life), supposing everything to be a snare for him. First he must bestow care on his life till he wins the stake (viz. enlightenment), and afterwards he should despise it, annihilating his sins.
- ⁸ By conquering his will, (a monk) reaches liberation, as a well-broken horse which is clad in harness (goes to battle). Be watchful in your young years; for thereby a monk quickly obtains liberation.
- ⁹ 'If he does not get (victory over his will) early, he will get it afterwards;' such reasoning presupposes the eternity of human life. But such a man despairs when his life draws to its close, and the dissolution of his body approaches.
- ¹⁰ One cannot quickly arrive at discernment; therefore one should exert one's self, abstain from pleasures, understand the world, be impartial like a sage, and guard one's self: (thus) never be careless.
- ¹¹ A Sramana who again and again suppresses the effects of delusion, and controls himself, will be affected in a rough way by external things; but a monk should not hate them in his mind.
- ¹² External things weaken the intellect and allure many; therefore keep them out of your mind. Keep off delusion, remove pride, do not practise deceit, leave off greed.
- ¹³ Heretics who are impure and vain, are always subject to love and hate, and are wholly under the influence (of their passions). Despising them as unholy men, desire virtues till the end of your life.
- ⁰ Thus I say.

Lecture 5: Death Against (and With) One's Will

- ¹ In this ocean (of life) with its currents (viz. births) difficult to cross, one man has reached the opposite shore; one wise man has given an answer to the following question.
- ² These two ways of life ending with death have been declared: death with one's will, and death against one's will.
- ³ Death against one's will is that of ignorant men, and it happens (to the same individual) many times. Death with one's will is that of wise men, and at best it happens but once.
- ⁴ Mahâvîra has (thus) described the first kind in which an ignorant man, being attached to pleasures, does very cruel actions.
- ⁵ A man attached to pleasures and amusements will be caught in the trap (of deceit). (He thinks): 'I never saw the next world, but I have seen with my own eyes the pleasures of this life.'

⁶ 'The pleasures of this life are (as it were) in your hand, but the future ones are uncertain. Who knows whether there is a next world or not?'

⁷ The fool boasts: 'I shall have the company of (most) men.' But by his love of pleasures and amusements he will come to grief.

⁸ Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

⁹ An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking that this is the right thing to do.

¹⁰ Overbearing in acts and words, desirous for wealth and women, he accumulates sins in two ways, just as a young snake gathers dust (both on and in its body).

¹¹ Then he suffers ill and is attacked by disease; and he is in dread of the next world when he reflects on his deeds.

¹² I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently.

¹³ Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard (from my teacher).

¹⁴ As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like (the charioteer) over the broken axle.

¹⁵ Then when death comes at last, the fool trembles in fear; he dies the 'death against one's will,' (having lost his chance) like a gambler vanquished by Kali.

¹⁶ Thus has been explained the fools' 'death against one's will;' now hear from me the wise men's 'death with one's will!'

¹⁷ Full of peace and without injury to any one is, as I have heard (from my teachers), the death of the virtuous who control themselves and subdue their senses.

¹⁸ (Such a death) does not fall to the lot of every monk, nor of every householder; for the morality of householders is of various character, and that of monks is not always good throughout.

¹⁹ Some householders are superior to some monks in self-control; but the saints are superior to all householders in self-control.

²⁰ Bark and skin (of a goat), nakedness, twisted hair, baldness--these (outward tokens) will not save a sinful ascetic.

²¹ A sinner, though he be a mendicant (friar), will not escape hell; but a pious man, whether monk or householder, ascends to heaven.

²² A faithful man should practise the rules of conduct for householders; he should never neglect the Pôsaḥa fast in both fortnights, not even for a single night.

²³ When under such discipline he lives piously even as a householder, he will, on quitting flesh and bones, share the world of the Yakshas.

²⁴ Now a restrained monk will become one of the two: either one free from all misery or a god of great power.

²⁵ To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (gods dwell)--who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns--to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion. (26-28) Having heard (this) from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

²⁶ A wise man having weighed (both kinds of death) and chosen the better one (taught in) the Law of Compassion, will become calm through patience, with an undisturbed mind (at the time of death).

²⁷ When the right time (to prepare for death) has arrived, a faithful (monk) should in the presence (of his teacher) suppress all emotions (of fear or joy) and wait for the dissolution of his body.

²⁸ When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods.

⁰ Thus I say.

Lecture 6: The False Ascetic

¹ All men who are ignorant of the Truth are subject to pain; in the endless Samsâra they suffer in many ways.

² Therefore a wise man, who considers well the ways that lead to bondage and birth, should himself search for the truth, and be kind towards all creatures.

³ 'Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds.'

⁴ This truth should be taken to heart by a man of pure faith; he should (therefore) cut off greed and love, and not hanker after his former connections.

⁵ Cows and horses, jewels and earrings, cattle, slaves and servants: all these (possessions) you must give up in order to obtain the power of changing your form at will.

⁶ Everything that happens to somebody, affects him personally; therefore, knowing the creatures' love of their own self, do not deprive them of their life, but cease from endangering and combating them.

⁷ Seeing that to accept (presents) leads to hell, one should not accept even a blade of grass; only to preserve one's life one should eat the food that is put in one's own alms-bowl.

⁸ Here some are of opinion that they will be delivered from all misery by merely attending the teacher, without abstaining from sins.

⁹ Acknowledging the truth about bondage and liberation, but talking only, not acting (in accordance with these tenets), they seek comfort for themselves in mighty words.

¹⁰ Clever talking will not work salvation; how should philosophical instruction do it? Fools, though sinking lower and lower through their sins, believe themselves to be wise men. (to) They are (going) a long way in the endless Samsâra; therefore looking out carefully one should wander about carefully.

¹¹ Choosing what is beyond and above (this world, viz. liberation), one should never desire (worldly objects), but sustain one's body only to be able to annihilate one's Karman.

¹² Those will reap pains who, in thoughts, words, or acts, are attached to their body, to colours, and to forms.

¹³ Recognising the cause of Karman, one should wander about waiting for one's death; (knowing) the permitted quantity of food and drink, one should eat (such food as has been) prepared (by the householders for their own consumption).

¹⁴ An ascetic should not lay by any store, not even so little as the grease (sticking to his alms-bowl); but as a bird with its plumage, so he with his alms-bowl should wander about without desires.

¹⁵ Receiving alms in a manner to avoid faults, and controlling one's self, one should wander about in a village (&c.) without a fixed residence; careful among the careless one should beg one's food.

¹⁶ Thus has spoken the Arhat Gñâtriputra, the venerable native of Vaisâlî, who possesses the highest knowledge and who possesses the highest faith, who possesses (at the same time) the highest knowledge and the highest faith.

⁰ Thus I say.

Lecture 7: The Parable of the Ram

¹ As somebody, to provide for (the arrival of) a guest, brings up a young ram, gives it rice and gram, and brings it up in his yard;

² Then when it is grown up and big, fat and of a large belly, fattened and of a plump body, it is ready for the guest.

³ As long as no guest comes, the poor (animal) lives; but as soon as a guest arrives, its head is cut off, and it is eaten.

⁴ As this ram is well treated for the sake of a guest, even so an ignorant, great sinner longs (as it were) for life in hell.

⁵ An ignorant man kills, tells lies, robs on the highway, steals foreign goods, deceives, (always thinking of some one) whom he could plunder, the villain.

⁶ He is desirous of women and pleasures, he enters on undertakings and business, drinks liquor, eats meat, becomes strong, a subduer of foes.

⁷ He eats crisp goats' meat, his belly grows, and his veins swell with blood--but he gains nothing but life in hell, just as the ram is only fed to be killed for the sake of a guest.

⁸ After having enjoyed pleasant seats, beds, carriages, riches, and pleasures, after having squandered his wealth which he had so much trouble in gaining, and after having committed many sins, he will, under the burden of his Karman, and believing only in the visible world, be grieved in the hour of death like the ram at the arrival of a guest.

⁹ Then the sinner who has been killing living beings, at the end of his life falls from his state, and against his will he goes to the world of the Asuras, to the dark place.

¹⁰ As a man for the sake of one Kâkinî (risks and) loses a thousand (Kârshâpanas), or as the king lost his kingdom (and life) by eating a mango-fruit which he was strictly forbidden (by his physician):

¹¹ Even so are human pleasures compared with the pleasures of the gods: divine life and pleasures surpass (the former) a thousand times and more.

¹² Those endowed with excellent knowledge live many nayutas of years; so great a loss suffer the fools in a life of less than a hundred years!

¹³ Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital, and the third merchant came home after having lost his capital. This parable is taken from common life; learn (to apply it) to the Law.

¹⁴ The capital is human life, the gain is heaven; through the loss of that capital man must be born as a denizen of hell or a brute animal.

¹⁵ These are the two courses open to the sinner; they consist in misery, as corporal punishment, &c.; for the slave to his lusts has forfeited human life and divine life.

¹⁶ Having once forfeited them, he will have to endure these two states of misery; it will be difficult for him to attain an upward course for a long time to come.

¹⁷ Considering what is at stake, one should weigh (the chances of) the sinner and of the virtuous man (in one's mind). He who brings back his capital, is (to be compared to) one who is born again as a man.

¹⁸ Those men who through the exercise of various virtues become pious householders, will be born again as men; for all beings will reap the fruit of their actions.

¹⁹ But he who increases his capital, is (to be compared to) one who practises eminent virtues; the virtuous, excellent man cheerfully attains the state of gods.

²⁰ When one thus knows that a (virtuous) monk or householder will be gladdened (by his gain), how, then, should a man, whilst he is losing (his chance), not be conscious of his losing it?

²¹ As a drop of water at the top of a blade of Kusa-grass dwindles down to naught when compared with the ocean, so do human pleasures when compared with divine pleasures.

²² The pleasures in this very limited life of men are like (the water at) the top of a blade of Kusa-grass; for the sake of what will a man not care to gain and to keep (so precious a good which he risks to lose)?

²³ He who has not renounced pleasure, will miss his aim (i.e. the true end of his soul); for though he has been taught the right way, he will go astray again and again.

²⁴ But he who has renounced pleasure, will not miss his aim; (he will think): I have learned that, by getting rid of this vile body, I shall become a god.

²⁵ He will be born among men where there is wealth, beauty, glory, fame, long life, and eminent happiness.

²⁶ See the folly of the sinner who practises unrighteousness: turning away from the Law, the great sinner will be born in hell.

²⁷ See the wisdom of the wise man who follows the true Law: turning away from unrighteousness, the virtuous man will be born as a god.

²⁸ A wise man weighs in his mind the state of the sinner and that of the virtuous man; quitting the state of the sinner, a sage realises that of the virtuous.

⁰ Thus I say.

Lecture 8: Kapila's Verses

¹ By what acts can I escape a sorrowful lot in this unstable ineternal Samsâra, which is full of misery?

² Quitting your former connections place your affection on nothing; a monk who loves not even those who love him, will be freed from sin and hatred.

³ Then the best of sages, who is exempt from delusion and possesses perfect knowledge and faith, speaks for the benefit and eternal welfare, and for the final liberation of all beings.

⁴ All fetters (of the soul), and all hatred, everything of this kind, should a monk cast aside; he should not be attached to any pleasures, examining them well and taking care of himself.

⁵ A stupid, ignorant sinner who never fixes his thoughts on the soul's benefit and eternal welfare, but sinks down through hatred and the temptation of lust, will be ensnared as a fly is caught on glue.

⁶ It is difficult to cast aside the pleasures of life, weak men will not easily give them up; but there are pious ascetics (sâdhu) who get over the impassable (Samsâra) as merchants cross the sea.

⁷ Some there are who call themselves Sramanas, though they are like the beasts ignorant of (the prohibition of) killing living beings; the stupid sinners go to hell through their superstitious beliefs.

⁸ One should not permit (or consent to) the killing of living beings; then he will perhaps be delivered from all misery; thus have spoken the preceptors who have proclaimed the Law of ascetics.

⁹ A careful man who does not injure living beings, is called 'circumspect' (samita). The sinful Karman will quit him as water quits raised ground.

¹⁰ In thoughts, words, and acts he should do nothing injurious to beings who people the world, whether they move or not.

¹¹ He should know what alms may be accepted, and should strictly keep these rules; a monk should beg food only for the sustenance of life, and should not be dainty.

¹² He should eat what tastes badly, cold food, old beans, Vakkasa Pulâga, and for the sustenance of his life he should eat Manghu (ground badara).

¹³ Those who interpret the marks of the body, and dreams, and who know the foreboding changes in the body (aṅgavidyâ), are not to be called Sramanas; thus the preceptors have declared.

¹⁴ Those who do not take their life under discipline, who cease from meditation and ascetic practices, and who are desirous of pleasures, amusements, and good fare, will be born again as Asuras.

¹⁵ And when they rise (in another birth) from the world of the Asuras, they err about, for a long time, in the Samsâra; those whose souls are sullied by many sins, will hardly ever attain Bôdhi.

¹⁶ And if somebody should give the whole earth to one man, he would not have enough; so difficult is it to satisfy anybody.

¹⁷ The more you get, the more you want; your desires increase with your means. Though two mâshas would do to supply your want, still you would scarcely think ten millions sufficient.

¹⁸ Do not desire (women), those female demons, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves.

¹⁹ A houseless (monk) should not desire women, he should turn away from females; learning thoroughly the Law, a monk should strictly keep its rules.

²⁰ This Law has been taught by Kapila of pure knowledge; those who follow it, will be saved and will gain both worlds.

⁰ Thus I say.

Lecture 9: The Pravragya of King Nami

¹ After (Nami) had descended from the world of the gods, and had been born as a man, he put an end to the influence of delusion, and remembered his former birth.

² Remembering his former birth, king Nami became a Svayamsambuddha in the true Law, and placing his son on the throne he retired from the world.

³ After having enjoyed, in the company of the beautiful ladies of his seraglio, excellent pleasures which match those of the heavens, king Nami became enlightened and gave up his pleasures.

⁴ Having given up the town and country of Mithilâ, his army, seraglio, and all his retinue, the venerable man retired from the world and resorted to a lonely place.

⁵ When the royal Seer Nami retired from the world, at the occasion of his Pravragyâ there was an uproar in Mithilâ.

⁶ To the royal Seer who had reached the excellent stage of Pravragyâ, Sakra in the guise of a Brâhmana addressed the following words:

⁷ 'Why is now Mithilâ full of uproar? Dreadful noises are heard from palaces and houses.'

⁸ On hearing this, the royal Seer Nami, pursuing his reasons and arguments, answered the king of the gods thus:

⁹ 'In Mithilâ is the sacred tree Manôrama, full of leaves, flowers, and fruits, which sheds a cool shadow; this tree is always a favourite resort of many (birds).

¹⁰ 'Now, as this sacred tree Manôrama is shaken by the storm, the birds, suffering, destitute of refuge, and miserable, scream aloud.'

¹¹ On hearing this, the king of gods, pursuing his reasons and arguments, answered the royal Seer Nami thus:

¹² "This is fire and storm, your palace is on fire! Reverend sir, why do you not look after your seraglio?"

¹³ Nami answered (see verse 8):

¹⁴ 'Happy are we, happy live we who call nothing our own; when Mithilâ is on fire, nothing is burned that belongs to me.'

¹⁵ To a monk who has left his sons and wives, and who has ceased to act, nothing pleasant can occur, nor anything unpleasant.

¹⁶ 'There is much happiness for the sage, for the houseless monk, who is free from all ties, and knows himself to be single and unconnected (with the rest of the world).'

¹⁷ Indra answered (see verse 11):

¹⁸ "Erect a wall, gates, and battlements; dig a moat; construct satagnhîs: then you will be a Kshatriya."

¹⁹ Nami answered (see verse 8):

²⁰ 'Making Faith his fortress, Penance and Self-control the bolt (of its gate), Patience its strong wall, so that guarded in three ways it is impregnable; making Zeal his bow, its string Carefulness in walking (iriyâ), and its top (where the string is fastened) Content, he should bend (this bow) with Truth, piercing with the arrow, Penance, (the foe's) mail, Karman--(in this way) a sage will be the victor in battle and get rid of the Samsâra.' (20-22) Indra answered (see verse 11):

²¹ "Build palaces, excellent houses, and turrets; thus you will be a Kshatriya."

²² Nami answered (see verse 8):

²³ 'He who builds his house on the road, will certainly get into trouble; wherever he wants to go, there he may take up his lodgings.'

²⁴ Indra answered (see verse 11):

²⁵ "Punishing thieves and robbers, cut-purses and burglars, you should establish public safety; thus you will be a Kshatriya."

²⁶ Nami answered (see verse 8):

²⁷ 'Men frequently apply punishment wrongly: the innocent are put in prison, and the perpetrator of the crime is set at liberty.'

²⁸ Indra answered (see verse 11):

²⁹ "O king, bring into subjection all princes who do not acknowledge you; thus you will be a true Kshatriya."

³⁰ Nami answered (see verse 8):

³¹ 'Though a man should conquer thousands and thousands of valiant (foes), greater will be his victory if he conquers nobody but himself.

³² 'Fight with your Self; why fight with external foes? He who conquers himself through himself, will obtain happiness.

³³ 'The five senses, anger, pride, delusion, and greed --difficult to conquer is one's self; but when that is conquered, everything is conquered.'

³⁴ Indra answered (see verse 11):

³⁵ "Offer great sacrifices, feed Sramanas and Brâhmanas, give alms, enjoy yourself, and offer sacrifices: thus you will be a true Kshatriya."

³⁶ Nami answered:

³⁷ 'Though a man should give, every month, thousands and thousands of cows, better will be he who controls himself, though he give no alms.'

³⁸ Indra answered:

³⁹ "You have left the dreadful âsrama (that of the householder) and are wanting to enter another; (remain what you were), O king, and be content with observing the Pôsaha-days."

⁴⁰ Nami answered:

⁴¹ 'If an ignorant man should eat but a blade of Kusa-grass every month, (the merit of his penance) will not equal the sixteenth part of his who possesses the Law as it has been taught.'

⁴² Indra answered:

⁴³ "Multiply your gold and silver, your jewels and pearls, your copper, fine robes, and carriages, and your treasury; then you will be a true Kshattriya."

⁴⁴ Nami answered:

⁴⁵ 'If there were numberless mountains of gold and silver, as big as Kailâsa, they would not satisfy a greedy man; for his avidity is boundless like space.

⁴⁶ 'Knowing that the earth with its crops of rice and barley, with its gold and cattle, that all this put together will not satisfy one single man, one should practise austerities.'

⁴⁷ Indra answered:

⁴⁸ "A miracle! O king, you give up those wonderful pleasures, in search of imaginary objects; your very hope will cause your ruin."

⁴⁹ Nami answered:

⁵⁰ 'Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake; he who is desirous of pleasures will not get them, and will come to a bad end at last.

⁵¹ 'He will sink through anger; he will go down through pride; delusion will block up his path; through greed he will incur dangers in both worlds.'

⁵² Throwing off the guise of a Brâhmana, and making visible his true form, Sakra saluted him respectfully and praised him with these sweet words:

⁵³ "Bravo! you have conquered anger; bravo! you have vanquished pride; bravo! you have banished delusion; bravo! you have subdued greed.

⁵⁴ "Bravo for your simplicity, O saint! bravo for your humility, O saint! bravo for your perfect patience! bravo for your perfect liberation!

⁵⁵ "Here (on earth) you are the highest man, Reverend sir, and hereafter you will be the highest; exempt from all blemishes you will reach Perfection, a higher state than which there is none in this world."

⁵⁶ Thus praising the royal Seer, Sakra in perfect faith kept his right side towards him and paid reverence to him, again and again.

⁵⁷ After having adored the best sage's feet marked by the Kakra and the Aṅkusa, he flew up through the air, with his crown and his earrings prettily trembling.

⁵⁸ Nami humbled himself; enjoined by Sakra in person, the king of Vidêha left the house, and took upon him Sramanahood.

⁵⁹ Thus act the enlightened, the wise, the clever ones; they turn away from pleasures, as did Nami, the royal Seer.

⁰ Thus I say.

Lecture 10: The Leaf of the Tree

- ¹ As the fallow leaf of the tree falls to the ground, when its days are gone, even so the life of men (will come to its close); Gautama, be careful all the while!
- ² As a dew-drop dangling on the top of a blade of Kusa-grass lasts but a short time, even so the life of men; Gautama, be careful all the while!
- ³ As life is so fleet and existence so precarious, wipe off the sins you ever committed; Gautama, &c.
- ⁴ A rare chance, in the long course of time, is human birth for a living being; hard are the consequences of actions; Gautama, &c.
- ⁵ When the soul has once got into an earth-body, it may remain in the same state as long as an Asamkhya; Gautama, &c.
- ⁶ When the soul has once got into a water-body, &c. (all as in verse 5).
- ⁷ When a soul has once got into a fire-body, &c. (all as in verse 5).
- ⁸ When the soul has once got into a wind-body, &c. (all as in verse 5).
- ⁹ When the soul has once got into a vegetable-body, it remains long in that state, for an endless time, after which its lot is not much bettered; Gautama, &c.
- ¹⁰ When the soul has once got into a body of a Dvîndriya (i.e. a being possessing two organs of sense), it may remain in the same state as long as a period called samkhyêya; Gautama, &c.
- ¹¹ When the soul has once got into a body of a Trîndriya (i.e. a being possessing three organs of sense), it, &c. (all as in verse 10).
- ¹² When the soul has once got into a body of a Katurindriya (i.e. a being possessing four organs of sense), it, &c. (all as in verse 10).
- ¹³ When the soul has once got into a body of a Pañkêndriya (i.e. a being possessing five organs of sense), it may remain in the same state as long as seven or eight births; Gautama, &c.
- ¹⁴ When the soul has once got into the body of a god or of a denizen of hell, it may remain in that state one whole life; Gautama, &c.
- ¹⁵ Thus the soul which suffers for its carelessness, is driven about in the Samsâra by its good and bad Karman; Gautama, &c.
- ¹⁶ Though one be born as a man, it is a rare chance to become an Ârya; for many are the Dasyus and Mlêkkhas; Gautama, &c.
- ¹⁷ Though one be born as an Ârya, it is a rare chance to possess all five organs of sense; for we see many who lack one organ or other; Gautama, &c.
- ¹⁸ Though he may possess all five organs of sense, still it is a rare chance to be instructed in the best Law; for people follow heretical teachers; Gautama, &c.
- ¹⁹ Though he may have been instructed in the right Law, still it is a rare chance to believe in it; for many people are heretics; Gautama, &c.

- ²⁰ Though one believe in the Law, he will rarely practise it; for people are engrossed by pleasures; Gautama, &c.
- ²¹ When your body grows old, and your hair turns white, the power of your ears decreases; Gautama, &c.
- ²² When your body grows old, and your hair turns white, the power of your eyes decreases; Gautama, &c.
- ²³ When your body grows old, and your hair turns white, the power of your nose decreases.
- ²⁴ When your body grows old, and your hair turns white, the power of your tongue decreases.
- ²⁵ When your body grows old, and your hair turns white, the power of your touch decreases.
- ²⁶ When your body grows old, and your hair turns white, all your powers decrease.
- ²⁷ Despondency, the king's evil, cholera, mortal diseases of many kinds befall you; your body wastes and decays; Gautama, &c.
- ²⁸ Cast aside from you all attachments, as the (leaves of) a lotus let drop off the autumnal water, exempt from every attachment, Gautama, be careful all the while!
- ²⁹ Give up your wealth and your wife; you have entered the state of the houseless; do not, as it were, return to your vomit; Gautama, &c.
- ³⁰ Leave your friends and relations, the large fortune you have amassed; do not desire them a second time; Gautama, &c.
- ³¹ There is now no Gina, but there is a highly esteemed guide to show the way; now being on the right path, Gautama, be careful all the while!
- ³² Now you have entered on the path from which the thorns have been cleared, the great path; walk in the right path; Gautama, &c.
- ³³ Do not get into an uneven road like a weak burden-bearer; for you will repent of it afterwards; Gautama, &c.
- ³⁴ You have crossed the great ocean; why do you halt so near the shore? make haste to get on the other side; Gautama, &c.
- ³⁵ Going through the same religious practices as perfected saints, you will reach the world of perfection, Gautama, where there is safety and perfect happiness; Gautama, &c.
- ³⁶ The enlightened and liberated monk should control himself, whether he be in a village or a town, and he should preach to all the road of peace; Gautama, &c.
- ⁰ Having heard the Buddha's well-delivered sermon, adorned by illustrations, Gautama cut off love and hatred and reached perfection. (37) Thus I say.

Lecture 11: The Very Learned

- ¹ I shall explain, in due order, the right discipline of a houseless monk who has got rid of all worldly ties. Listen to me.
- ² He who is ignorant of the truth, egoistical, greedy, without self-discipline, and who talks loosely, is called ill-behaved and void of learning.

³ There are five causes which render wholesome discipline impossible: egoism, delusion, carelessness, illness, and idleness:

⁴ For eight causes discipline is called virtue, viz.: not to be fond of mirth, to control one's self, not to speak evil of others, not to be without discipline, not to be of wrong discipline, not to be covetous, not to be choleric, to love the truth; for their influence discipline is called virtue.

⁵ A monk who is liable to the following fourteen charges, is called ill-behaved, and does not reach Nirvâna:

⁶ If he is frequently angry; if he perseveres in his wrath; if he spurns friendly advice; if he is proud of his learning; if he finds fault with others; if he is angry even with friends; if he speaks evil even of a good friend behind his back; if he is positive in his assertions; if he is malicious, egoistical, greedy, without self-discipline; if he does not share with others; if he is always unkind: then he is called ill-behaved. (7-9) But for the following fifteen good qualities he is called well-behaved: if he is always humble, steady, free from deceit and curiosity; if he abuses nobody; if he does not persevere in his wrath; if he listens to friendly advice; if he is not proud of his learning; if he does not find fault with others; if he is not angry with friends; if he speaks well even of a bad friend behind his back; if he abstains from quarrels and rows; if he is enlightened, polite, decent, and quiet: then he is called well-behaved. (10-13) He who always acknowledges his allegiance to his teacher, who has religious zeal and ardour for study, who is kind in words and actions, deserves to be instructed.

⁷ As water put into a shell shines with a doubled brilliancy, so do the piety, fame, and knowledge of a very learned monk.

⁸ As a trained Kambôga-steed, whom no noise frightens, exceeds all other horses in speed, so a very learned monk is superior to all others.

⁹ As a valiant hero bestriding a trained horse, with heralds singing out to his right and left, (has no equal), neither has a very learned monk.

¹⁰ As a strong and irresistible elephant of sixty years, surrounded by his females, (has no equal), neither has a very learned monk.

¹¹ As a sharp-horned, strong-necked bullock, the leader of the herd, is a fine sight, so is a very learned monk.

¹² As a proud lion with sharp fangs, who brooks no assault, is superior to all animals, so is a very learned monk (superior to all men).

¹³ As Vâsudêva, the god with the conch, discus, and club, who fights with an irresistible strength, (has no equal), neither has a very learned monk.

¹⁴ As a universal monarch with his fourfold army and great power, the possessor of the fourteen attributes of a king, (has no equal), neither has a very learned monk.

¹⁵ As Sakra the thousand-eyed, the wielder of the thunderbolt, the fortress-destroyer, the king of gods, (has no equal), neither has a very learned monk.

¹⁶ As the rising sun, the dispeller of darkness, who burns as it were with light, (has no equal), neither has a very learned monk.

¹⁷ As the moon, the queen of the stars, surrounded by the asterisms, when she is full at full-moon, (has no equal), neither has a very learned monk.

- ¹⁸ As a well-guarded storehouse of merchants, which is filled with grain of many kinds, (has no equal), neither has a very learned monk.
- ¹⁹ As the best of Gambû trees, called Sudarsanâ, which is the abode of the presiding deity, (has no equal), neither has a very learned monk.
- ²⁰ As the best of rivers, the ocean-flowing stream Sîtâ with its dark waters, (has no equal), neither has a very learned monk.
- ²¹ As the best of hills, high mount Mandara, on which various plants shed a bright lustre, (has no equal), neither has a very learned monk.
- ²² As the ocean of inexhaustible water, the delight of Svayambhû, which is full of precious things of many kinds, (has no equal), neither has a very learned monk.
- ²³ Monks who equal the ocean in depth, who are difficult to overcome, are frightened by nobody (or nothing), and are not easily assailed, who are full of extensive learning and take care of themselves, will go to the highest place, after their Karman has been annihilated.
- ²⁴ Therefore, seeker after the highest truth, study the sacred lore, in order to cause yourself and others to attain perfection.
- ⁰ Thus I say.

Lecture 12: Harikesa

- ¹ Harikêsa-Bala was born in a family of Svapâkas (Kândâlas); he became a monk and a sage, possessed of the highest virtues, who had subdued his senses.
- ² He observed the rules with regard to walking, begging, speaking, easing nature, and receiving and keeping (of things necessary for a monk) controlled himself, and was always attentive (to his duty).
- ³ He protected from sin his thoughts, speech, and body, and subdued his senses. Once on his begging tour, he approached the enclosure of a Brahmanical sacrifice.
- ⁴ When (the priests) saw him coming up, emaciated by austerities, in a miserable condition, and with the poorest outfit, they laughed at him, the ruffians.
- ⁵ Stuck up by pride of birth, those killers of animals, who did not subdue their senses, the unchaste sinners, made the following speech:
- ⁶ 'Who is that dandy coming there? he is swarthy, dreadful, with a turned-up nose, miserably clad, a very devil of a dirty man, with a filthy cloth put on his neck?
- ⁷ 'Who are you, you monster? or for what purpose have you come here? you miserably clad devil of a dirty man! go, get away! why stand you there?'
- ⁸ At this turn the Yaksha, who lived in the Tinduka-tree, had compassion on the great sage, and making his own body invisible spoke the following words:
- ⁹ "I am a chaste Sramana, controlling myself; I have no property, nothing belonging to me, and do not cook my food; I have come for food which is dressed for somebody else at the time when I call.
- ¹⁰ "You give away, eat, and consume plenty of food; know that I subsist by begging; let the mendicant get what is left of the rest."

- ¹¹ 'The dinner has been prepared for Brâhmanas, it has been got ready especially for ourselves and for us exclusively; we shall not give you such food and drink; why stand you there?'
- ¹² "The husbandmen throw the corn on high ground and on low ground, hoping (for a return). For the like motive give unto me; I may be the field which may produce merit (as the return for your benevolence)."
- ¹³ 'All the world knows that we are (as it were) the field on which gifts sown grow up as merit; Brâhmanas of pure birth and knowledge are the blessed fields.'
- ¹⁴ "Those who are full of anger and pride, who kill, lie, steal, and own property, are Brâhmanas without pure birth and knowledge; they are very bad fields.
- ¹⁵ "You are only the bearer of words as it were, you do not understand their meaning, though you have learned the Vêdas. The saints call at high and lowly (houses); they are the blessed fields."
- ¹⁶ 'Detractor of the learned doctors, how dare you speak thus in our presence! This food and drink should rather rot, than we should give it you, Nirgrantha.'
- ¹⁷ "If you do not give me what I ask for, I who observe the Samitis, who am protected by the Guptis, who subdue my senses, what benefit, then, will you gain by your sacrifices?"
- ¹⁸ 'Are here no Kshattriyas, no priests who tend the fire, no teachers with their disciples, who will beat him with a stick, or pelt him with a nut, take him by the neck, and drive him off?'
- ¹⁹ On these words of the teachers, many young fellows rushed forward, and they all beat the sage with sticks, canes, and whips.
- ²⁰ At that turn king Kausalika's daughter, Bhadrâ, of faultless body, saw that the monk was beaten, and appeased the angry youngsters.
- ²¹ 'He is the very man to whom the king, impelled by the devil (who possessed me), had given me, but who would not think of me; he is the sage whom princes and gods adore, who has refused me.
- ²² 'He is that austere ascetic, of noble nature, who subdues his senses and controls himself; the chaste man, who would not accept me when my own father, king Kausalika, gave me to him.
- ²³ 'He is the man of great fame and might, of awful piety and power; do not injure him who cannot be injured, lest he consume you all by the fire (of his virtue).'
- ²⁴ When the Yakshas heard these well-spoken words of (the Purôhita's) wife Bhadrâ, they came to the assistance of the sage, and kept the young men off.
- ²⁵ Appearing in the air with hideous shapes, the Asuras beat the people. When Bhadrâ saw them with rent bodies spitting blood, she spoke again thus:
- ²⁶ 'You may as well dig rocks with your nails, or eat iron with your teeth, or kick fire with your feet, as treat contemptuously a monk.
- ²⁷ 'Like a poisonous snake is a great sage of severe austerities, of tremendous piety and power; like a swarm of moths you will rush into a fire, if you beat a monk on his begging tour.
- ²⁸ 'Prostrate yourself before him for protection, you together with all of them, if you want to save your life and your property; for in his wrath he might reduce the world to ashes.'
- ²⁹ When the Brâhmana saw the disciples bowing their back and head, and holding out their hands, not minding their occupation; with streaming eyes, spitting blood, looking upwards, their eyes and

tongues protruding, like as many logs of wood, he became heartbroken and dejected, and together with his wife he appeased the sage: 'Forgive us our injury and abuse, sir!

³⁰ 'Forgive, sir, these ignorant, stupid boys, that they injured you; sages are exceedingly gracious, nor are the saints inclined to wrath.'

³¹ "There is not the least hatred in me, neither now, nor before, nor in future. The Yakshas attend upon me, therefore they have beaten the boys."

³² 'You know the truth and the Law; you are not angry, compassionate sage; we take refuge at your feet, we together with all of them.

³³ 'We worship you, mighty sir; there is nothing in you that we do not worship; eat this dish of boiled rice seasoned with many condiments.

³⁴ 'I have got plenty of food; eat it to do us a favour!' The noble (monk) said 'yes,' and took food and drink after having fasted a whole month.

³⁵ At that moment the gods caused a rain of perfumed water and flowers, and showered down heavenly treasures; they struck the drums, and in the air they praised the gift.

³⁶ 'The value of penance has become visible, birth appears of no value! Look at the holy Harikêsa, the son of a Svapâka, whose power is so great.'

³⁷ "O Brâhmanas, why do you tend the fire, and seek external purity by water? The clever ones say that external purity which you seek for, is not the right thing.

³⁸ "You (use) Kusa-grass, sacrificial poles, straw and wood, you touch water in the evening and in the morning; thereby you injure living beings, and in your ignorance you commit sins again and again."

³⁹ 'How should we sacrifice, O monk, and how avoid sinful actions? Tell us, ascetic, whom the Yakshas hold in honour, what do the clever ones declare to be the right method of sacrificing?'

⁴⁰ "Doing no injury to living beings of the six orders, abstaining from lying and from taking what is not freely given, renouncing property, women, pride, and deceit, men should live under self-restraint.

⁴¹ "He who is well protected by the five Samvaras and is not attached to this life, who abandons his body, who is pure and does not care for his body, wins the great victory, the best of offerings."

⁴² 'Where is your fire, your fireplace, your sacrificial ladle? where the dried cowdung (used as fuel)? Without these things, what kind of priests can the monks be? What oblations do you offer to the fire?

⁴³ "Penance is my fire; life my fireplace; right exertion is my sacrificial ladle; the body the dried cowdung; Karman is my fuel; self-control, right exertion, and tranquillity are the oblations, praised by the sages, which I offer."

⁴⁴ 'Where is your pond, and where the holy bathing-place? how do you make your ablutions or get rid of impurity? Tell us, O restrained monk whom the Yakshas hold in honour; we desire to learn it from you.'

⁴⁵ "The Law is my pond, celibacy my holy bathing-place, which is not turbid, and throughout clear for the soul; there I make ablutions; pure, clean, and thoroughly cooled I get rid of hatred (or impurity).

⁴⁶ "The clever ones have discovered such bathing, it is the great bath praised by the seers, in which the great seers bathe, and, pure and clean, they obtain the highest place."

⁰ Thus I say.

Lecture 13: Kitra and Sambhuta

¹ Being contemptuously treated for the sake of his birth (as a Kândâla) Sambhûta took, in Hastinâpura, the sinful resolution (to become a universal monarch in some later birth); descending from the heavenly region Padmagulma, he was born of Kulanî in Kâmpilya as Brahmadata; Kitra, however, was born in the town Purimatâla in the great family of a merchant; when he had heard the Law, he entered the order.

² In the town Kâmpilya, both Sambhûta and Kitra (as they were called in a former birth) met again and told each other the reward they had realised for their good and bad actions.

³ The universal monarch Brahmadata, the powerful and glorious king, respectfully addressed the following words to him (who had been) his brother (in a former birth):

⁴ We were brothers once, kind to each other, loving each other, wishing well to each other.

⁵ 'We were slaves in the country of the Dasârnas, then antelopes on mount Kâlañgara, then geese on the shore of Mritagañgâ, and Svapâkas in the land of Kâsi.

⁶ 'And we were gods having great power, in the regions of the gods. This is our sixth birth, in which we are separated from each other.'

⁷ "Karman is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this Karman that we were separated."

⁸ 'I had done actions derived from truth and purity, and now I enjoy their effect; is this also true in your case, Kitra?'

⁹ "Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues.

¹⁰ "Know, Sambhûta, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with Kitra; he also obtained prosperity and splendour.

¹¹ "A song of deep meaning condensed in words has been repeated in the midst of a crowd of men, (having heard) which monks of piety and virtues exert themselves in this (religion): I have become a Sramana."

¹² 'Renowned are my beautiful palaces Ukka, Udaya, Madhu, Karka, and Brahman: this house, full of treasures and containing the finest products of the Pañkâlas, O Kitra, regard it as your own!

¹³ 'Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing.'

¹⁴ As the virtuous Kitra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words: (is) "All singing is but prattle, all dancing is but mocking, all ornaments are but a burden, all pleasures produce but pains.

¹⁵ "O king, pleasures which the ignorant like, but which produce pains, do not delight pious monks who care not for pleasure, but are intent on the virtues of right conduct.

- ¹⁶ "Excellent king, the lowest caste of men is that of the Svapâkas, to which we twice belonged; as such we were loathed by all people, and we lived in the hamlets of Svapâkas.
- ¹⁷ "In that miserable birth we lived in the hamlets of Svapâkas, detested by all people; then we acquired the Karman (the fruit of which we now enjoy).
- ¹⁸ "You are now a king of great power and prosperity, enjoying the reward of your good actions; put from you the transitory pleasures, and enter the order for the sake of the highest good!
- ¹⁹ "He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death.
- ²⁰ "As a lion takes hold of an antelope, so Death leads off a man in his last hour; neither mother, nor father, nor brother will, at that time, save a particle (of his life).
- ²¹ "Neither his kinsmen, nor his friends, nor his sons, nor his relations will share his suffering, he alone has to bear it; for the Karman follows the doer.
- ²² "Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything; against his will, and accompanied only by his Karman, he enters a new existence, either a good or a bad one.
- ²³ "When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them.
- ²⁴ "Life drags on (towards death) continuously; old age carries off the vigour of man. King of the Pañkâlas, mark my words: do no fearful actions."
- ²⁵ 'I, too, know just as well as you, O saint, what you have told me in your speech: pleasures will get a hold on men and are not easily abandoned by such as we are, sir.
- ²⁶ 'O Kitra, in Hastinâpura I saw the powerful king (Sanatkumâra), and I took that sinful resolution in my desire for sensual pleasures.
- ²⁷ And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.
- ²⁸ 'As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the shore, so do we who long for sensual pleasures, not follow the path of monks.
- ²⁹ 'Time elapses and quickly pass the days; the pleasures of men are not permanent; they come to a man and leave him just as a bird leaves a tree void of fruit.'
- ³⁰ "If you are unable to abandon pleasure, then do noble actions, O king; following the Law, have compassion on all creatures: then you will become a god on entering a new existence.
- ³¹ "If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell."
- ³² And Brahmadatta, king of the Pañkâlas, did not act on the counsel of the saint; he enjoyed the highest pleasure, and (afterwards) sank into the deepest hell.
- ³³ But Kitra the great sage, of excellent conduct and penance, was indifferent to pleasure; after he had practised the highest self-control, he reached the highest place of perfection.
- ⁰ Thus I say.

Lecture 14: Ishukara

- ¹ Having been gods in a former existence and lived in the same heavenly region, some were born (here below) in the ancient, wealthy, and famous town called Ishukâra, which is beautiful like heaven.
- ² By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Samsâra, they abandoned (pleasures, &c.) and took refuge in the path of the Ginâs.
- ³ Two males remained bachelors, (the third became) the Purôhita (Bhrigu), (the fourth) his wife Yasâ, (the fifth) the widely-famed king Ishukâra, and (the sixth) his wife Kamalâvatî.
- ⁴ Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the Wheel of Births, they examined pleasures and abandoned them.
- ⁵ Both dear sons of the Brahmanical Purôhita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised.
- ⁶ Averse to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus:
- ⁷ 'Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life; we bid you farewell: we shall turn monks.'
- ⁸ In order to dissuade them from a life of austerities, the father replied to those (would-be) monks: 'Those versed in the Vêdas say that there will be no better world for men without sons.'
- ⁹ 'My sons, after you have studied the Vêdas, and fed the priests, after you have placed your own sons at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as praiseworthy sages.'
- ¹⁰ The young men perceiving that the Purôhita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blown into a huge flame by the wind of delusion; that he suffered much and talked a great deal in many ways; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire, (spoke) these words:
- ¹¹ "The study of the Vêdas will not save you; the feeding of Brâhmanas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said?"
- ¹² "Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness; they are an obstacle to the liberation from existence, and are a very mine of evils.
- ¹³ "While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death.
- ¹⁴ "I have this, and I have not that; I must do this, and I should not do that! While he talks in this strain, the robbers (viz. time) drag him away. What foolishness is this!"
- ¹⁵ 'Great wealth and women, a family and exquisite pleasures: for such things people practise austerities. All this you may have for your asking.'

¹⁶ "What avail riches for the practice of religion, what a family, what pleasures? We shall become Sramanas, possessed of many virtues, and wander about collecting alms."

¹⁷ 'As fire is produced in the Arani-wood, as butter in milk, and oil in sesamum seed, so, my sons, is the soul produced in the body; (all these things) did not exist before, they came into existence, and then they perish; but they are not permanent.'

¹⁸ "(The soul) cannot be apprehended by the senses, because it possesses no corporeal form, and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence.

¹⁹ "Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and retained (from entering the order). We shall not again act in the same way.

²⁰ "As mankind is harassed (by the one), and taken hold of (by the other), and as the unfailing ones go by, we take no delight in the life of a householder."

²¹ 'Who harasses the world? who takes hold of it? whom do you call unfailing? My sons, I am anxious to learn this.'

²² "Mankind is harassed by Death; it is taken hold of by Old Age; the days are called unfailing: know this, Father!

²³ "The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law.

²⁴ "The day that goes by will never return; the days elapse with much profit to him who acts up to the Law."

²⁵ 'Having lived together in one place, and both parties having acquired righteousness, we shall, O my sons, afterwards go forth (as monks) and beg alms from house to house.'

²⁶ "He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done tomorrow.

²⁷ "We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us (which we have not experienced already). Faith will enable us to put aside attachment."

²⁸ (Bhrigu speaks to his wife Vâsishthî.) 'Domestic life ceases (to have attraction) for one who has lost his sons; Vâsishthî, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree; when they are lopped off, it is called a trunk.

²⁹ 'As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.'

³⁰ "You have brought together all these objects of desire, and have collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures; afterwards we shall go forth on the road of salvation."

³¹ 'We have finished enjoying pleasures, my dear; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.'

³² "May you not remember your brothers (when it is too late) like an old goose swimming against the current. Enjoy the pleasures together with me. A mendicant's life is misery."

³³ 'My dear, as a snake casts off the slough of its body and goes along free and easy, even so have my sons abandoned pleasure. Why should I, being left alone, not follow them?

³⁴ 'As the fish Rôhita breaks through a weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants.

³⁵ "As the herons fly through the air and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?"

³⁶ When the queen had heard that the Purôhita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king:

³⁷ 'A man who returns, as it were, to the vomit, is not praised; but you want to confiscate the property left by the Brâhmana.

³⁸ 'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you.

³⁹ 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch.

⁴⁰ 'As a bird dislikes the cage, so do I (dislike the world). I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred.

⁴¹ 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do not perceive that the world is consumed by the fire of love and hatred.

⁴² 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight.

⁴³ 'When they are caught, and held by my hand, sir, they struggle; we shall be like them, if we are attached to pleasures.

⁴⁴ 'As an unbaited (bird) sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything.

⁴⁵ 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in (the above) similes of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of Suparna.

⁴⁶ 'Like an elephant who has broken his fetters, go to your proper destination. O great king Ishukâri; this is the wholesome truth I have learned.

⁴⁷ 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property; learn thoroughly the Law and give up all amusements; then practise famous and severe penance, being of firm energy.'

⁴⁸ In this way all (these) professors of the Law gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery.

⁴⁹ Their doubts about the true doctrine were dispersed, and they realised the Bhâvanâs; in a short time they reached the end of misery.

⁵⁰ The king and the queen, the Brahmanical Purôhita, his wife, and his sons, they all reached perfection.

⁰ Thus I say.

Lecture 15: The True Monk

¹ He who adopts the Law in the intention to live as a monk, should live in company (with other monks), upright, and free from desire; he should abandon his former connections, and not longing for pleasures, he should wander about as an unknown beggar: then he is a true monk.

² Free from love he should live, a model of righteousness, abstaining from sins, versed in the sacred lore, protecting his soul (from every wrong), wise, hardy, observing everything; he who is attached to nothing, is a true monk.

³ Ignorant of abuse and injury, a steadfast monk should be a model of righteousness, always protecting his soul (from sins), neither rash nor passionate; when he endures everything, then he is a true monk.

⁴ He who is content with lowly beds and lodgings, bears heat and cold, flies and gnats, is neither rash nor passionate, and endures everything, he is a true monk.

⁵ He does not expect respectful treatment, nor hospitality, nor reverence, nor, indeed, praises; he controls himself, keeps the vows, practises austerities, lives together with other monks, meditates on his soul; this is a true monk.

⁶ If he does not care for his life, or abandons every delusion, if he avoids men and women, always practises austerities, and does not betray any curiosity, then he is a true monk.

⁷ He who does not profess and live on divination from cuts and shreds, from sounds on the earth or in the air, from dreams, from diagrams, sticks, and properties of buildings, from changes in the body, from the meaning of the cries (of animals)--he is a true monk.

⁸ Spells, roots, every kind of medical treatment, emetics, purgatives, fumigation, anointing of the eye, and bathing, the patient's lamentation, and his consolation--he who abstains from all these things, is a true monk.

⁹ He who does not praise, or pay attention to, the warriors, Ugras, princes, Brâhmanas, Bhôgas, and artists of all sorts, who abstains from this, he is a true monk.

¹⁰ He who does not, for earthly gain, improve his acquaintance with householders, with whom he fell in as a monk, or was in friendly relation before that time, he is a true monk. (to) A Nirgrantha is forbidden to take from householders, if they do not give it themselves, bed, lodging, drink, food, or any dainties and spices; he who is not angry at such occasions, he is a true monk.

¹¹ If a monk gets any food and drink, or dainties and spices, and does not feel compassion (on a sick fellow-monk) in thoughts, words, and deeds, (then he is not a true monk); but if he has his thoughts, words, and acts under strict discipline, then he is a true monk.

¹² Dish-water, barley-pap, cold sour gruel, water in which barley has been washed: such loathsome food and drink he should not despise, but call at the lowliest houses (for alms); then he is a true monk.

¹³ There are many voices on the earth, of gods, of men, and of beasts, dreadful, frightful, and awful noises; if he hears them without trembling, then he is a true monk.

¹⁴ He who understands all religious disputations, [who lives together with fellow-monks], who practises self-discipline, who meditates on his soul, who is wise, hardy, and observes everything, who is calm, and does not hurt anybody, he is a true monk.

¹⁵ He who, not living by any art, without house, without friends, subduing his senses, free from all ties, sinless, and eating but little, leaves the house and lives single, he is a true monk.

⁰ Thus I say.

Lecture 16: The Ten Conditions of Perfect Chastity

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahâvîra): Here, indeed, the venerable Sthaviras have declared ten conditions for the realisation of celibacy, by hearing and understanding which the monks will reach a high degree of self-discipline, of Samvara, and of contemplation, will be well protected (by the three Guptis), will guard their senses, guard their chastity, and will thus never be remiss (in the attendance on their religious duties). What, then, are those ten conditions for the realisation of celibacy as declared by the venerable Sthaviras, by hearing and understanding which the monks will reach a high degree of self-discipline, of Samvara, and of contemplation, will be well protected (by the three Guptis), will guard their senses, guard their chastity, and will thus never be remiss (in the attendance on their religious duties)? These, then, are the ten conditions for the realisation of celibacy, &c. (all down to) duties. 1. A Nirgrantha may occupy various places for sleep or rest; but a Nirgrantha should not occupy places, for sleep or rest, frequented by women, cattle, or eunuchs. The preceptor has explained the reason for this. If a Nirgrantha occupies places for sleep or rest, frequented by women, cattle, or eunuchs, then, though he be chaste, there may arise a doubt with regard to his chastity, or a sensual desire, or a feeling of remorse, or he will break the rules, or he will become a slave to passion, or he will acquire a dangerous illness of long duration, or he will desert the faith which the Kêvalin has proclaimed. Therefore a Nirgrantha should not occupy places, for sleep or rest, frequented by women, cattle, or eunuchs. 2. A Nirgrantha should not converse with women. The preceptor has explained the reason for this. If a Nirgrantha converses with women, &c. (all as above). 3. A Nirgrantha should not sit together with women on the same seat. The preceptor has explained the reason for this. If a Nirgrantha sits on the same seat with women, &c. (all as above). 4. A Nirgrantha should not look at, or contemplate, the charms and beauties of women. (The rest similar as above.) 5. A Nirgrantha should not, behind a screen, or curtain, or wall, listen to the screeching or screaming or singing or laughing or giggling or crying of women. (The rest similar as above.) 6. A Nirgrantha should not recall to his memory the pleasure and amusements which in the past he enjoyed together with women. (The rest similar as above.) 7. A Nirgrantha should not eat well-dressed food. (The rest similar as above.) 8. A Nirgrantha should not eat or drink to excess. (The rest similar as above.) 9. A Nirgrantha should not wear ornaments. The preceptor has explained the reason for this. If he wears ornaments, or adorns his body, he might become an object of desire to women. When he is an object of desire to women, then, &c. (the rest as in 1). 10. A Nirgrantha should not care for sounds, colours, tastes, smells, and feelings. (The rest similar as above.) _____ Here are some

verses (to the same effect): A monk should take up a detached lodging, free from, and not frequented by women, to preserve his chastity.

² A chaste monk should avoid talking with women, which delights the mind and foment love and passion.

³ A chaste monk should always avoid the company of, and frequent conversation with women.

⁴ A chaste monk should avoid observing the body, limbs, and figure of women, their pleasant prattle and oglings.

⁵ A chaste monk should avoid listening to the screeching, screaming, singing, laughing, giggling, and crying of women.

⁶ A chaste monk should never recall to his mind how he had laughed and played with women, and had enjoyed them, how they became jealous, and what tricks he played to frighten them.

⁷ A chaste monk should always avoid well-dressed food and drink which will soon raise his sensuality.

⁸ A chaste monk should always eat his food, collected according to the rules, for the sustenance of life, in the prescribed quantity, and at the right time; concentrated in his thoughts he should not eat to excess.

⁹ A chaste monk should abstain from ornaments, he should not adorn his body after the fashion of amorous people.

¹⁰ He should always abstain from the five orders of pleasant things: sounds, colours, smells, tastes, and feelings of touch.

¹¹ A lodging frequented by women, their pleasant talk, their company, and looking at their charms;

¹² Their screeching, screaming, singing, and laughing, eating and sleeping together with them; well-dressed food and drink, or partaking of them to excess;

¹³ And ornaments and finery: these pleasant things, which are hard to leave, are like the poison Tâlaputa, for a man who seeks after the true Self.

¹⁴ He should, once for all, abandon pleasant things which are hard to leave; and concentrated in his thoughts he should avoid whatever casts a doubt on his chastity.

¹⁵ A monk should be the steadfast charioteer, as it were, of the Law in the park of the Law, a vessel of righteousness, content, restrained, attentive to the duties of a chaste monk.

¹⁶ The gods, Dânavas, Gandharvas, Yakshas, Râkshasas, and Kinnaras pay homage to a chaste monk who performs his difficult duties.

¹⁷ This unchangeable, permanent, and eternal Law has been proclaimed by the Ginis; through it the Siddhas have reached perfection, and others will reach it.

⁰ Thus I say.

Lecture 17: The Bad Sramana

¹ A Nirgrantha who has entered the order, who has learned the Law, who has received religious discipline, and who has obtained the benefit of Bôdhi which is difficult to obtain, may perhaps afterwards begin to live as he likes.

² (He will say:) I have a good bed and wherewithal to cover me; I obtain food and drink; I know everything that comes to pass, friend; why then should I study, sir?

³ He who, after entering the order, always sleeps, eats, and drinks as much as he likes, and lives comfortably, is called a bad Sramana.

⁴ The sinner who despises the learning and discipline which his preceptor and teachers have taught him, is called a bad Sramana.

⁵ He who does not, as he should, strive to please his preceptor and teachers, and does not, in his arrogance, treat them with respect, is called a bad Sramana.

⁶ He who hurts living beings, seeds, and sprouts, who does not control himself, though he believes himself well-controlled, is called a bad Sramana.

⁷ He who uses a bed, a plank, a chair, a seat, or his duster, without having well wiped these things, is called a bad Sramana.

⁸ He who walks with great haste and without care, being overbearing and fierce, is called a bad Sramana.

⁹ He who carelessly inspects things, throwing down his duster at random, not being attentive to the inspection of things, is called a bad Sramana.

¹⁰ He who carelessly inspects things, his attention being absorbed by what he hears, who always slights his teachers, is called a bad Sramana. (to) He who is deceitful, talkative, arrogant, greedy, who does not control himself, nor share (his food, &c. with those who are in want), and is not of an amiable disposition, is called a bad Sramana.

¹¹ He who is a controversialist, and ill-behaved, who perverts the truth, and delights in quarrels and contentions, is called a bad Sramana.

¹² He who sits down on a weak, shaking seat wherever he lists, and is not careful in sitting down, is called a bad Sramana.

¹³ He who sleeps with dusty feet and does not inspect his couch, being careless about his bed, is called a bad Sramana.

¹⁴ He who eats milk, curds, and other things produced from milk, and does not practise austerities, is called a bad Sramana.

¹⁵ He who eats after sunset, and when admonished, makes an angry reply, is called a bad Sramana.

¹⁶ He who leaves his own teacher, and follows heretical ones, who continuously changes his school, being of a bad disposition, is called a bad Sramana.

¹⁷ He who has left his own house, and busies himself in another's house, who lives by fortune-telling, is called a bad Sramana.

¹⁸ He who eats the food of his relations, and does not like living by alms, who reposes on the seat of the householder, is called a bad Sramana.

¹⁹ Such a monk, who, like the heretics, does not protect himself from sins, who though having the appearance (of a monk) is the lowest among his worthy brethren, is despised in this world like poison; he is nobody in this world and in that beyond.

²⁰ But he who always avoids these sins, and is pious amongst his brethren, is welcomed in this world like nectar; he conquers this world and the next.

⁰ Thus I say.

Lecture 18: Sangaya

¹ In the town of Kâmpilya there was a king, named Saṅgaya, who possessed numerous troops and war-chariots; once he went a-hunting.

² He was surrounded on all sides by a large host of horses, elephants, chariots, and footmen.

³ He chased the deer on horseback in the Kêsara-park of Kâmpilya; and intent on his sport he killed there the frightened deer.

⁴ Now in the Kêsara-park there was a houseless ascetic intent on sacred study and meditating on the Law.

⁵ Annihilating sinful inclinations, he meditated in the Asphôta-bower. But the king killed the deer that fled to him.

⁶ Now the king on horseback came quickly there; he saw the killed deer and saw the monk there.

⁷ The king in his consternation (thought) 'I had nearly hurt the monk; ill-fated and cruel me that is mad for the sport.'

⁸ Having dismissed his horse, the king bowed respectfully to the monk's feet (saying), 'Forgive me this, Reverend sir.'

⁹ But the venerable monk, being plunged in silent meditation, made no reply to the king, who, therefore, was seized with fear.

¹⁰ 'I am Saṅgaya; answer me, Reverend sir; a monk might by the fire of his wrath reduce millions of men to ashes.'

¹¹ 'Be without fear, O king; but grant safety to others also; in this transient world of living beings, why are you addicted to cruelty?

¹² 'As you must, of necessity, one day part with everything, in this transient world of living beings, why do you cling to kingly power?

¹³ 'Transient like a stroke of lightning are life and beauty, which you love so much; you do not comprehend what will benefit you in the next life.

¹⁴ 'Wives and children, friends and relations, all are dependent on a man during his life; but they will not follow him in death.

¹⁵ 'The sons, in great sorrow, will remove the corpse of their father (to the cemetery); and so will parents do with their sons and relations; O king, do penance!

¹⁶ 'O king, other men, glad, and pleased, and well attired, will enjoy the riches (the deceased) had amassed, and will dally with the wives he had so well guarded.

- ¹⁷ 'And whatever actions he has done, good or wicked ones, with their Karman he will depart to his next existence.'
- ¹⁸ Then the king was taught the Law by this monk, and was filled with a great desire for purity, and disregard of worldly objects.
- ¹⁹ Saṅgaya gave up his kingly power and adopted the faith of the Ginās in the presence of the venerable monk Gardabhāli.
- ²⁰ A Kshatriya, who had abandoned his kingdom and had turned monk, said to him: 'As you look so happy in outward appearance, you must have peace of mind.'
- ²¹ 'What is your name, to which Gôtra do you belong, and why have you become an ascetic? How do you venerate the enlightened ones, and how did you come to be called a well-behaved (monk)?'
- ²² 'My name is Saṅgaya; I belong to the Gôtra of Gôtama; my teacher is Gardabhāli, who is conversant with the sacred lore and good conduct.'
- ²³ 'O great sage, the man of limited knowledge talks foolishly on these four heads, viz. the existence of the soul, its non-existence, idolatry, and the inefficiency of knowledge.'
- ²⁴ 'This has been declared by him who is enlightened, wise, liberated, conversant with the sacred lore and good conduct, who is truthful and of right energy.'
- ²⁵ 'Men who commit sins will go to hell; but those who have walked the road of righteousness, will obtain a place in heaven.'
- ²⁶ 'All this delusive talk (of the heretics) is untrue and without any meaning; I live and walk about according to the rules of self-control.'
- ²⁷ 'I know all these heresies to be contemptible; I know that there will be a life hereafter, and I know my Self.'
- ²⁸ 'I was an illustrious god in the Mahâprâna heaven, and reached old age as we here would say of a man who is a hundred years old; but in heaven, hundred years consist of as many Mahâpâlīs of Pâlīs.'
- ²⁹ 'Descending from the Brahmalôka, I was born as a man. I know exactly the length of my life as well as that of other men.'
- ³⁰ 'A monk should abandon the manifold doctrines (of heretics), and his own fancies, and such deeds as are productive of evil everywhere. One should live up to this wisdom.'
- ³¹ 'I keep clear of the (superstitious) questions and the spells of laymen, exerting myself day and night (in the true religion). Thinking thus, one should practise austerities.'
- ³² 'And what you of a pure mind asked me just now, that has been revealed by the enlightened one; such knowledge makes part of the creed of the Ginās.'
- ³³ 'A wise man believes in the existence of the soul, he avoids the heresy of the non-existence of the soul; possessing true faith one should practise the very difficult Law according to the faith.'
- ³⁴ 'Having learned this pure creed, which is adorned by truth and righteousness, Bharata gave up Bharatavarsha and all pleasures, and entered the order.'
- ³⁵ 'King Sagara also gave up the ocean-girt Bharatavarsha and his unrivalled kingly power, and reached perfection through his compassion.'

- ³⁶ "After having given up Bharatavarsha, the famous universal monarch of great power, called Maghavan, entered the order.
- ³⁷ "King Sanatkumâra, a universal monarch of great power, placed his son on the throne, and then practised austerities.
- ³⁸ "Sânti, a universal monarch of great power, the bringer of peace to the world, gave up Bharatavarsha and reached perfection.
- ³⁹ "King Kunthu, the bull of the Aikshvâka race, the widely famed lord, reached perfection.
- ⁴⁰ "King Ara, after he had given up the sea-girt Bharatavarsha, reached perfection on becoming exempt from defilement.
- ⁴¹ "After having given up his large kingdom, his army and war-chariots, his exquisite pleasures, Mahâpadma practised austerities.
- ⁴² "Having brought the (whole) earth under his sceptre, king Harishêna, who humbled the pride (of other kings), reached perfection.
- ⁴³ "Gaya, together with thousands of kings, renouncing the world, practised self-restraint. He reached perfection which has been taught by the Ginâs.
- ⁴⁴ "Dasârṇabhadra, giving up his flourishing kingdom of Dasârṇa, turned monk; he renounced the world, being directed to do so by Sakra himself.
- ⁴⁵ "Karakandu was king of Kâlîṅga; Dvimukha, of Pañkâlâ; Nami, of Vidêha; Naggati (or rather Nagnagit), of Gândhârâ.
- ⁴⁶ "Nami humbled himself, being directed to do so by Sakra himself; the king of Vidêha left the house and became a Sramana.
- ⁴⁷ "These bulls of kings have adopted the faith of the Ginâs; after having placed their sons on the throne, they exerted themselves as Sramanas.
- ⁴⁸ "Udâyana, the bull of the kings of Sauvîra, renounced the world and turned monk; he entered the order and reached perfection.
- ⁴⁹ "And thus the king of Kâsi, exerting himself for the best truth, abandoned all pleasures, and hewed down, as it were, his Karman like a forest.
- ⁵⁰ "And thus king Vigaya, whose sins were not quite annihilated, turned monk after he, the famous man, had quitted his excellent kingdom.
- ⁵¹ "And thus the royal seer Mahâbala practised severe penance with an undistracted mind, and took upon himself the glory (of self-control).
- ⁵² "Why should a wise man, for bad reasons, live on earth like a madman, since those persons (mentioned above) who reached eminence, exerted themselves strongly?
- ⁵³ "I have spoken true words able to promote virtue; some have been saved, some are being saved, and some will be saved.
- ⁵⁴ "Why should a wise man, for bad reasons, bring affliction upon himself? He who has become free from all ties and sins, will reach perfection."
- ⁰ Thus I say.

Lecture 19: The Son of Mriga

- ¹ In the pleasant town of Sugrîva, which is adorned with parks and gardens, there was the king Balabhadra and Mrigâ, the principal queen.
- ² Their son Balasrî, also known as Mrigâputra (i.e. son of Mrigâ), the darling of his father and mother, was crown-prince, a (future) lord of ascetics.
- ³ In his palace Nandana he dallied with his wives, like the god Dôgundaga, always happy in his mind.
- ⁴ Standing at a window of his palace, the floor of which was inlaid with precious stones and jewels, he looked down on the squares, places, and roads of the town.
- ⁵ Once he saw pass there a restrained Sramana, who practised penance, self-restraint, and self-control, who was full of virtues, and a very mine of good qualities.
- ⁶ Mrigâputra regarded him with fixed eyes, trying to remember where he had seen the same man before.
- ⁷ While he looked at the saint, and his mind became pure, the remembrance of his former birth came upon him as he was plunged in doubt.
- ⁸ When the remembrance of his former birth came upon the illustrious Mrigâputra, he remembered his previous birth and his having been then a Sramana.
- ⁹ Being not delighted with pleasures, but devoted to self-control, he went to his father and mother, and spoke as follows:
- ¹⁰ 'I have learned the five great vows; (I know) the suffering (that awaits the sinner) in hell or in an existence as a brute; I have ceased to take delight in the large ocean (of the Samsâra); therefore, O mother, allow me to enter the order. (to) 'O mother, O father, I have enjoyed pleasures which are like poisonous fruit: their consequences are painful, as they entail continuous suffering.
- ¹¹ 'This body is not permanent, it is impure and of impure origin; it is but a transitory residence (of the soul) and a miserable vessel of suffering.
- ¹² 'I take no delight in this transitory body which one must leave sooner or later, and which is like foam or a bubble.
- ¹³ 'And this vain human life, an abode of illness and disease, which is swallowed up by old age and death, does not please me even for a moment.
- ¹⁴ 'Birth is misery, old age is misery, and so are disease and death, and ah, nothing but misery is the Samsâra, in which men suffer distress.
- ¹⁵ 'Leaving behind my fields, house, and gold, my son and wife, and my relations, leaving my body needs must, one day, depart.
- ¹⁶ 'As the effect of Kimpâka-fruit is anything but good, so the effect of pleasures enjoyed is anything but good.
- ¹⁷ 'He who starts on a long journey with no provisions, will come to grief on his way there, suffering from hunger and thirst.
- ¹⁸ 'Thus he who without having followed the Law, starts for the next world, will come to grief on his way there, suffering from illness and disease.

¹⁹ 'He who starts on a long journey with provisions, will be happy on his way there, not suffering from hunger and thirst.

²⁰ 'Thus he who after having followed the Law, starts for the next world, will be happy on his journey there, being exempt from Karma and suffering.

²¹ 'As when a house is on fire, the landlord carries away valuable things and leaves behind those of no value; so when the whole world is on fire, as it were, by old age and death, I shall save my Self, if you will permit me.'

²² To him his parents said: "Son, difficult to perform, are the duties of a Sramana; a monk must possess thousands of virtues.

²³ "Impartiality towards all beings in the world, whether friends or enemies, and abstention from injury to living beings throughout the whole life: this is a difficult duty.

²⁴ "To be never careless in abstaining from falsehood, and to be always careful to speak wholesome truth: this is a difficult duty.

²⁵ "To abstain from taking of what is not given, even of a toothpick, &c.; and to accept only alms free from faults: this is a difficult duty.

²⁶ "To abstain from unchastity after one has tasted sensual pleasures, and to keep the severe vow of chastity: this is a very difficult duty.

²⁷ "To give up all claims on wealth, corn, and servants, to abstain from all undertakings, and not to own anything: this is a very difficult duty.

²⁸ "Not to eat at night any food of the four kinds, not to put away for later use or to keep a store (of things one wants): this is a very difficult duty.

²⁹ "Hunger and thirst, heat and cold, molestation by flies and gnats, insults, miserable lodgings, pricking grass, and uncleanness, blows and threats, corporal punishment and imprisonment, the mendicant's life and fruitless begging: all this is misery.

³⁰ "Such a life is like that of pigeons (always afraid of dangers); painful is the plucking out of one's hair; difficult is the vow of chastity and hard to keep (even) for a noble man.

³¹ "My son, you are accustomed to comfort, you are tender and cleanly; you are not able, my son, to live as a Sramana.

³² "No repose as long as life lasts; the great burden of duty is heavy like a load of iron, which is difficult to be carried, O son.

³³ "As it is difficult to cross the heavenly Ganges, or to swim against the current, or to swim with one's arms over the sea, so it is difficult to get over the ocean of duties.

³⁴ "Self-control is untasteful like a mouthful of sand, and to practise penance is as difficult as to walk on the edge of a sword.

³⁵ "It is difficult (always to observe the rules of) right conduct with one's eyes for ever open like (those of) a snake, O son; it is difficult to eat iron grains, as it were.

³⁶ "As it is very difficult to swallow burning fire, so is it difficult for a young man to live as a Sramana.

³⁷ "As it is difficult to fill a bag with wind, so is it difficult for a weak man to live as a Sramana.

³⁸ "As it is difficult to weigh Mount Mandara in a balance, so it is difficult to live as a Sramana with a steady and fearless mind.

³⁹ "As it is difficult to swim over the sea with one's arms, so it is difficult for one whose mind is not pacified, (to cross) the ocean of restraint.

⁴⁰ "Enjoy the fivefold human pleasures. After you have done enjoying pleasures, O son, you may adopt the Law."

⁴¹ He answered: 'O father and mother, it is even thus as you have plainly told; but in this world nothing is difficult for one who is free from desire.

⁴² 'An infinite number of times have I suffered dreadful pains of body and mind, repeatedly misery and dangers.

⁴³ 'In the Samsâra, which is a mine of dangers and a wilderness of old age and death, I have undergone dreadful births and deaths.

⁴⁴ 'Though fire be hot here, it is infinitely more so there (viz. in hell); in hell I have undergone suffering from heat.

⁴⁵ 'Though there may be cold here, it is of infinitely greater intensity there; in hell I have undergone suffering from cold.

⁴⁶ 'An infinite number of times have I been roasted over a blazing fire in an oven, screaming loud, head down and feet aloft.

⁴⁷ 'In the desert which is like a forest on fire, on the Vagravâlukâ and the Kadambavâlukâ rivers, I have been roasted an infinite number of times.

⁴⁸ 'Being suspended upside down over a boiler, shrieking, with no relation to help me, I was cut to pieces with various saws, an infinite number of times.

⁴⁹ 'I have suffered agonies when I was fastened with fetters on the huge Sâlmâlî tree, bristling with very sharp thorns, and then pushed up and down.

⁵⁰ 'An infinite number of times have I been crushed like sugar-cane in presses, shrieking horribly, to atone for my sins, great sinner that I was.

⁵¹ 'By black and spotted wild dogs I have, ever so many times, been thrown down, torn to pieces, and lacerated, screaming and writhing.

⁵² 'When I was born in hell for my sins, I was cut, pierced, and hacked to pieces with swords and daggers, with darts and javelins.

⁵³ 'I have been forcibly yoked to a car of red-hot iron full of fuel, I have been driven on with a goad and thongs, and have been knocked down like an antelope.

⁵⁴ 'On piles, in a blazing fire, I have forcibly been burnt and roasted like a buffalo, in atonement for my sins.

⁵⁵ 'An infinite number of times have I violently been lacerated by birds whose bills were of iron and shaped like tongs, by devilish vultures.

⁵⁶ 'Suffering from thirst I ran towards the river Vaitaranî to drink its water, but in it I was killed (as it were) by blades of razors.

- ⁵⁷ 'When suffering from the heat, I went into the forest in which the trees have a foliage of daggers; I have, ever so many times, been cut to pieces by the dropping dagger-leaves.
- ⁵⁸ 'An infinite number of times have I suffered hopelessly from mallets and knives, forks and maces, which broke my limbs.
- ⁵⁹ 'Ever so many times have I been slit, cut, mangled, and skinned with keen-edged razors, knives, and shears.
- ⁶⁰ 'As an antelope I have, against my will, been caught, bound, and fastened in snares and traps, and frequently I have been killed.
- ⁶¹ 'As a fish I have, against my will, been caught with hooks and in bow-nets; I have therein been scraped, slit, and killed, an infinite number of times.
- ⁶² 'As a bird I have been caught by hawks, trapped in nets, and bound with bird-lime, and I have been killed, an infinite number of times.
- ⁶³ 'As a tree I have been felled, slit, sawn into planks, and stripped of the bark by carpenters with axes, hatchets, &c., an infinite number of times.
- ⁶⁴ 'As iron I have been malleated, cut, torn, and filed by blacksmiths, an infinite number of times.
- ⁶⁵ 'I have been made to drink hissing molten copper, iron, tin, and lead under horrid shrieks, an infinite number of times.
- ⁶⁶ 'You like meat minced or roasted; I have been made to eat, ever so many times, poisoned meat, and red-hot to boot.
- ⁶⁷ 'You like wine, liquor, spirits, and honey; I have been made to drink burning fat and blood.
- ⁶⁸ 'Always frightened, trembling, distressed, and suffering, I have experienced the most exquisite pain and misery.
- ⁶⁹ 'I have experienced in hell sharp, acute and severe, horrible, intolerable, dreadful, and formidable pain.
- ⁷⁰ 'O father, infinitely more painful is the suffering in hell than any suffering in the world of men.
- ⁷¹ 'In every kind of existence I have undergone suffering which was not interrupted by a moment's reprieve.'
- ⁷² To him his parents said: "Son, a man is free to enter the order, but it causes misery to a Sramana that he may not remedy any ailings."
- ⁷³ He answered: 'O father and mother, it is even thus as you have plainly told; but who takes care of beasts and birds in the woods?
- ⁷⁴ 'As a wild animal by itself roams about in the woods, thus I shall practise the Law by controlling myself and doing penance.
- ⁷⁵ 'When in a large forest a wild animal falls very sick at the foot of a tree, who is there to cure it?
- ⁷⁶ 'Or who will give it medicine? or who will inquire after its health? or who will get food and drink for it, and feed it?
- ⁷⁷ 'When it is in perfect health, it will roam about in woods and on (the shores of) lakes in search of food and drink.

⁷⁸ 'When it has eaten and drunk in woods and lakes, it will walk about and go to rest according to the habits of wild animals.

⁷⁹ 'In the same way a pious monk goes to many places and walks about just as the animals, but afterwards he goes to the upper regions.

⁸⁰ 'As a wild animal goes by itself to many places, lives in many places, and always gets its food; thus a monk on his begging-tour should not despise nor blame (the food he gets).

⁸¹ 'I shall imitate this life of animals.' "Well, my son, as you please." With his parents' permission he gave up all his property.

⁸² 'I shall imitate this life of animals, which makes one free from all misery, if you will permit me.' "Go, my son, as you please."

⁸³ When he had thus made his parents repeat their permission, he gave up for ever his claims in any property, just as the snake casts off its slough.

⁸⁴ His power and wealth, his friends, wives, sons, and relations he gave up as if he shook off the dust from his feet, and then he went forth.

⁸⁵ He observed the five great vows, practised the five Samitis, and was protected by the three Guptis; he exerted himself to do mental as well as bodily penance.

⁸⁶ He was without property, without egoism, without attachment, without conceit, impartial towards all beings, whether they move or not.

⁸⁷ He was indifferent to success or failure (in begging), to happiness and misery, to life and death, to blame and praise, to honour and insult.

⁸⁸ He turned away from conceit and passions, from injurious, hurtful, and dangerous actions, from gaiety and sadness; he was free from sins and fetters.

⁸⁹ He had no interest in this world and no interest in the next world; he was indifferent to unpleasant and pleasant things, to eating and fasting.

⁹⁰ He prevented the influx of Karman (âsrava) through all bad channels; by meditating upon himself he obtained praiseworthy self-purification and sacred knowledge.

⁹¹ Thus he thoroughly purified himself by knowledge, right conduct, faith, penance, and pure meditations, and after having lived many years as a Sramana, he reached perfection after breaking his fast once only every month.

⁹² Thus act the enlightened ones, the learned, the clever; like Mrigâputra they turn away from pleasures.

⁹³ When you have heard the words of the illustrious and famous son of Mrigâ, his perfect practise of austerities, and his liberation, famous in the three worlds, you will despise wealth, the cause of misery, and the fetter of egoism, the cause of many dangers, and you will bear the excellent and pleasant yoke of the Law that leads to the great happiness of Nirvâna.

⁰ Thus I say.

Lecture 20: The Great Duty of the Nirgranthas

¹ Piously adoring the perfected and the restrained saints, listen to my true instruction which (teaches the real) profit (of men), religion, and liberation.

² King Srênika, the ruler of Magadha, who possessed many precious things, once made a pleasure-excursion to the Mandikukshi Kaitya.

³ It was a park like Nandana, with trees and creepers of many kinds, peopled by various birds, and full of various flowers.

⁴ There he saw a restrained and concentrated saint sitting below a tree, who looked delicate and accustomed to comfort.

⁵ When the king saw his figure, his astonishment at that ascetic's figure was very great and unequalled.

⁶ 'O his colour, O his figure, O the loveliness of the noble man, O his tranquillity, O his perfection, O his disregard for pleasures!'

⁷ Adoring his feet and keeping him on his right side (he sat down), neither too far off nor too close by, and asked him with his hands clasped:

⁸ 'Though a young nobleman, you have entered the order; in an age fit for pleasure you exert yourself as a Sramana, O ascetic; I want to hear you explain this.'

⁹ "I am without a protector, O great king; there is nobody to protect me, I know no friend nor any one to have sympathy with me."

¹⁰ Then king Srênika, the ruler of Magadha, laughed: 'How should there be nobody to protect one so accomplished as you?' (to) 'I am the protector of religious men; O monk; enjoy pleasures together with your friends and relations; for it is a rare chance to be born as a human being.'

¹¹ "You yourself are without a protector, Srênika, ruler of Magadha; and as you are without a protector, how can you protect anybody else?"

¹² When the saint had addressed this unprecedented speech to the king, who was greatly moved and astonished, and struck with astonishment, (he answered):

¹³ 'I have horses, elephants, and subjects, a town and a seraglio, power and command: enjoy human pleasures.

¹⁴ 'In possession of so great means, which permit the owner to enjoy all pleasures, how could he be without protection? Reverend sir, you speak untruth.'

¹⁵ "O king, you do not know the meaning and origin of (the word) 'without protection,' nor how one comes to be without protection or with protection, O ruler of men.

¹⁶ "Hear, O great king, with an undistracted mind in what way a man can be said to be 'without protection,' and with what purpose I have said all this.

¹⁷ "There is a town Kausâmbî by name, which is among towns what Indra is (among the gods); there lived my father, who possessed great wealth.

¹⁸ "In my childhood, O great king, I caught a very bad eye-disease and a severe burning fever in all my limbs, O ruler of men.

- ¹⁹ "My eyes ached as if a cruel enemy thrust a sharp tool in the hollow of my body.
- ²⁰ "In the back, the heart, and the head, I suffered dreadful and very keen pains equal to a stroke of lightning.
- ²¹ "Then the best physicians came to my help, who cure by their medical art and by spells, who were versed in their science, and well knew spells and roots.
- ²² "They tried to cure me according to the fourfold science which they had been taught; but they could not rid me of my pains: hence I say that I am without protection.
- ²³ "My father would have spent all he possessed, for my sake; but he could not rid me of my pains, hence I say that I am without protection.
- ²⁴ "My mother, O great king, was agonized with grief about her son; but she could not, &c.
- ²⁵ "O great king, my own brothers, the elder and younger ones, could not rid me of my pains, &c.
- ²⁶ "O great king, my own sisters, the elder and younger ones, could not, &c.
- ²⁷ "O great king, my loving and faithful wife moistened my breast with the tears of her eyes.
- ²⁸ "The poor lady did not eat, nor drink, nor bathe, nor use perfumes, wreaths, and anointment, with my knowledge or without it.
- ²⁹ "O great king, she did not leave my side even for a moment; but she could not rid me of my pains, hence I say that I am without protection.
- ³⁰ "Then I said: It is very hard to bear pains again and again in the endless Circle of Births.
- ³¹ "If I, for once, shall get rid of these great pains, I shall become a houseless monk, calm, restrained, and ceasing to act.
- ³² "While I thought so, I fell asleep, O ruler of men; and after that night my pains had vanished.
- ³³ "Then in the morning of the next day I took leave of my relations and became a houseless monk, calm, restrained, and ceasing to act.
- ³⁴ "Thus I became the protector of myself and of others besides, of all living beings, whether they move or not.
- ³⁵ "My own Self is the river Vaitaranî, my own Self the Sâlmâlî tree; my own Self is the miraculous cow Kâmaduh, my own Self the park Nandana.
- ³⁶ "My own Self is the doer and undoer of misery and happiness; my own Self, friend and foe, according as I act well or badly.
- ³⁷ "But there is still another want of protection, O king; hear, therefore, O king, attentively with concentrated thoughts, how some easily discouraged men go astray after having adopted the Law of the Nirgranthas.
- ³⁸ "If an ordained monk, through carelessness, does not strictly keep the great vows, if he does not restrain himself, but desires pleasure, then his fetters will not be completely cut off.
- ³⁹ "One who does not pay constant attention to his walking, his speaking, his begging, his receiving and keeping (of things necessary for a monk), and his easing nature, does not follow the road trod by the Lord.
- ⁴⁰ "One who for a long time wears a shaven crown and mortifies himself, but who is careless with regard to the vows, and neglects penance and self-control, will not be a winner in the battle (of life).

(4t) "He is empty like a clenched fist, (of no value) like an uncoined false Kârshâpana or like a piece of glass resembling turquoise, he is held lightly by men of discernment.

⁴¹ "He who has the character of a sinner, though he lays great stress on the outward signs of his calling as a means of living; he who does not control himself, though he pretends to do so; will come to grief for a long time.

⁴² "As the poison Kâlakûta kills him who drinks it; as a weapon cuts him who awkwardly handles it; as a Vêtâla kills him who does not lay him; so the Law harms him who mixes it up with sensuality.

⁴³ "He who practises divination from bodily marks and dreams, who is well versed in augury and superstitious rites, who gains a sinful living by practising magic tricks, will have no refuge at the time (of retribution).

⁴⁴ "The sinner, always wretched, goes from darkness to darkness, to utter misery; the unholy man who breaks the rules of monks, rushes, as it were, to hell, and to be born again as a brute.

⁴⁵ "He who accepts forbidden alms, viz. such food as he himself asks for, as has been bought for his sake, or as he gets regularly (as by right and custom), who like fire devours everything, will go to hell from here, after having sinned.

⁴⁶ "A cut-throat enemy will not do him such harm as his own perversity will do him; the man without pity will feel repentance in the hour of death.

⁴⁷ "In vain he adopts nakedness, who errs about matters of paramount interest; neither this world nor the next will be his; he is a loser in both respects in the world.

⁴⁸ "Thus the self-willed sinner who leaves the road of the highest Gînas, who with the appetite of an osprey is desirous of pleasure, will grieve in useless sorrow.

⁴⁹ "A wise man who hears this discourse, an instruction full of precious wisdom, and who deserts every path of the wicked, should walk the road of the great Nirgranthas.

⁵⁰ "He who possesses virtuous conduct and life, who has practised the best self-control, who keeps from sinful influences, and who has destroyed his Karman, will reach (in the end) the greatest, best, and permanent place (viz. mukti),"

⁵¹ Thus the austere and calm, great ascetic and great sage who kept great vows and possessed great fame, preached at great length this great sermon: the great duty of the Nirgranthas.

⁵² And king Srênika, pleased, spoke thus: 'You have truly shown what it is to be without protection.

⁵³ 'You have made the best use of human birth, you have made a true gain, O great sage, you are a protector (of mankind at large) and of your relations, for you have entered the path of the best Gînas.

⁵⁴ 'You are the protector of all unprotected beings, O ascetic; I ask you to forgive me: I desire you to put me right.

⁵⁵ 'That by asking you I have disturbed your meditation, and that I invited you to enjoy pleasures, all this you must forgive me.'

⁵⁶ When the lion of kings had thus, with the greatest devotion, praised the lion of houseless monks, he, together with his wives, servants, and relations, became a staunch believer in the Law, with a pure mind.

⁵⁷ The ruler of men, with the hair on his body joyfully erected, bowed his head (to the monk), keeping him on his right side, and departed.

⁵⁸ And the other, rich in virtues, protected by the three Guptis, and abstaining from injuring (living beings) in the three ways (viz. by thought, words, and acts), travelled about on the earth, free like a bird, and exempt from delusion.

⁰ Thus I say.

Lecture 21: Samudrapala

¹ In Kampâ there lived a Srâvaka, the merchant Pâlita, who was a disciple of the noble and venerable Mahâvîra.

² As a Srâvaka he was well versed in the doctrines of the Nirgranthas. Once he went by boat to the town of Pihunda on business.

³ A merchant gave him his daughter while he was doing business in Pihunda. When she was big with child, he took her with him on his returning home.

⁴ Now the wife of Pâlita was delivered of a child at sea; as the boy was born at sea (samudra), he was named Samudrapâla.

⁵ Our merchant, the Srâvaka, went leisurely to Kampâ, to his house; in his house the boy grew up surrounded by comfort.

⁶ He studied the seventy-two arts, and acquired knowledge of the world; he was in the bloom of youth, and had a fine figure and good looks. (6) His father procured him a beautiful wife, Rûpinî, with whom he amused himself in his pleasant palace, like a Dôgundaga god.

⁷ Once upon a time he saw from the window of his palace a man sentenced to death, dressed for execution, on his way to the place of execution.

⁸ Agitated by what he saw, Samudrapâla spoke thus: 'Of wicked actions this is the bad result.'

⁹ He became enlightened at once, the venerable man, and he was immensely agitated; he took leave of his parents, and entered the state of houselessness.

¹⁰ Abandoning the great distress to which the worldly are liable, the great delusion, and whatever causes fear, one should adopt the Law of monks, the vows, the virtues, and the (endurance of) calamities.

¹¹ One should keep the five great vows, viz. not to kill, to speak the truth, not to steal, to be chaste, to have no property whatever; a wise man should follow the Law taught by the Ginas.

¹² A monk should have compassion on all beings, should be of a forbearing character, should be restrained and chaste, and abstaining from everything sinful; he should live with his senses under control.

¹³ Now and then he should travel in one country, taking into consideration its resources and his own ability; like a lion he should not be frightened by any noise; and whatever words he hears, he should not make an improper reply.

¹⁴ In utter indifference he should walk about, and bear everything, be it pleasant or unpleasant; he should not approve of everything everywhere, nor care for respectful treatment or blame.

¹⁵ There are many opinions here among men, which a monk places in their true light; there will rise many dangerous and dreadful calamities, caused by gods, men, or animals, which are difficult to be borne and cause easily-discouraged men to sink under them; but a monk who comes in contact with them will not be afraid, like a stately elephant at the head of the battle.

¹⁶ Cold and heat, flies and gnats, unpleasant feelings, and many diseases attack the body; without flinching he should bear them, and should not recall to his memory the pleasures he once enjoyed.

¹⁷ Giving up love, hatred, and delusion, a monk who is always careful and who is steadfast even as Mount Mêru cannot be shaken by the storm, should bear calamities, guarding himself.

¹⁸ A great sage should be neither too elevated by pride nor too humble, he should not care for respectful treatment nor blame; an ascetic who has ceased (to act), will by means of his simplicity enter the path of Nirvâna.

¹⁹ He is neither grieved nor pleased (by anything), he abandons his relations with men, he ceases (to act), is intent on the benefit of his soul, he strives for the highest good (viz. mukti), and uses the means to reach it, free from sorrow, egoism, and any kind of property.

²⁰ A merciful (monk) should use beds distant from others, which are not got ready for his sake nor strewn (with leaves or things considered to be possessed of life); he should sustain such hardships as the sages are accustomed to.

²¹ The great sage (Samudrapâla), understanding the sacred lore and practising completely the best Law, shone forth like the sun in the sky, being possessed of the highest knowledge and glory.

²² Having annihilated his Karman both meritorious and sinful, being steadfast, and free from all fetters, Samudrapâla crossed the ocean-like Flood of worldly existence and obtained exemption from transmigration.

⁰ Thus I say.

Lecture 22: Rathanemi

¹ In the town of Sauryapura there was a powerful king, Vasudêva by name, who possessed the characteristic marks of a king.

² He had two wives, Rôhinî and Dêvakî; each of them had a beloved son, Râma and Kêsava.

³ In the town of Sauryapura there was (another) powerful king, Samudravigaya by name, who possessed the characteristic marks of a king.

⁴ His wife was Sivâ by name; and her famous son was the venerable Arishtanêmi, the saviour of the world and the lord of ascetics.

⁵ This Arishtanêmi, who was gifted with an excellent voice and possessed the thousand and eight lucky marks of the body, was a Gautama, and his skin was black.

⁶ His body was strong like that of a bull, and hard like steel; he was well proportioned, and had a belly like that of a fish. Kêsava asked the girl Râgîmatî in marriage for him.

⁷ Now this daughter of an excellent king was virtuous and well looking; she possessed all lucky marks of the body, and shone forth like the lightning Saudâmanî.

⁸ Her father said to the powerful Vâsudêva: 'Let the prince come here that I may give him my daughter.'

⁹ He had taken a bath containing all (lucky) herbs, and had performed the customary ceremonies; he wore a suit of heavenly clothes and was decked out with ornaments.

¹⁰ Riding on the best mast elephant of Vâsudêva he looked beautiful, like a jewel worn on the head.

¹¹ He sat under a raised umbrella, fanned by two chowries, and he was surrounded on all sides by a host of Dasârhas and by a complete army drawn up in rank and file, while the heavenly sound of musical instruments reached the sky.

¹² With such pomp and splendour the hero of the Vrishnis started from his own palace.

¹³ On his way he saw animals, kept in cages and enclosures, overcome by fear and looking miserable.

¹⁴ Seeing them on the point of being killed for the sake of their flesh, and to be eaten afterwards, the great sage spoke to his charioteer thus:

¹⁵ 'Why are all these animals, which desire to be happy, kept in cages and enclosures?'

¹⁶ Then the charioteer answered: 'Lucky are these animals because at thy wedding they will furnish food for many people.'

¹⁷ Having heard these words, which announced the slaughter of many animals, the great sage, full of compassion and kindness to living beings, meditated thus:

¹⁸ 'If for my sake many living beings are killed, I shall not obtain happiness in the next world.'

¹⁹ Then the famous man presented the charioteer with his pair of earrings, his neck-chain, and all his ornaments.

²⁰ When he had formed his resolution, the gods descended (from heaven), according to the established custom, to celebrate, with great pomp together with their retinue, the event of his renunciation.

²¹ Surrounded by gods and men, and sitting on an excellent palankin, the Venerable One left Dvârakâ and ascended mount Raivataka

²² On arriving at the park he descended from his excellent palankin, surrounded by a crowd of thousands, and then his renunciation took place, while the moon was in conjunction with Kitrâ.

²³ Then he himself plucked out his delightfully-perfumed, soft, and curled hair in five handfuls.

²⁴ And Vâsudêva said to that subduer of the senses, who had plucked out his hair: 'O lord of ascetics, may you soon obtain what you wish and desire.

²⁵ 'Increase in knowledge, faith, and right conduct, in forbearance and perfection!'

²⁶ In this manner Râma and Kêsava, the Dasârhas, and many people paid homage to Arishtanêmi and then returned to the town of Dvârakâ.

²⁷ When the daughter of the king heard of the ordination of the Gina, laughter and gaiety forsook her, and she was overwhelmed with affliction'.

²⁸ Râgîmatî thought: 'Shame upon my life, that I have been forsaken by him! it is better I should turn nun.'

- ²⁹ Firm and decided she cut off her tresses which were black like bees and dressed with a brush and comb.
- ³⁰ And Vâsudêva said to her who had cut off her hair, and subdued her senses: 'Lady, cross the dreadful ocean of the Samsâra without difficulty!'
- ³¹ When she had entered the order, the virtuous and very learned lady induced there many people, her relations and servants, to enter the order too.
- ³² On her way to mount Raivataka it began to rain; her clothes being wet, she entered a cave and waited there in the darkness while it was raining.
- ³³ She took off her clothes and was naked as she was born, thus she was seen by Rathanêmi, whose (peace of) mind became (thereby) disturbed; and afterwards she saw him.
- ³⁴ She was frightened when she discovered herself alone with the monk; folding her arms over her breast she sank down trembling.
- ³⁵ When the prince, Samudravigaya's son, saw her frightened and trembling, he spoke the following words:
- ³⁶ 'I am Rathanêmi, O dear, beautiful, sweetly-speaking lady! Do accept me for your lover, O slender one, you shall have no cause to complain.
- ³⁷ 'Come, let us enjoy pleasures, for it is a rare chance to be born a human being; after we have enjoyed pleasures, we shall enter on the path of the Ginâs.'
- ³⁸ When Râgîmatî perceived that Rathanêmi's strength of will was broken, and temptation had got the better of him, she did not lose her presence of mind and defended her Self on that occasion.
- ³⁹ The daughter of the best king, true to self-control and her vows, maintained the honour of her clan and family, and her virtue, and spoke to him:
- ⁴⁰ 'If you owned the beauty of Vaisramana, the pleasing manners of Nalakûbara, if you were like Purandara himself, I should have no desire for you.
- ⁴¹ 'Fie upon you, famous knight, who want to quaff the vomited drink for the sake of this life; it would be better for you to die.
- ⁴² 'I am the daughter of the Bhôga-king, and you are an Andhakavrishni; being born in a noble family let us not become like Gandhana-snakes; firmly practise self-control!
- ⁴³ 'If you fall in love with every woman you see, you will be without hold like the Hatha-plant, driven before the wind.
- ⁴⁴ 'As a herdsman or a keeper of goods does not own the things (he has the care of), so you will not truly own Sramanahood.'
- ⁴⁵ Having heard these well-spoken words of the virtuous lady, he returned to the Law like an elephant driven by the hook.
- ⁴⁶ Protected in thoughts, words, and acts, subduing his senses and keeping the vows, he practised true Sramanahood throughout life.
- ⁴⁷ After practising severe austerities both of them became Kêvalins, and having completely annihilated their Karman, they reached the highest perfection.

⁴⁸ Thus act the enlightened, the wise, the clever ones; they turn from pleasures as did this best of men.

⁰ Thus I say.

Lecture 23: Kesi and Gautama

¹ There was a Gina, Pârsva by name, an Arhat, worshipped by the people, who was thoroughly enlightened and omniscient, a prophet of the Law, and a Gina.

² And there was a famous disciple of this Light of the World, the young Sramana Kêsi, who had completely mastered the sciences and right conduct.

³ He possessed the light of Sruta and Avadhi knowledge, and was surrounded by a crowd of disciples; wandering from village to village he arrived in the town of Srâvastî.

⁴ In the district of that town there is a park, called Tinduka; there he took up his abode in a pure place to live and sleep in.

⁵ Now at that time there lived the Prophet of the Law, the Gina, who in the whole world is known as the venerable Vardhamâna.

⁶ And there was a famous disciple of this Light of the World, the venerable Gautama by name, who had completely mastered the sciences and right conduct.

⁷ He knew the twelve Aṅgas, was enlightened, and was surrounded by a crowd of disciples; wandering from village to village he too arrived in Srâvastî.

⁸ In the district of that town there is a park Kôshthaka; there he took up his abode in a pure place to live and sleep in.

⁹ The young Sramana Kêsi and the famous Gautama, both lived there, protecting themselves (by the Guptis) and being careful.

¹⁰ The pupils of both, who, controlled themselves, who practised austerities, who possessed virtues, and who protected their Self, made the following reflection:

¹¹ 'Is our Law the right one, or is the other Law the right one? are our conduct and doctrines right, or the other? (it) 'The Law as taught by the great sage Pârsva, which recognises but four vows, or the Law taught by Vardhamâna, which enjoins five vows?

¹² 'The Law which forbids clothes (for a monk), or that which (allows) an under and upper garment? Both pursuing the same end, what has caused their difference?'

¹³ Knowing the thoughts of their pupils, both Kêsi and Gautama made up their minds to meet each other.

¹⁴ Gautama, knowing what is proper and what is due to the older section (of the church), went to the Tinduka park, accompanied by the crowd, his pupils.

¹⁵ When Kêsi, the young monk, saw Gautama approach, he received him with all becoming attention.

¹⁶ He at once offered Gautama the four pure kinds of straw and hay to sit upon.

¹⁷ Kêsi, the young Sramana, and the famous Gautama, sitting together, shone forth with a lustre like that of sun and moon.

¹⁸ There assembled many heretics out of curiosity, and many thousands of laymen;

¹⁹ Gods, Dânavas, Gandharvas, Yakshas, Râkshasas, and Kinnaras (assembled there), and there came together invisible ghosts too.

²⁰ Kêsi said to Gautama, 'I want to ask you something, holy man.' Then to these words of Kêsi Gautama made the following reply: "Sir, ask whatever you like." Then with his permission Kêsi spoke to Gautama:

²¹ 'The Law taught by the great sage Pârsva, recognises but four vows, whilst that of Vardhamâna enjoins five.

²² 'Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?'

²³ Then to these words of Kêsi Gautama made the following reply: "Wisdom recognises the truth of the Law and the ascertainment of true things.

²⁴ "The first saints were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the two simple and wise; hence there are two forms of the Law.

²⁵ "The first could but with difficulty understand the precepts of the Law, and the last could only with difficulty observe them, but those between them easily understood and observed them."

²⁶ 'Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me, Gautama.

²⁷ 'The Law taught by Vardhamâna forbids clothes, but that of the great sage Pârsva allows an under and upper garment.

²⁸ 'Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?'

²⁹ To these words of Kêsi Gautama made the following reply: "Deciding the matter by their superior knowledge, (the Tîrthakaras) have fixed what is necessary for carrying out the Law.

³⁰ "The various outward marks (of religious men) have been introduced in order that people might recognise them as such; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character.

³¹ "Now the opinion (of the Tîrthakaras) is that knowledge, faith. and right conduct are the true causes of final liberation, (and not the outward marks)."

³² 'Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt, which you must explain to me, Gautama.

³³ 'Gautama, you stand in the midst of many thousand (foes) who make an attack on you; how have you vanquished them?

³⁴ "By vanquishing one, five are vanquished; by vanquishing five, ten are vanquished; by this tenfold victory, I vanquish all foes."

³⁵ Kêsi said to Gautama: 'Whom do you call a foe?' To these words of Kêsi Gautama made the following reply:

³⁶ "Self is the one invincible foe, (together with the four) cardinal passions, (viz. anger, pride, deceit, and greed, they are five) and the (five) senses (make ten). These (foes), O great sage, I have regularly vanquished."

³⁷ 'Well, Gautama, &c. (as in verse 28).

³⁸ 'We see many beings in this world who are bound by fetters; how have you got rid of your fetters and are set free, O sage?'

³⁹ "Having cut off all fetters, and having destroyed them by the right means, I have got rid of my fetters and am set free, O sage."

⁴⁰ Kêsi said to Gautama: 'What do you call fetters?' To these words of Kêsi Gautama made the following reply:

⁴¹ "Love, hatred, &c., are heavy fetters, attachment is a dangerous one; having regularly destroyed them, I live up to the rules of conduct."

⁴² 'Well, Gautama, &c. (as in verse 28).

⁴³ 'O Gautama, in the innermost heart there grows a plant which brings forth poisonous fruit; how have you torn it out?'

⁴⁴ "I have thoroughly clipped that plant, and torn it out altogether with its roots; thus I have got rid of the poisonous fruit."

⁴⁵ Kêsi said to Gautama, 'What do you call that plant?' To these words of Kêsi Gautama made the following reply:

⁴⁶ "Love of existence is that dreadful plant which brings forth dreadful fruit; having regularly torn it out, I live pleasantly."

⁴⁷ 'Well, Gautama, &c. (as in verse 28).

⁴⁸ 'Gautama, there is blazing up a frightful fire which burns the embodied beings; how have you put it out?'

⁴⁹ "Taking water, excellent water, from (the river) produced by the great cloud, I always pour it over my body; thus sprinkled the fire does not burn me."

⁵⁰ Kêsi said to Gautama, 'What do you call the fire?' To these words of Kêsi Gautama made the following reply:

⁵¹ "The passions are the fire; knowledge, a virtuous life, and penances are the water; sprinkled with the drops of knowledge the fire of the passions is extinguished and does not burn me."

⁵² 'Well, Gautama, &c. (as in verse 28).

⁵³ 'The unruly, dreadful, bad horse, on which you sit, runs about, Gautama! how comes it to pass that it does not run off with you?'

⁵⁴ "I govern it well in its course by the bridle of knowledge; it does not go astray with me, it keeps to the right path."

⁵⁵ Kêsi said to Gautama, 'What do you call this horse?' To these words of Kêsi Gautama made the following reply:

⁵⁶ "The mind is that unruly, dreadful, bad horse; I govern it by the discipline of the Law (so that it becomes a well-) trained Kambôga-steed."

⁵⁷ 'Well, Gautama, &c. (as in verse 28).

⁵⁸ 'There are many bad roads in this world, which lead men astray; how do you avoid, Gautama, going astray as you are on the road?'

⁵⁹ "They all are known to me, those who are in the right path and those who have chosen a wrong path; therefore I do not go astray, O sage!"

⁶⁰ Kêsi said to Gautama, 'What do you call the path?' To these words of Kêsi Gautama made the following reply:

⁶¹ "The heterodox and the heretics have all chosen a wrong path; the right path is that taught by the Ginas; it is the most excellent path."

⁶² 'Well, Gautama, &c. (as in verse 28).

⁶³ 'Is there a shelter, a refuge, a firm ground for the beings carried away by the great flood of water? do you know the island, O Gautama?'

⁶⁴ "There is a large, great island in the midst of water, which is not inundated by the great flood of water."

⁶⁵ Kêsi said to Gautama, 'What do you call this island?' To these words of Kêsi Gautama made the following reply:

⁶⁶ "The flood is old age and death, which carry away living beings; Law is the island, the firm ground, the refuge, the most excellent shelter."

⁶⁷ 'Well, Gautama, &c. (as in verse 28).

⁶⁸ 'On the ocean with its many currents there drifts a boat; how will you, Gautama, on board of it reach the opposite shore?'

⁶⁹ "A boat that leaks will not reach the opposite shore; but a boat that does not leak, will reach it."

⁷⁰ Kêsi said to Gautama, 'What do you call this boat?' To these words of Kêsi Gautama made the following reply:

⁷¹ "The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages."

⁷² 'Well, Gautama, &c. (as in verse 28).

⁷³ 'In this dreadfully dark gloom there live many beings; who will bring light into the whole world of living beings?'

⁷⁴ "The spotless sun has risen which illuminates the whole world; he will bring light into the whole world of living beings."

⁷⁵ Kêsi said to Gautama, 'What do you call this sun?' To these words of Kêsi Gautama made the following reply:

⁷⁶ "Risen has he who put an end to the Circle of Births, the omniscient Gina, the luminary, who brings light into the whole world of living beings."

⁷⁷ 'Well, Gautama, &c. (as in verse 28).

⁷⁸ 'Do you, O sage, know a safe, happy, and quiet place for living beings which suffer from pains of body and mind?'

⁷⁹ "There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease."

⁸⁰ Kêsi said to Gautama, 'What is this place called?' To these words of Kêsi Gautama made the following reply:

⁸¹ "It is what is called Nirvâna, or freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach.

⁸² "That is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence."

⁸³ 'Well, Gautama, you possess wisdom, you have destroyed my doubt; obeisance to you, who are not troubled by doubts, who are the ocean, as it were, of all Sûtras.'

⁸⁴ After his doubt had been solved, Kêsi, of enormous sanctity, bowed his head to the famous Gautama.

⁸⁵ And in the pleasant (Tinduka park) he sincerely adopted the Law of the five vows, which was proclaimed by the first Tîrthakara, according to the teaching of the last Tîrthakara.

⁸⁶ In that meeting of Kêsi and Gautama, knowledge and virtuous conduct were for ever brought to eminence, and subjects of the greatest importance were settled.

⁸⁷ The whole assembly was greatly pleased and fixed their thoughts on the right way. They praised Kêsi and Gautama: 'May the venerable ones show us favour!'

⁰ Thus I say.

Lecture 24: The Samitis

¹ The eight articles of the creed are the Samitis and the Guptis; there are five Samitis and three Guptis.

² The Samitis are: 1. îryâ-samiti (going by paths trodden by men, beasts, carts, &c., and looking carefully so as not to occasion the death of any living creature); 2. bhâshâ-samiti (gentle, salutary, sweet, righteous speech); 3. êshanâ-samiti (receiving alms in a manner to avoid the forty-two faults that are laid down); 4. âdâna-samiti (receiving and keeping of the things necessary for religious exercises, after having carefully examined them); 5. ukkâra-samiti (performing the operations of nature in an unfrequented place). The three Guptis (which are here included in the term Samiti in its wider application) are: 1. mano-gupti (preventing the mind from wandering in the forest of sensual pleasures by employing it in contemplation, study, &c.); 2. vâg-gupti (preventing the tongue from saying bad things by a vow of silence, &c.); 3. kâya-gupti (putting the body in an immovable posture as in the case of Kâyôtsarga).

³ The eight Samitis are thus briefly enumerated, in which the whole creed taught by the Ginâs and set forth in the twelve Aṅgas, is comprehended.

⁴ 1. The walking of a well-disciplined monk should be pure in four respects: in respect to 1. the cause; 2. the time; 3. the road; 4. the effort.

⁵ The cause is: knowledge, faith, and right conduct; the time is day-time; the road excludes bad ways.

⁶ The effort is fourfold, viz. as regards: 1. substance, 2. place, 3. time, and 4. condition of mind. Hear me explain them.

⁷ With regard to substance: the (walking monk) should look with his eyes; with regard to place: the space of a yuga (i.e. four hastas or cubits); with regard to time: as long as he walks; and with regard to condition of mind: carefully.

⁸ He walks carefully who pays attention only to his walk and his body (executing it), whilst he avoids attending to the objects of sense, but (minds) his study, the latter in all five ways.

⁹ 2. To give way to: anger, pride, deceit and greed, laughter, fear, loquacity and slander; these eight faults should a well-disciplined monk avoid; he should use blameless and concise speech at the proper time.

¹⁰ 3. As regards begging, a monk should avoid the faults in the search, in the receiving, and in the use of the three kinds of objects, viz. food, articles of use, and lodging.

¹¹ A zealous monk should avoid in the first (i.e. in the search for alms) the faults occasioned either by the giver (udgama) or by the receiver (utpâdana); in the second (i.e. in the receiving of alms) the faults inherent in the receiving; and in the use of the articles received, the four faults.

¹² 4. If a monk takes up or lays down the two kinds of things belonging to his general and supplementary outfit, he should proceed in the following way.

¹³ A zealous monk should wipe the thing after having inspected it with his eyes, and then he should take it up or put it down, having the Samiti in both respects. (I 4) 5. Excrements, urine, saliva, mucus, uncleanness of the body, offals of food, waste things, his own body (when he is about to die), and everything of this description (is to be disposed of in the way to be described).

¹⁴ [A place may be not frequented and not seen (by people), or not frequented but seen, or frequented and not seen, or frequented and seen. (16)] In a place neither frequented nor seen by other people, which offers no obstacles to self-control, which is even, not covered with grass or leaves, and has been brought into its present condition not long ago, which is spacious, has an inanimate surface-layer, not too near (the village, &c.), not perforated by holes, and is exempt from insects and seeds--in such a place he should leave his excrements, &c.

¹⁵ The five Samitis are thus briefly enumerated, I shall now explain in due order the three Guptis.

¹⁶ 1. There is, 1. truth; 2. untruth; 3. a mixture of truth and untruth; 4. a mixture of what is not true, and what is not untrue. The Gupti of mind refers to all four.

¹⁷ A zealous monk should prevent his mind from desires for the misfortune of somebody else, from thoughts on acts which cause misery to living beings, and from thoughts on acts which cause their destruction.

¹⁸ 2. The Gupti of speech is also of four kinds (referring to the four divisions as in verse 20).

¹⁹ A zealous monk should prevent his speech from (expressing) desires, &c. (as in verse 21).

²⁰ 3. In standing, sitting, lying down, jumping, going, and in the use of his organs, a zealous monk should prevent his body from intimating obnoxious desires, from doing acts which cause misery to living beings, or which cause their destruction.

²¹ These are the five Samitis for the practice of the religious life, and the Guptis for the prevention of everything sinful.

²² This is the essence of the creed, which a sage should thoroughly put into practice; such a wise man will soon get beyond the Circle of Births.

⁰ Thus I say.

Lecture 25: The True Sacrifice

¹ There was a famous Brâhmana, Gayaghôsha by name, who was born in a Brâhmanical family, but who was pledged to the performing of the yamas.

² This great sage, who subdued all his senses, and who walked on the right road, came, on his wandering from village to village, to the town of Benares.

³ There outside of Benares he took up his lodgings in a pleasant park; there he took up his abode in a pure place to live and sleep in.

⁴ At the same time a Brâhmana, versed in the Vêdas, Vigayaghôsha by name, offered a sacrifice in that town.

⁵ Now this houseless (monk) at the end of a fast of a month's duration, went to the sacrifice of Vigayaghôsha to beg alms.

⁶ The priest wanted to turn the approaching monk off: 'I shall not give you alms, mendicant, beg somewhere else.

⁷ 'Priests who are versed in the Vêdas and are chaste as behoves offerers, who are versed in the Gyôtishânga and are well grounded in the sacrificial science, who are able to save themselves. and others, such priests ought to be presented with food and all they desire.'

⁸ When the great sage was thus refused by the priest, he was neither angry nor pleased, as he always strove for the highest good.

⁹ Not to obtain food, or drink, or whatever else he wanted, but to save these people he spoke the following words:

¹⁰ "You do not know what is most essential in the Vêdas, nor in sacrifices, nor in the heavenly bodies, nor in duties.

¹¹ "Nor do you know those who are able to save themselves and others; but if you do, then speak out!"

¹² The priest did not make a reply to defend himself against his insinuation; but he and all there assembled joined their hands and questioned the great sage:

¹³ 'Tell us the most essential subject in the Vêdas, and tell us what is most essential in the sacrifice; tell us the first of the heavenly bodies, and tell us the best of dharmas.

¹⁴ 'Who are able to save themselves and others (viz. tell me). I ask you to solve this my doubt, O saint.'

¹⁵ "The most essential subject in the Vêdas is the agnihôtra, and that of the sacrifice is the purpose of the sacrifice; the first of the heavenly bodies is the moon, and the best of dharmas is that of Kâsyapa (i.e. Rishabha).

- ¹⁶ "The beautiful (gods) with joined hands praise and worship the highest Lord (i.e. the Tīrthakara) as the planets, &c., (praise) the moon.
- ¹⁷ "The ignorant (priests) pretend to know the sacrifice, those whose Brâhmanical excellence consists in (false) science; they shroud themselves in study and penance, being like fire covered by ashes.
- ¹⁸ "He who is called by people a Brâhmana and is worshipped like fire (is no true Brâhmana). But him we call a true Brâhmana, whom the wise point out as such.
- ¹⁹ "He who has no worldly attachment after entering the order, who does not repent of having become a monk, and who takes delight in the noble words, him we call a Brâhmana.
- ²⁰ "He who is exempt from love, hatred, and fear, (and who shines forth) like burnished gold, purified in fire, him we call a Brâhmana.
- ²¹ "A lean, self-subduing ascetic, who reduces his flesh and blood, who is pious and has reached Nirvâna, him we call a Brâhmana.
- ²² "He who thoroughly knows living beings, whether they move or not, and does not injure them in any of the three ways, him we call a Brâhmana.
- ²³ "He who does not speak untruth from anger or for fun, from greed or from fear, him we call a Brâhmana.
- ²⁴ "He who does not take anything that is not given him, be it sentient or not sentient, small or large, him we call a Brâhmana.
- ²⁵ "He who does not carnally love divine, human, or animal beings, in thoughts, words, or acts, him we call a Brâhmana.
- ²⁶ "He who is not defiled by pleasures as a lotus growing in the water is not wetted by it, him we call a Brâhmana.
- ²⁷ "He who is not greedy, who lives unknown, who has no house and no property, and who has no friendship with householders, him we call a Brâhmana.
- ²⁸ "He who has given up his former connections (with his parents, &c.), with his kinsmen and relations, and who is not given to pleasure, him we call a Brâhmana.
- ²⁹ "The binding of animals (to the sacrificial pole), all the Vêdas, and sacrifices, being causes of sin, cannot save the sinner; for his works (or Karman) are very powerful.
- ³⁰ "One does not become a Sramana by the tonsure, nor a Brâhmana by the sacred syllable ôm, nor a Muni by living in the woods, nor a Tâpasa by wearing (clothes of) Kusa-grass and bark.
- ³¹ "One becomes a Sramana by equanimity, a Brâhmana by chastity, a Muni by knowledge, and a Tâpasa by penance.
- ³² "By one's actions one becomes a Brâhmana, or a Kshattriya, or a Vaisya, or a Sûdra.
- ³³ "The Enlightened One has declared these (good qualities) through which one becomes a (true) Snâtaka; him who is exempt from all Karman, we call a Brâhmana.
- ³⁴ "The most excellent twice-born men who possess these good qualities, are able to save themselves and others."

³⁵ When thus his doubt had been solved, Vigayaghôsha, the Brâhmana, assented to the great sage Gayaghôsha and to his (speech).

³⁶ Vigayaghôsha, pleased, folded his hands and spoke as follows: 'You have well declared to me what true Brâhmanahood consists in.

³⁷ 'You are a sacrificer of sacrifices, you are the most learned of those who know the Vêdas, you know the Gyôtishângâ, you know perfectly the Law.

³⁸ 'You are able to save yourself and others; therefore do us the honour to accept our alms, O best of monks.'

³⁹ "I do not want any alms; but, O Brâhmana, enter the order at once, lest you should be drifted about on the dreadful ocean of the Samsâra, whose eddies are dangers.

⁴⁰ "There is glue (as it were) in pleasure: those who are not given to pleasure, are not soiled by it; those who love pleasures, must wander about in the Samsâra; those who do not, will be liberated.

⁴¹ "If you take two clods of clay, one wet, the other dry, and fling them against the wall, the wet one will stick to it.

⁴² "Thus foolish men, who love pleasure, will be fastened (to Karman), but the passionless will not, even as the dry clod of clay (does not stick to the wall)."

⁴³ When Vigayaghôsha had learned the excellent Law from the houseless Gayaghôsha, he entered the order.

⁴⁴ Gayaghôsha and Vigayaghôsha both annihilated their Karman by self-control and penance, and reached the highest perfection.

⁰ Thus I say.

Lecture 26: The Correct Behaviour

¹ I shall declare the correct behaviour (sâmâkârî) which causes freedom from all misery; by practising it the Nirgranthas have crossed the ocean of Samsâra.

² The correct behaviour of monks consists of (the following) ten parts: 1. âvasyikâ; 2. naishêdhikî; 3. âprikkhanâ; 4. pratiprikkhanâ; 5. khandanâ; 6. ikkhâkâra; 7. mithyâkâra; 8. tathâkâra; 9. abhyutthâna; 10. upasampad. (2-4) The âvasyikâ is required when he leaves a room (or the presence of other monks on some necessary business); the naishêdhikî, on entering a place; âprikkhanâ, (or asking the superior's permission) for what he is to do himself; pratiprikkhanâ, for what somebody else is to do; khandanâ, (or placing at the disposal of other monks) the things one has got; ikkhâkâra, in the execution (of one's intention by oneself or somebody else); mithyâkâra, in the blaming oneself (for sins committed); tathâkâra, (assent) in making a promise; abhyutthâna, in serving those who deserve respect; and upasampad, in placing oneself under another teacher. Thus the twice fivefold behaviour has been declared. (5-7) After sunrise during the first quarter (of the first Paurushî) he should inspect (and clean) his things and pay his respects to the superior.

³ Then, with his hands joined, he should ask him: 'What shall I do now? I want to be employed, sir, in doing some work or in studying.'

⁴ If he is ordered to do some work, he should do it without tiring; if he is ordered to study, he should do it without allowing himself to be affected by any pains.

⁵ A clever monk should divide the day into four (equal) parts (called paurushî), and fulfil his duties (uttaraguna) in all four parts.

⁶ In the first Paurushî he should study, in the second he should meditate, in the third he should go on his begging-tour, and in the fourth he should study again.

⁷ In the month Âshâdha the Paurushî (of the night) contains two feet (pada); in the month Pausha, four; in the months Kaitra and Asvayuga, three.

⁸ (The Paurushî) increases or decreases a digit (aṅgula) every week, two digits every fortnight, four digits every month.

⁹ The dark fortnight of Âshâdha, Bhâdrapada, Kârttika, Pausha, Phâlguna, and Vaisâkha are known as avamarâtrâs.

¹⁰ In the quarter of the year comprising the three months Gyêshthâmûla, Âshâdha, and Srâvana, the (morning-) inspection is to last six digits (beyond ¼ Paurushî); in the second quarter, eight; in the third, ten; in the fourth, eight.

¹¹ A clever monk should divide the night too into four parts, and fulfil his duties (uttaraguna) in all four parts.

¹² In the first Paurushî he should study, in the second he should meditate, in the third he should leave off sleep, and in the fourth he should study again. 08) When the nakshatra which leads the night has reached the first quarter of the heaven, at dawn he should cease to study.

¹³ When a small part of the quarter is left, in which the (leading) nakshatra stands, during that space of time, being considered intermediate (between two) days, a monk should watch.

¹⁴ In the first quarter (of the first Paurushî) he should inspect (and clean) his things, pay his respects to his superior, and then begin to study, not allowing himself to be affected by any pains.

¹⁵ In the (last) quarter of the first Paurushî, after paying his respect to the Guru, a monk should inspect his almsbowl, without, however, performing the Kâla-pratikramana.

¹⁶ He should first inspect his mouth-cloth, then his broom, and taking the broom in his hand he should inspect his cloth.

¹⁷ Standing upright he holds his cloth firmly and inspects it first leisurely, then he spreads it, and at last he wipes it.

¹⁸ (He should spread the cloth) without shaking or crushing it, in such a way as to make the folds disappear, and to avoid friction of its parts against each other; he should fold it up six times in length, and nine times in breadth, and then he should remove living beings with his hand (spreading the cloth on the palm of his hand).

¹⁹ He must avoid want of attention: 1. in beginning his work; 2. in taking up the corners of the cloth; 3. in folding it up; 4. in shaking out the dust; 5. in putting it down (on some other piece of cloth); 6. in sitting upon the haunches.

²⁰ (One must further avoid) to hold the cloth loosely, or at one corner, or so as to let it flap, or so as to subject it to friction, or so as to shake it in different ways, or if one has made a mistake in the number of foldings (see verse 25) to count (aloud or with the help of the fingers, &c.)

²¹ There should be neither too little nor too much of inspection, nor an exchange (of the things to be inspected); this is the right way to do (the inspection), all other methods are wrong:--

²² (This is) if one engaged in inspecting his things converses or gossips (with anybody), renounces something, teaches another his lesson, or receives his own lesson from another, (he neglects his inspection).

²³ He who is careful in the inspection, protects the six kinds of living beings, viz. the earth-bodies, water-bodies, fire-bodies, wind-bodies, plants, and animals.

²⁴ He who is careless in the inspection, injures the six kinds of living beings (just enumerated).

²⁵ In the third Paurushî he should beg food and drink, (he may do so) for any of the following six reasons:

²⁶ 1. To prevent an illness; 2. to serve the Guru; 3. to be able to comply with the rules about walking; 4. to be able to comply with the rules of self-control; 5. to save one's life; 6. to be able to meditate on the Law.

²⁷ A zealous Nirgrantha or Nirgranthî may omit to beg food for the following six reasons, when it will not be considered a transgression of his duties:

²⁸ 1. In case of illness; 2. in case of a disaster; 3. to preserve one's chastity and the Guptis; 4. out of compassion for living beings; 5. in the interest of penance; 6. to make an end of one's life.

²⁹ Taking his whole outfit a monk should inspect it with his eye; he then may walk about, but not beyond half a Yôgana.

³⁰ In the fourth Paurushî he should put away his almsbowl (after having eaten his meal), and then begins his study which reveals all existent things.

³¹ In the last quarter of the fourth Paurushî he should pay his reverence to the Guru, and after having performed Kâla-pratikramana, he should inspect his lodging.

³² A zealous monk should also inspect the place where to discharge his excrements and urine, and then (till the sun sets) he should go through Kâyôtsarga without allowing himself to be affected by any pains.

³³ Then he should, in due order, reflect on all transgressions he has committed during the day, with regard to knowledge, faith, and conduct.

³⁴ Having finished Kâyôtsarga, and paid his reverence to the Guru, he should, in due order, confess his transgressions committed during the day.

³⁵ Then having recited the Pratikramana Sûtra, and having annihilated his sins, he should pay his reverence to the Guru (asking absolution), and go through Kâyôtsarga without allowing himself to be affected by any pains.

³⁶ Having finished Kâyôtsarga, and paid his reverence to the Guru, he should pronounce the customary (three) praises, and then wait for the proper time.

³⁷ In the first Paurushî (of the night) he should study; in the second he should meditate; in the third he should leave off sleep; and in the fourth he should study again.

³⁸ In the fourth Paurushî he should wait for the proper time and then begin to study without waking the householders.

³⁹ In the last quarter of the fourth Paurushî he should pay his reverence to the Guru, and performing Kâla-pratikramana he should wait for the proper time.

⁴⁰ When the (time for) Kâyôtsarga has arrived, he should go through it, without allowing himself to be affected by any pains.

⁴¹ Then he should, in due order, reflect on all transgressions he has committed during the night with regard to knowledge, faith, and conduct.

⁴² Having finished Kâyôtsarga and paid his reverence to the Guru, he should, in due order, confess his transgressions committed during the night.

⁴³ Then having recited the Pratikramana Sûtra &c. (see verse 41).

⁴⁴ He should consider what kind of austerities he will undertake. Having finished his Kâyôtsarga, he pays his reverence to the Guru.

⁴⁵ Having finished Kâyôtsarga and paid his reverence to the Guru, he should practise those austerities which he has decided upon, and praise the perfected saints.

⁴⁶ Thus has been summarily declared the correct behaviour, by practising which many souls have crossed the ocean of Samsâra.

⁰ Thus I say.

Lecture 27: The Bad Bullocks

¹ There was a Sthavira and Ganadhara, the learned sage Garga. This leader of the Gana once made the following reflections:

² 'He who rides in a car, crosses a wilderness; he who rides, as it were, in (the car of) religious exercise, crosses the Samsâra.

³ 'But he who puts bad bullocks before his car, will be tired out with beating them; he will feel vexation, and his goad will be broken (at last).

⁴ '(A bad bullock) will bite its mate in the tail; it will wound the other; it will break the pin of the yoke, or it will leave the road.

⁵ 'It will fall down on its side, or sit down, or lie down; it will jump up or caper, or it will obstinately make for a young cow.

⁶ 'It will furiously advance with its head lowered for an attack, or angrily go backward; it will stand still as if dead, or run at full speed.

⁷ 'The cursed beast will rend asunder the rope, or in its unruliness break the yoke; and roaring it will break loose and run off.

⁸ 'Just as bad bullocks are when put before a car, so are bad pupils when yoked, as it were, to the car of the Law; they break down through want of zeal.

⁹ 'Some attach great importance to their success; some to their good fare; some to their comfort; some nurse their anger.

¹⁰ 'Some are averse to begging; some are afraid of insults and are stuck up; (how can) I convince them by reasons and arguments (?)

¹¹ '(A bad pupil) makes objections, and points out (imagined) difficulties; he frequently acts in opposition to the words of the superiors.

¹² '(He will say if sent to a lady): "She does not know me, she will give me nothing; I suppose she will be gone out; send some other monk there."

¹³ 'If sent on an errand, they do not do what they were bidden, but stroll about wherever they like; or deporting themselves like servants of the king, they knit their brows (when speaking to other people).

¹⁴ 'After they have been instructed, admitted into the order, and nourished with food and drink, they disperse in all directions like geese whose wings have grown.'

¹⁵ Now this driver (viz. Garga), who had to deal with bad bullocks, thought: 'What have I to do with bad pupils? I am disheartened.

¹⁶ 'As are bad pupils, so are bad bullocks; I shall leave these lazy donkeys, and shall practise severe austerities.'

¹⁷ That noble man, who was full of kindness, grave, and always meditating, wandered about on the earth, leading a virtuous life.

⁰ Thus I say.

Lecture 28: The Road to Final Deliverance

¹ Learn the true road leading to final deliverance, which the Ginas have taught; it depends on four causes and is characterised by right knowledge and faith.

² I. Right knowledge; II. Faith; III. Conduct; and IV. Austerities; this is the road taught by the Ginas who possess the best knowledge.

³ Right knowledge, faith, conduct, and austerities; beings who follow this road, will obtain beatitude.

⁴ I. Knowledge is fivefold: 1. Sruta, knowledge derived from the sacred books; 2. Âbhinibôdhika, perception; 3. Avadhi, supernatural knowledge; 4. Manahparyâya, knowledge of the thoughts of other people; 5. Kêvala, the highest, unlimited knowledge.

⁵ This is the fivefold knowledge. The wise ones have taught the knowledge of substances, qualities, and all developments.

⁶ Substance is the substrate of qualities; the qualities are inherent in one substance; but the characteristic of developments is that they inhere in either (viz. substances or qualities).

⁷ Dharma, Adharma, space, time, matter, and souls (are the six kinds of substances); they make up this world, as has been taught by the Ginas who possess the best knowledge.

⁸ Dharma, Adharma, and space are each one substance only; but time, matter, and souls are an infinite number of substances.

⁹ The characteristic of Dharma is motion, that of Adharma immobility, and that of space, which contains all other substances, is to make room (for everything).

¹⁰ The characteristic of time is duration, that of soul the realisation of knowledge, faith, happiness, and misery.

¹¹ The characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realisation (of its developments).

¹² The characteristic of matter is sound, darkness, lustre (of jewels, &c.), light, shade, sunshine; colour, taste, smell, and touch.

¹³ The characteristic of development is singleness, separateness, number, form, conjunction, and disjunction.

¹⁴ 1. gîva, Soul; 2. agîva, the inanimate things; 3. bandha, the binding of the soul by Karman; 4. punya, merit; 5. pâpa, demerit; 6. âsrava, that which causes the soul to be affected by sins; 7. samvara, the prevention of âsrava by watchfulness; 8. the annihilation of Karman; 9. final deliverance: these are the nine truths (or categories).

¹⁵ He who verily believes the true teaching of the (above nine) fundamental truths, possesses righteousness.

¹⁶ II. Faith is produced by 1. nisarga, nature; 2. upadêsa, instruction; 3. âgñâ, command; 4. sûtra, study of the sûtras; 5. bîga, suggestion; 6. abhigama, comprehension of the meaning of the sacred lore; 7. vistâra, complete course of study; 8. kriyâ, religious exercise; 9. samkshêpa, brief exposition; 10. dharma, the Law.

¹⁷ 1. He who truly comprehends, by a spontaneous effort of his mind, (the nature of) soul, inanimate things, merit, and demerit, and who puts an end to sinful influences, (believes by) nature.

¹⁸ He who spontaneously believes the four truths (explicitly mentioned in the last verse), which the Ginas have taught, (thinking) they are of this and not of a different nature, believes by nature.

¹⁹ 2. But he who believes these truths, having learned them from somebody else, either a Khadmastha or a Gina, believes by instruction.

²⁰ 3. He who has got rid of love, hate, delusion, and ignorance, and believes because he is told to do so, believes by command.

²¹ 4. He who obtains righteousness by (the study of) the Sûtras, either Aṅgas or other works, believes by the study of Sûtras.

²² 5. He who by correctly comprehending one truth arrives at the comprehension of more -- just as a drop of oil expands on the surface of water--believes by suggestion.

²³ 6. He who truly knows the sacred lore, viz. the eleven Aṅgas, the Prakîrṇas, and the Drishtivâda, believes by the comprehension of the sacred lore.

²⁴ 7. He who understands the true nature of all substances by means of all proofs (pramâna) and nayas, believes by a complete course of study.

²⁵ 8. He who sincerely performs (all duties implied) by right knowledge, faith, and conduct, by asceticism and discipline, and by all Samitis and Guptis, believes by religious exercise.

²⁶ 9. He who though not versed in the sacred doctrines nor acquainted with other systems, holds no wrong doctrines, believes by brief exposition.

²⁷ 10. He who believes in the truth of the realities, the Sûtras, and conduct, as it has been explained by the Ginas, believes by the Law.

²⁸ Right belief depends on the acquaintance with truth, on the devotion to those who know the truth, and on the avoiding of schismatical and heretical tenets.

²⁹ There is no (right) conduct without right belief, and it must be cultivated (for obtaining) right faith; righteousness and conduct originate together, or righteousness precedes (conduct).

³⁰ Without (right) faith there is no (right) knowledge, without (right) knowledge there is no virtuous conduct, without virtues there is no deliverance, and without deliverance there is no perfection.

³¹ (The excellence of faith depends on the following) eight points: 1. that one has no doubts (about the truth of the tenets); 2. that one has no preference (for heterodox tenets); 3. that one does not doubt its saving qualities; 4. that one is not shaken in the right belief (because heretical sects are more prosperous); 5. that one praises (the pious); 6. that one encourages (weak brethren); 7. that one supports or loves the confessors of the Law; 8. that one endeavours to exalt it.

³² III. Conduct, which produces the destruction of all Karman, is 1. sâmâyika, the avoidance of everything sinful; 2. khêdôpasthâpana, the initiation of a novice; 3. parihâravisuddhika, purity produced by peculiar austerities; 4. sūkshma samparâya, reduction of desire; 5. akashâya yathâkhyâta, annihilation of sinfulness according to the precepts of the Arhats, as well in the case of a Khadmastha as of a Gina.

³³ IV. Austerities are twofold: external and internal; both external and internal austerities are sixfold. (34) By knowledge one knows things, by faith one believes in them, by conduct one gets (freedom from Karman), and by austerities one reaches purity.

⁰ Having by control and austerities destroyed their Karman, great sages, whose purpose is to get rid of all misery, proceed to (perfection). Thus I say.

Lecture 29: The Exertion in Righteousness

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following discourse from the venerable (Mahâvîra). Here, forsooth, the Venerable Ascetic Mahâvîra, of the Kasyapa Gôtra, has delivered this lecture called the exertion in righteousness. Many creatures, who truly believe in the subject (taught in this lecture), put their faith in it, give credence to it, accept it, practise it, comply with it, study it, understand it, learn it, and act up to it according to the precept (of the Ginas) --have obtained perfection, enlightenment, deliverance, final beatitude, and have put an end to all misery. This lecture treats of the following subjects: 1. samvêga, longing for liberation; 2. nirvêda, disregard of worldly objects; 3. dharmasraddhâ, desire of the Law; 4. gurusâdharmikasusrûshanâ, obedience to co-religionists and to the Guru. 5. âlôkanâ, confession of sins before the Guru; 6. nindâ, repenting of one's sins to oneself; 7. garhâ, repenting of one's sins before the Guru; 8. sâmâyika, moral and intellectual purity of the soul; 9. katurvimsatistava, adoration of the twenty-four Ginas; 10. vandana, paying reverence to the Guru; 11. pratikramana, expiation of sins; 12. kâyôtsarga, a particular position of the body; 13. pratyâkhyâna, self-denial; 14. stavastutimaṅgala, praises and hymns; 15. kâlasya pratyupêkshanâ, keeping the right time; 16. prâyaskittakarana, practising penance; 17. kshamâpana, begging forgiveness; 18. svâdhyâya, study; 19. vâkanâ, recital of the sacred texts; 20. pariprikkhanâ, questioning (the teacher); 21. parâvartanâ, repetition; 22. anuprêkshâ, pondering; 23. dharmakathâ, religious discourse; 24. srutasyârâdhanâ, acquisition of sacred knowledge; 25. êkâgramanahsannivêsanâ, concentration of thoughts; 26. samyama, control; 27. tapas, austerities; 28. vyavadâna, cutting off the Karman; 29. sukhâsâta, renouncing pleasure; 30. apratibaddhatâ, mental

independence; 31. vikītrasayanâsanasêvanâ, using unfrequented lodgings and beds; 32. vinivartanâ, turning from the world; 33. sambhōgapratyâkhyâna, renouncing collection of alms in one district only; 34. upadhipratyâkhyâna, renouncing articles of use; 35. âhârapratyâkhyâna, renouncing food; 36. kashâyapratyâkhyâna, conquering the passions; 37. yōgapratyâkhyâna, renouncing activity; 38. sarîrapratyâkhyâna, renouncing the body; 39. sahâyapratyâkhyâna, renouncing company; 40. bhaktapratyâkhyâna, renouncing all food; 41. sadbhâvapratyâkhyâna, perfect renunciation; 42. pratirûpatâ, conforming to the standard; 43. vaiyâvṛitya, doing service; 44. sarvagunasampûrnatâ, fulfilling all virtues; 45. vîtarâgatâ, freedom from passion; 46. kshânti, patience; 47. mukti, freedom from greed; 48. ârgava, simplicity; 49. mândava, humility; 50. bhâvasatya, sincerity of mind; 51. karanasatya, sincerity of religious practice; 52. yōgasatya, sincerity of acting; 53. manōguptatâ, watchfulness of the mind; 54. vâg-guptatâ, watchfulness of the speech; 55. kâyaguptatâ, watchfulness of the body; 56. manahsamâdhâranâ, discipline of the mind; 57. vâksamâdhâranâ, discipline of the speech; 58. kâyasamâdhâranâ, discipline of the body; 59. gñânasampannatâ, possession of knowledge; 60. darsanasampannatâ, possession of faith; 61. kârītrasampannatâ, possession of conduct; 62. srôtrêndriyanigraha, subduing the ear; 63. kakshurindriyanigraha, subduing the eye; 64. ghrânêndriyanigraha, subduing the organ of smell; 65. gihvêndriyanigraha, subduing the tongue; 66. sparsanêndriyanigraha, subduing the organ of touch; 67. krôdhavigaya, conquering anger; 68. mânavigaya, conquering pride; 69. mâyâvigaya, conquering deceit; 70. lôbhavigaya, conquering greed; 71. prêmadvêshamithyâdarsanavigaya, conquering love, hate, and wrong belief; 72. sailêsî, stability; 73. akarmatâ, freedom from Karman. 1. Sir, what does the soul obtain by the longing for liberation? By the longing for liberation the soul obtains an intense desire of the Law; by an intense desire of the Law he quickly arrives at an (increased) longing for liberation; he destroys anger, pride, deceit, and greed, which reproduce themselves infinitely; he acquires no (bad) Karman, and ridding himself of wrong belief which is the consequence of the latter, he becomes possessed of right faith; by the purity of faith some will reach perfection after one birth; nobody, however, who has got this purity, will be born more than thrice before he reaches perfection.

² 2. Sir, what does the soul obtain by disregard of worldly objects? By disregard of worldly objects the soul quickly feels disgust for pleasures enjoyed by gods, men, and animals; he becomes indifferent to all objects; thereby he ceases to engage in any undertakings, in consequence of which he leaves the road of Samsâra and enters the road to perfection.

³ 3. Sir, what does the soul obtain by the desire of the Law? By the desire of the Law the soul becomes indifferent to pleasures and happiness to which he was attached; he abandons the life of householders, and as a houseless monk he puts an end to all pains of body and mind, which consist in (the suffering of) cutting, piercing, union (with unpleasant things), &c.; and he obtains unchecked happiness.

⁴ 4. By obedience to co-religionists and to the Guru the soul obtains discipline (vinaya). By discipline and avoidance of misconduct (towards the teacher) he avoids being reborn as a denizen of hell, an animal, a (low) man, or a (bad) god; by zealous praise of, devotion to, and respect for (the Guru) he obtains birth as a (good) man or god, gains perfection and beatitude, does all praiseworthy actions prescribed by discipline, and prevails upon others to adopt discipline.

⁵ 5. By confession of sins (before the Guru) the soul gets rid of the thorns, as it were, of deceit, misapplied austerities, and wrong belief, which obstruct the way to final liberation and cause an

endless migration of the soul; he obtains simplicity, whereby the soul which is free from deceit does not acquire that Karman which results in his having a carnal desire for a woman or eunuch, and annihilates such Karman as he had acquired before.

⁶ 6. By repenting of one's sins to oneself the soul obtains repentance, and becoming indifferent by repentance he prepares for himself an (ascending) scale of virtues, by which he destroys the Karman resulting from delusion.

⁷ 7. By repenting of one's sins before the Guru the soul obtains humiliation; feeling humiliated, he will leave off all blameable occupations, and apply himself to praiseworthy occupations, whereby a houseless monk will stop infinite disabling developments.

⁸ 8. By moral and intellectual purity (literally, equilibrium) the soul ceases from sinful occupations.

⁹ 9. By the adoration of the twenty-four Ginas the soul arrives at purity of faith.

¹⁰ 10. By paying reverence (to the Guru) the soul destroys such Karman as leads to birth in low families, and acquires such Karman as leads to birth in noble families; he wins the affection of people, which results in his being looked upon as an authority, and he brings about general goodwill.

¹¹ 11. By expiation of sins he obviates transgressions of the vows; thereby he stops the Âsravas, preserves a pure conduct, practises the eight articles, does not neglect (the practice of control), and pays great attention to it.

¹² 12. By Kâyôtsarga he gets rid of past and present (transgressions which require) Prâyaskitta; thereby his mind is set at ease like a porter who is eased of his burden; and engaging in praiseworthy contemplation he enjoys happiness.

¹³ 13. By self-denial he shuts, as it were, the doors of the Âsravas; by self-denial he prevents desires rising in him; by prevention of desires he becomes, as it were, indifferent and cool towards all objects.

¹⁴ 14. By praises and hymns he obtains the wisdom consisting in knowledge, faith, and conduct; thereby he gains such improvement, that he will put an end to his worldly existence, (or) be born afterwards in one of the Kalpas and Vimânas.

¹⁵ 15. By keeping the right time he destroys the Karman which obstructs right knowledge.

¹⁶ 16. By practising Prâyaskitta he gets rid of sins, and commits no transgressions; he who correctly practises Prâyaskitta, gains the road and the reward of the road, he wins the reward of good conduct.

¹⁷ 17. By begging forgiveness he obtains happiness of mind; thereby he acquires a kind disposition towards all kinds of living beings; by this kind disposition he obtains purity of character and freedom from fear.

¹⁸ 18. By study he destroys the Karman which obstructs right knowledge.

¹⁹ 19. By the recital of the sacred texts he obtains destruction of Karman, and contributes to preserve the sacred lore, whereby he acquires the Law of the Tîrtha, which again leads him to the complete destruction of Karman, and to the final annihilation of worldly existence.

²⁰ 20. By questioning (the teacher) he arrives at a correct comprehension of the Sûtra and its meaning, and he puts an end to the Karman which produces doubts and delusion.

²¹ 21. By repetition he reproduces the sounds (i.e. syllables) and commits them to memory.

- ²² 22. By pondering (on what he has learned) he loosens the firm hold which the seven kinds of Karman, except the Âyushka (have upon the soul); he shortens their duration when it was to be a long one; he mitigates their power when it was intense; (he reduces their sphere of action when it was a wide one); he may either acquire Âyushka-karman or not, but he no more accumulates Karman which produces unpleasant feelings, and he quickly crosses the very large forest of the fourfold Samsâra, which is without beginning and end.
- ²³ 23. By religious discourses he obtains destruction of the Karman; by religious discourses he exalts the creed, and by exalting the creed he acquires Karman, which secures, for the future, permanent bliss.
- ²⁴ 24. By acquisition of sacred knowledge he destroys ignorance, and will not be corrupted by worldliness.
- ²⁵ 25. By concentration of his thoughts he obtains stability of the mind.
- ²⁶ 26. By control he obtains freedom from sins.
- ²⁷ 27. By austerities he cuts off the Karman.
- ²⁸ 28. By cutting off the Karman he obtains (the fourth stage of pure meditation characterised by) freedom from actions, by doing no actions he will obtain perfection, enlightenment, deliverance, and final beatitude, and will put an end to all misery.
- ²⁹ 29. By renouncing pleasures he obtains freedom from false longing, whereby he becomes compassionate, humble, free from sorrow, and destroys the Karman produced by delusion regarding conduct.
- ³⁰ 30. By mental independence he gets rid of attachment, whereby he will concentrate his thoughts (on the Law), and will for ever be without attachment and fondness (for worldly things).
- ³¹ 31. By using unfrequented lodgings and beds he obtains the Gupti of conduct, whereby he will use allowed food, be steady in his conduct, be exclusively delighted with (control), obtain a yearning for deliverance, and cut off the tie of the eightfold Karman.
- ³² 32. By turning from the world he will strive to do no bad actions, and will eliminate his already acquired Karman by its destruction; then he will cross the forest of the fourfold Samsâra.
- ³³ 33. By renouncing collection of alms in one district only he overcomes obstacles; unchecked by them he exerts himself to attain liberation; he is content with the alms he gets, and does not hope for, care for, wish, desire, or covet those of a fellow-monk; not envying other monks he takes up a separate, agreeable lodging.
- ³⁴ 34. By renouncing articles of use he obtains successful study; without articles of use he becomes exempt from desires, and does not suffer misery.
- ³⁵ 35. By renouncing (forbidden) food he ceases to act for the sustenance of his life; ceasing to act for the sustenance of his life he does not suffer misery when without food.
- ³⁶ 36. By conquering his passions he becomes free from passions; thereby he becomes indifferent to happiness and pains.
- ³⁷ 37. By renouncing activity he obtains inactivity, by ceasing to act he acquires no new Karman, and destroys the Karman he had acquired before.

- ³⁸ 38. By renouncing his body he acquires the pre-eminent virtues of the Siddhas, by the possession of which he goes to the highest region of the universe, and becomes absolutely happy.
- ³⁹ 39. By renouncing company he obtains singleness; being single and concentrating his mind, he avoids disputes, quarrels, passions, and censoriousness, and he acquires a high degree of control, of Samvara, and of carefulness.
- ⁴⁰ 40. By renouncing all food he prevents his being born again many hundreds of times.
- ⁴¹ 41. By perfect renunciation he enters the final (fourth stage of pure meditation), whence there is no return; a monk who is in that state, destroys the four remnants of Karman which even a Kêvalin possesses, viz. vêdanîya, âyushka, nâman, and gôtra; and then he will put an end to all misery.
- ⁴² 42. By conforming to the standard of monks he obtains ease, thereby he will be careful, wear openly the excellent badges of the order, be of perfect righteousness, possess firmness and the Samitis, inspire all beings with confidence, mind but few things, subdue his senses, and practise, in a high degree, the Samitis and austerities.
- ⁴³ 43. By doing service he acquires the Karman which brings about for him the nâman and gôtra of a Tîrthakara.
- ⁴⁴ 44. By fulfilling all virtues he secures that he will not be born again; thereby he will become exempt from pains of the body and mind.
- ⁴⁵ 45. By freedom from passion he cuts off the ties of attachment and desire; thereby he becomes indifferent to all agreeable and disagreeable sounds, touches, colours, and smells.
- ⁴⁶ 46. By patience he overcomes troubles.
- ⁴⁷ 47. By freedom from greed he obtains voluntary poverty, whereby he will become inaccessible to desire for property.
- ⁴⁸ 48. By simplicity he will become upright in actions, thoughts, and speech, and he will become veracious; thereby he will truly practise the Law.
- ⁴⁹ 49. By humility he will acquire freedom from self-conceit; thereby he will become of a kind and meek disposition, and avoid the eight kinds of pride.
- ⁵⁰ 50. By sincerity of mind he obtains purity of mind, which will cause him to exert himself for the fulfilment of the Law which the Ginâs have proclaimed; and he will practise the Law in the next world too.
- ⁵¹ 51. By sincerity in religious practice he obtains proficiency in it; being proficient in it he will act up to his words.
- ⁵² 52. By sincerity of acting he will become pure in his actions.
- ⁵³ 53. By watchfulness of the mind he concentrates his thoughts; thereby he truly practises control.
- ⁵⁴ 54. By watchfulness of speech he keeps free from prevarication; thereby he enables his mind to act properly.
- ⁵⁵ 55. By watchfulness of the body he obtains Samvara; thereby he prevents sinful Âsravas.
- ⁵⁶ 56. By discipline of the mind he obtains concentration of his thoughts; thereby he obtains development of knowledge, which produces righteousness and annihilates wrong belief.

⁵⁷ 57. By discipline of the speech he obtains development of faith, whereby he acquires facility of becoming enlightened, and destroys preventing causes.

⁵⁸ 58. By discipline of the body he obtains development of conduct, which causes him to conduct himself according to the regulation; thereby he destroys the four remnants of Karman which even a Kêvalin possesses; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and he puts an end to all misery.

⁵⁹ 59. By possession of knowledge he acquires an understanding of words and their meaning; thereby he will not perish in the forest of the fourfold Samsâra; as a needle with its thread will not be lost, thus the soul possessing the sacred lore will not be lost in the Samsâra; he performs all prescribed actions relating to knowledge, discipline, austerities, and conduct, and well versed in his own and in heterodox creeds he will become invincible.

⁶⁰ 60. By possession of faith he annihilates wrong belief which is the cause of worldly existence, and he will not lose his inner light; but he endues his Self with the highest knowledge and faith, and purifies it.

⁶¹ 61. By possession of conduct he obtains a stability like that of the king of mountains (viz. Mêru), whereby a houseless monk destroys the four remnants of Karman which even a Kêvalin possesses; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery.

⁶² 62. By subduing the organ of hearing he overcomes his delight with or aversion to all pleasant or unpleasant sounds, he acquires no Karman produced thereby, and destroys the Karman he had acquired before.

⁶³ 63-66. (All this applies also to his) subduing the organs of sight, of smelling, of tasting, and of touch (with regard to) pleasant colours, smells, tastes, and touches. (63-66) 67. By conquering anger he obtains patience; he acquires no Karman productive of anger, and destroys the Karman he had acquired before.

⁶⁴ 68. By conquering pride he obtains simplicity, &c. (as in 67, substituting pride for anger).

⁶⁵ 69. By conquering deceit he obtains humility, &c. (as in 67, substituting deceit for anger).

⁶⁶ 70. By conquering greed he obtains content, &c. (as in 67, substituting greed for anger).

⁶⁷ 71. By conquering love, hate, and wrong belief he exerts himself for right knowledge, faith, and conduct, then he will cut off the fetters of the eightfold Karman; he will first destroy the twenty-eight kinds of Karman, which are productive of delusion; (then) the five kinds of obstruction to right knowledge, the nine kinds of obstruction to right faith, and the five kinds of obstacles (called Antarâya): the last three remnants of Karman he destroys simultaneously; afterwards he obtains absolute knowledge and faith, which is supreme, full, complete, unchecked, clear, faultless, and giving light (or penetrating) the whole universe; and while he still acts, he acquires but such Karman as is inseparable from religious acts; the pleasant feelings (produced by it) last but two moments: in the first moment it is acquired, in the second it is experienced, and in the third it is destroyed; this Karman is produced, comes into contact (with the soul), takes rise, is experienced, and is destroyed; for all time to come he is exempt from Karman.

⁶⁸ 72. Then when his life is spent up to less than half a muhūrta, he discontinues to act, and enters upon the (third degree of) pure meditation, from which there is no relapse (to lower degrees), and

which requires most subtile functions only (of his organs); he first stops the functions of his mind, then the functions of speech, then those of the body, at last he ceases to breathe. During the time required for pronouncing five short syllables, he is engaged in the final pure meditation, in which all functions (of his organs) have ceased, and he simultaneously annihilates the four remnants of Karman, viz. vêdanîya, âyushka, nâman, and gôtra.

⁶⁹ 73. Then having, by all methods, got rid of his audârîka, kârmana (and taigasa) bodies, the soul takes the form of a straight line, goes in one moment, without touching anything and taking up no space, (upwards to the highest Akâsa), and there develops into its natural form, obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery.

⁷⁰ This indeed is the subject of the lecture called exertion in righteousness, which the Venerable Ascetic Mahâvîra has told, declared, explained, demonstrated.

⁰ Thus I say.

Lecture 30: The Road of Penance

¹ Now hear with concentrated mind, how a monk destroys by austerities the bad Karman which he had acquired by love and hatred.

² By abstaining 1. from destroying life; 2. from lying; 3. from taking anything which is not given; 4. from all sexual indulgence; 5. from having any property; and 6. from eating at night, the soul becomes free from Âsravas.

³ By possessing the five Samitis and the three Guptis, by freedom from passions, by subduing the senses, by vanquishing conceit, and by avoiding delusions, the soul becomes free from Âsravas.

⁴ Hear attentively how a monk destroys (the Karman) acquired by love and hatred in the absence of the above-mentioned (virtues).

⁵ As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by evaporation, so the Karman of a monk, which he acquired in millions of births, is annihilated by austerities, if there is no influx of bad Karman.

⁶ Austerities are of two kinds: external and internal; external austerities are of six kinds, and internal are of six kinds.

⁷ External austerities are: 1. anasana, fasting; 2. avamôdarikâ, abstinence; 3. bhikshâkaryâ, collecting alms; 4. rasaparityâga, abstention from dainty food; 5. kâyaklêsa, mortification of the flesh; 6. samlînatâ, taking care of one's limbs.

⁸ 1. Fasting is of two kinds: a. itvara, temporary, and b. maranakâla, fasting which precedes, and ends with death. Temporary fasting is either such in which a desire (for food) is present, or such in which no such desire exists.

⁹ a. The temporary fasting is briefly of six kinds: 1. in the form of a line; 2. in the form of a square; 3. in the form of a cube; 4. of a sixth power; 5. of a twelfth power; 6. of any arrangement. Temporary fasting (can be practised) for different objects which one has in mind.

¹⁰ b. Fasting which is to precede death, is of two kinds with regard to the motions of the body: with change (of position) and without change.

- ¹¹ And again it is twofold: admitting of relief, or not; one may either leave the place (which one has chosen to die in), or not leave it; in both cases one may not take any food.
- ¹² 2. Abstinence is briefly of five kinds: with regard to a. substance; b. place; c. time; d. state of mind; e. development.
- ¹³ a. He who takes less food than he usually does, in the extreme case but one mouthful, performs abstinence with regard to substance.
- ¹⁴ b. (Place means) a village, a scotfree town, a capital, a camp of merchants, a mine, a settlement of a wild tribe, a place with an earth wall, a poor town, a town with a harbour, a large town, an isolated town, and an open town.
- ¹⁵ In a hermitage, a vihâra, a halting-place for procession, a resting-place for travellers, a station of herdsmen, a camp on high ground, a caravan's camp, a fortified place of refuge.
- ¹⁶ In gardens, on roads, in houses--all this is meant by place. In these and similar places he may (wander about). In this way he performs abstinence with regard to place.
- ¹⁷ 1. pêâtâ, 2. ardhapêâtâ, 3. gômûtrikâ, 4. pataṅgavîthikâ, 5. sambûkâvartta, 6. âyatam-gatvâ-pratyâgata.
- ¹⁸ c. Abstinence with reference to time (is observed by him) who goes about in that time of the four Paurushîs of the day (which he selects for that purpose).
- ¹⁹ Or if he collects alms in a part of the third Paurushî, or in its last quarter, then he observes abstinence with reference to time.
- ²⁰ d. Abstinence with reference to state of mind (is observed by him) who accepts alms from a woman or man, from an adorned or unadorned person, from one of any age or dress, of any temper or colour: if that person does not change his disposition or condition.
- ²¹ e. A monk who observes abstinence according to the particulars which have been enumerated with regard to substance, place, time, and state of mind, observes abstinence with regard to development too.
- ²² 3. With regard to collecting alms there are the eight principal ways how to collect them; the seven êshanâs (or modes of begging) and other self-imposed restrictions.
- ²³ 4. Abstention from dainty food means abstention from such highly nourishing food and drink as milk, curds, ghee, &c.
- ²⁴ 5. Mortification of the flesh consists in the different postures as Virâsana, &c., which benefit the soul, and which are difficult to perform.
- ²⁵ 6. Using unfrequented lodgings and beds consists in living and sleeping in separate and unfrequented places where there are neither women nor cattle.
- ²⁶ Thus external austerities have been briefly explained; I shall now explain internal austerities in due order.
- ²⁷ Internal austerities are: 1. prâyaskitta, expiation of sins; 2. vinaya, politeness; 3. vaiyâvritya, serving the Guru; 4. svâdhyâya, study; 5. dhyâna, meditation; 6. vyutsarga, abandoning of the body.
- ²⁸ 1. Expiation of sins is tenfold, what must be confessed, &c.; this is to be strictly observed by a monk; this is called expiation of sins.

²⁹ 2. Politeness consists in rising (from one's seat), folding of the hands, offering of a seat, loving the Guru, and cordial obedience.

³⁰ 3. There are ten kinds of service, as serving the Âkârya, &c.; doing service consists in giving one's assistance as well as one is able.

³¹ 4. Study is fivefold: 1. saying or learning one's lesson; 2. (questioning the teacher about it); 3. repetition; 4. pondering; 5. religious discourse.

³² 5. Abstaining to meditate on painful and sinful things, one should, with a collected mind, engage in pure meditations on the Law; this the wise call meditation.

³³ 6. If a monk remains motionless when lying down, sitting, or standing upright, this is called abandoning of the body, which is the sixth kind (of internal austerities).

³⁴ If a sage truly performs these two kinds of austerities, he will soon be thoroughly released from the Circle of Births.

⁰ Thus I say.

Lecture 31: Mode of Life

¹ I shall declare the mode of life that benefits the soul; by practising it many souls have crossed the ocean of Samsâra.

² One should desist from one thing, and practise another: desist from neglect of self-control, and practise self-control.

³ Love and hatred are two evils which produce bad Karman; if a monk always avoids them, he will not stand within the circle (of transmigration).

⁴ A monk who always avoids the thrice threefold hurtful, conceited, and delusive acts, will not stand in the circle (of transmigration).

⁵ A monk who well bears calamities produced by gods, animals, or men, will not stand, &c.

⁶ A monk who always avoids the (four) different kinds of praises, passions, expressions (of the emotions), and (of the four) meditations the two sinful ones, will not stand, &c.

⁷ A monk who always exerts himself with regard to the (five) vows, the (five) objects of sense, the (five) Samitis, and (five) actions, will not stand, &c.

⁸ A monk who always exerts himself with regard to the six lêsyâs, the six kinds of bodies, and the six (regular functions as) eating, will not stand, &c.

⁹ A monk who always exerts himself with regard to the (seven) rules of accepting alms, and the seven causes of danger (to other men) will not stand, &c.

¹⁰ A monk who always exerts himself with regard to the (eight) objects of pride, to that which protects his chastity, and to the tenfold Law of the monks.

¹¹ A monk who always exerts himself with regard to the (eleven) duties of the upâsakas, and the (twelve) duties of the bhikshus, will not stand, &c.

¹² A monk who always exerts himself with regard to the (thirteen) actions (productive of Karman), to the various (fourteen) kinds of living beings, and the (fifteen) places of punishment of the wicked, will not stand, &c.

¹³ A monk who always exerts himself with regard to the sixteen Gâthâs, and to the (seventeen kinds of) neglect of self-control, will not stand, &c.

¹⁴ A monk who always exerts himself with regard to the (eighteen kinds of) continence, to the (nineteen) gñâtâdhyayanas, and the (twenty) cases for not concentrating one's thoughts, will not, &c.

¹⁵ A monk who always exerts himself with regard to the twenty-one forbidden actions, and the twenty-two troubles, will not stand, &c.

¹⁶ A monk who always exerts himself with regard to the twenty-three (lectures of the) Sûtrakritânga, and to the gods whose number exceeds by an unit (the number of the lectures of the Sûtrakritânga), will not stand, &c. (t 6) A monk who always exerts himself with regard to the twenty-five clauses, and (to the recitation of the twenty-six) chapters of the Dasâs, &c., will not stand, &c.

¹⁷ A monk who always exerts himself with regard to the (twenty-seven) virtues of the laity, and the (twenty-eight lectures of the) Prakalpa, will not stand, &c. 08) A monk who always exerts himself with regard to the (twenty-nine) causes of wrong knowledge, and the (thirty) causes of delusion, will not stand, &c.

¹⁸ A monk who always exerts himself with regard to the (thirty-one) qualities of Siddhas, &c., the (thirty-two) Yogas, and thirty-three Âsâtânâs, will not stand, &c.

¹⁹ A clever monk who always exerts himself with regard to the above-mentioned points, will soon be thoroughly released from the Circle of Births

⁰ Thus I say.

Lecture 32: The Causes of Carelessness

¹ With attentive mind hear me explain for your benefit the deliverance from the beginningless time, together with its causes, and from all misery: a truly wholesome subject.

² By the teaching of true knowledge, by the avoidance of ignorance and delusion, and by the destruction of love and hatred, one arrives at final deliverance which is nothing but bliss.

³ This is the road to it: to serve the Gurus and the old (teachers), to avoid throughout foolish people, to apply oneself earnestly to study, and to ponder zealously on the meaning of the Sûtras.

⁴ A Sramana engaged in austerities, who longs for righteousness, should eat the proper quantity of allowed food, should select a companion of right understanding, and should live in a place suited to seclusion.

⁵ If he does not meet with a clever companion who surpasses or equals him in virtue, he should live by himself, abstaining from sins and not devoted to pleasures.

⁶ As the crane is produced from an egg, and the egg is produced from a crane, so they call desire the origin of delusion, and delusion the origin of desire.

- ⁷ Love and hatred are caused by Karman, and they say that Karman has its origin in delusion; Karman is the root of birth and death, and birth and death they call misery.
- ⁸ Misery ceases on the absence of delusion, delusion ceases on the absence of desire, desire ceases on the absence of greed, greed ceases on the absence of property.
- ⁹ I shall explain in due order the means which must be adopted by him who wants to thoroughly uproot love, hatred, and delusion.
- ¹⁰ Pleasant food should not be enjoyed with preference, for it generally makes men over-strong; and desires rush upon the strong, like birds upon a tree with sweet fruits.
- ¹¹ As in a forest, full of fuel, a fire fanned by the wind cannot be extinguished, so the fire (as it were) of the senses of him who eats as he lists; it does not benefit any chaste man.
- ¹² The mind of those who always live in unfrequented lodgings, who eat low food, and who subdue their senses, will not be attacked by the foe, Love, who is vanquished as disease is by medicine.
- ¹³ As it is not safe for mice to live near the dwelling of a cat, so a chaste (monk) cannot stay in a house inhabited by women.
- ¹⁴ A Sramana, engaged in penance, should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures, and glances of women, nor retain a recollection of them in his mind.
- ¹⁵ Not to look at, nor to long for, not to think of, nor to praise, womankind: this is becoming the meditation of the noble ones, and it is always wholesome to those who delight in chastity.
- ¹⁶ Though those who possess the three Guptis, cannot be disturbed even by well-adorned goddesses, still it is recommended to monks to live by themselves, as this is wholesome in every way.
- ¹⁷ To a man who longs for liberation, who is afraid of the Samsâra, and lives according to the Law, nothing in the world offers so many difficulties as women who delight the mind of the ignorant.
- ¹⁸ To those who have overcome the attachment (to women), all others will offer no difficulties; even as to those who have crossed the great ocean, no river, though big like the Ganges, (will offer any difficulty).
- ¹⁹ From desire of pleasure arises the misery of the whole world, the gods included; whatever misery of body and mind there is, the dispassionate will put an end to it.
- ²⁰ As the fruit of the Kimpâka is beautiful in taste and colour, when eaten; but destroys the life when digested, (being) poison; similar in their effect are pleasures.
- ²¹ A Sramana, engaged in austerities, who longs for righteousness, should not fix his thoughts on the pleasant objects of the senses, nor turn his mind from them, if they be unpleasant.
- ²² 'Colour' attracts the eye; it is the pleasant cause of Love, but the unpleasant cause of Hatred; he who is indifferent to them (viz. colours), is called dispassionate.
- ²³ The eye perceives 'colour,' and 'colour' attracts the eye; the cause of Love is pleasant, and the cause of Hatred is unpleasant.
- ²⁴ He who is passionately fond of 'colours,' will come to untimely ruin; just as an impassioned moth which is attracted by the light rushes into death.
- ²⁵ He who passionately hates (a colour), will at the same moment suffer pain. It is the fault of an undisciplined man that he is annoyed (by a colour); it is not the 'colour' itself that annoys him.

²⁶ He who is very fond of a lovely 'colour,' hates all others; hence a fool will suffer misery, but a dispassionate sage is not affected by it.

²⁷ He who has a passion for 'colours,' will kill many movable and immovable beings; a passionate fool, intent on his personal interest, pains and torments those beings in many ways.

²⁸ How can a man who passionately desires 'colours,' be happy while he gets, keeps, uses, loses, and misses (those things). Even when he enjoys them, he is never satisfied.

²⁹ When he is not satisfied with those 'colours,' and his craving for them grows stronger and stronger, he will become discontented, and unhappy by dint of his discontent; misled by greed he will take another's property.

³⁰ When he is overcome by violent desire, takes another's property, and is not satisfied with those 'colours' and their possession, then his deceit and falsehood increase on account of his greed; yet he will not get rid of his misery.

³¹ After and before he has lied, and when he is on the point of lying, he feels infinitely unhappy. Thus when he takes another's property, and is (after all) not satisfied by the 'colours' (he has obtained), he becomes unhappy, and nobody will protect him.

³² How, then, can a man who is devoted to 'colours,' ever derive any happiness from anything? He suffers pain at the time of their enjoyment to procure which he had suffered misery.

³³ In the same way he who hates 'colours,' incurs a long succession of pains; when his mind is filled with hatred, he accumulates Karma which in the end again produces misery.

³⁴ But a man who is indifferent to 'colours,' is free from sorrows; though still in the Samsâra, he is not affected by that long succession of pains, just as the leaf of the Lotus (is not moistened) by water.

³⁵ [The whole set of verses 22-34 is, with few alterations, five times repeated in the original in order to apply to the other organs of sense. Verses 35-47 treat of sounds; 'sound' is to be substituted for 'colour,' 'ear' for 'eye.' The last line of verse 37, which corresponds to verse 24, runs thus: As an impassioned deer allured (by a song) rushes into death, without being satisfied with the sound. In the same way verses 48-60 apply to smells; substitute 'smell' and 'organ of smell.' Verses 61-73 apply to tastes; substitute 'tastes' and 'tongue.' Verses 74-86 apply to touches; substitute 'touches' and 'body.' Verses 87-99 apply to feelings; substitute 'feelings' and 'mind.' The lines corresponding to the comparison in verse 24, run as follows: Just as an impassioned snake which is allured by the smell of a drug, when it comes out of its hole.

³⁶ Just as an impassioned fish which is eager to swallow the bait, has its body transfixed by a hook.

³⁷ Just as an impassioned buffalo who dives in cold water, is taken hold of by a crocodile and dies.

³⁸ Just as an impassioned elephant who is inflamed by carnal desires, is turned from his way by a female elephant (and is captured and at last killed in battle). (89)] Thus the objects of the senses and of the mind cause pain to passionate men, but they never in the least cause any pain to the dispassionate.

³⁹ Pleasant things (by themselves) do not cause indifference nor emotions (as anger, &c.); but by either hating or loving them, a man undergoes such a change through delusion.

⁴⁰ Anger, pride, deceit, greed; disgust, aversion to self-control and delight in sensual things; mirth, fear, sorrow, carnal desire for women, men, or both; all these manifold passions arise in him who is

attached to pleasures; and so do other emotions produced by those (before mentioned) arise in him who is to be pitied, who (ought to be) ashamed of himself, and who is hateful.

⁴¹ A monk should not desire a companion, not (even) one who is able to perform his religious duties; nor, if he regrets having taken the vows, (should he desire for) a worldly reward of his austerities. Such emotions of an infinite variety arise in one who is the slave of his senses.

⁴² Desiring happiness and being submerged in the ocean of delusion, he forms many plans for warding off misery; and for their sake an impassioned man exerts himself.

⁴³ But all kinds of objects of the senses, sounds, &c., will cause to the indifferent neither a pleasant nor an unpleasant feeling.

⁴⁴ He who endeavours to recognise the vanity of all desires, will arrive at perfect indifference. When he ceases to desire the objects (of the senses), his desire for pleasures will become extinct.

⁴⁵ The dispassionate man who has performed all duties will quickly remove the obstructions to right knowledge and to right faith, and whatever Karman produces obstruction (to righteousness).

⁴⁶ Then he knows and sees all things, he is free from delusion and hindrances, his Âsravas have gone, and he is proficient in meditation and concentration of thoughts, and being pure he will arrive at beatitude when his life is spent.

⁴⁷ He will get rid of all misery which always afflicts mankind; recovered from the long illness, as it were, and glorious, he becomes infinitely happy, and obtains the (final) aim.

⁴⁸ We have taught the way how to become exempt from all misery which arises since time without beginning; those beings who follow it will in their time become infinitely happy.

⁰ Thus I say.

Lecture 33: The Nature of Karman

¹ I shall now in due order explain the eight kinds of Karman, bound by which the soul turns round and round in the Circle of Births.

² The eight kinds of Karman are briefly the following: 1. Gñânâvaranîya (which acts as an obstruction to right knowledge); 2. Darsanâvaranîya (which acts as an obstruction to right faith); 3. Vêdanîya (which leads to experiencing pain or pleasure); 4. Môhanîya (which leads to delusion); 5. Âyuhkarman (which determines the length of life); 6. Nâman (which determines the name or individuality of the embodied soul); 7. Gôtra (which determines his Gôtra); 8. Antarâya (which prevents one's entrance on the path that leads to eternal bliss).

³ 1. Obstruction of knowledge is fivefold (viz. obstruction to): a. Sruta, knowledge derived from the sacred books; b. Âbhinibôdhika, perception; c. Avadhigñâna, supernatural knowledge; d. Manahparyâya, knowledge of the thoughts of other people; e. Kêvala, the highest, unlimited knowledge.

⁴ 2. The nine kinds of obstruction to right faith are: 1. sleep; 2. activity; 3. very deep sleep; 4. a high degree of activity; 5. a state of deep-rooted greed; 6-9 refer to faith in the objects of the first three and the last kinds of knowledge.

⁵ 3. Vêdanîya is twofold, pleasure and pain; there are many subdivisions of pleasure and so there are of pain also.

⁶ 4. Môhanîya is twofold as referring to faith and to conduct; the first is threefold, the second twofold.

⁷ The three kinds of Môhanîya referring to faith are: 1. right faith; 2. wrong faith; 3. faith partly right and partly wrong.

⁸ The two kinds of Môhanîya referring to conduct are: 1. what is experienced in the form of the four cardinal passions; 2. what is experienced in the form of feelings different from them.

⁹ The first kind of this Karman is sixteenfold, the second sevenfold or ninefold.

¹⁰ 5. Âyushka is fourfold as referring to 1. denizens of hell; 2. brute creation; 3. men; 4. gods.

¹¹ 6. Nâman is twofold, good and bad; there are many subdivisions of the good variety, and so there are of the bad one also.

¹² 7. Gôtra is twofold, high and low; the first is eightfold, and so is the second also.

¹³ 8. Antarâya is fivefold as preventing: 1. gifts; 2. profit; 3. momentary enjoyment; 4. continuous enjoyment; and 5. power.

¹⁴ Thus the division of Karman and the subdivisions have been told. Now hear their number of atoms, place, time, and development.

¹⁵ The number of atoms of every Karman is infinite; it is (infinitely) greater than (the number) of fettered souls, but less than that of the perfected ones.

¹⁶ The Karman in the six directions of space binds all souls, and it binds the whole soul in all its parts in every possible way.

¹⁷ The longest duration (of Karman) is thirty Krores of Krores of Sâgarôpamâs, and the shortest a part of a muhûrta.

¹⁸ This holds good with both Âvaranîyas, with Vêdanîya and Antarâya.

¹⁹ The longest duration of Môhanîya is seventy Krores of Krores of Sâgarôpamâs, and the shortest a part of a muhûrta.

²⁰ The longest duration of Âyushka is thirty-three Krores of Krores of Sâgarôpamâs, and the shortest a part of a muhûrta.

²¹ The longest duration of Nâman and Gôtra is twenty Krores of Krores of Sâgarôpamâs, and the shortest eight muhûrtas.

²² The number of perfected souls is infinite, and that of the subdivisions of Karman is also (infinite); the number of atoms in all these (subdivisions) exceeds (the number) of all souls.

²³ Therefore a wise man should know the different subdivisions of these Karmans, and should exert himself to prevent and to destroy them.

⁰ Thus I say.

Lecture 34: On Lesya

¹ I shall deliver in due order the Lecture on Lêsya; hear the nature of the six Lêsya (produced by) Karman.

² Hear 1. the names, 2. colours, 3. tastes, 4. smells, 5. touches, 6. degrees, 7. character, 8. variety, 9. duration, 10. result, and 11. life of the Lêsya.

³ 1. They are named in the following order: black, blue, grey, red, yellow, and white.

⁴ 2. The black Lêsya has the colour of a rain-cloud, a buffalo's horn, (the fruit of) Rishtaka, or the eye of the wagtail.

⁵ The blue Lêsya has the colour of the blue Asôka, the tail of the Kasha, or of lapis lazuli.

⁶ The grey Lêsya has the colour of the flower of Atasî, the feathers of the Kôkila, or the collar of pigeons.

⁷ The red Lêsya has the colour of vermilion, the rising sun, or the bill of a parrot.

⁸ The yellow Lêsya has the colour of orpiment, turmeric, or the flowers of Sana and Asana.

⁹ The white Lêsya has the colour of a conch-shell, the aṅka-stone, Kunda-flowers, flowing milk, silver, or a necklace of pearls.

¹⁰ 3. The taste of the black Lêsya is infinitely more bitter than that of Tumbaka, (the fruit of the) Nimb-tree, or of Rôhinî.

¹¹ The taste of the blue Lêsya is infinitely more pungent than Trikatuka and Hastippalî.

¹² The taste of grey Lêsya is infinitely sourer than that of unripe Mango and Kapittha.

¹³ The taste of red Lêsya is infinitely more pleasant than that of ripe Mango and Kapittha.

¹⁴ The taste of yellow Lêsya is infinitely better than that of excellent wine and various liquors, honey and Mairêyaka.

¹⁵ The taste of white Lêsya is infinitely better than that of dates, grapes, milk, candied and pounded sugar.

¹⁶ The smell of the bad Lêsya (viz. the three first) is infinitely worse than that of the corpse of a cow, dog, or snake.

¹⁷ The smell of the three good Lêsya is infinitely more pleasant than that of fragrant flowers and of perfumes when they are pounded.

¹⁸ 5. The touch of the bad Lêsya is infinitely worse than that of a saw, the tongue of a cow, or leaf of the Teak tree.

¹⁹ The touch of the three good Lêsya is infinitely more pleasant than that of cotton, butter, or Sirîsha-flowers.

²⁰ 6. The degrees of the Lêsya are three, or nine, or twenty-seven, or eighty-one, or two hundred and forty-three.

²¹ 7. A man who acts on the impulse of the five Âsravas, does not possess the three Guptis, has not ceased to injure the six (kinds of living beings), commits cruel acts, is wicked and violent, is afraid of no consequences, is mischievous and does not subdue his senses--a man of such habits develops the black Lêsya.

- ²² A man of the following qualities: envy, anger, want of self-control, ignorance, deceit, want of modesty, greed, hatred, wickedness, carelessness, love of enjoyment; a man who pursues pleasures and does not abstain from sinful undertakings, who is wicked and violent--a man of such habits develops the blue Lêsyâ.
- ²³ A man who is dishonest in words and acts, who is base, not upright, a dissembler and deceiver, a heretic, a vile man, a talker of hurtful and sinful things, a thief, and full of jealousy--a man of such habits develops the grey Lêsyâ.
- ²⁴ A man who is humble, steadfast, free from deceit and inquisitiveness, well disciplined, restrained, attentive to his study and duties, who loves the Law and keeps it, who is afraid of forbidden things and strives after the highest good--a man of such habits develops the red Lêsyâ.
- ²⁵ A man who has but little anger, pride, deceit, and greed, whose mind is at ease, who controls himself, who is attentive to his study and duties, who speaks but little, is calm, and subdues his senses--a man of such habits develops the yellow Lêsyâ.
- ²⁶ A man who abstains from constant thinking about his misery and about sinful deeds, but engages in meditation on the Law and truth only, whose mind is at ease, who controls himself, who practises the Samitis and Guptis, whether he be still subject to passion or free from passion, is calm, and subdues his senses--a man of such habits develops the white Lêsyâ.
- ²⁷ 8. There are as many varieties of Lêsyâs as there are Samayas in the innumerable Avasarpinîs and Utsarpinîs, and as there are countless worlds.
- ²⁸ 9. Half a muhûrta is the shortest, and thirty-three Sâgarôpamâs plus one muhûrta is the longest duration of the black Lêsyâ.
- ²⁹ Half a muhûrta is the shortest, and ten Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya is the longest duration of the blue Lêsyâ.
- ³⁰ Half a muhûrta is the shortest, and three Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya is the longest duration of the grey Lêsyâ.
- ³¹ Half a muhûrta is the shortest, and two Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya is the longest duration of the red Lêsyâ.
- ³² Half a muhûrta is the shortest, and ten Sâgarôpamâs plus one muhûrta is the longest duration of the yellow Lêsyâ.
- ³³ Half a muhûrta is the shortest, and thirty-three Sâgarôpamâs plus one muhûrta is the longest duration of the white Lêsyâ.
- ³⁴ I have described above the duration of the Lêsyâs generally; I shall now detail their duration in the four walks of mundane existence.
- ³⁵ The shortest duration of the grey Lêsyâ (of a denizen of hell) is ten thousand years, the longest three Sâgarôpamâs plus one Palyôpamâ and part of an Asamkhyêya.
- ³⁶ The shortest duration of the blue Lêsyâ (of a denizen of hell) is three Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya, the longest ten Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya.
- ³⁷ The shortest duration of the black Lêsyâ (of a denizen of hell) is ten Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya, the longest thirty-three Sâgarôpamâs.

- ³⁸ I have described the duration of the Lêsyâs of denizens of hell; I shall now describe that of animals, men, and gods.
- ³⁹ The duration of any of the Lêsyâs except the best (viz. white one) is less than a muhûrta for (the lowest organisms), animals, and men.
- ⁴⁰ Half a muhûrta is the shortest duration of the white Lêsyâ (of animals and men), and the longest a Krore of former years less nine years.
- ⁴¹ I have described the duration of the Lêsyâs of animals and men, I shall now describe that of the gods.
- ⁴² The shortest duration of the black Lêsyâ is ten thousand years, the longest a Palyôpamâ and (a part of) an Asamkhyêya.
- ⁴³ The shortest duration of the blue Lêsyâ is equal to the longest of the black one plus one Samaya; the longest is one Palyôpamâ plus a (greater part of) an Asamkhyêya.
- ⁴⁴ The shortest duration of the grey Lêsyâ is equal to the longest of the blue one plus one Samaya; the longest is one Palyôpamâ plus (a still greater part of) an Asamkhyêya.
- ⁴⁵ I shall now describe the red Lêsyâ as it is with gods, Bhavanapatis, Vyantaras, Gyôtishkas, and Vaimânikas.
- ⁴⁶ The shortest duration of the red Lêsyâ is one Palyôpamâ, the longest two Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya.
- ⁴⁷ The shortest duration of the red Lêsyâ is ten thousand years, the longest two Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya.
- ⁴⁸ The longest duration of the red Lêsyâ plus one Samaya is equal to the shortest of the yellow Lêsyâ; its longest, however, is ten muhûrtas longer.
- ⁴⁹ The longest duration of the yellow Lêsyâ plus one Samaya is equal to the shortest of the white Lêsyâ; the longest, however, is thirty-three muhûrtas longer.
- ⁵⁰ 10. The black, blue, and grey Lêsyâs are the lowest Lêsyâs; through them the soul is brought into miserable courses of life.
- ⁵¹ The red, yellow, and white Lêsyâs are the good Lêsyâs; through them the soul is brought into happy courses of life.
- ⁵² 11. In the first moment of these Lêsyâs when they are joined (with the soul), the latter is not born into a new existence.
- ⁵³ In the last moment of all these Lêsyâs when they are joined (with the soul), the latter is not born into a new existence.
- ⁵⁴ While the last muhûrta is running and a part of it is still to come, the souls with their Lêsyâs developed, go to a new birth.
- ⁵⁵ A wise man should, therefore, know the nature of these Lêsyâs; he should avoid the bad ones and obtain the good ones.
- ⁰ Thus I say.

Lecture 35: The Houseless Monk

¹ Learn from me, with attentive minds, the road shown by the wise ones, which leads a monk who follows it, to the end of all misery.

² Giving up the life in a house, and taking Pravragyâ, a sage should know and renounce those attachments which take hold of men.

³ A restrained monk should abstain from killing, lying, stealing, carnal intercourse, from desire, love, and greed.

⁴ Even in his thoughts a monk should not long for a pleasant painted house filled with the fragrance of garlands and frankincense, secured by doors, and decorated with a white ceiling-cloth.

⁵ For in such a dwelling a monk will find it difficult to prevent his senses from increased desire and passion.

⁶ He should be content to live on a burial-place, in a deserted house, below a tree, in solitude, or in a place which had been prepared for the sake of somebody else.

⁷ A well-controlled monk should live in a pure place, which is not too much crowded, and where no women live.

⁸ He should not build a house, nor cause others to erect one; for many living beings both movable and immovable, both subtle and gross, are seen to be killed when a house is being built; therefore a monk should abstain from building a house.

⁹ The same holds good with the cooking of food and drink, or with one's causing them to be cooked. Out of compassion for living beings one should not cook nor cause another to cook.

¹⁰ Beings which live in water, corn, or in earth and wood, are destroyed in food and drink; therefore a monk should cause nobody to cook.

¹¹ There is nothing so dangerous as fire, for it spreads in all directions and is able to destroy many beings; one should therefore not light a fire.

¹² Even in his thoughts a monk should not long for gold and silver; indifferent alike to dirt and gold he abstains from buying and selling.

¹³ If he buys, he becomes a buyer; if he sells, he becomes a merchant; a monk is not to engage in buying and selling.

¹⁴ A monk who is to live on alms, should beg and not buy; buying and selling is a great sin; but to live on alms is benefitting.

¹⁵ He should collect his alms in small parts according to the Sûtras and so as to avoid faults; a monk should contentedly go on his begging-tour, whether he get alms or not.

¹⁶ A great sage should not eat for the sake of the pleasant taste (of the food) but for the sustenance of life, being not dainty nor eager for good fare, restraining his tongue, and being without cupidity.

¹⁷ Even in his thoughts he should not desire to be presented with flowers, to be offered a seat, to be eloquently greeted, or to be offered presents, or to get a magnificent welcome and treatment.

¹⁸ He should meditate on true things only, committing no sins and having no property; he should walk about careless of his body till his end arrives. 09) Rejecting food when the time of his death arrives, and leaving the human body, he becomes his own master, and is liberated from misery.

¹⁹ Without property, without egoism, free from passions and the Âsravas, he obtains absolute knowledge, and reaches eternal beatitude.

⁰ Thus I say.

Lecture 36: On Living Beings and Things Without Life

¹ Now learn from me with attentive minds the division of Living Beings and Things without life, which a monk must know who is to exert himself in self-control.

² The Living Beings and the Things without life make up this world (Lôka); but the space where only Things without life are found is called the Non-world (Alôka).

³ The Living Beings and the Things without life will be described with reference to 1. substance, 2. place, 3. time, and 4. development.

⁴ A. Things without life. Things without life are 1. possessing form, 2. formless; the formless things are of ten kinds, those possessing form are of four kinds.

⁵ (1) The ten kinds of formless things: 1. Dharma, 2. its divisions, 3. its indivisible parts; 4. Adharma, 5. its divisions, 6. its indivisible parts; 7. space, 8. its divisions, 9. its indivisible parts, and 10. time.

⁶ Dharma and Adharma are co-extensive with the World (Lôka); space fills the World and the Non-world (Alôka); time exists in what is called the place of time.

⁷ Dharma, Adharma, and Space are ever without beginning and end.

⁸ And time also, if regarded as a continuous flow, is called so (i.e. without beginning and end); but with regard to an individual thing it has a beginning and an end.

⁹ (2) The four kinds of things possessing form are 1. compound things, 2. their divisions, 3. their indivisible parts, and 4. atoms.

¹⁰ Compound things and atoms occur as individual things and apart (or different from others), in the whole world and in parts of the world; this is their distribution with regard to place.

¹¹ Subtle things occur all over the world, gross things only in a part of it. I shall now give their fourfold division with regard to time.

¹² With regard to the continuous flow (or development of a thing) it is without beginning and without end; but with regard to its existence (as an individual thing) it has both a beginning and an end.

¹³ The longest duration of Things without life possessing form is an immeasurable period; the shortest one Samaya.

¹⁴ The longest interruption in the existence of Things without life possessing form is an endless time; the shortest one Samaya.

¹⁵ Their development is fivefold: with regard to 1. colour, 2. smell, 3. taste, 4. touch, and 5. figure.

¹⁶ Those which develop with regard to colour are of five kinds: 1. black, 2. blue, 3. red, 4. yellow, 5. white.

¹⁷ Those which develop with regard to smell are of two kinds: 1. sweet-smelling substances, and 2. of bad smell.

- ¹⁸ Those which develop with regard to taste are of five kinds: 1. bitter, 2. pungent, 3. astringent, 4. sour, and 5. sweet.
- ¹⁹ Those which develop with regard to touch are of eight kinds: 1. hard, 2. soft, 3. heavy, 4. light, 5. cold, 6. hot, 7. smooth, and 8. rough. In this way the substances have been declared, which develop with regard to touch.
- ²⁰ Those which develop with regard to figure are of five kinds: 1. globular, 2. circular, 3. triangular, 4. square, and 5. long.
- ²¹ Things of black colour are subdivided with regard to smell, taste, touch, and figure.
- ²² The same subdivision holds good with blue, red, yellow, and white things. (24-27) Things of sweet smell are subdivided with regard to colour, taste, touch, and figure; things of bad smell are similarly subdivided.
- ²³ Things of bitter taste are subdivided with regard to colour, smell, touch, and figure.
- ²⁴ The same subdivision holds good with pungent, astringent, sour, and sweet things. (31-34) Things of hard touch are subdivided with regard to colour, smell, taste, and figure.
- ²⁵ The same subdivision holds good with soft, heavy, light, cold, hot, smooth, and rough things. (36-42) Things of globular figure are subdivided with regard to colour, smell, taste, and touch.
- ²⁶ The same subdivision holds good with circular, triangular, square, and long things. (44-47) Thus the division of Things without life has briefly been told. B. Living Beings. I shall now, in due order, deliver the division of living beings.
- ²⁷ Living beings are of two kinds: 1. those still belonging to the Samsâra, and 2. the perfected souls (siddhas). The latter are of many kinds; hear me explain them.
- ²⁸ (1) The perfected souls are those of women, men, hermaphrodites, of orthodox, heterodox, and householders.
- ²⁹ Perfection is reached by people of the greatest, smallest, and middle size, on high places, underground, on the surface of the earth, in the ocean, and in water (of rivers, &c.).
- ³⁰ Ten hermaphrodites reach, at the same time, perfection, twenty women, one hundred and eight men; four householders, ten heterodox, and one hundred and eight orthodox monks.
- ³¹ Two individuals of the greatest size reach perfection (simultaneously), four of the smallest size, and one hundred and eight of the middle size.
- ³² Four individuals reach perfection (simultaneously) on high places, two in the ocean, three in water, twenty underground, and one hundred and eight on the surface of the earth.
- ³³ From where are the perfected souls debarred? Where do the perfected souls reside? Where do they leave their bodies, and where do they go, on reaching perfection?
- ³⁴ Perfected souls are debarred from the non-world (Alôka); they reside on the top of the world; they leave their bodies here (below), and go there, on reaching perfection.
- ³⁵ Twelve Yôganas above the (Vimâna) Sarvârtha is the place called Îshatprâgbhâra, which has the form of an umbrella; (there the perfected souls go).
- ³⁶ It is forty-five hundred thousand Yôganas long, and as many broad, and it is somewhat more than three times as many in circumference.

- ³⁷ Its thickness is eight Yôganas, it is greatest in the middle, and decreases toward the margin, till it is thinner than the wing of a fly.
- ³⁸ This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Ginās.
- ³⁹ (Above it) is a pure blessed place (called Sîtâ), which is white like a conch-shell, the añka-stone, and Kunda-flowers; a Yôgana thence is the end of the world.
- ⁴⁰ The perfected souls penetrate the sixth part of the uppermost Krôsa of the (above-mentioned) Yôgana.
- ⁴¹ There at the top of the world reside the blessed perfected souls, rid of all transmigration, and arrived at the excellent state of perfection.
- ⁴² The dimension of a perfected soul is two-thirds of the height which the individual had in his last existence.
- ⁴³ The perfected souls, considered singly, (as individuals) have a beginning but no end; considered collectively (as a class) they have neither a beginning nor an end.
- ⁴⁴ They have no (visible) form, they consist of Life throughout, they are developed into knowledge and, faith, and they possess paramount happiness which admits of no comparison.
- ⁴⁵ They all dwell in one part of the world, and have developed into knowledge and faith, they have crossed the boundary of the Samsâra, and reached the excellent state of perfection.
- ⁴⁶ (2) Living beings which still belong to the Samsâra, are of two kinds: a. movable, and b. immovable ones: the immovable ones are of three kinds:
- ⁴⁷ α. Earth Lives, β. Water Lives, and γ. plants; these are the three kinds of immovable living beings; now learn from me their subdivision.
- ⁴⁸ α. The Earth Lives are of two kinds: subtile and gross; and both of them are either fully developed or undeveloped.
- ⁴⁹ The gross and fully developed are of two kinds: viz. smooth or rough. The smooth ones are of seven kinds:
- ⁵⁰ Black, blue, red, yellow, white, pale dust, and clay. The rough ones are of thirty-six kinds:
- ⁵¹ Earth, gravel, sand, stones, rocks, rock-salt, iron, copper, tin, lead, silver, gold, and diamond;
- ⁵² Orpiment, vermilion, realgar, Sâsaka, antimony, coral, Abhrapatala, Abhravâluka; these are varieties of gross (Earth-) bodies and kinds of precious stones.
- ⁵³ Hyacinth, natron, Añka, crystal, Lôhitâksha, emerald, Masâragalla, Bhugamôkaka, and sapphire;
- ⁵⁴ Kandana, red chalk, Hamsagarbha, Pulaka, and sulphur; Kandraprabha, lapis lazuli, Galakânta, and Sûryakânta.
- ⁵⁵ These thirty-six kinds of 'rough earth' have been enumerated. The 'subtile earth' is but of one kind, as there is no variety.
- ⁵⁶ The subtile species is distributed all over the world, but the gross one (is found) in a part of the world only. I shall now give their fourfold division with regard to time.
- ⁵⁷ With regard to the continuous flow (or development of an earth-body) it is without a beginning and end; but with regard to its existence in its present form it has both a beginning and end.

⁵⁸ Twenty-two thousand years is the longest duration of the Earth Lives; its shortest is less than a muhūrta.

⁵⁹ The longest duration of the body of Earth Lives, if they do not leave that (kind of) body, is an immeasurable time; the shortest is less than one muhūrta.

⁶⁰ The longest interval between an Earth Life's leaving its body (till its return to it), is an endless time; the shortest less than one Muhūrta.

⁶¹ Their varieties, caused by (difference of) colour, smell, taste, touch, figure, and place, are (counted) by thousands.

⁶² β. The Water Lives are of two kinds: subtile and gross ones; and both of them are either fully developed or undeveloped.

⁶³ The gross and fully developed ones are of five kinds: pure water, dew, exudations, fog, and ice.

⁶⁴ The 'subtile water' is of one kind, as there is no variety. The subtile species is distributed all over the world, but the gross one (is found) in a part of the world only.

⁶⁵ With regard to the continuous flow, &c. (as in verse 80). Seven thousand years is the longest duration of the life of Water Lives, &c. (as in verse 81). (All that has been said of Earth Lives in verses 82-84 is verbally repeated here of 'Water Lives.') (88-92) γ. Plants are of two kinds: subtile and gross ones; and both of them are either fully developed or undeveloped.

⁶⁶ The gross and fully developed plants are of two kinds: either many have one body in common, or each has its own body.

⁶⁷ Those who severally have their own body are of many kinds: trees, shrubby plants, shrubs, big plants, creeping plants, grass;

⁶⁸ Palms, plants of knotty stems or stalks, mushrooms, water-plants, annual plants, and herbs. These are called plants possessing severally their own body.

⁶⁹ Those plants of which many have one body in common are of many kinds: Âluya, Mûlaya, ginger;

⁷⁰ Harilî, Sirilî, Sassirilî, Gâvaî, Kêyakandalî, onion, garlic, plantain-tree, Kuduvvaya;

⁷¹ Lôhinîhûya, Thîhûya, Tuhaga, Kanha, Vaggakanda, Sûranaya;

⁷² Assakannî, Sîhakannî, Musundhî, turmeric, and many others besides.

⁷³ The subtile plants are of one kind, as there is no variety. Subtile plants are distributed all over the world, gross plants (are found) in a. part of the world only.

⁷⁴ With regard to the continuous flow, &c. (as in verse 80).

⁷⁵ Ten thousand years is the longest duration of the life of plants, &c. (All as in verses 81-84. Substitute plants, which are here called vanaspati and panaka, for Earth-bodies.) (103-106) Thus the three kinds of immovable living beings have briefly been told. I shall now explain in due order the three kinds of movable living beings.

⁷⁶ b. The movable beings are α. the Fire Lives, α. the Wind Lives, and γ. those with an organic body; these are the three kinds of movable beings. Learn from me their subdivision.

⁷⁷ α. The Fire Lives are of two kinds: subtile and gross ones; and both of them are either fully developed or undeveloped.

⁷⁸ The gross and fully developed ones are of many kinds: coal, burning chaff, fire, and flame of fire;

⁷⁹ Meteors, and lightning, and many other kinds besides. The subtile Fire Lives are but of one kind, as there is no variety.

⁸⁰ The subtile species, &c. (see verses 79-84. Substitute Fire Lives for Earth Lives. In verses 114 f., corresponding to verses 81, 89, and 103, read: 'the longest duration of the life of Fire Lives is three days,' &c.; the rest as above). (112-117) β. The Wind Lives are of two kinds, &c. (as in verse 109).

⁸¹ The gross and fully developed ones are of five kinds: squalls, whirlwinds, thick winds, high winds, low winds;

⁸² And the Samvartaka wind, &c.; thus they are of many kinds. The subtile Wind Lives are but of one kind, as there is no variety.

⁸³ The subtile species, &c. (as above 79-84. Substitute Wind Lives for Earth Lives. In verse 123, corresponding to 114, read: 'the longest duration of the life of Wind Lives is three thousand years;' the rest as above). (121-126) γ. Movable beings with organic bodies (i.e. animals) are of four kinds: i. those possessing two organs of sense, ii. those with three organs, iii. those with four organs, iv. those with five organs.

⁸⁴ i. Beings with two organs of sense are of two kinds: subtile and gross ones. Both are either fully developed or undeveloped. Learn from me their subdivision.

⁸⁵ Worms, Sômaṅgala, Alasa, Mâivâhaya, Vâsîmuha, shells, conches, Saṅkhânaga; (i 29) Pallôya, Anullaya, cowries, leeches, Gâlaga, and Kandana.

⁸⁶ These and others are the many kinds of beings with two organs of sense. All of them live in a part of the world only, they do not live everywhere.

⁸⁷ With regard to the continuous flow, &c. (as in verse 80).

⁸⁸ The duration of the life of beings with two organs of sense is twelve years at the utmost; the shortest is less than a muhūrta.

⁸⁹ The longest duration of the body of beings with two organs of sense is a Samkhyêya (or measurable time) if they do not leave that (kind of) body; the shortest is less than one muhūrta.

⁹⁰ 135, 136 = 83, 84. Substitute 'beings with two organs of sense' for Earth Lives. ii. Beings with three organs of sense are of two kinds: subtile and gross ones. Both are either fully developed or undeveloped. Learn from me their subdivision.

⁹¹ Kunthu, ants, bugs, Ukkala, white ants, Tanahâra, Katthahâra, Mâlûga, Pattahâraga;

⁹² Duga shining like lead, which originate in the kernel of the cotton-seed, Sadâvarî, centipedes, Indagâiya;

⁹³ Cochineal, &c. Thus they are of many kinds. All of them live in a part of the world only, they do not live everywhere.

⁹⁴ 141-145 = 132-136. (Substitute 'beings with three organs of sense.' The longest duration, &c., is forty-nine days, verse 142 = 133.) iii. Beings with four organs of sense are of two kinds: subtile and gross ones. Both are either developed or undeveloped. Learn from me their subdivision.

⁹⁵ Andhiya, Pottiyâ, flies, mosquitoes, bees, moths, Dhiṅkana and Kaṅkana;

⁹⁶ Kukkuda, Siṅgirîdî, Nandâvatta, scorpions, Dôla, crickets, Virâlî, Akkhivêhaya;

⁹⁷ Akkhila, Sâhaya Akkhirôdaya, Vikitta, Vikittapattaya, Uhilmgaliyâ, Galakârî, Nîyâ, and Tantavagâiyâ.

⁹⁸ These and others are the beings with four organs of sense. All of them, &c. (the rest as in verses 131-136. Substitute 'beings with four organs of sense.' The longest duration, &c., is six months, verse 152 = 133). (150-155) iv. Beings with five organs of sense are of four kinds: denizens of hell, animals, men, and gods. (156). a. Denizens of hell are of seven kinds according to the seven hells; they are called Ratnâbha, Sarkarâbha, Vâlukâbha;

⁹⁹ Pañkâbha, Dhûmâbha, Tamâ, and Tamatamâ. Thus the seven kinds of denizens of hell have been enumerated.

¹⁰⁰ All the (denizens of hell) live in a part of the world only; they do not live everywhere, &c. (as in verses 79 and 80).

¹⁰¹ In the first hell the longest duration of their life is one Sâgarôpamâ; the shortest is ten thousand years.

¹⁰² In the second hell the longest duration of their life is three Sâgarôpamâs; the shortest is one Sâgarôpamâ.

¹⁰³ In the third hell the longest duration of their life is seven Sâgarôpamâs; the shortest is three Sâgarôpamâs.

¹⁰⁴ In the fourth hell the longest duration of their life is ten Sâgarôpamâs; the shortest is seven Sâgarôpamâs.

¹⁰⁵ In the fifth hell the longest duration of their life is seventeen Sâgarôpamâs; the shortest is ten Sâgarôpamâs.

¹⁰⁶ In the sixth hell the longest duration of their life is twenty-two Sâgarôpamâs; the shortest is seventeen Sâgarôpamâs.

¹⁰⁷ In the seventh hell the longest duration of their life is thirty-three Sâgarôpamâs; the shortest is twenty-two Sâgarôpamâs.

¹⁰⁸ The length of the life of denizens of hell is also that of their continuance in the same kind of body, with regard both to the longest and shortest duration of it.

¹⁰⁹ Verses 169, 170 = 83, 84. (Substitute, denizens of hell.) b. The animals which possess five organs of sense are of two kinds, those which originate by generatio aequivoca, and those which are born from the womb.

¹¹⁰ Either of them are again of three kinds: 1. aquatic, 2. terrestrial, and 3. aerial animals. Learn from me their subdivision.

¹¹¹ 1. Fishes, tortoises, crocodiles, Makaras, and Gangetic porpoises are the five kinds of aquatic animals.

¹¹² 174, 175 = 159, 160. The longest duration of the life of aquatic animals is one Krore of former years; the shortest is less than one muhûrta.

¹¹³ The longest duration of the aquatic animals' continuance in the (same kind of body) is from two to nine Krores of former years.

¹¹⁴ 178 = 83. 2. Quadrupeds and reptiles are the two kinds of terrestrial animals. The quadrupeds are of four kinds; listen to my description of them:

¹¹⁵ (1) Solidungular animals, as horses, &c.; (2) Biungular animals, as cows, &c.; (3) Multiungular animals, as elephants, &c.; (4) Animals having toes with nails, as lions, &c.

¹¹⁶ The reptiles are of two kinds: 1. those which walk on their arms, as lizards, &c., and 2. those which move on their breast, as snakes, &c. Both are again of many kinds.

¹¹⁷ 182, 183 = 159, 160. The longest duration of the life of terrestrial animals is three Palyôpamâs; the shortest is less than one muhûrta.

¹¹⁸ The longest duration of the terrestrial animals' continuance in the (same kind of) body is three Palyôpamâs plus from two to nine Krores of former years; the shortest is less than one muhûrta.

¹¹⁹ 186 = 83. 3. Winged animals are of four kinds: those with membranous wings, those with feathered wings, those with wings in the shape of a box, and those (which sit on) outspread wings.

¹²⁰ 188, 189 = 159, 160. The longest duration of the life of aerial animals is an Asamkhyêya-part of a Palyôpamâ; the shortest is less than one muhûrta.

¹²¹ The longest duration (of the aerial animals' continuance in the same kind of body) is an Asamkhyêya-part of a Palyôpamâ plus from two to nine Krores of former years; the shortest is less than one muhûrta.

¹²² 192, 193 = 159, 160. c. Men are of two kinds; listen to my description of them: men originating by generatio aequivoca, and men born from the womb.

¹²³ Those who are born from the womb are of three kinds: those living in the Karmabhûmi, those living in the Akarmabhûmi, and those living on the minor continents.

¹²⁴ They have, in the same order, fifteen, thirty, and twenty-eight subdivisions. These are the numbers handed down.

¹²⁵ Men originating by generatio aequivoca are of as many kinds. They all live but in a part of the world.

¹²⁶ Verses 198-202 = 183-186. (Substitute, 'men' for 'terrestrial animals.') d. Gods are of four kinds; listen to my description of them: 1. Bhaumêyikas; 2. Vyantaras; 3. Gyôtishkas; 4. Vaimânikas.

¹²⁷ There are ten kinds of Bhavanavâsins (= Bhaumêyikas), eight of those who live in woods (= Vyantaras), five of Gyôtishkas, and two of Vaimânikas.

¹²⁸ 1. The Bhavanavâsins are: the Asura-, Nâga-, Suvârna-, Vidyut-, Agni-, Dvîpa-, Udadhi-, Vâta-, and Ghanika-(Kumâras). (2

¹²⁹ 2. The eight kinds of Vyantaras are: Pisâkas, Bhûtas, Yakshas, Râkshasas, Kinnaras, Kimpurushas, Mahôragas, and Gandharvas.

¹³⁰ 3. The moons, the suns, the Nakshatras, the planets, and the hosts of stars are the fivefold dwellings of the Gyôtishkas.

¹³¹ 4. The Vaimânika gods are of two kinds: a'. those who are born in the heavenly Kalpas, and b'. those who are born in the regions above them.

¹³² a'. The former are of twelve kinds: those who live in (the following Kalpas, after which they are named): Saudharma, Îsâna, Sanatkumâra, Mâhendra, Brahmâlôka, and Lantaka;

¹³³ Mahâsukla, Sahasrâra, Ânata, Prânata, Ârana, and Akyuta. These are the gods who are born in Kalpas.

¹³⁴ b'. The gods who are born in the regions above the Kalpas are of two kinds: α'. the Graivêyakas, and β'. the Anuttaras. The Graivêyakas are of nine kinds.

¹³⁵ α'. The lowest of the lowest, the middle of the lowest, the highest of the lowest, the lowest of the middle;

¹³⁶ The middle of the middle, the highest of the middle, the lowest of the highest, the middle of the highest;

¹³⁷ The highest of the highest. These are the Graivêyaka gods. β'. The Vigayas, the Vaigayantas, the Gayantas, the Aparâgitas

¹³⁸ And the Sarvârthasiddhas: these are the five kinds of Anuttara gods. These and others besides are the many kinds of Vaimânika gods. (215-217 = 159-160) The longest duration of the life of the Bhaumêyika gods is somewhat more than a Sâgarôpamâ, the smallest ten thousand years.

¹³⁹ The longest duration of the life of the Vyantaras is one Palyôpamâ, the shortest is ten thousand years.

¹⁴⁰ The longest duration of the life of the Gyôtishkas is one Palyôpamâ plus one hundred thousand years, the shortest is the eighth part of a Palyôpamâ.

¹⁴¹ The longest duration of life in the Saudharmakalpa is two Sâgarôpamâs, the shortest is one Palyôpamâ.

¹⁴² (In the same way (a) the longest, and (b) the shortest duration of life in the remaining Kalpas and heavenly regions is given in the original. I give in the sequel the substance only of each verse.) In Îsâna Kalpa (a) is somewhat more than a Sâgarôpamâ, (b) somewhat more than a Palyôpamâ.

¹⁴³ In Sanatkumâra Kalpa (a) is seven, (b) two Sâgarôpamâs.

¹⁴⁴ In Mâhendra Kalpa (a) is somewhat more than seven Sâgarôpamâs, (b) somewhat more than two.

¹⁴⁵ In Brahmalôka Kalpa (a) is ten Sâgarôpamâs, (b) seven.

¹⁴⁶ In Lantaka Kalpa (a) is fourteen Sâgarôpamâs, (b) ten.

¹⁴⁷ In Mahâsukla Kalpa(a) is seventeen Sâgarôpamâs, (b) fourteen.

¹⁴⁸ In Sahasrâra Kalpa (a) is eighteen Sâgarôpamâs, (b) seventeen.

¹⁴⁹ In Ânata Kalpa (a) is nineteen Sâgarôpamâs, (b) eighteen.

¹⁵⁰ In Prânata Kalpa (a) is twenty Sâgarôpamâs, (b) nineteen.

¹⁵¹ In Ârana Kalpa (a) is twenty-one Sâgarôpamâs, (b) twenty.

¹⁵² In Akyuta Kalpa (a) is twenty-two Sâgarôpamâs, (b) twenty-one.

¹⁵³ In the first (Graivêyika region) (a) is twenty-three Sâgarôpamâs, (b) twenty-two.

¹⁵⁴ In the second (Graivêyika region) (a) is twenty-four Sâgarôpamâs, (b) twenty-three.

¹⁵⁵ In the third (Graivêyika region) (a) is twenty-five Sâgarôpamâs, (b) twenty-four.

¹⁵⁶ In the fourth (Graivêyika region) (a) is twenty-six Sâgarôpamâs, (b) twenty-five.

¹⁵⁷ In the fifth (Graivêyika region) (a) is twenty-seven Sâgarôpamâs, (b) twenty-six.

¹⁵⁸ In the sixth (Graivêyika region) (a) is twenty-eight Sâgarôpamâs, (b) twenty-seven.

¹⁵⁹ In the seventh (Graivêyika region) (a) is twenty-nine Sâgarôpamâs, (b) twenty-eight.

¹⁶⁰ In the eighth (Graivêyika region) (a) is thirty Sâgarôpamâs, (b) twenty-nine.

- ¹⁶¹ In the ninth (Graivêyika region) (a) is thirty-one Sâgarôpamâs, (b) thirty.
- ¹⁶² In the four heavens (of the Anuttara gods), beginning with Vigaya, (a) is thirty-three Sâgarôpamâs, (b) thirty-one.
- ¹⁶³ In the great Vimâna Sarvârtha(siddha) there is no difference between the longest and shortest duration of life, but it is always thirty-three Sâgarôpamâs.
- ¹⁶⁴ The longest and shortest duration of the gods' (continuance in the same kind of) body is equal to that which has been given for their life. (244, 245, 246 = 159, 160) We have described the Living Beings, the worldly and the perfected ones, and we have described the Lifeless Things, those possessing form and those without form.
- ¹⁶⁵ Having thus learned (the nature of) living beings and lifeless things which is in accordance with the principles of reasoning, and believing in it, a sage should delight in self-control.
- ¹⁶⁶ After having lived as a Sramana many years, a sage should mortify himself by the following religious exercises.
- ¹⁶⁷ The longest duration of the mortification is twelve years; the middle, one year; and the shortest, six months.
- ¹⁶⁸ In the first four years he should abstain from dressed food, in the second four years he should keep various fasts.
- ¹⁶⁹ During two years he should eat Âkâmla at the end of every second fast; in the following half year he should keep not too long fasts.
- ¹⁷⁰ In the second half of the year he should keep long fasts. During the whole year he should eat but small portions of Âkâmla.
- ¹⁷¹ During the (last) year a sage should make the ends of two consecutive fasts meet, and should break his fast after half a month or a whole month, (till he dies).
- ¹⁷² The following (Bhâvanâs), Kandarpa-, Abhiyôgika-, Kilvisha-, Môha-, and Asuratva- (Bhâvanâs), will lead to evil ways (i.e. bad births); they are obnoxious at the time of death.
- ¹⁷³ Those souls who cherish heretical opinions, commit sins, and kill living beings, will not reach Bôdhi at the time of death.
- ¹⁷⁴ Those souls who cherish orthodox opinions, do not commit sins, and are enveloped in white Lêsyâ, will reach Bôdhi at the time of death.
- ¹⁷⁵ Those souls who cherish heretical opinions, commit sins, and are enveloped in black Lêsyâ, will not reach Bôdhi at the time of death.
- ¹⁷⁶ Those who love the creed of the Ginas and piously practise it, will be pure and free from the soil (of passions), and will (in due time) get out of the Circle of Births.
- ¹⁷⁷ The miserable men who do not know the creed of the Ginas, will many times commit unholy suicide and die against their will.
- ¹⁷⁸ Those who are well versed in the sacred lore and possess much knowledge, who awaken piety (in others) and appreciate their good qualities, are for this very reason worthy to hear the doctrine of salvation.

¹⁷⁹ He who by ribaldry and buffoonery, by his comical habits and appearance, by jests and words amuses other people, realises the Kandarpa-Bhâvanâ.

¹⁸⁰ Those who practise spells and besmear their body with ashes for the sake of pleasure, amusement, or power, realise the Abhiyôgika-Bhâvanâ.

¹⁸¹ The deceitful man who reviles the sacred lore, the Kêvalins, the teacher of the Law, the Satigha, and the monks, realises the Kilvishika-Bhâvanâ.

¹⁸² He who is continuously angry, and who puts his faith in prognostics, realises the Asuratva-Bhâvanâ.

¹⁸³ Those who use weapons, eat poison, throw themselves into fire or water, and use things not prescribed by the rules of good conduct, are liable to be born and to die again and again. (Such persons realise the Môha-Bhâvanâ.)

¹⁸⁴ The enlightened and liberated Gñâtri(putra) has thus delivered Thirty-six Lectures of the Uttarâdhyayana, which the pious approve of.

Sutrakritanga Sutra

Book 1, Lecture 1, Chapter 1: The Doctrine

- ¹ One should know what causes the bondage of Soul, and knowing (it) one should remove it.
(Gambûsvâmin asked Sudharman): What causes the bondage (of Soul) according to Mahâvîra? and what must one know in order to remove it?
- ² (Sudharman answered): He who owns even a small property in living or lifeless things, or consents to others holding it, will not be delivered from misery.
- ³ If a man kills living beings, or causes other men to kill them, or consents to their killing them, his iniquity will go on increasing.
- ⁴ A sinner who makes the interests of his kinsmen and companions his own, will suffer much; for the number of those whose interest he takes to heart constantly increases.
- ⁵ All this, his wealth and his nearest relations, cannot protect him (from future misery); knowing (this) and (the value of) life, he will get rid of Karman.
- ⁶ Some men, Sramanas and Brâhmanas, who ignore and deny these true words, adhere (to their own tenets), and are given to pleasures.
- ⁷ Some profess (the exclusive belief in) the five gross elements: earth, water, fire, wind, and air.
- ⁸ 'These five gross elements (are the original causes of things), from them arises another (thing, viz. âtman); for on the dissolution of the (five elements) living beings cease to exist.
- ⁹ 'And as the Earth, though it is but one pile, presents many forms, so the intelligent (principle, viz. the âtman) appears under various forms as the universe.'
- ¹⁰ Thus say some fools. (But how can they explain on their theory that) the man engaging in undertakings, who has committed a sin, will himself suffer severe pain.?
- ¹¹ 'Everybody, fool or sage, has an individual soul. These souls exist (as long as the body), but after death they are no more; there are no souls which are born again.
- ¹² 'There is neither virtue nor vice, there is no world beyond; on the dissolution of the body the individual ceases to be.'
- ¹³ 'When a man acts or causes another to act, it is not his soul (âtman) which acts or causes to act.' Thus they (viz. the adherents of the Sâṅkhya philosophy) boldly proclaim.
- ¹⁴ How can those who hold such opinions explain (the variety of existence in) the world? They go from darkness to utter darkness, being fools and engaged in works.
- ¹⁵ Some say that there are five elements and that the soul is a sixth (substance), but they contend that the soul and the world (i.e. the five elements) are eternal.
- ¹⁶ 'These (six substances) do not perish neither (without nor with a cause); the non-existent does not come into existence, but all things are eternal by their very nature.'

¹⁷ Some fools say that there are five skandhas of momentary existence. They do not admit that (the soul) is different from, nor identical with (the elements), that it is produced from a cause (i.e. the elements), nor that it is without a cause (i.e. that it is eternal).

¹⁸ The Gânayas say that there are four elements: earth, water, fire, and wind, which combined form the body (or soul?).

¹⁹ (All these heretics say): 'Those who dwell in houses, in woods, or on hills, will be delivered from all misery if they adopt our creed.'

²⁰ But they do not cross the Flood of Life, who, ignoring the true relation of things, and not versed in the true Law, hold the above heretical opinions.

²¹ They do not reach the end of the Samsâra, who, ignoring, &c.

²² They do not reach the end of transmigration, who, &c.

²³ They do not put an end to birth, who, &c.

²⁴ They do not put an end to misery, who, &c.

²⁵ They do not put an end to death, who, &c.

²⁶ They will again and again experience manifold pains in this ring of the earth, which is full of death, disease, and old age.

²⁷ The highest Gina, Mahâvîra the Gñâtriputra, has said that they will undergo births without number, being placed in all sorts of existences.

⁰ Thus I say.

Book 1, Lecture 1, Chapter 2: The Doctrine

¹ Again some say: 'It is proved that there are individual souls; they experience pleasure and pain; and (on dying) they lose their state of life.

² 'But misery (and pleasure) is not caused by (the souls) themselves; how could it be caused by other (agents, as time, &c.)? Pleasure and misery, final beatitude and temporal (pleasure and pain) are not caused by (the souls) themselves, nor by others; but the individual souls experience them; it is the lot assigned them by destiny.' This is what they (i.e. the fatalists) say.

³ Those who proclaim these opinions, are fools who fancy themselves learned; they have no knowledge, and do not understand that things depend partly on fate, and partly on human exertion.

⁴ Thus (say) some heretics; they are very bold men; if they act up to their principles, they will never be delivered from misery.

⁵ As the swift deer who are destitute of protection, are frightened where there is no danger, and not frightened where there is danger;

⁶ (As) they dread safe places, but do not dread traps; they are bewildered by ignorance and fear, and run hither and thither;

⁷ If they did jump over the noose or pass under it, they would escape from the snare; but the stupid animal does not notice it;

- ⁸ The unhappy animal, being of a weak intellect, runs into the dangerous (place), is caught in the snare, &c., and is killed there;
- ⁹ So some unworthy Sramanas who hold wrong doctrines are afraid of what is free from danger, and are not afraid of real dangers. (to) The fools dread the preaching of the Law, but they do not dread works, being without discernment and knowledge.
- ¹⁰ Shaking off greed, pride, deceit, and wrath, one becomes free from Karman. This is a subject (which an ignorant man, like) a brute animal, does not attend to.
- ¹¹ The unworthy heretics who do not acknowledge this, will incur death an endless number of times, like deer caught in a snare.
- ¹² All Brâhmanas and Sramanas contend that they possess the knowledge (of the truth), but the creatures in the whole world do not know anything.
- ¹³ As a Mlêkkha repeats what an Ârya has said, but does not understand the meaning, merely repeating his words, so the ignorant, though pretending to possess knowledge, do not know the truth, just as an uninstructed Mlêkkha.
- ¹⁴ The speculations of the Agnostics cannot lead to knowledge; they cannot reach the truth by themselves, still less teach it to other men.
- ¹⁵ As when a man in a wood who does not know it, follows a guide who also does not know it, both being unacquainted (with the place), come to great trouble;
- ¹⁶ As when one blind man is the guide of another, the man walks a great distance, loses his way, or follows a wrong way;
- ¹⁷ Thus some who search after salvation and pretend to practise the (true) Law, follow the false Law and do not arrive at the thoroughly right (thing, viz. self-control).
- ¹⁸ Thus some (wrong philosophers) do not apply to others for arguments, but they continue to err because they believe their own arguments to be right.
- ¹⁹ Thus arguing according to their light, and ignorant about what is right and wrong, they do not get out of misery as birds do not get out of their cage.
- ²⁰ They praise their own creed and blame that of their opponents, but those who act in this respect the part of philosophers, will be kept confined in the Circle of Births.
- ²¹ There is the doctrine of the Kriyâvâdins, which has been previously explained; it augments the misery of worldly existence of those who do not well consider the nature of acts.
- ²² 'He who intends (to kill) a living being but does not do it by (an act of) his body, and he who unknowingly kills one, both are affected by that act through a slight contact (with it) only, but the demerit (in their case) is not fully developed.'
- ²³ 'There are three ways of committing sins: by one's own activity, by commission, by approval (of the deed).
- ²⁴ 'These are the three ways of committing sins. Thus by purity of the heart one reaches Nirvâna.
- ²⁵ 'A layman may kill his son (during a famine) and eat him; a wise (monk) who partakes of the meat, will not be defiled by the sin.'

²⁶ The mind of those who sin in thoughts is not pure; they are wrong, they do not conduct themselves carefully.

²⁷ Men attached to pleasure, who think that the above-mentioned doctrines will save them, commit sins.

²⁸ As a blind-born man getting into a leaky boat, wants to reach the shore, but is drowned during the passage, so some unworthy, heretical Sramanas wish to get beyond the Circle of Births, but they are whirled round in it.

⁰ Thus I say.

Book 1, Lecture 1, Chapter 3: The Doctrine

¹ If a monk should eat forbidden food which a pious (layman) has prepared for some guest, and which food has been mixed up with even thousand (times more pure food), he would be neither monk nor layman.

² Sramanas who do not comprehend this and do not know what is dangerous, who care for the pleasures of the moment only, will suffer death an endless number of times, like big fishes who when the water rises are by the water (deposited) on dry land and are killed (there), poor things, by hungry dhañkas and herons. (2-4) We hear also of another error of some (philosophers): some say that the world has been created (or is governed) by the gods, others, by Brahman. (5) Some say that it has been created by the Îsvara, others that it was produced from chaos, &c., this world with living beings and lifeless things, with its variety of pleasure and pain.

³ The great Rishi said, that the world has been created by Svayambhû; Mâra originated Mâyâ, therefore the world (appears to be) uneternal.

⁴ Some Brâhmanas and Sramanas say that the universe was produced from the (primeval) egg, and He (Brahman) created the things. These ignorant men speak untruth.

⁵ Those who on arguments of their own maintain that the world has been created, do not know the truth. Nor will (the world) ever perish.

⁶ Know that misery arises from wicked deeds. How can those who do not know the origin (of misery) know its prevention?

⁷ Some say that the soul (of him who is) pure will become free from bad Karman (on reaching beatitude), but that in that state it will again become defiled through pleasant excitement or hate.

⁸ (According to them) he who has lived on earth as a restrained monk, will afterwards become free from Karman. As clear water which was free from defilement becomes again defiled, so (will be the soul).

⁹ A wise man should consider that these (heretics) do not lead a life of chastity, and that all these disputants proclaim their own creed in opposition (to the others).

¹⁰ (Others maintain that) perfection can only be reached by their method of religious life, not otherwise; and that even before (that time) they have their senses under control and possess everything to be wished for.

¹¹ Some say that they will be perfected and sound. On the head of Perfection some men are infatuated with their own doctrines.

¹² But these uncontrolled (men) will whirl round in the beginningless (Circle of Births); after a Kalpa they will rise from their sphere to become the lowest of Asuras.

⁰ Thus I say.

Book 1, Lecture 1, Chapter 4: The Doctrine

¹ These (philosophers) who are vanquished (by their passions) cannot help you in cases where a sinner perishes; though having given up their former occupations they will give advice in worldly matters.

² A wise monk who fully appreciates this, should not mix with those (heretics); without conceit and not attached to them a sage should lead a life equally removed (from love and hate).

³ Some say that those who own possessions and engage in undertakings (may reach perfection); but a monk should take his refuge to those who neither own possessions nor engage in undertakings.

⁴ A wise man should beg food which has been prepared (for somebody else), and he should accept what is freely given him, without greed and passions; he should abstain from overbearing behaviour.

⁵ He should know the talk of people: some say things which are the outcome of a wrong understanding and are but opinions of others repeated.

⁶ 'The world is boundless and eternal, it exists from eternity and does not perish; (another) bold philosopher says that the world is limited, but eternal.

⁷ 'Some say that the knowledge (of the highest authority) is unlimited; but the same bold philosopher says that it is limited in every way.'

⁸ Some beings have motion, others not; it depends on certain conditions whether they are in the one state or in the other.

⁹ (E. g. big creatures) have one form of bodily existence and then another. But all are subject to pain; hence they should not be killed.

¹⁰ This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

¹¹ Living (according to the rules of conduct), and without greed, one should take care of the highest good. In walking, in sitting and lying down, and in food and drink: with regard to these three points a monk should always control himself. And he should leave off pride, wrath, deceit, and greed.

¹² Possessing the Samitis and being protected by the five Samvaras, a pious monk should live, till he reaches perfection, as a man free from fetters among those bound in fetters (viz. the householders).

⁰ Thus I say.

Book 1, Lecture 2, Chapter 1: The Destruction of Karman

¹ (Rishabha said to his sons): Acquire perfect knowledge of the Law! why do you not study it? It is difficult to obtain instruction in it after this life. The days (that are gone by) will never return, nor is it easy a second time to obtain human birth.

² See, young and old men, even children in the mother's womb die. As a hawk catches a quail, so (life) will end when its time is spent.

³ (A man) may suffer for the sake of his parents; he will not easily obtain happiness after this life. A pious man should consider these causes of danger and cease to act.

⁴ For in this world living beings suffer individually for their deeds; for the deed they have done themselves, they obtain (punishment), and will not get over it before they have felt it.

⁵ Even gods, Gandharvas, Râkshasas, and Asuras; animals who live on earth, and snakes; kings, common people, merchants, and Brâhmanas: they all must leave their rank and suffer.

⁶ Notwithstanding their pleasures and relations, all men must suffer in due time the fruit of their works; as a cocoa-nut detaching itself from its stalk (falls down), so (life) will end when its time is spent.

⁷ Even a very learned or virtuous man, or a Brâhmana or an ascetic, will be severely punished for his deed when he is given to actions of deceit.

⁸ See, those (heretics) who search for the knowledge of truth, but who do not cross the Samsâra, talk only about the highest good (without reaching it). How will you understand what is near you and what is beyond? In the meanwhile you suffer for your deeds.

⁹ He who walks about naked and lean, he who eats only once after a month, if he is filled with deceit, will be born an endless number of times.

¹⁰ Man, cease from sins! For the life of men will come to an end. Men who are drowned (in lust, as it were), and addicted to pleasure will, for want of control, be deluded.

¹¹ Exert and control yourself! For it is not easy to walk on ways where there are minutely small animals. Follow the commandments which the Arhats have well proclaimed.

¹² Heroes (of faith) who desist (from sins) and exert themselves aright, who subdue wrath, fear, &c., will never kill living beings; they desist from sins and are entirely happy.

¹³ It is not myself alone who suffers, all creatures in the world suffer; this a wise man should consider, and he should patiently bear (such calamities) as befall him, without giving way to his passions.

¹⁴ As a wall covered with a plastering (of dried cowdung) is by a shock made thin, so (a monk) should make his body lean by fasting, &c. He should abstain from slaughter of living beings. This is the Law proclaimed by the Sage.

¹⁵ As a bird covered with dust removes the grey powder by shaking itself, so a worthy and austere Brâhmana, who does penance, annihilates his Karman.

¹⁶ Young and old people claim a houseless Sramana as their own, though he begs according to the Law, observes the rules of conduct, and performs austerities. People will even cry themselves hoarse, but they will not captivate him.

- ¹⁷ Whatever they will do to move his pity, however they will cry about their son, they will not captivate a worthy and virtuous monk or make him return to domestic life.
- ¹⁸ Though they tempt him with pleasures, and though they should bind him and carry him home, if he does not care for a (worldly) life, they will not captivate him or make him return to domestic life.
- ¹⁹ His father and mother, his children and wife who claim him, will admonish him: 'See, you are our supporter; care not for the next world in order to support us.'
- ²⁰ Some people are (foolishly) attached to others, and are thereby deluded; the unrighteous make them adopt unrighteousness, and they exult in their wickedness.
- ²¹ Therefore a worthy and wise man should be careful, ceasing from sin and being entirely happy. The virtuous heroes of faith (have chosen) the great road, the right and certain path to perfection.
- ²² He who has entered the road leading to the destruction (of Karman), who controls his mind, speech, and body, who has given up his possessions and relations and all undertakings, should walk about subduing his senses.

Book 1, Lecture 2, Chapter 2: The Destruction of Karman

- ¹ A sage thinks that he should leave off sins just as (a snake) leaves its slough; and he is not proud of his Gôtra and other advantages; or is there any use in blaming others?
- ² A man who insults another will long whirl in the Circle of Births; to blame others is not good. Considering this a sage is not conceited.
- ³ He who is independent, and he who is the servant of a servant, if they but observe the Vow of Silence, they have no reason to be ashamed; (therefore a monk) should behave equally towards all.
- ⁴ Indifferent and pure with regard to every kind of control, a Sramana should walk about; he who entertains pure thoughts during his whole life, dies as a worthy and wise man.
- ⁵ The sage who sees the far-off (goal, viz. liberation), past and future things, will practise indifference, though he suffer corporal punishment and be beaten.
- ⁶ Possessing perfect wisdom, a sage always vanquishes (his passions); he correctly expounds the Law; he never neglects even the smallest (duty); he is neither angry nor proud.
- ⁷ A man who controls himself according to (the Law), which is praised by many people, and is not bound by any worldly ties, who is always pure like a lake, proclaims the Law of Kâsyapa.
- ⁸ Seeing that numerous living beings lead an individual life, and that every one feels (pleasure and pain) just as the others, a wise man who observes the Vow of Silence, leaves off (injuring them).
- ⁹ A sage has completely mastered the Law, and has ceased to do actions; but the selfish grieve, they will not (thereby) recover their (lost) property.
- ¹⁰ Know that it (viz. property) entails pains in this world, and very great pains in the next. Who will lead a domestic life when he knows that everything must perish? (to) One should know (and renounce) the great attachment (to the world), and respect and honours on earth; (for conceit) is a very thin thorn difficult to pull out. A wise man, therefore, should abandon worldliness.

¹¹ A monk should perform postures (as Kâyôtsarga, &c.) alone on his seat, and alone on his couch he should meditate; excelling in the performance of austerities, guarded in words, and restrained in thoughts.

¹² An ascetic does not shut the door of a deserted house (where he puts up), nor does he open it; when asked he returns no (rude) answer; he cuts no grass, nor does he strew it (on the ground for a couch).

¹³ Where (he is) at sunset, there he calmly (performs his duties); a sage bears pleasant and unpleasant things, be there insects, or wild beasts, or snakes.

¹⁴ He bears the three kinds of calamities arising from beasts, men, and gods. A great sage will not be seized with a shivering, &c., when he stays in a deserted house.

¹⁵ He should not fear for his life, nor should he desire to be praised (for his courage). Fearful things will frighten the mind of a monk who stays in a deserted house.

¹⁶ They say that he who is very well disciplined, who protects others, who lives in a place removed from other people, who is not frightened by dangers, possesses right conduct, &c.

¹⁷ A monk who uses warm or hot water, who follows the Law, and loathes (wrong conduct), will by intercourse with bad kings become deficient in his devotion though he be ever so virtuous.

¹⁸ When a monk quarrels and uses very bad language, he will suffer great spiritual loss; therefore a wise man should not quarrel.

¹⁹ He who abstains from cold water, who plans (or undertakes) nothing, and has ceased from even the smallest actions, who does not eat food out of the dish of a householder, possesses right conduct, &c.

²⁰ Though life cannot be prolonged, as the saying is, still foolish people sin recklessly; a foolish man is filled to the brim (as it were) with sins. Considering this a sage is not conceited.

²¹ By self-invented rites common people seek holiness, they are full of deceit and shrouded (as it were) in delusion. But a monk is holy through his innocence, he allows no troubles to influence his words, (thoughts, and acts).

²² As a clever gambler, playing at dice, is not vanquished, since he casts the Krita, but not Kali, nor Trêta, nor Dvâpara;

²³ So adopt for your welfare the best and highest Law which has been proclaimed in this world by the Saviour, as the clever (gambler casts) the Krita, and avoids the other casts.

²⁴ I have heard that sensual pleasures are said to have the strongest hold on men; but those who abstain from them follow the Law of Kâsyapa.

²⁵ Those who follow the Law that has been proclaimed by Gñâtrika, the great seer, are virtuous and righteous; they confirm each other in the Law.

²⁶ Take no heed of the seductive (pleasures), endeavour to shake off delusion. Those who are not subdued by the wicked (pleasures), know meditation to be their duty.

²⁷ A monk should not tell stories, nor ask idle questions, nor gossip. But, knowing the highest Law, he should perform his religious duties, and regard nothing his own.

²⁸ A monk should not indulge deceit, greed, pride, and wrath. Those are virtuous who have arrived at the right understanding of these passions, and who have well practised control.

²⁹ (A monk) should be free from attachment, wise, controlling himself, seeking the Law, earnest in the performance of austerities, and subduing his senses. It is difficult to obtain the soul's benefit.

³⁰ Right conduct, &c., which has been taught by the Gñâtika, the sage who knew everything in the whole world, has either not been learned or not been truly practised (by creatures now in distress).

³¹ Many men who thought this Law to be the highest good and conducive to their spiritual welfare, obeyed their preceptors, ceased from works, and have crossed the great flood (of worldly existence).

⁰ Thus I say.

Book 1, Lecture 2, Chapter 3: The Destruction of Karman

¹ If a monk who abstains from actions, suffers pain (for acts done) through ignorance, that Karman will be annihilated through control. The wise reach (perfection) getting rid of death.

² Those who resist the seductions are placed on a line with those who have crossed the Samsâra. Therefore look up (at beatitude as the end in view). Those (virtuous men) regard pleasures as equal to diseases.

³ Men of princely rank wear precious things imported by merchants; likened (to these precious things) are the excellent great vows together with (the prohibition of) eating at night.

⁴ Pleasure-seeking men who are greedy and are absorbed by amusements, are reckless and like the wretched; they do not know that meditation (has been enjoined as) a duty.

⁵ As a bullock which is hurt and urged on by the driver becomes weak, and at last, when its strength is exhausted and it is unable to move, sinks down;

⁶ So he who knows the pursuit of pleasures, must sooner or later give up their enjoyment (lest they drag him down). He who is still surrounded by pleasant things, should not love pleasures, whether he obtains them, or for some reason or other does not obtain them.

⁷ Lest the lot of the wicked should fall to you, escape (the influence of the senses), and discipline yourself! The wicked will much and strongly grieve, groan, and wail.

⁸ See, life in this world (is transient); though your life lasts a hundred years, you die as a short-lived man; mind that (your) years swiftly pass. Nevertheless greedy men are attached to pleasures.

⁹ Those who engage in undertakings, who work the perdition of their souls, and who kill (living beings), will go to the world of the wicked, to the abode of the Asuras for a long time (to dwell there).

¹⁰ Though life cannot be prolonged, as the saying is, still foolish people sin recklessly (thinking): 'We are only concerned with the present time; who has seen the next world and returned thence?'

¹¹ Believe in the words of him who sees (everything), you who are blind, as it were, you whose sight is blinded, ah, whose sight is obstructed by your works which result in delusion!

¹² The unhappy again and again suffer from delusion; therefore have done with praise and honours! A wise ascetic should consider that living beings are like himself (as regards love of life, aversion to pain, &c.).

¹³ The man also who still lives in the house, should, in accordance with his creed, be merciful to living beings; we are bidden to be fair and equal with all; (thereby even a householder) goes to the world of the gods.

¹⁴ Being instructed in the creed of the Lord, exert yourself in the truth (i.e. in control)! A monk who has thoroughly subdued his selfishness should collect pure alms.

¹⁵ Knowing the truth, one should live up to it, seeking the Law, earnest in the performance of austerities, possessing the Guptis, being accomplished, one should always exert oneself, intent on the soul's benefit, and desiring the highest good (viz. liberation).

¹⁶ The fool thinks that his wealth, cattle, and relations will save him; they him, or he them. But they are no help, no protection.

¹⁷ When calamity befalls him, or the end of his life draws near, he must go and come alone; the wise believe that there is nothing to protect him.

¹⁸ All living beings owe their present form of existence to their own Karman; timid, wicked, suffering latent misery, they err about (in the Circle of Births), subject to birth, old age, and death.

¹⁹ He should know that the present time is the best opportunity to mend, and that an awakening is difficult to obtain. A wise man should be aware of this. The (first) Gina has said this, and so the remaining ones (will) say it.

²⁰ O ye monks, the virtuous (Ginas) that have been and will be, the followers of the Law of Kâsyapa, they all have commended these virtues.

²¹ Do not kill living beings in the threefold way, being intent on your spiritual welfare and abstaining from sins. In this way numberless men have reached perfection, and others, who live now, and who are to come, (will reach it).

⁰ Thus spoke the Arhat Gñâtriputra, the reverend, famous native of Vaisâlî, who possessed the highest knowledge and the highest faith, who possessed (simultaneously) the highest knowledge and faith. Thus I say.

Book 1, Lecture 3, Chapter 1: The Knowledge of Troubles

¹ A man believes himself a hero as long as he does not behold the foe, as did Sisupâla (before he beheld) the valorously-fighting, great warrior.

² They go forward to the head of the battle; but when the fight has begun the mother will not recognise her son, and he will be mangled by his foe.

³ So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practises austerities.

⁴ When during the winter they suffer from cold and draughts, the weak become disheartened like Kshattriyas who have lost their kingdom.

⁵ When they suffer from the heat of summer, sad and thirsty, the weak become disheartened like fish in shallow water.

- ⁶ It is painful never to take anything but what is freely given, and begging is a liard task. Common people say that (men become monks) because they will not work and are wretched.
- ⁷ Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.
- ⁸ Perchance a snarling dog will bite a hungry monk; in that case the weak will become disheartened like animals burnt by fire.
- ⁹ Some who hate (the monks), revile them: 'Those who lead such a (miserable) life (as monks do), atone but (for their sins in a former life).'
- ¹⁰ Some call them names, as 'naked, lowest of beggars, baldhead, scabby, filthy, nasty.'
- ¹¹ Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.
- ¹² When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), 'I have not seen the next world, all may end with death!'
- ¹³ Some weak men who suffer from the plucking out of the hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear.
- ¹⁴ Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.
- ¹⁵ Some fools in outlying countries take a pious monk for a spy or a thief, bind him, and insult him with angry words.
- ¹⁶ A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house).
- ¹⁷ All these hardships are difficult to bear; the weak return to their house (when they cannot bear them), like elephants covered with arrows (break down).
- ⁰ Thus I say.

Book 1, Lecture 3, Chapter 2: The Knowledge of Troubles

- ¹ There are some tender affections which monks cannot easily overcome. On their account some become disheartened, and are unable to practise control.
- ² His relations on seeing him will surround him and cry: 'Child, we have brought you up, (now) support us! O dear! why will you leave us?'
- ³ 'Child, your father is an old man; your sister is still very young; (and here), O dear, are your own brothers from the same mother; why will you leave us?'
- ⁴ 'Support your mother and father, thus you will win this world; it is a duty in this world to protect one's mother.
- ⁵ 'The old people are kind-spoken; your sons, child, are very young; you have married your wife; (take care) that she will not go to another man.
- ⁶ 'Come, child, let us go home; we can do all the work, you need not (do it); the next time we shall take care (that you will not be overburdened with work); child, let us meanwhile go to our house.

⁷ 'Afterwards you may go again; by this (visit of yours) you will not cease to be a Sramana; who will hinder you to practise control when you have done with worldly desires?

⁸ 'All your outstanding debts we have divided between us, and we shall give you the money (required for) business.'

⁹ In this way (his relations) come to him, lamenting, and try to persuade him. Held fast by his attachment for his relations, he quickly returns to his house.

¹⁰ As a creeper encircles a tree growing in the forest, so his relations press him hard that he should leave off control.

¹¹ He is held fast by his attachment for his relations. So the keepers always follow a newly-caught elephant, and a cow which has just calved never goes far (from the calf).

¹² Men do not (easily) get over this attachment, as (they do not get over) the ocean. For its sake the weak suffer pains, being engrossed by their attachment for their relations.

¹³ But a monk should renounce it; for every attachment is but a cause of sin. He should not desire life, having been instructed in the best Law.

¹⁴ There are these whirlpools which have been pointed out by Kâsyapa: the wise keep clear of them, but the ignorant go down in them.

¹⁵ Kings and ministers of kings, Brâhmanas and Kshattriyas try with pleasant things to seduce a monk who leads a holy life.

¹⁶ (They try to seduce him) with elephants, horses, chariots, and cars, with pleasure-trips (saying to him): 'Enjoy these excellent pleasures, great sage, we worship you!

¹⁷ 'Clothes, perfumes, ornaments, women, and beds: enjoy these pleasures, friend, we worship you!

¹⁸ 'All the vows which you, holy man, have kept while a monk, are compatible with your living in a house.

¹⁹ 'It will be no sin, for you have wandered about long (enough).' In this way they try to tempt him, as men decoy a pig with wild rice.

²⁰ Weak men who are exhorted to live as monks, but who are unable to practise control, break down like weak (bullocks carrying a heavy burden) uphill.

²¹ Unable to practise the rough (i.e. control), and harassed by the austerities, weak men break down, like old oxen in going uphill.

²² When men who are greedy, attached to women, and who love pleasures, are tempted in the way described above, they return to their houses.

⁰ Thus I say.

Book 1, Lecture 3, Chapter 3: The Knowledge of Troubles

¹ As at the time of the battle the coward looks behind him for a ditch, thicket, or other hiding-place, (thinking that) nobody knows who will win;

² 'A moment's moment will bring the decision; when we lose, we shall fly.' Thus thinks the coward.

- ³ So some Sramanas, knowing themselves to be weak, have recourse to worldly sciences when they see that they will suffer want.
- ⁴ (They say): 'Who knows what will cause my loss of sanctity, women or water? When we are questioned, we shall speak out (i.e. show our knowledge). We have no (other) resource (in case of need)!'
- ⁵ They are cautious, like those who look out for a ditch, &c. Those who doubt (their ability for control) are like men ignorant of the way.
- ⁶ But famous warriors, leaders of heroes at the time of the battle, do not look behind them; (they think) what if all end with death?
- ⁷ A monk who exerts himself in a similar way, should slip off the ties that bind him to his house. Putting aside all undertakings, he should wander about for the welfare of his soul.
- ⁸ Some revile a monk who leads a holy life. But these revilers are far off from perfection.
- ⁹ (The revilers say), 'You live just as the laymen do, being attached to one another, for (e.g.) you beg alms for a sick man and give it him.
- ¹⁰ 'Therefore you still have an attachment, being obedient to the will of one another; you have not the purity produced by the right path, and have not got beyond the Circle of Births.'
- ¹¹ Now a monk who knows (the truth about) Mōksha should answer them: 'You speak thus, wavering between two ways of life (viz, that of householders and monks).
- ¹² 'You eat out of the vessels (of householders, and make them) bring food for a sick brother; you eat seeds and drink cold water, and what has been especially prepared (for you when sick).
- ¹³ 'You are infected by great faults, you are void of discrimination, and your resolutions are bad. It is not good to scratch a wound too much, for it will grow worse.'
- ¹⁴ They should be instructed in the truth by one who knows it and is free from passions: 'Yours is not the right way, you speak and act without consideration.
- ¹⁵ 'This your talk is weak, like the top of a bamboo, (when you say: a sick brother) may eat the food brought by a householder, but not that brought by a monk!
- ¹⁶ '(And when you say that) our religious precepts are wholesome only for householders (not for monks, we reply that our prophet had) no such (inconsistent) ideas when he taught (his Law).'
- ¹⁷ When (these heretics) cannot prove (their assertion) by any arguments they give up the discussion, and fall back on their bold (assertion).
- ¹⁸ Overcome by their passions and infected by untruth, (these men) have recourse to bad language, as the (savage) Taṅkana (when beaten) have recourse to their hills.
- ¹⁹ The argumentation of a monk whose mind is at rest should possess many good qualities. He should proceed in such a way as not to exasperate his opponent.
- ²⁰ Following this Law which has been proclaimed by the Kâsyapa, a sound monk should carefully attend a sick brother.
- ²¹ Knowing the beautiful Law, a wise and thoroughly restrained monk should bear all hardships and wander about till he reaches final liberation.
- ⁰ Thus I say.

Book 1, Lecture 3, Chapter 4: The Knowledge of Troubles

¹ Some say that in old times great men, rich in religious penance, have reached perfection though they drank (cold) water (and ate fruits and roots). Ignorant men (who hear such assertions) are led astray (by them).

² 'Nami, the king of Vidêha, ate nothing, Râmagupta did eat, Bâhuka drank (cold) water, and so did Târâgana, the seer.

³ Âsila, Dêvala, the great sage Dvîpâyana, and Pârâsara did drink (cold) water, and did eat seeds and sprouts.

⁴ 'I have heard that in old times these renowned and well-known great men ate seeds and drank water, and have reached perfection.'

⁵ When weak (monks hear such assertions) they become disheartened, as donkeys break down under their burden; in case of danger they retreat (and perish) like men who walk on crutches.

⁶ Some say: Pleasant things are produced from pleasant things. (They are those who disdain) the noble path and the renowned highest good.

⁷ Do not, by disdaining it, lose much for the sake of little. If you do not give up this (wrong law), you will repent of it as the man did who carried iron (a long way) believing it to be silver.

⁸ (And so will) those who kill living beings, who do not abstain from untrue speech, who take what is not freely given them, who enjoy sexual pleasures, and who own property.

⁹ Some unworthy heretics, slaves of women, ignorant men who are averse to the Law of the Ginas, speak thus:

¹⁰ 'As the squeezing of a blister or boil (causes relief) for some time, (and has no dangerous consequences), so it is with (the enjoyment of) charming women. How could there be any sin in it?

¹¹ 'As a ram drinks the quiet water, so, &c. (the rest as in verse 10).

¹² 'As the bird Piṅga drinks the quiet water (flying), &c. (the rest as in verse 10).'

¹³ So say some unworthy heretics who entertain false doctrines, and who long for pleasures, as the ewe for her kid.

¹⁴ Those who do not think of the future, but only enjoy the present, will repent of it afterwards when their life or their youth is gone.

¹⁵ But those who exert themselves at the proper time, feel no remorse afterwards; these heroes who have got rid of their fetters, do not long for life.

¹⁶ As Vaitaranî, the river (of hell), is difficult to pass, so in this world women are to the unwise (a temptation) difficult to overcome.

¹⁷ Those who have given up intercourse with women and have left off adorning themselves, are well established in control, because they have renounced everything.

¹⁸ As merchants go over the sea, so they will cross the flood (of Samsâra), where living beings despond and suffer pains because of their own deeds.

¹⁹ A monk who knows this, will live as a virtuous man guarded by the Samitis; he will abstain from untrue speech, and not take what is not freely given him.

²⁰ He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvâna, which consists in peace.

⁰ 21, 22 = I, 3, 3, 20 and 21. Thus I say.

Book 1, Lecture 4, Chapter 1: Knowledge of Women

¹ A monk who has left his mother and father and all worldly ties, (determines) to walk about alone and wise, to abstain from sexual pleasures, and to ask for a secluded place (where to lodge).

² With clever pretences women make up to him, however foolish they be; they know how to contrive that some monks will become intimate with them.

³ They will often sit down at his side; they always put on fine clothes; they will show him the lower part of their body, and the armpit, when lifting up their arms, so that he will follow them about.

⁴ And occasionally a woman will tempt him to a comfortable couch or bed. But he should know these things to be as many traps under various disguises.

⁵ He should not look at them, nor should he consent to anything inconsiderate, nor walk together with them; thus he will well guard himself.

⁶ Inviting a monk and winning his confidence, they offer themselves to him. But he should know, and fly from these temptations in their various forms.

⁷ Meekly and politely they approach him with their manifold arts to win his heart; and talking sweetly in confidential conversation they make him do (what they like).

⁸ As (men by baiting) with a piece of flesh a fearless single lion get him into a trap, so women may capture an ascetic though he be careful.

⁹ And then they make him do what they like, even as a wheelwright gradually turns the felly of a wheel. As an antelope caught in a snare, so he does not get a out of it, however he struggles.

¹⁰ Afterwards he will feel remorse like one who has drunk milk mixed with poison; considering the consequences, a worthy monk should have no intercourse with women.

¹¹ Therefore he should avoid women, knowing them to be like a poisoned thorn. He is no Nirgrantha who without companion (goes into) houses, being a slave (to passion) and preaches (his religion).

¹² Those who are attached to this sinful (intercourse) must be reckoned among the wicked. Even a monk who practises severe austerities should avoid the company of women.

¹³ A monk should have no intercourse with his daughters and daughters-in-law, with nurses or female slaves, or with grown-up girls.

¹⁴ When the relations and friends see (the intimacy of a monk with a girl), they become angry (saying): 'All creatures love pleasures; you are a man, protect and support her.'

¹⁵ But some become angry even when they see an innocent Sramana, and suspect the fidelity of their wives because of the dishes they serve up.

¹⁶ Those who have intercourse with (women) have already ceased to practise meditation; Sramanas, therefore, for the benefit of their souls, do not go to the apartments (of women).

- ¹⁷ Though many leave the house, some (of them) arrive but at a middling position (between householder and monk); they merely talk of the path to perfection. The force of sinners is talking.
- ¹⁸ In the assembly he pronounces holy (words), yet secretly he commits sins; but the wise know him to be a deceiver and great rogue.
- ¹⁹ The sinner does not confess his wrong, but rather boasts of it when reprimanded. Though he is admonished not to act as most men do, he becomes weak again and again.
- ²⁰ Some men of great intelligence who perform their duties as supporters of women, get into their power, though they be well acquainted with the Strîvêda.
- ²¹ (The adulterers') hands and feet are cut off, their skin and flesh are torn off, they are roasted alive, and acid is poured into their wounds.
- ²² Their ears and nose are cut off, and their throats cut; (all this) they will suffer, but though suffering here for their sins they will not promise not to do the same again.
- ²³ All this some have learned, and it has been well demonstrated in the Strîvêda. Though (people) know it, they do wrong (impelled) by Karman.
- ²⁴ One man (women) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust women, knowing that they are full of deceit.
- ²⁵ A young woman, putting on fine ornaments and clothes, will say to a Sramana: 'I shall give up (my former way of life) and practise the rough (viz. control). Reverend sir, teach me the Law!'
- ²⁶ Or by professing herself a lay-disciple and co-religionist of the Sramanas, (she will try to make a friend of him). As a pot filled with lac (will melt) near the fire, so even a wise (monk) will fall through intercourse with women.
- ²⁷ A pot filled with lac thrown into the fire melts quickly and is destroyed; so monks are lost through intercourse with women.
- ²⁸ Some commit sins (with a girl), but when questioned about it, they say: 'I have done no sin; she only slept in my lap (like my daughter).'
- ²⁹ This is a second folly of the sinner that he obstinately denies what he has done. He commits a twofold sin, since, for the sake of his reputation, he falls again.
- ³⁰ (Some women) will say, by way of invitation, to a good-looking, self-knowing monk: 'Holy man, accept a robe, an almsbowl, food or drink (at our house)!'
- ³¹ He should regard their words like wild rice, and should not desire to call at (their) house; for a fool who is bound in the fetters of sensuality will be subject to delusion again and again.
- ⁰ Thus I say.

Book 1, Lecture 4, Chapter 2: Knowledge of Women

- ¹ A monk, living single, should not fall in love; if he loves pleasures, he should again become indifferent. Now hear the pleasures of Sramanas, which some monks enjoy.
- ² When a monk breaks the law, dotes (on a woman), and is absorbed by that passion, she afterwards scolds him, lifts her foot, and tramples on his head.

- ³ 'O monk, if you will not live with me as a woman who has still her hair, I shall tear it out; but do not live separated from me.'
- ⁴ But when they have captured him, they send him on all sorts of errands: 'Look (for the bodkin to) carve the bottle-gourd, fetch some nice fruit.
- ⁵ '(Bring) wood to cook the vegetables, or that we may light a fire at night; paint my feet, come and meanwhile rub my back!
- ⁶ 'Look after my clothes, bring food and drink, get me some perfume, a broom, a barber (to shave my head)!
- ⁷ 'Give me the collyrium-box, my ornaments, the lute, Lôdhra-powder, a Lôdhra-flower, the Vênupalâsika-lute, a pill!
- ⁸ 'A Utpalakushta, Tagara -powder, and aloe pounded together with Usîra, oil for anointing the face, baskets of bamboo wickerwork to put my things in!
- ⁹ 'Reach me the lip-salve, fetch the umbrella and slippers, the knife to cut the string, have my robe dyed bluish!
- ¹⁰ 'Give me the pot to cook the vegetables in, Myrobalans, the jar to fetch water in, the stick to paint the mark upon the forehead, the pin to apply collyrium (to the eyelids), or the fan when it is hot! (to) 'Fetch me the pincers, the comb, the ribbon to bind up the hair, reach me the looking-glass, put the tooth-brush near me!
- ¹¹ 'Fetch me areca-nut and betel, needle and thread, the chamber-pot, the winnowing basket, the mortar, the pot for liquefying natron!
- ¹² 'Give me the vessel (used in worshipping the gods), the water-pot. Friend, dig a privy. Fetch the bow for our son, the bullock for the Sâmanêra!
- ¹³ 'The small pot, the drum, and the ball of cloth for the boy (to play with). Sramana, the rainy season is at hand, look after the house and the stores!
- ¹⁴ '(Fetch) the chair with woven twine seat, the wooden shoes to walk on!' Pregnant women order their husbands about like slaves to fulfil their craving.
- ¹⁵ When a son, the reward (of their wedded life), is born, (the mother bids the father) to hold the baby, or to give it her. Thus some supporters of their sons have to carry burdens like camels.
- ¹⁶ Getting up in the night they lull the baby asleep like nurses; and though they are ashamed of themselves, they wash the clothes like washermen.
- ¹⁷ This has been done by many men who for the sake of pleasures have stooped so low; they become the equals of slaves, animals, servants, beasts of burden--mere nobodies.
- ¹⁸ One should not mind the entreaties of women, but abstain from their friendship and company. These pleasures which are derived therefrom are called causes of blamable actions.
- ¹⁹ Restraining himself by the thought that these dangerous (pleasures) will not be to his benefit, a monk should abstain from women, and commit no unnatural crime.
- ²⁰ A wise and learned monk whose soul is in a pure condition (Lêsyâ), will abstain from doing work for others; in thoughts, words, and actions he will bear all troubles.

²¹ The hero (of faith) who has vanquished sin and delusion, has said all this. A monk, therefore, whose soul is pure (and free from sins) should wander about till he reaches final liberation.

⁰ Thus I say.

Book 1, Lecture 5, Chapter 1: Description of the Hells

¹ I once asked the Kêvalin, the great sage: What is the punishment in the hells? Knowing it, O sage, tell it me who do not know it! How do sinners go to hell?

² When I thus questioned the illustrious Kâsyapa, the omniscient one spoke as follows: I shall describe the truly insupportable pains where there is distress and (the punishment of) evil deeds.

³ Those cruel sinners who, from a desire of (worldly) life, commit bad deeds, will sink into the dreadful hell which is full of dense darkness and great suffering.

⁴ He who always kills movable and immovable beings for the sake of his own comfort, who injures them, who takes what is not freely given, who does not learn what is to be practised (viz. control);

⁵ The impudent sinner, who injures many beings without relenting, will go to hell; at the end of his life he will sink to the (place of) darkness; head downwards he comes to the place of torture.

⁶ They hear the cries of the punishers: Beat, cut, split, burn him! The prisoners in hell lose their senses from fright, and do not know in what direction to run.

⁷ Going to a place like a burning heap of coals on fire, and being burnt they cry horribly; they remain there long, shrieking aloud.

⁸ Have you heard of the horrible (river) Vaitaranî, whose cutting waves are like sharp razors? They cross the horrible Vaitaranî, being urged on by arrows, and wounded with spears.

⁹ The punishers pierce them with darts; they go in the boat, losing their memory; others pierce them with long pikes and tridents, and throw them on the ground.

¹⁰ Some, round whose neck big stones are tied, are drowned in deep water. Others again roll about in the Kadambavâlukâ (river) or in burning chaff, and are roasted in it.

¹¹ And they come to the great impassable hell, full of agony, called Asûrya (i.e. where the sun does not shine), where there is great darkness, where fires, placed above, below, and all around, are blazing.

¹² There, as in a cave, being roasted on the fire, he is burned, having lost the reminiscence (of his sins) and consciousness of everything else; always suffering (he comes) to that miserable hot place that is ever ready (for the punishment of evildoers).

¹³ There the cruel punishers have lighted four fires, and roast the sinners; they are roasted there like fishes put on the fire alive.

¹⁴ The prisoners in hell come to the dreadful place called Santakshana (i.e. cutting), where the cruel punishers tie their hands and feet, and with axes in their hands cut them like wooden planks.

¹⁵ And they turn the writhing victims round, and stew them, like living fishes, in an iron caldron filled with their own blood, their limbs covered with ordure, their heads smashed.

¹⁶ They are not reduced to ashes there, and they do not die of their enormous pains; undergoing this punishment, the miserable men suffer for their misdeeds.

¹⁷ And there in the place, where there is constant shivering, they resort to a large burning fire; but they find no relief in that place of torture; the tormentors torture them still.

¹⁸ There is heard everywhere the noise of painfully uttered cries even as in the street of a town. Those whose bad Karman takes effect (viz. the punishers), violently torment again and again those whose bad Karman takes effect also (viz. the punished).

¹⁹ They deprive the sinner of his life; I shall truly tell you how this is done. The wicked (punishers) remind by (similar) punishment (their victims) of all sins they had committed in a former life.

²⁰ Being killed they are thrown into a hell which is full of boiling filth. There they stay eating filth, and they are eaten by vermin.

²¹ And there is an always crowded, hot place, which men deserve for their great sins, and which is full of misery. (The punishers) put them in shackles, beat their bodies, and torment them (by perforating) their skulls with drills.

²² They cut off the sinner's nose with a razor, they cut off both his ears and lips; they pull out his tongue a span's length and torment (him by piercing it) with sharp pikes.

²³ There the sinners dripping (with blood) whine day and night even as the dry leaves of a palm-tree (agitated by the wind). Their blood, matter, and flesh are dropping off while they are roasted, their bodies being besmeared with natron.

²⁴ Have you heard of the large, erected caldron of more than man's size, full of blood and matter, which is extremely heated by a fresh fire, in which blood and matter are boiling?

²⁵ The sinners are thrown into it and boiled there, while they utter horrid cries of 'Agony; they are made to drink molten lead and copper when they are thirsty, and they shriek still more horribly.

²⁶ Those evildoers who have here forfeited their souls' (happiness) for the sake of small (pleasures), and have been born in the lowest births during hundred thousands of 'former years,' will stay in this (hell). Their punishment will be adequate to their deeds.

²⁷ The wicked who have committed crimes will atone for them, deprived of all pleasant and lovely objects, by dwelling in the stinking crowded hell, a scene of pain, which is full of flesh (&c.).

⁰ Thus I say.

Book 1, Lecture 5, Chapter 2: Description of the Hells

¹ I shall now truly tell you another kind of perpetual suffering, how the sinners who have committed crimes suffer for the deeds they have done in their former lives.

² Tying their hands and feet the (punishers) cut open their belly with razors and knives; taking hold of the mangled body of the sinner, they forcibly tear the skin off his back.

³ They cut off his arms at the armpits; they force his mouth wide open and scald it; they yoke the sinner to a car and drive him, and growing angry they pierce his back with a goad.

- ⁴ The (sinners) walk over ground burning and glowing like red-hot iron; scorched they shriek horribly, being urged on with arrows and put to a red-hot yoke.
- ⁵ The sinners are driven over slippery ground which is like a road of red-hot iron; in this dreadful place (the ministers of hell) make them go forward like slaves (beating them) with sticks.
- ⁶ Proceeding in this intolerable (hell) they are crushed by rocks tumbling down. There is the (caldron) Santâpanî, where evildoers suffer for a long time.
- ⁷ They throw the sinners into caldrons and boil them; scalded they rise thence again; devilish crows feed on them and (so do) other beasts having claws devour them.
- ⁸ There is a place of smokeless fire in the form of a pile where (the sinners) greatly distressed shriek horribly; head downwards they are lacerated and cut into pieces with iron knives.
- ⁹ Tied up and skinned they are devoured by steel-nibbed birds; it is the hell called Samgîvanî, where life is long, and where men of an evil mind are tortured.
- ¹⁰ The (punishers) pierce them with sharp pikes as people do with a captured pig. Transfixed by a pike the (sinners) shriek horribly; suffering both (bodily and mentally) they feel nothing but pains.
- ¹¹ There is a great place always on fire, where fires burn without fuel; there for a long time stay the evildoers shrieking aloud.
- ¹² Setting on fire large piles, they thrust into them (a sinner) who will cry horribly; as butter thrown in the fire melts, so does the evildoer there.
- ¹³ And there is an always crowded, hot place which one deserves for one's great sins, and which is full of misery. There (the punishers) tie (the sinner's) hands and feet, and belabour him with sticks like an enemy.
- ¹⁴ They break the sinner's back with a weapon, and smash his skull with iron clubs; their bodies are split and sawn like a plank; and tortured with red-hot awls (the sinners) are subjected (to cruelties).
- ¹⁵ Cruel evildoers, urged on with arrows, and put to work (by the punishers), carry burdens in the way of elephants; two or three (punishers) get on one (victim) and growing angry hurt his vital parts.
- ¹⁶ The sinners are driven over the large, slippery, and thorny ground; tightly bound with straps they lose their senses; the revenging (punishers) cut them into pieces, and throw them about like a bali-sacrifice.
- ¹⁷ There is a dreadful mountain towering high up in the air, called Vaitâlîka, where the evildoers are tortured for more than a thousand hours.
- ¹⁸ Tortured, the sinners shriek, suffering day and night; in this horrid, great hell, which is full of implements of torture, they are put to a cruel death.
- ¹⁹ Full of wrath, like their enemies in a former life, (the punishers) crush them with hammers and clubs. With mangled bodies, and vomiting blood, they fall to the ground, head foremost.
- ²⁰ There are the ever hungry, savage, always wrathful, great jackals by whom the evildoers bound with shackles are devoured.
- ²¹ There is the dreadful, slimy river, which is always flowing and full of molten iron; in this very dreadful river (the sinners) must descend one by one.

²² These pains are suffered without interruption by the sinner who stays there for a long time. There is no escape from the torture; he must, himself and alone, suffer the pains.

²³ Whatever cruelty he has done in a former birth, the same will be inflicted on him in the Circle of Births. Having been born in an extremely miserable state of life, the sufferer experiences infinite pain.

²⁴ A wise man hearing of these hells should not kill any living being in the whole world; believing in true doctrines and renouncing all property he should know the world, but not become a slave to it.

²⁵ Knowing the endless Circle of Births with regard to animals, men, and gods, and the reward they will get; knowing all this, (a wise man) should wait for his decease, practising meanwhile self-control.

⁰ Thus I say.

Book 1, Lecture 6: Praise of Mahavira

¹ Sramanas and Brâhmanas, householders and heretics, have asked (me): Who is he that proclaimed this unrivalled truly wholesome Law, which was (put forward) with true knowledge?

² What was the knowledge, what the faith, and what the conduct of the Gñâtriputra? If you know it truly, O monk, tell us as you have heard it, as it was told you!

³ This wise and clever great sage possessed infinite knowledge and infinite faith. Learn and think about the Law and the piety of the glorious man who lived before our eyes!

⁴ This wise man had explored all beings, whether they move or not, on high, below, and on earth, as well as the eternal and transient things. Like a lamp he put the Law in a true light.

⁵ He sees everything; his knowledge has got beyond (the four lower stages); he has no impurity; he is virtuous, of a fixed mind, the highest, the wisest in the whole world; he has broken from all ties; he is above danger and the necessity to continue life.

⁶ Omniscient, wandering about without a home, crossing the flood (of the Samsâra), wise, and of an unlimited perception, without an equal, he shines forth (or he does penance) like the sun, and he illumines the darkness like a brilliant fire,

⁷ The omniscient sage, Kâsyapa, has proclaimed this highest Law of the Ginâs; he, the illustrious one, is prominent (among men) like the thousand-eyed Indra among the gods of heaven.

⁸ His knowledge is inexhaustible like the (water of the) sea; he has no limits and is pure like the great ocean; he is free from passion, unfettered, and brilliant like Sakra, the lord of the gods.

⁹ By his vigour he is the most vigorous; as Sudarsana (Mêru), the best of all mountains, or as heaven, a very mine of delight, he shines forth endowed with many virtues.

¹⁰ (Mêru) a hundred thousand yôganâs high, with three tiers, with the Pandaga (-wood) as its flag, rising ninety-nine thousand yôganâs above the ground, and reaching one thousand below it; (lo) It touches the sky and is immersed in the earth; round it revolve the suns; it has the colour of gold, and contains many Nandana (parks); on it the Mahêndras enjoy themselves.

¹¹ This mountain is distinguished by (many) names; it has the colour of burnished gold; it is the greatest of all mountains, difficult to ascend on account of its rocks; this excellent mountain is like a part of the earth on fire.

¹² The king of mountains, standing in the centre of the earth, is seen in a pure light like that of the sun. With such beauty shines forth this many-coloured, lovely (mountain), which is crowned with radiance.

¹³ Thus is described the glory of mount Sudarsana, the great mountain; similar to it is the Sramana Gñâtriputra, who is noble, glorious, full of faith, knowledge, and virtue.

¹⁴ As Nishadha is the best of long-stretched mountains, and Rukaka of circular ones, so is he (Mahâvîra) among sages the wisest in the world, according to the declaration of the wise ones.

¹⁵ After having taught the highest Law he practised the highest contemplation, which is the purest of pure, pure without a flaw, thoroughly white (as it were) like mother-of-pearl and the moon.

¹⁶ Having annihilated all his Karman, the great sage by his knowledge, virtue, and faith reached the insurpassable, highest perfection, a state which has a beginning but no end.

¹⁷ As the Sâlmâlî, in which the Suparna gods take their delight, is most famous among trees, as Nandana is among parks, so is the Omniscient most famous through his knowledge and virtue.

¹⁸ As thunder is the loudest of sounds, as the moon is the most glorious of heavenly bodies, as sandal is the best of perfumes, so of monks is he who had renounced all wishes or plans.

¹⁹ As (the ocean on which sleeps) Svayambhû is the best of seas, as Dharanêndra is the best of Nâgas, as the juice of sugarcane is, as it were, the flag of juices, so is he (Mahâvîra) the flag of monks by his austerities.

²⁰ As Airâvana is the best of elephants, the lion of beasts, Gaṅgâ of rivers, as Garuda, Vênudêva, is the best of birds, so is Gñâtriputra the best of those who have taught the Nirvâna.

²¹ As Vishvaksêna is the most famous of warriors, as the lotus is the best of flowers, as Dantavakra is the best of Kshattriyas, so Vardhamâna is the best of sages.

²² As giving safety is the best of gifts, as the best of true speeches is that which causes no distress, as chastity is the highest of austerities, so is the Sramana Gñâtriputra the highest of men.

²³ As the Lavasaptamas are the highest of those gods who live very long, as the palace Saudharman is the best of heavenly abodes, as Nirvâna is the chief object of the Law, so there is no wiser man than Gñâtriputra.

²⁴ He (bears everything) like the earth; he annihilates (his Karman); he is free from greed; he, the Omniscient, does not keep store (of anything); he has crossed the ocean of life like the sea: he, the Hero, who grants protection to all, and whose perception is infinite.

²⁵ Having conquered the passions which defile the soul: wrath, pride, deceit, and greed, the Arhat, the great sage, does not commit any wrong, nor does he cause it to be committed.

²⁶ He understood the doctrines of the Kriyâvâdins, of the Akriyâvâdins, of the Vainayikas, and of the Agñânavâdins; he had mastered all philosophical systems, and he practised control as long as he lived.

²⁷ He abstained from women, and from eating at night, he practised austerities for the removal of pain, he knew this world and that beyond; the lord renounced everything at every time.

²⁸ Having heard and believing in the Law, which has been proclaimed and taught by the Arhat, and has been demonstrated with arguments, people will either make an end of their mundane existence, or they will become like Indra, the king of gods.

⁰ Thus I say.

Book 1, Lecture 7: Description of the Wicked

¹ Earth, water, fire, wind; grass, trees, and corn; and the movable beings, (viz.) the oviparous, viviparous, those generated from dirt, and those generated in fluids;

² These classes (of living beings) have been declared (by the Ginas); know and understand that they (all desire) happiness; by (hurting) these beings (men) do harm to their own souls, and will again and again be born as one of them.

³ Every being born high or low in the scale of the living creation, among movable and immovable beings, will meet with its death. Whatever sins the evildoer commits in every birth, for them he must die.

⁴ In this world or in the next (the sinners suffer themselves what they have inflicted on other beings), a hundred times, or (suffer) other punishment. Living in the Samsâra they ever acquire new Karman, and suffer for their misdeeds.

⁵ Some leave their mother and father to live as Sramanas, but they use fire; (the prophet) says: 'People are wicked who kill beings for the sake of their own pleasure.'

⁶ He who lights a fire, kills living beings; he who extinguishes it, kills the fire. Therefore a wise man who well considers the Law, should light no fire.

⁷ Earth contains life, and water contains life; jumping (or flying) insects fall in (the fire); dirt-born vermin (and beings) living in wood: all these beings are burned by lighting a fire.

⁸ Sprouts are beings possessed of natural development, their bodies (require) nourishment, and all have their individual life. Reckless men who cut them down out of regard for their own pleasure, destroy many living beings.

⁹ By destroying seeds, when young or grown up, a careless man does harm to his own soul. (The prophet) says: 'People are wicked who destroy seeds for the sake of their own pleasure.'

¹⁰ Men die as embryos, or as babies who do not yet talk, or who do so already; other men, as boys wearing five tufts of hair, or as youths, or in middle age: at the expiration of their life all leave the body and die. (to) Wake up, men! If we look at the dangers (to which he is exposed) a fool has not much chance to obtain human birth; always suffering like men in fever, people will go to utter misery.

¹¹ Some say that perfection is reached by abstaining from the seasoner of food (viz. salt), others by the use of cold water (i.e. by ablutions), others again by (tending) a fire.

¹² Perfection is not reached by bathing in the morning, nor by abstention from acids and salt; but by drinking liquor or eating meat or garlic men obtain another state of existence (than perfection).

¹³ Those who, touching water in the morning and evening, contend that perfection is obtained through water (are easily refuted). For if perfection could be obtained by contact with water, many beings living in water must have reached perfection:

¹⁴ Fishes, tortoises, aquatic snakes, cormorants, otters, and demons living in water. The clever ones declare those to be wrong who maintain that perfection may be obtained through water.

¹⁵ If water did wash off the impure Karman, it must take off merit too. But this (assertion of the heretics) has no foundation but their wish. As a blind man follows a guide (and misses his goal), so a fool (who makes ablutions, &c. as a means of reaching Môksha) kills living beings.

¹⁶ If water did wash off the sins of him who committed them, some would have obtained perfection who killed water-beings. Therefore he is wrong who maintains the attainment of perfection through water.

¹⁷ Those who, lighting fire in the morning and evening, contend that perfection is obtained through fire (are easily refuted). For if thereby perfection could be obtained, mechanics also, who use fire, would be liberated.

¹⁸ Perfection cannot be established by such gratuitous assertions; those who have not learned the truth will come to harm. A wise man, who knows the truth, should know and understand that all beings desire happiness.

¹⁹ All creatures who have committed sins wail, suffer, and tremble. Considering this a wise monk who has ceased to sin, and guards his own self, should abstain from violence with regard to movable and (immovable) beings.

²⁰ He who keeps a store of rightly-obtained food and eats it; he who makes ablutions with pure water, contracting his limbs; he who washes and adorns his clothes, is far from being a naked monk.

²¹ A wise man, seeing that it is sinful (to use) water, should live of pure water, till he is liberated from the Samsâra; not eating seeds and bulbs, he abstains from bathing, &c., and from women.

²² He who, after having left father, mother, house, sons, cattle, and wealth, visits houses where he gets nice food, is far from being a Sramana.

²³ He who visits houses where he gets nice food, who professes the Law, desirous only of filling his belly, and brags (of himself) for the sake of food, is not equal to the hundredth part of an Ârya.

²⁴ A miserable man, who becomes a monk in order to get food from others, and a flatterer by the desire of filling his belly, will, in no remote future, come to harm, even as a boar greedy of wild rice.

²⁵ The servile man says pleasing things for the sake of food, drink, and other things: but wrong belief and bad conduct are worthless like chaff.

²⁶ He should beg where he is unknown, and maintain himself by it; he should not seek fame and respect by his austerities; he should not desire (pleasant) sounds and colours, but conquer his longing for all kinds of pleasures.

²⁷ A monk should avoid every attachment and bear every pain, be full (of wisdom), not greedy, wander about homeless, give assurance of safety (to all beings), and be free from passions.

²⁸ (In order to be able) to practise control a monk should eat; he should desire to get rid of sin; if he suffers pain, he should have recourse to control, and subdue the foe at the head of the battle, as it were.

²⁹ Though beaten he should be like a plank; he should wait for the advent of death; having annihilated his Karman he should not again mix with the world, but be rather like a car whose axle is broken.

⁰ Thus I say.

Book 1, Lecture 8: On Exertion

¹ It is said that two definitions of exertion are given; but in what does the exertion of the virtuous consist, and how is it defined?

² Some say that it consists in works, and the pious (say that it consists) in abstention from works. Men appear divided into two classes from this point of view.

³ Carelessness is called (the cause of) Karman, carefulness that of the contrary (viz. absence of Karman); when the one or the other is predicated (of a man, he is called) either a fool or a wise man.

⁴ Some learn sciences which teach the destruction of living beings, others study spells for killing all sorts of creatures.

⁵ Deceivers practise deceit in order to procure themselves pleasures and amusement; they kill, cut, and dismember (beings) for the sake of their own comfort.

⁶ The careless (commit sins) by thoughts, words, and acts, with regard to this and the next world, both (by doing the act themselves and by making others do it).

⁷ A cruel man does cruel acts and is thereby involved in other cruelties; but sinful undertakings will in the end bring about misery.

⁸ Sinners, subject to love and hate and doing wrong, acquire Karman arising from passions and commit many sins.

⁹ Thus the 'exertion leading to works' of the sinners has been described; now learn from me the wise men's 'exertion not leading to works.'

¹⁰ A pious monk, who is free from bonds and has severed all fetters, annihilates his bad Karman, and removes definitely the thorn (of sin). (to) Following the right doctrine he exerts himself; as one becomes more and more the receptacle of misery, so his bad thoughts (or sinfulness) increase.

¹¹ Those who have good places (in heaven, &c.) must surely leave them (some time). We live together with relations and friends but a limited time.

¹² Considering this, a wise man should conquer his greed, and enter upon the noble (path), which contains all virtues and is not blamed.

¹³ Whether he know the pith of the Law by intuition or through instruction, a houseless (monk) should exert himself and abstain from sins.

¹⁴ When a wise man, in whatever way, comes to know that the apportioned space of his life draws towards its end, he should in the meantime quickly learn the method (of dying a religious death).

¹⁵ As a tortoise draws its limbs into its own body, so a wise man should cover, as it were, his sins with his own meditation.

¹⁶ He should draw in, as it were, his hands and feet, his mind and five organs of sense, the effect of his bad Karman, and every bad use of language.

¹⁷ The virtuous exert themselves with regard to the distant end (viz. Liberation). One should live indifferent to one's own happiness, calm, and without any attachment.

¹⁸ Do not kill living beings, do not take what is not freely given, do not talk false, treacherous speech! This is the Law of him who is rich in control.

¹⁹ Do not desire by words or thoughts what is a transgression (of the Law); guarding yourself in all ways, and subduing (the senses), practise control.

²⁰ A man who guards his self and subdues his senses, abhors all sins, past, present, and future ones.

²¹ Benighted men of wrong faith, (though) they be renowned as heroes, exert themselves in a bad way, which will have, in all respects, evil consequences for them.

²² Wise men of right faith, who are renowned heroes, exert themselves in a good way which will have no (evil) consequences whatever for them.

²³ Penance is of no good if performed by noble men who have turned monks (for the sake of fame); but that penance of which nobody else knows anything (is meritorious). Do not spread your own fame!

²⁴ A pious man should eat little, drink little, talk little; he should always exert himself, being calm, indifferent, a subduer (of his senses), and free from greed.

²⁵ Meditating and performing religious practices, abandoning his body, regarding forbearance as the paramount duty, a monk should wander about till he obtains liberation.

⁰ Thus I say.

Book 1, Lecture 9: The Law

¹ What is the Law that has been preached by the wise Brâhmana (i.e. Mahâvîra)? Learn from me the noble Law of the Ginas as it is.

² Brâhmanas, Kshattriyas, Vaisyas, Kândâlas, Vukkasas, hunters, merchants, Sûdras, and others who are accustomed to do acts;

³ The iniquity of all these men who cling to property goes on increasing; for those who procure themselves pleasures by sinful acts will not get rid of misery.

⁴ After a man has done acts which cause the death of living beings, his pleasure-seeking relations take possession of his wealth, whilst the doer of the acts must suffer for them.

⁵ 'Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds.'

⁶ Taking to heart this truth from which flow the most important truths, a monk, without property and without egoism, should follow the teaching of the Ginas.

⁷ Leaving his wealth, sons, relations, and property, leaving sorrow that never ceases, (a monk) should wander about without any worldly interests.

- ⁸ Earth, water, fire, and wind; grass, trees, and corn; oviparous animals, the two kinds of viviparous animals; beings engendered in fluids and in dirt, and plants;
- ⁹ These six classes of living beings a wise man should know and treat tenderly, in thoughts, words, and acts; he should neither do actions nor desire property whereby he might do them any harm.
- ¹⁰ Untrue speech, sexual intercourse, personal property, taking things that are not freely given: all these causes of injury to living beings a wise man should abstain from.
- ¹¹ Deceit, greed, anger, and pride: combat these causes of sin; a wise man should abstain from them.
- ¹² Washing, dyeing, making urine, evacuation of the bowels, vomiting, anointing of the eyes, and whatever is contrary to the rules of conduct: from all this a wise man should abstain.
- ¹³ Perfumes, wreaths, bathing, cleansing of the teeth, property, actions referring to women: from all this a wise man should abstain.
- ¹⁴ Alms that have been prepared, or bought, or stolen, or brought for the sake of a monk, or alms that contain particles of the above mentioned, or such alms as are unacceptable (for one cause or other), from all these a wise man should abstain.
- ¹⁵ Invigorating food, anointing of the eyes, greed, damaging others, washing (one's limbs), (rubbing them with) Lôdhra-powder, &c.: from all this a wise man should abstain.
- ¹⁶ Deliberating with laymen, praising their work, answering their questions, eating the householder's meals: from all this a wise man should abstain.
- ¹⁷ He should not learn to play chess, he should not speak anything forbidden by the Law; a wise man should abstain from fights and quarrels.
- ¹⁸ Shoes, an umbrella, dice, chowries, working for another, helping each other: from all this a wise man should abstain.
- ¹⁹ A monk should not void his excrements or urine among plants; he should never rinse his mouth (even) with distilled water after having removed (everything endowed with life).
- ²⁰ He should never eat or drink out of a householder's vessel; nor wear his clothes, especially if he is a naked monk: from all this a wise man should abstain.
- ²¹ A stool or bed or a seat in a house, asking of news and recollection (of past sports): from all this a wise man should abstain.
- ²² Fame, glory, and renown; honours and respectful treatment; all pleasures in the whole world: from all this a wise man should abstain.
- ²³ A monk (should be content) with such food and drink as will sustain his life; he should give a portion of it to others: [from all this a wise man should abstain.]
- ²⁴ Thus spoke the Nirgrantha, the great sage Mahâvîra; he who possesses infinite knowledge and faith has taught the Law and the sacred texts.
- ²⁵ In speaking (a monk) should use as few words as possible; he should not delight in another's foibles; he should avoid deceiving speech, and should answer after ripe reflection.
- ²⁶ One will repent of having used the third kind of speech; a secret should not be made known. This is the Nirgrantha's commandment.

²⁷ (A monk) should not call one names, nor 'friend,' nor by his Gôtra; 'thou, thou' is vulgar; never address one by 'thou!'

²⁸ A virtuous monk should never keep company (with the wicked); for thereby he incurs dangers (for his conduct) disguised as pleasures. A wise man should be aware of them.

²⁹ (A monk) should not stay in the house of a householder except by constraint; nor should he amuse himself too long (by looking) at the sports of the children of the village.

³⁰ Not desirous of fine things, he should wander about, exerting himself; not careless in his conduct, he should bear whatever pains he has to suffer.

³¹ If beaten, he should not be angry; if abused, he should not fly into a passion; with a placid mind he should bear everything and not make a great noise.

³² He should not enjoy pleasures though they offer themselves; for thus he is said (to reach) discernment. He should always practise what is right to do in the presence of the enlightened ones.

³³ He should obey and serve a wise and pious teacher, (such teachers) as are heroes (of faith), who search for the benefit of their souls, are firm in control, and subdue their senses.

³⁴ These men, who do not see the light (as it were) in domestic life, are the beloved of the people; these heroes, free from bondage, do not desire life.

³⁵ They do not long for sensual pleasures, they do not engage in works. All that (the heretics) always talk about, is opposed to the right faith.

³⁶ Excessive pride and deceit, all worldly vanities: all this a wise man knows and renounces, and thus brings about his final Liberation.

⁰ Thus I say.

Book 1, Lecture 10: Carefulness

¹ The wise (Arhat) having pondered on the Law proclaimed it; learn from me correctly what is carefulness. A monk who forms no resolutions and is possessed of carefulness, should wander about, giving no offence to any creature;

² To no living beings, whether they move or not, whether above or below or on earth, by putting a strain upon them by his hands or feet. Nor should he take from householders anything that is not freely given.

³ Having mastered the Law and got rid of carelessness, he should live on allowed food, and treat all beings as he himself would be treated; he should not expose himself to guilt by his desire for life; a monk who performs austerities should not keep any store.

⁴ Restraining his senses from women, a sage should wander about free from all worldly ties. See, every creature and every being suffers pain and is afflicted.

⁵ Doing harm to these beings, an ignorant man becomes involved in sins. Sin is committed by injuring (beings), and one sins also by employing others (in such acts).

⁶ He too who leads a miserable life, commits sin. Therefore (the Ginas) have enjoined thorough carefulness. One should know the truth, delight in control and sound judgment, cease from injuring beings, and be of a settled mind.

⁷ Looking at all people with an impartial mind, one should not do anything to please or to harm them. After a virtuous beginning some become miserable and lose heart, (since) they desire honour and fame.

⁸ Desiring unallowed food and accepting such, the sinner, careless in his conduct, is attached to women, and tries to acquire property.

⁹ Given to violent deeds he accumulates (Karman); on his decease he (meets with) really distressing misery. Therefore a wise man considers well the Law; a sage wanders about free from all worldly ties.

¹⁰ He should not expose himself to guilt by his desire for life, but he should wander about without any attachment. Speaking after due consideration, and combating his worldly desires, he should say nothing that involves slaughter of living beings.

¹¹ He should not desire unallowed food, and he should not mix with people who desire such; he should mortify his flesh, thinking (of his duty), and giving up his sorrows without regard (to worldly interests).

¹² Try to realise that you are single and alone; thereby you will obtain Liberation; mind, this is no false assertion! This Liberation is not anything unreal, but the best thing. An ascetic is free from anger, and delights in the truth.

¹³ Abstain from sexual intercourse with women, do not acquire property; a man possessed of carefulness will, beyond doubt, be a saviour (to others) in all circumstances.

¹⁴ A monk having conquered aversion to control and delight in sensual objects, should bear all troubles caused by (pricking) grass, cold, heat, and insects; he should endure pleasant and unpleasant smells.

¹⁵ Guarding his speech and possessed of carefulness, acquiring (pure) Lêsya, he should wander about; he should not thatch a house for himself or for others, nor behave towards other people like a householder.

¹⁶ Questioned by somebody who maintains the unchangeable character of the soul, he should expound the true (doctrine); those who engage in works and are held in worldly bondage, do not know the Law which leads to Liberation.

¹⁷ Men here have various opinions; (they adhere) to the doctrine of the Kriyâvâdins and Akriyâvâdins. The iniquity of an unrestrained sinner, who after having been born injures the body (of beings to procure his own happiness), goes on increasing.

¹⁸ Forgetting that his life will have an end, a rash and foolish man is full of selfishness; he toils day and night, greedy of wealth, as if he never should grow old or die.

¹⁹ Leave wealth and cattle, all relations and dear friends! (A man) always talks (about these things), and he is infatuated with them; but other people will take away his wealth.

²⁰ As smaller beasts keep at a distance from a lion, being afraid of him, so a wise man keeps aloof from sin, well considering the Law.

²¹ A wise man who has become awakened should turn away from sin, when he considers the evils arising from slaughter and the great dangers entailed by his cruel disposition.

²² A sage setting out for the real good (viz. Liberation), should not speak untruth; this (rule, they say,) comprises Nirvâna and the whole of carefulness. He should not do works, nor cause others to do them, nor assent to others doing them.

²³ When he gets pure (food), he should not be affected (by love or hate), and he should not be too fond (of such food) nor long for it. A pious monk, free from bonds, should wander about desiring neither honours nor fame.

²⁴ A monk who has left the house and is free from desires should abandon his body, annihilating his sins; he should not desire life nor death, and walk about, having got beyond the Circle (of Births).

⁰ Thus I say.

Book 1, Lecture 11: The Path

¹ What is the Path that has been preached by the wise Brâhmana (i.e. Mahâvîra), having correctly entered upon which path a man crosses the flood (of Samsâra) which is difficult to pass?

² O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

³ Tell us how we should describe that path, if somebody, a god or a man, should ask us about it!

⁴ If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me!

⁵ The very difficult (path) explained by the Kâsyapa, following which some men from this earth have formerly passed over. (the Samsâra) like traders over the ocean, pass over it (even now), and will pass over it in future; (this path which) I have learned, I shall explain in due order; men, listen to me!

⁶ Earth-lives are individual beings, so are water-lives, fire-lives, and wind-lives; grass, trees, corn;

⁷ And the remaining, (viz.) the movable beings; thus are enumerated the six classes of living beings; these are all the living beings, there are no more besides.

⁸ A wise man should study them with all means of philosophical research. All beings hate pains; therefore one should not kill them.

⁹ This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

¹⁰ He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirvâna, which consists in peace.

¹¹ Master (of his senses) and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

¹² A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

- ¹³ A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.
- ¹⁴ He should not partake of a meal which contains but a particle of forbidden food: this is the Law of him who is rich in control. Whatever (food a monk) suspects (to be impure), he may not eat.
- ¹⁵ A man who guards his soul and subdues his senses, should never assent to anybody killing beings.--In towns and villages cases (will occur, which place) the faithful (in a dilemma).
- ¹⁶ Hearing the talk of people, one should not say, 'this is a good action,' nor 'this is a bad action.' For there is an objection (to either answer).
- ¹⁷ He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.
- ¹⁸ Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.
- ¹⁹ Those who praise the gift, are accessory to the killing of beings; those who forbid it, deprive (others) of the means of subsistence.
- ²⁰ Those, however, who give neither answer, viz. that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.
- ²¹ Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude.
- ²² A pious man shows an island to the beings which are carried away (by the flood of the Samsâra) and suffer for their deeds. This place of safety has been proclaimed (by the Tîrthakaras).
- ²³ He who guards his soul, subdues his senses, puts a stop to the current (of the Samsâra), and is free from Âsravas, is (entitled to) expound the pure, complete, unparalleled Law.
- ²⁴ Those who do not know this (Law), are not awakened, though they fancy themselves awakened; believing themselves awakened, they are beyond the boundary of right faith.
- ²⁵ Eating seeds and drinking cold water and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess carefulness.
- ²⁶ As dhañkas, herons, ospreys, cormorants, and pheasants meditate upon capturing fish, (which is) a sinful and very low meditation, so some heretical, unworthy Sramanas contemplate the pursuit of pleasures; (they are) sinful and very low like herons.
- ²⁷ Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction.
- ²⁸ As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage; so some unworthy, heretical Sramanas, having got into the full current (of the Samsâra), will incur great danger.
- ²⁹ But knowing this Law which has been proclaimed by the Kâsyapa, (a monk) crosses the dreadful current (of the Samsâra), and wanders about intent on the benefit of his soul.
- ³⁰ Indifferent to worldly objects, a man should wander about treating all creatures in the world so as he himself would be treated.

³¹ A wise man knowing (and renouncing) excessive pride and deceit, (in short) giving up all (causes of worldly existence), brings about his Liberation.

³² He acquires good qualities, and leaves off bad qualities; a monk, who vigorously practises austerities, avoids anger and pride.

³³ The Buddhas that were, and the Buddhas that will be, they (as it were) have Peace as their foundation, even as all things have the earth for their foundation.

³⁴ And if any accidents whatever befall him who has gained that (foundation), he will not be overpowered by them as a mountain by the storm.

³⁵ A restrained, very learned, and wise (monk) should accept such alms as are freely given him, being free from passions and waiting for his end. This is the doctrine of the Kêvalin.

⁰ Thus I say.

Book 1, Lecture 12: The Creed

¹ There are four (heretical) creeds which the disputants severally uphold: 1. the Kriyâvâda, 2. the Akriyâvâda, 3. the Vinayavâda, and 4. the Agñânavâda.

² The agnostics, though they (pretend to) be clever, reason incoherently, and do not get beyond the confusion of their ideas. Ignorant (teachers) speak to ignorant (pupils), and without reflection they speak untruth.

³ Believing truth to be untruth, and calling a bad man good, the various upholders of Vinaya, asked about it, explain their tenet.

⁴ Without perceiving the truth they speak thus: this object (viz. Môksha) is realised by us thus (viz. by Vinaya). The Akriyâvâdins who deny Karman, do not admit that the action (of the soul is transmitted to) the future moments.

⁵ They become involved in contradiction in their own assertions; they falter in their speech and are unable to repeat what is said to them. This (their opinion) has a valiant counter-opinion, this (our opinion) has no valiant counter-opinion; and Karman has six sources.

⁶ The Akriyâvâdins who do not understand the truth, bring forward various opinions; many men believing in them will whirl round in the endless Circle of Births.

⁷ 'There rises no sun, nor does it set; there waxes no moon, nor does it wane; there are no rivers running, nor any winds blowing; the whole world is ascertained to be unreal.'

⁸ As a blind man, though he have a light, does not see colours, &c., because he is deprived of his eye(sight), so the Akriyâvâdin, having a perverted intellect, does not recognise the action (of the soul) though it does exist.

⁹ Many men in this world who have studied astrology, the art of interpreting dreams, divination from diagrams, augury, divination from bodily marks, and from portents, and the eight branches (of divination from omens), know the future.

¹⁰ (The opponents say that) some forecasts are true, and the prophecies of others prove wrong; therefore they do not study those sciences, but they profess to know the world, fools though they be.

¹¹ The (Kriyâvâdins) Sramanas and Brâhmanas understanding the world (according to their lights), speak thus: misery is produced by one's own works, not by those of somebody else (viz. fate, creator, &c.). But right knowledge and conduct lead to liberation.

¹² The (Tîrthakaras), being (as it were) the eyes of the world and its leaders, teach the path which is salutary to men; they have declared that the world is eternal inasmuch as creatures are (for ever) living in it, O ye men!

¹³ The Râkshasas and the dwellers in Yama's world, the troops of Asuras and Gandharvas, and the spirits that walk the air, and individual beings: they will all be born again and again.

¹⁴ (The Samsâra) which is compared to the boundless flood of water, know it to be impassable and of very long duration on account of repeated births. Men therein, seduced by their senses and by women, are born again and again both (as movable and immovable beings).

¹⁵ The sinners cannot annihilate their works by new works; the pious annihilate their works by abstention from works; the wise and happy men who got rid of the effects of greed, do not commit sins.

¹⁶ They know the past, present, and future ways of the world; they are leaders of other men, but follow no leader; they are awakened, and put an end to mundane existence.

¹⁷ Averse to injury of living beings, they do not act, nor cause others to act. Always restraining themselves, those pious men practise control, and some become heroes through their knowledge. (17) He regards small beings and large beings, the whole world as equal to himself; he comprehends the immense world, and being awakened he controls himself among the careless.

¹⁸ Those who have learned (the truth) by themselves or from others, are able (to save) themselves and others. One should always honour a man, who is like a light and makes manifest the Law after having well considered it.

¹⁹ He who knows himself and the world; who knows where (the creatures) go, and whence they will not return; who knows what is eternal, and what is transient; birth and death, and the future existences of men;

²⁰ He who knows the tortures of beings below (i.e. in hell); who knows the influx of sin and its stoppage; who knows misery and its annihilation,--he is entitled to expound the Kriyâvâda,

²¹ Being not attached to sounds and colours, indifferent to tastes and smells, not desiring life nor death, guarded by control, and exempt from the Circle (of Births).

⁰ Thus I say.

Book 1, Lecture 13: The Real Truth

¹ I shall now expound, in accordance with truth, the various qualities of men; I shall explain the virtue and peace of the good, the vices and the unrest of the wicked.

² Having learned the Law from men who exert themselves day and night, from the Tathâgatas, they neglect the conduct in which they had been instructed, and speak rudely to their teacher.

³ Those who explain the pure doctrine according to their individual opinion, falsify it in repeating (it after their teachers); those who speak untruth from pride of knowledge, are not capable of many virtues.

⁴ Those who on being questioned conceal the truth, defraud themselves of the real good. These bad men who believe themselves good and are full of deceit, will go to endless punishment.

⁵ He who is of a wrathful disposition and calls everything by its true name, who renews a composed quarrel, will, like a blind man groping his way with a stick, do harm to himself, being still subject to passion and possessing evil Karman.

⁶ He who is quarrelsome and talks improperly, is not impartial nor beyond the reach of deceit; but he who executes the commands (of his teacher) and controls himself, sees nothing but the truth and is exempt from deceit.

⁷ He who conforms to admonitions however many he receives, is kindly spoken, subtile, manly, noble, and a well-doer; (such a man) is impartial and beyond the reach of deceit.

⁸ He who believes himself rich in control, or inconsiderately vaunts his knowledge, or fancies himself purified by austerities, will look upon other men as shadows.

⁹ He is always turned round by delusion, and has no place in the Gôtra where the Vow of Silence is practised (viz. in the Gaina church), who not being awakened puts himself forward in order to gain honours through something different from control.

¹⁰ A Brâhmana or Kshattriya by birth, a scion of the Ugra race or a Likkhavi, who enters the order eating alms given him by others, is not stuck up on account of his renowned Gôtra.

¹¹ His pedigree on his mother's and on his father's side will be of no use to him, nothing will but right knowledge and conduct: when after becoming a monk he acts like a householder, he will not succeed in obtaining final Liberation.

¹² If a poor monk subsisting on the meanest food is attached to vanities, desires fame, and not being awakened, (makes his monkhood) a means of subsistence, he will suffer again and again (in the Circle of Births).

¹³ A monk, who is eloquent, speaks very well, has bright ideas, is clever, possesses a fine intellect, and has purified his soul, may (perhaps) despise other men on account of his intellect.

¹⁴ Thus an intelligent monk who puts himself forward, has not yet realised carefulness; or rather he is a weak-minded man who elated by his success blames other men.

¹⁵ A monk should combat pride of genius, pride of sanctity, pride of birth, and (pride of good) living, which is enumerated as the fourth; such a man is wise and of the right stuff.

¹⁶ The wise leave off these kinds of pride, the pious do not cultivate them; the great sages are above all such things as Gôtra (&c.), and they ascend to the place where there is no Gôtra at all (viz. to Môksha).

¹⁷ A monk who looks upon his body as on a corpse and fully understands the Law, will on entering a village or a town distinguish between what may be accepted and what may not, and will not be greedy of food or drink.

¹⁸ A monk having conquered aversion to control and delight in sensual objects, living in company with many brethren or leading a single life, should silently repeat to himself: 'A man must come and go (according to his Karman) alone' (i.e. without deriving any help from others).

¹⁹ Knowing it by intuition or having learned it from others, one should teach the Law which is a benefit to men; the pious are not given to blameable sinful practices.

²⁰ If (a monk preaches the Law to some one) whose disposition he has not ascertained, that man, not believing (what he is taught), will become angry, and may wound him in a way that will shorten or end his life. When he knows their disposition, he (may teach) others the truth.

²¹ A wise man by suppressing his Karman and his will should renounce his interest in everything else. (For) through the objects of sight (i.e. senses) which are causes of danger, men come to harm. Knowing the truth with regard to movable and immovable beings (a monk should exert himself).

²² Not desiring honour or fame, he should say nothing to anybody either to please or to irritate him. Avoiding all evils, a monk should without embarrassment and passion (preach the Law).

²³ Well considering (his duties) in accordance with truth, abstaining from doing injury to living beings, not desiring life nor death, he should wander about released from the Circle (of Births).

⁰ Thus I say.

Book 1, Lecture 14: The Nirgrantha

¹ He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands (of his teacher) he should make himself well acquainted with the conduct; a clever (monk) should avoid carelessness.

² As (birds of prey), e.g. Dhañkas, carry off a fluttering young bird whose wings are not yet grown, when it attempts to fly from the nest, but is not able to do so, because it is too young and its wings are not yet grown;

³ Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave (the Gakkha).

⁴ A good man should long to live with his teacher in order to perform his duties, knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent (monk) should not leave the (company of his teacher).

⁵ (A monk) who complies with the rules for Yatis as regards postures, lying down, sitting, and exertions, who is thoroughly acquainted with the Samitis and Guptis, should in teaching others explain each single (point of conduct).

⁶ Whether he hears (pleasant) sounds or dreadful ones, he should not allow himself to be influenced by them, and persevere in control; nor should a monk be sleepy or careless, but by every means he should get rid of doubts.

⁷ If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him, being perfectly free from passion; for one who is (as it were) carried away (by the stream of the Samsâra), will not get to its opposite shore.

⁸ (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

⁹ He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again; for this is better than to do wrong.

¹⁰ As to one who has lost his way in the wood, others who have not, (show it, thus some) teach the path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right.

¹¹ Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it.

¹² As a guide in a dark night does not find the way since he cannot see it, but recognises the way when it has become light by the rising of the sun;

¹³ So a novice who has not mastered the Law, does not know the Law, not being awakened; but afterwards he knows it well through the words of the Ginas, as with his eye (the wanderer sees the way) after sunrise.

¹⁴ Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

¹⁵ At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kêvalins.

¹⁶ Living in this (company of the teacher) and protecting (himself or other beings) in the three ways (viz. in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults!

¹⁷ A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher); desiring the highest good and practising austerities and silence, he will obtain final Liberation (living on) pure (food).

¹⁸ Those who having investigated the Law expound it, are awakened and put an end to mundane existence; able to liberate both (themselves and others), they answer the well-deliberated questions.

¹⁹ He does not conceal (the truth) nor falsify it; he should not indulge his pride and (desire for) fame; being wise he should not joke, nor pronounce benedictions.

²⁰ Averse to injury of living beings, he does not disgrace his calling by the use of spells; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

²¹ A monk living single should not ridicule heretical doctrines, and should avoid hard words though they be true; he should not be vain, nor brag, but he should without embarrassment and passion (preach the Law).

²² A monk should be modest though he be of a fearless mind; he should expound the Syâdvâda; he should use the two (permitted) kinds of speech, living among virtuous men, impartial and wise.

²³ He who follows (the instruction) may believe something untrue; (one should) kindly (tell him) 'It is thus or thus.' One should never hurt him by outrageous language, nor give long-winded explanations of difficult passages.

²⁴ (If the pupil does not understand his short explanation), he should explain at greater length. When the pupil has heard it, he will correctly understand the Truth. A monk should utter pure speech, which is in accordance with the creed (of the Ginas), and should declare the distinction of sin.

²⁵ He should well learn the (sacred texts) as they have been revealed; he should endeavour (to teach the creed), but he should not speak unduly long. A faithful man who is able to explain the entire creed will not corrupt the faith.

²⁶ He should not pervert nor render obscure (the truth); he should fabricate neither text nor meaning, being a saviour; being devoted to the Teacher and considering well his words, he delivers faithfully what he has learned.

²⁷ He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned--such a man is competent to explain the entire creed.

⁰ Thus I say.

Book 1, Lecture 15: The Yamakas

¹ What is past, present, and to come, all this is known to the Leader, the Saviour, who annihilates the hindrances to right faith.

² The annihilator of doubt knows the incomparable (Law); he, the expounder of the incomparable (Law), is not inclined towards this or that (heretical doctrine). (2). On this or that (article of the creed he has) the correct opinion; hence he is rightly called a true (man); he who always possesses the truth, is kind towards his fellow-creatures.

³ Towards your fellow-creatures be not hostile: that is the Law of him who is rich in control; he who is rich in control renounces everything, and in this (world meditates on the) reflections on life.

⁴ He whose soul is purified by meditating on those reflections is compared to a ship in water; like a ship reaching the shore he gets beyond misery.

⁵ A wise man gets beyond it who knows the sins of this world; sinful acts are got rid of by him who does not undertake any new acts.

⁶ He who does not undertake new acts does not acquire Karman, and he verily understands (Karman); understanding it he becomes a Great Hero, who is not born (again) and does not die.

⁷ A Great Hero, who has no Karman, does not die.--As the wind extinguishes a light, (so he puts down) the lovely women in this world.

⁸ Those men whom women do not seduce, value Môksha most; those men are free from bondage and do not desire life.

⁹ Turning from worldly life, they reach the goal by pious acts; by their pious acts they are directed (towards Liberation), and they show the way to others.

¹⁰ The preaching of the Law (has different effect) on different creatures; he who is rich in control, is treated with honour, but does not care for it; he exerts himself, subdues his senses, is firm, and abstains from sexual intercourse. (i1) (He should not yield to temptations as a pig which) is decoyed by wild rice, being proof against sins, and free from faults. Being free from faults he always subdues his senses, and has reached the incomparable cession of Karman.

¹¹ Knowing the incomparable (control), he should not be hostile towards anybody, in thoughts, words, or deeds, having eyes (to see everything).

¹² He truly is the eye of men who (dwells so to speak) on the end of desire; on its end (i.e. edge) glides the razor, on its end (i.e. rim) rolls the wheel.

¹³ Because the wise use the ends (of things, i.e. bad food, &c.), they are called 'makers of an end' here. Here in the world of men we are men to fulfil the Law.

¹⁴ In this creed which surpasses the world, (men) become perfected saints or gods, as I have heard; and I have heard that outside the rank of men this is not so.

¹⁵ Some (heretics) have said that they (viz. the gods) put an end to misery; but others (Gainas) have repeatedly said that this (human) body is not easily obtained.

¹⁶ To one whose soul has left (human life), it is not easy again to obtain instruction (in the Law), nor is such a mental disposition which they declare appropriate for adopting the Law.

¹⁷ How can it even be imagined that he should be born again, who professes the pure, complete, unparalleled Law, and is a receptacle of the unparalleled Law?

¹⁸ How could the wise Tathâgatas be born again, the Tathâgatas who engage in no undertakings, the supreme, the eyes of the world?

¹⁹ And there has been declared by the Kâsyapa the supreme condition, by realising which some happy and wise men reach excellence.

²⁰ A wise man who has gained strength (in control) which leads to the expiation of sins, annihilates his former works, and does not do new ones.

²¹ The Great Hero does no actions which are the effects of former sins. By his actions he is directed (towards Môksha), abstaining from works which are entailed by birth.

²² That which all saints value highly (viz. control), destroys the thorn (viz. Karman); practising it some have been liberated, and others have become gods.

²³ There have been wise men, and there will be pious men, who having come to the end and made manifest the end of the incomprehensible path, have been liberated.

⁰ Thus I say.

Book 1, Lecture 16: The Song

¹ Now the Venerable One said: He who thus subdues his senses, who is well qualified (for his task) and abandons his body, is to be called a Brâhmana, a Sramana, a Bhikshu, a Nirgrantha. (The pupil) replied: Why is he who thus subdues his senses, who is well qualified (for his task) and abandons his body, to be called a Brâhmana, a Sramana, a Bhikshu, a Nirgrantha? Tell this, O great sage!

² He is a Brâhmana for this reason that he has ceased from all sinful actions, viz. love, hate, quarrel, calumny, backbiting, reviling of others, aversion to control, and love of pleasures, deceit, untruth, and the sin of wrong belief; that he possesses the Samitis, always exerts himself, is not angry, nor proud.

³ He is a Sramana for this reason that he is not hampered by any obstacles, that he is free from desires, (abstaining from) property, killing, telling lies, and sexual intercourse; (and from) wrath, pride, deceit, greed, love, and hate: thus giving up every passion that involves him in sin, (such as) killing of beings. (Such a man) deserves the name of a Sramana, who subdues (moreover) his senses, is well qualified (for his task), and abandons his body.

⁴ He is a Bhikshu for this reason that he is not conceited, but modest, and obedient (to his Guru), that he subdues his senses, is well qualified (for his task), and abandons his body, that he sustains all troubles and calamities, that he practises with a pure mind the (prescribed) conduct, exerts himself well, is steadfast, and eats but a moderate quantity of food which is given him by others. (Such a man) deserves the name of a Bhikshu.

⁵ He is a Nirgrantha for this reason that he is single, knowing the absolute (âtman), awakened, proof against sins, well disciplined; that he possesses the Samitis and equanimity, knows the true nature of the Self, is wise, has renounced the causes of sin both (objectively and subjectively), does not desire honour, respect, and hospitality, but searches and knows the Law, endeavours to gain Liberation, and lives restrained. (Such a man) deserves the name of a Nirgrantha, who subdues his senses, is well qualified (for his task), and abandons his body.

⁶ Know this to be thus as I have told you, because I am the Saviour.

⁰ Thus I say.

Book 2, Lecture 1: The Lotus

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahâvîra). We now come to the Lecture called 'the Lotus.' The contents of it are as follows:

² There is a lotus-pool containing much water and mud, very full and complete, answering to the idea (one has of a lotus-pool), full of white lotuses, delightful, conspicuous, magnificent, and splendid.

³ And everywhere all over the lotus-pool there grew many white lotuses, the best of Nymphaeas, as we are told, in beautiful array, tall, brilliant, of fine colour, smell, taste, and touch, (&c., all down to) splendid.

⁴ And in the very middle of this lotus-pool there grew one big white lotus, the best of Nymphaeas, as we are told, in an excellent position, tall, (&c., all down to) splendid.

⁵ [§§ 3 and 4 are to be repeated with the word 'all' or 'whole' added to 'lotus-pool'.]

⁶ Now there came a man from the Eastern quarter to the lotus-pool, and standing on the bank of it he saw that one big white lotus, (&c., as above). Now this man spoke thus: 'I am a knowing, clever, well-informed, discerning, wise, not foolish man, who keeps the way, knows the way, and is

acquainted with the direction and bent of the way. I shall fetch that white lotus, the best of all Nymphaeas.' Having said this the man entered the lotus-pool. And the more he proceeded, the more the water and the mud (seemed to) extend. He had left the shore, and he did not come up to the white lotus, the best of Nymphaeas, he could not get back to this bank, nor to the opposite one, but in the middle of the lotus-pool he stuck in the mud.

⁷ This was the first man. Now (we shall describe) the second man. There came a man from the Southern quarter to the lotus-pool, and standing on the bank of it he saw that one big white lotus (&c., all as above). There he saw one man who had left the shore, but had not come up to the white lotus, the best of Nymphaeas, who could not get back to his bank, nor to the opposite one, but stuck in the mud in the middle of the lotus-pool. Now the second man spoke of the first man thus: 'This man is not knowing, not clever, (&c., see above, all down to) not acquainted with the direction and bent of the way.' For that man said: 'I am a knowing, (&c., all down to) I shall fetch that white lotus, the best of Nymphaeas.' But this white lotus, the best of Nymphaeas, cannot be got in the way this man tried.

⁸ 'However, I am a knowing, clever, (&c., all down to the end of the paragraph) he stuck in the mud.' This was the second man. (The same thing happened to a third and a fourth man, who came from the Western and Northern quarters respectively, and saw two and three men respectively sticking in the mud. Some MSS. give the story at length, others abbreviate it.)

⁹ Now a monk living on low food and desiring to get to the shore (of the Samsâra), knowing, clever, (&c., all down to) acquainted with the direction and bent of the way, came to that lotus-pool from some one of the four quarters or from one of the intermediate points (of the compass). Standing on the bank of the lotus-pool he saw the one big white lotus, (&c., as above). And he saw there those four men who having left the shore, (&c., all as above) stuck in the mud. Then the monk said: 'These men are not knowing, (&c., all down to) not acquainted with the direction and bent of the way; for these men thought: We shall fetch that white lotus, the best of Nymphaeas. But this white lotus, the best of Nymphaeas, cannot be got in the way these men tried. I am a monk living on low food, (&c., all down to) acquainted with the direction and bent of the way. I shall fetch that white lotus, the best of Nymphaeas.' Having said this the monk did not enter the lotus-pool; but standing on the bank of it he raised his voice: 'Fly up, O white lotus, best of Nymphaeas!' And the white lotus, the best of Nymphaeas, flew up.

¹⁰ I have told you, O long-lived Sramanas, a simile; you must comprehend the meaning of it. The Nirgrantha monks and nuns worshipped and praised the Venerable Ascetic Mahâvîra, and then spoke thus: 'You have told, O long-lived Sramana, the simile, but we do not comprehend its meaning, O long-lived Sramana!' The Venerable Ascetic Mahâvîra addressed the crowd of Nirgrantha monks and nuns, and spoke thus: Ah, you long-lived Sramanas! I shall tell, declare, explain, expound, and demonstrate it with its meaning, reasons, and arguments. Thus I say:

¹¹ O long-lived Sramanas, meaning the world I spoke of the lotus-pool. Meaning Karman I spoke of the water. Meaning pleasures and amusements I spoke of the mud. Meaning people in general I spoke of those many white lotuses, the best of Nymphaeas. Meaning the king I spoke of the one big white lotus, the best of Nymphaeas. Meaning heretical teachers I spoke of those four men. Meaning the Law I spoke of the monk. Meaning the church I spoke of the bank. Meaning the preaching of the

Law I spoke of (the monk's) voice. Meaning Nirvâna I spoke of (the lotus') flying up. Meaning these things, O long-lived Sramanas, I told this (simile).

¹² Here in the East, West, North, and South many men have been born according to their merit, as inhabitants of this our world, viz. some as Âryas, some as non-Âryas, some in noble families, some in low families, some as big men, some as small men, some of good complexion, some of bad complexion, some as handsome men, some as ugly men. And of these men one man is king, who is strong like the great Himavat, Malaya, Mandara, and Mahêndra mountains, (&c., all down to) who governs his kingdom in which all riots and mutinies have been suppressed. And this king had an assembly of Ugras and sons of Ugras, Bhôgas and sons of Bhôgas, Aikshvâkas and sons of Aikshvâkas, Gñâtris and sons of Gñâtris, Kauravas and sons of Kauravas, warriors and sons of warriors, Brâhmanas and sons of Brâhmanas, Likkhavis and sons of Likkhavis, commanders and sons of commanders, generals and sons of generals.

¹³ And of these men some one is full of faith. Forsooth, the Sramanas or Brâhmanas made up their mind to go to him. Being professors of some religion (they thought) 'We shall teach him our religion.' (And they said): 'Know this, dear sir, that we explain and teach this religion well.'

¹⁴ 'Upwards from the soles of the feet, downwards from the tips of the hair on the head, within the skin's surface is (what is called) Soul, or what is the same, the Âtman. The whole soul lives; when this (body) is dead, it does not live. It lasts as long as the body lasts, it does not outlast the destruction (of the body). With it (viz. the body) ends life. Other men carry it (viz. the corpse) away to burn it. When it has been consumed by fire, only dove-coloured bones remain, and the four bearers return with the hearse to their village. Therefore there is and exists no (soul different from the body). Those who believe that there is and exists no (such soul), speak the truth. Those who maintain that the soul is something different from the body, cannot tell whether the soul (as separated from the body) is long or small, whether globular or circular or triangular or square or sexagonal or octagonal or long, whether black or blue or red or yellow or white, whether of sweet smell or of bad smell, whether bitter or pungent or astringent or sour or sweet, whether hard or soft or heavy or light or cold or hot or smooth or rough. Those, therefore, who believe that there is and exists no soul, speak the truth. Those who maintain that the soul is something different from the body, do not see the following (objections):

¹⁵ 'As a man draws a sword from the scabbard and shows it (you, saying): "Friend, this is the sword, and that is the scabbard," so nobody can draw (the soul from the body) and show it (you, saying): "Friend, this is the soul, and that is the body." As a man draws a fibre from a stalk of Muñga grass and shows it (you, saying): "Friend, this is the stalk, and that is the fibre;" or takes a bone out of the flesh, or the seed of Âmalaka from the palm of his hand, or a particle of fresh butter out of coagulated milk, and shows you both things separately; or as he presses oil from the seed of Atasî, and shows the oil and oil-cake separately, or as he presses the juice from the sugar-cane, and shows the juice and the molasses separately, so nobody can show you the soul and the body separately. The same applies also when fire is churned from Arani-wood. Those who believe that there is and exists no soul, speak the truth. Those who say that the soul is different from the body, are wrong.'

¹⁶ This murderer says: 'Kill, dig, slay, burn, cook, cut or break to pieces, destroy! Life ends here; there is no world beyond.' These (Nâstikas) cannot inform you on the following points: whether an action is good or bad, meritorious or not, well done or not well done, whether one reaches perfection

or not, whether one goes to hell or not. Thus undertaking various works they engage in various pleasures and amusements for their own enjoyment.

¹⁷ Thus some shameless men becoming monks propagate a Law of their own. And others believe it, put their faith in it, adopt it, (saying:) 'Well, you speak the truth, O Brâhmana, (or) O Sramana! We shall present you with food, drink, spices, and sweetmeats, with a robe, a bowl, or a broom.' Some have been induced to honour them, some have made (their proselytes) to honour them.

¹⁸ Before (entering an order) they were determined to become Sramanas, houseless, poor monks who would have neither sons nor cattle, to eat only what should be given them by others, and to commit no sins. After having entered their order they do not cease (from sins), they themselves commit sins, they cause others to commit sins, and they assent to another's committing sins. Thus they are given to pleasures, amusements, and sensual lust; they are greedy, fettered, passionate, covetous, the slaves of love and hate; therefore they cannot free themselves (from the Circle of Births), nor free anybody else from it, nor free any other of the four kinds of living beings from it. They have left their former occupations, but have not entered the noble path. They cannot return (to worldly life), nor get beyond it; they stick (as it were) in pleasures and amusements. Thus I have treated of the first man (as one who believes that) soul and body are one and the same thing.

¹⁹ Now I shall treat of the second man (as one who believes that) everything consists of the five elements. Here in the East, (&c., see §§ 13, 14, all down to) teach this religion well.

²⁰ 'There are five elements through which we explain whether an action is good or bad, (&c., see § 18, all down to) hell or not. Everything down to a blade of grass (consists of them).

²¹ 'And one should know the intermixture of the elements by an enumeration of them. Earth is the first element, water the second, fire the third, wind the fourth, and air the fifth. These five elements are not created, directly or indirectly, nor made; they are not effects nor products; they are without beginning and end; they always produce effects, are independent of a directing cause or everything else; they are eternal. Some, however, say that there is a Self besides the five elements. What is, does not perish; from nothing nothing comes.

²² All living beings, all things, the whole world consists of nothing but these (five elements). They are the primary cause of the world, even down to a blade of grass.

²³ 'A man buys and causes to buy, kills and causes to kill, cooks and causes to cook, he may even sell and kill a man. Know, that even in this case he does not do wrong.' These (Nâstikas) cannot inform you, (&c., see §§ 15-18, all down to) they stick (as it were) in pleasures and amusements. Thus I have treated of the second man (who believes that) everything consists of the five elements.

²⁴ Now I shall treat of the third man (who believes that) the Self is the cause of everything. Here in the East, (&c., see §§ 12, 13, all down to) teach this religion well.

²⁵ 'Here all things have the Self for their cause and their object, they are produced by the Self, they are manifested by the Self, they are intimately connected with the Self, they are bound up in the Self. 'As, for instance, a tumour is generated in the body, grows with the body, is not separate from the body, but is bound up in the body: so all things have the Self for their cause, (&c., all as above). 'As, for instance, a feeling of indisposition is generated in the body, grows with the body, is never separate from the body, but is bound up in the body: so all things have the Self for their cause, (&c., all as above). 'As, for instance, an anthill is made of earth, grows through earth, is not separate from

earth, but is bound up in earth: so all things, (&c., all as above). 'As, for instance, a tree springs up on earth, grows on earth, is not separate from earth, but is bound up in earth: so all things, (&c., all as above). 'As, for instance, a lotus springs up in earth, grows on earth, is not separate from earth, but is bound up in earth: so all things, (&c., all as above). 'As, for instance, a mass of water is produced by water, grows through water, is not separate from water, but is bound up in water: so all things, (&c., all as above). 'As, for instance, a water-bubble is produced in water, grows in water, is not separate from water, but is bound up in water: so all things, (&c., all as above).

²⁶ 'And the twelve Aṅgas, the Canon of the Ganins, which has been taught, produced, and declared by the Sramanas, the Nirgranthas, viz. the Âkârâṅga (all down to) the Drishtivâda, is wrong, not true, not a representation of the truth; but this (our doctrine) is correct, is true, is a representation of the truth.' The (heretics in question) make this assertion, they uphold this assertion, they (try to) establish this assertion. Therefore they cannot get out of the misery produced by this (error), even as a bird cannot get out of its cage.

²⁷ These (heretics) cannot inform you, (&c., see §§ 16-19, all down to) they stick, as it were, in pleasures and amusements. Thus I have treated of the third man (who believes that) the Self is the cause of everything.

²⁸ Now I shall treat of the fourth man who believes that Fate is the cause of everything. Here in the East, (&c., see §§ 12, 13, all down to) teach this religion well.

²⁹ 'There are two (kinds of) men. One man admits action, another man does not admit action. Both men, he who admits action, and he who does not admit action, are alike, their case is the same, because they are actuated by the same force.

³⁰ 'An ignorant man thinks about the cause as follows: "When I suffer, grieve, blame myself, grow feeble, am afflicted, or undergo great pain, I have caused it; or when another man suffers, &c., he has caused it." Thus an ignorant man thinks himself or another man to be the cause of what he or the other man experiences.

³¹ 'A wise man thinks about the cause as follows: "When I suffer, &c., I did not cause it; and when another man suffers, &c., he did not cause it." 'A wise man thinks thus about the cause of what he himself or another man experiences. I say this: "Movable or immovable beings in all the four quarters thus (i.e. by the will of Fate) come to have a body, to undergo the vicissitudes of life, to lose their body, to arrive at some state of existence, to experience pleasure and pain.'" Entertaining such opinions these (heretics) cannot inform you, (&c., as in § 17, down to the end).

³² These worthless men entertain such opinions, and believe in them till they cannot return, (&c., as in § 19 down to) amusements. I have treated of the fourth man who believes that Fate is the cause of everything.

³³ These four men, differing in intellect, will, character, opinions, taste, undertakings, and plans, have left their former occupations, but have not entered the noble path. They cannot return (to worldly life) nor get beyond it; they stick (as it were) in pleasures and amusements.

³⁴ I say: here in the East, West, North, and South there are some men, viz. Âryas, non-Âryas, (&c., as in § 13, all down to) ugly men. They own small or large houses and fields, they own few or many servants and peasants. Being born in such-like families, they renounce (their possessions) and lead a mendicant's life. Some leave their kinsmen and their property to lead a mendicant's life; others, who

have no kinsmen nor property, lead a mendicant's life. Whether they have kinsmen and property or not, they renounce them and lead a mendicant's life.

³⁵ Previously, however, they thought thus: 'Here, indeed, a man, who is on the point of turning monk, makes the following reflections with regard to different things: I possess fields, houses, silver, gold, riches, corn, copper, clothes, real valuable property, as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies. I enjoy sounds, colours, smells, tastes, and feelings of touch. These pleasures and amusements belong to me, and I belong to them.'

³⁶ A wise man, previously, should thus think to himself: 'Here, indeed, some painful illness or disease might befall me, unwished for, unpleasant, disagreeable, nasty, painful and not at all pleasant. O ye dear pleasures, take upon you this painful illness or disease, unwished for, unpleasant, disagreeable, nasty, painful and not at all pleasant, that I may not suffer, grieve, blame myself, grow feeble, be afflicted, and undergo great pain. Deliver me from this painful illness or disease, (&c., all as above).' But this desire of his has never yet been fulfilled.

³⁷ Here, in this life, pleasures and amusements are not able to help or to save one. Sometimes a man first forsakes pleasures and amusements, sometimes they first forsake him. Pleasures and amusements are one thing, and I am another. Why then should we be infatuated with pleasures and amusements which are alien (to our being)? Taking this into consideration, we shall give up pleasures and amusements. A wise man thinks them alien to himself.

³⁸ There are things more intimately connected with me, viz. my mother, father, brother, sister, wife, children, grandchildren, daughters-in-law, servants, friends, kinsmen, companions, and acquaintances. These my relations belong to me, and I belong to them. A wise man, previously, should think thus to himself: 'Here, indeed, some painful illness or disease might befall me, (&c., all as in § 37 down to the end, but substitute "relations" for "pleasures").

³⁹ 'Or some painful illness or disease, unwished for, (&c., all down to) not at all pleasant might befall my dear relations. I will take upon me this painful illness or disease, &c., that they may not suffer, (all down to) undergo great pain. I will deliver them from this painful illness or disease.' But this desire of his has never yet, been fulfilled. For one man cannot take upon himself the pains of another; one man cannot experience what another has done.

⁴⁰ Individually a man is born, individually he dies, individually he falls (from this state of existence), individually he rises (to another). His passions, consciousness, intellect, perceptions, and impressions belong to the individual exclusively. Here, indeed, the bonds of relationship are not able to help nor save one. (All as in § 38 down to the end; substitute 'bonds of relationship' for 'pleasures and amusements.')

(40 There are things more intimately connected with me, viz. my hands, feet, arms, legs, head, belly, character, life, strength, colour, skin, complexion, ear, eye, nose, tongue, and touch; they are part and parcel of me. But I grow old with regard to life, strength, (all down to) touch. The strong joints become loose, the body is furrowed with wrinkles, the black hair turns white, even this dear body which has grown with food, must be relinquished in due time. Making such reflections, a monk should lead a mendicant's life and know that all things are divided into living beings and things without life, (and living beings again into) movable and immovable ones.

⁴¹ Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some Sramanas and Brâhmanas. They themselves kill movable and immovable living beings, have them killed by another person, or consent to another's killing them.

⁴² Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some Sramanas and Brâhmanas. They themselves acquire sentient or senseless objects of pleasure, have them acquired by another person, or consent to another's acquiring them.

⁴³ Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some Sramanas and Brâhmanas. But I am no killer (of beings) nor an acquirer of property. Relying upon householders and such Sramanas and Brâhmanas as are killers (of beings) and acquirers of property, we shall lead a life of chastity. (He should, however, part company with them.) (The pupil asks): What is the reason thereof? (The teacher answers): As before (their ordination they were killers of beings), so (they will be) afterwards, and vice versâ. It is evident that (householders) do not abstain (from sins) nor exert themselves (in control); and (as monks) they will relapse into the same (bad habits).

⁴⁴ The householders and those Sramanas and Brâhmanas, who are killers (of beings) and acquirers of property, commit sins both (from love and hatred). But a monk who takes this into consideration, should lead a life subject to neither (love nor hatred).

⁴⁵ I say: in the East, West, North, and South (a true monk) will have renounced works, be exempt from works, will have put an end to them. This has been taught (by the prophets, &c.).

⁴⁶ The Venerable One has declared that the cause (of sins) are the six classes of living beings, earth-lives, &c. As is my pain when I am knocked of-struck with a stick, bone, fist, clod, or potsherd; or menaced, beaten, burned, tormented, or deprived of life; and as I feel every pain and agony from death down to the pulling out of a hair: in the same way, be sure of this, all kinds of living beings feel the same pain and agony, &c., as I, when they are ill-treated in the same way. For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused, nor tormented, nor deprived of life.

⁴⁷ I say: the Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins) slaughter of living beings, &c. He does not clean his teeth with a tooth-brush, he does not accept collyrium, emetics, and perfumes.

⁴⁸ A monk who does not act, nor kill, who is free from wrath, pride, deceit, and greed, who is calm and happy, should not entertain the following wish: May I, after my departure from this world, by dint of my intellect, knowledge, memory, learning, or of the performance of austerities, religious duties, chastity, or of this habit to eat no more than is necessary to sustain life, become a god at whose command are all objects of pleasure, or a perfected saint who is exempt from pain and misery. (Through his austerities) he may obtain his object, or he may not obtain it.

⁴⁹ A monk should not be infatuated with sounds, colours, smells, tastes, and feelings of touch; he should abstain from wrath, pride, deceit, and greed, from love, hate, quarrel, calumny, reviling of others, aversion to control and delight in sensual things, deceit and untruth, and the sin of wrong belief. In this way a monk ceases to acquire gross Karman, controls himself, and abstains from sins.

⁵⁰ He does not kill movable or immovable beings, nor has them killed by another person, nor does he consent to another's killing them. In this way a monk ceases to acquire gross Karman, controls himself, and abstains from sins.

⁵¹ He does not acquire sentient or senseless objects of pleasure, nor has them acquired by another person, nor does he consent to another's acquiring them. In this way, (&c., all as above).

⁵² He does no actions arising from sinful causes, nor has them done by another person, nor does he consent to another's doing them. In this way (&c., all as above).

⁵³ A monk should not take food, drink, dainties, and spices when he knows that (the householder) to satisfy him, or for the sake of a co-religionist, has bought or stolen or taken it, though it was not given nor to be taken, but was taken by force, by acting sinfully towards all sorts of living beings; nor does he cause another person to eat it, nor does he consent to another's eating it. In this way (&c., all as above).

⁵⁴ A monk may think as follows: The (householders) have the means (to procure food for those) for whose sake it is prepared; viz. for himself, his sons, daughters, daughters-in-law, nurses, relations, chiefs, male and female slaves, male and female servants; for a treat of sweetmeats, for a supper, for a breakfast the collation has been prepared. This food is to be eaten by some people, it is prepared by some one else, it is destined for some one else, it is free from the faults occasioned either by the giver or by the receiver or by the act of receiving it, rendered pure, rendered free from living matter, wholly free from living things, it has been begged, has been given to the monk on account of his profession, it has been collected in small bits, it is food fit for a learned monk, it is lawful to eat it at the present occasion, it is of the prescribed quantity, it greases, as it were, the axle of the carriage and anoints the sore, being just sufficient to enable one to practise control and to carry the burden of it; he should consume that food (without delay) even as the snake returning to its hole; that is to say: one should eat when it is time for eating, drink when it is time for drinking, dress when it is time for dressing, seek cover when it is time for seeking cover, and sleep when it is time for sleeping.

⁵⁵ A monk who knows the proper measure (in all things) travelling in one direction or other, should teach, explain, and praise (the Law), preach it unto those who exert themselves well, and to those who do not, to all who come to listen. (He should preach to them): indifference for the peace of mind, cessation of passion, Nirvâna, purity, simplicity, humility, freedom from bonds. He should preach the Law which prohibits to kill any living being, after having well considered it.

⁵⁶ When a monk preaches the Law, he should preach it not for the sake of food, drink, clothes, resting-place, or lodging, nor for any objects of pleasure; but he should preach the Law indefatigably, for no other motive than the annihilation of Karman.

⁵⁷ Those heroes of faith who are instructed in the Law by such a monk and exert themselves well, are possessed of all (virtues), abstain from all (sins), cease from all (passions), conduct themselves well in every way, and reach final beatitude.

⁵⁸ Such a monk searches the Law, knows the Law, and endeavours to gain Liberation; as it has been said: 'He may get the white lotus, the best of Nymphaeus, or he may not get it.' Such a monk knows and renounces actions, worldly occupations, and the life of a householder; he is free from passions, possesses the Samitis, is wise, always exerts himself; he is to be called: a Sramana, a Brâhmana, calm, a subduer of his senses, guarding himself, liberated, a seer, a sage, virtuous, wise, a monk,

living on low food, desiring to get to the shore (of the Samsâra), fulfilling the general and particular virtues.

⁰ Thus I say.

Book 2, Lecture 2: On Activity

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahâvîra). We now come to the Lecture called 'on Activity.' The contents of it are as follows: It treats, briefly, of two subjects: merit and demerit. (The former is when the Self is) at rest, (the latter, when it is) in disturbance.

² Now the explanation of the first subject, viz. demerit, is as follows. Here in the East, West, North, and South, (&c., all as in II, I, 12, down to) ugly men.

³ And as regards committing of sin, among denizens of hell, brute animals, gods, men, and whatever other suchlike beings there be, the sentient beings feel the pain.

⁴ And these beings practise the following thirteen kinds of activity-- 1. sinning for one's interest; 2. sinning without a personal interest; 3. sinning by slaying; 4. sinning through accident; 5. sinning by an error of sight; 6. sinning by lying; 7. sinning by taking what is not freely given; 8. sinning by a mere conceit; 9. sinning through pride; 10. sinning through bad treatment of one's friends; 11. sinning through deceit; 12. sinning through greed; 13. actions referring to a religious life.

⁵ 1. The first kind of committing sins is that prompted by a motive. This is the case when a man for his own sake, for the sake of his relations, his house, his family, his friends, for the sake of Nâgas, Bhûtas, or Yakshas does injury to movable or immovable beings, or has it done by another person, or consents to another's doing it. Thereby the, bad Karman accrues to him. This is the first kind of committing sins, that prompted by a motive.

⁶ 2. We now treat of the second kind of committing sins, viz. that which is not prompted by personal interest. This is the case when a man slays, kills, cuts, pierces, hacks, mangles, or puts to death movable living beings, not because he wants their body, skin, flesh, blood, heart, bile, feathers of their tail, tail, big or small horns, teeth, tusks, nails, sinews, bones, or marrow; nor because he has been wounded by them, or is wounded, or will be wounded; nor in order to support his children, or to feed his cattle, or to enlarge his houses, nor for the maintenance of Sramanas and Brâhmanas, nor for the benefit of his body; setting aside reason a fool acquires the habit of cruelty, being a wanton killer.

⁷ This is the case when a man slays, &c. (see above) immovable living beings as Ikkata-reed, Kathina, Gantuka-grass, Para-grass, Môksha-trees, grass, Kusa-grass, Kukkhaka, Pappaka, or straw, not in order to support his children, (&c., all down to) wanton killer.

⁸ Or when a man on a marsh, a lake, a sheet of water, a pasture-ground, a place surrounded by a ditch, a moat, a thicket, stronghold in a thicket, forest, stronghold in a forest, [mountain, stronghold on a mountain], piles up grass and lights a fire, or has it lighted by another person, or consents to another's lighting it. Thereby the bad Karman accrues to him. This is the second kind of committing sins, that prompted by no personal interest.

⁹ 3. We now treat of the third kind of committing sins, called slaying. This is the case when a man thinking that some one has hurt, hurts, or will hurt him, or one of his people, or somebody else, or one of that person's people, kills movable and immovable beings, has them killed by another person, or consents to another's killing them. Thereby the bad Karman accrues to him. This is the third kind of committing sins, called slaying.

¹⁰ 4. We now treat of the fourth kind of committing sins, called accidental. This is the case when in marshes (&c., all as above, down to) strongholds in a forest, a man who lives on deer, who likes deer, who dotes on deer, goes a hunting deer. Fancying to see deer, he takes aim with his arrow to kill the deer. Thinking that he will kill the deer, he kills a partridge, or a duck, or a quail, or a pigeon, or a monkey, or a francoline partridge. Here instead of one (being) he hurts another, (therefore he is called) an accidental killer.

¹¹ This is the case when a man weeding rice, Kôdrava, panic seed, Paraka, or Râlaka, uses his knife to cut some weeds. Fancying that he is cutting some weed-grasses, he cuts rice (&c., down to) Râlaka. Here instead of one (plant) he hurts another; (therefore he is called) an accidental killer. Thereby the bad Karman accrues to him. This is the fourth kind of committing sins, called accidental.

¹² 5. We now treat of the fifth kind of committing sins, viz. by an error of sight. This is the case when a man living together with his mother, father, brothers, sisters, wives, sons, daughters, or daughters-in-law, and mistaking a friend for an enemy, kills the friend by mistake.

¹³ This is the case when during a riot in a village, or a scot-free town, or a town with an earth wall, or a poor town, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or a halting-place of processions or caravans, or a capital, a man mistaking for a robber one who is not, kills him by mistake. Thereby the bad Karman accrues to him. This is the fifth kind of committing sins, viz. by an error of sight.

¹⁴ 6. We now treat of the sixth kind of committing sins, viz. by lying. This is the case when a man for his own sake, or for the sake of his relations, his house, or his servants tells lies, causes another person to tell lies, or consents to another's telling lies. Thereby the bad Karman accrues to him. This is the sixth kind of committing sins, viz. by lying.

¹⁵ 7. Now we treat of the seventh kind of committing sins, viz. by taking what is not freely given. This is the case when a man for his own sake (&c., as above) takes himself what is not freely given, has it taken by another person, or consents to another's taking it. Thereby the bad Karman accrues to him. This is the seventh kind of committing sins, viz. by taking what is not freely given.

¹⁶ 8. Now we treat of the eighth kind of committing sins, viz. by a mere conceit. This is the case when a man, without being disappointed by anybody in any way, meditates, melancholy, sorry, angry, downcast, anxious in thoughts and ideas, plunged in a sea of sorrow and misery, reposing his head on the palm of his hand, overcome by painful reflections, and casting his eyes on the ground. There are four mental, but real, conditions (of this kind), viz. wrath, pride, deceit, and greed; for wrath, pride, deceit, and greed are mental conditions. Thereby the bad Karman accrues to him. This is the eighth kind of committing sins, viz. by a mere conceit.

¹⁷ 9. Now we treat of the ninth kind of committing sins, viz. through pride. This is the case when a man drunk (as it were) with pride of caste, family, beauty, piety, knowledge, success, power, intelligence, or any other kind of pride, slights, blames, abuses, reviles, despises somebody else and

extols himself, (thinking:) 'he is my inferior, I am of better caste or family, and possess greater power and other advantages.' When he leaves this body and is only accompanied by his Karman, he, without a will of his own, goes forth from womb to womb, from birth to birth, from death to death, from hell to hell. He is cruel, stubborn, fickle, and proud. Thereby the bad Karman accrues to him. This is the ninth kind of committing sins, viz. through pride.

¹⁸ 10. We now treat of the tenth kind of committing sins, consisting in bad treatment of one's friends. This is the case when a man living together with his mother, father, brothers, sisters, wives, sons, daughters, or daughters-in-law, severely punishes even the smallest offence of theirs; e.g. he ducks the offender in cold water, or pours hot water over him, or scalds him with fire, or lashes his sides sore with a halter, reed, rope, strap of leather, whip, or thong of a whip, or he beats the offender with a stick, bone, fist, clod, or potsherd. When such a man is at home, (his people) are miserable; but when he is abroad, they rejoice. Such a man, who is for ever punishing, severely punishing, is hateful in this world and the next, irritable, passionate, an extortioner. Thereby the bad Karman accrues to him. This is the tenth kind of committing sins, consisting in bad treatment of one's friends.

¹⁹ 11. We now treat of the eleventh kind of committing sins, viz. through deceit. Those who conceal their thoughts, who are shrouded in darkness, who are light as the feather of an owl or heavy like a mountain, use unworthy speech though they be Âryas. They believe themselves different from what they really are; asked one thing, they answer another, they speak different from what is to be spoken.

²⁰ As a man in whose body sticks an arrow, does not extricate it (fearing the pain), nor has it extricated by somebody else, nor destroys it, but hides it; and the arrow, being not removed, goes deeper and deeper (in the flesh); so a deceitful man, having practised deception, does not confess it, expiate it, blame the deed to himself or others, does not remove it, annihilate it, and endeavour not to do it again, does not practise the prescribed austerities and penance. A deceitful man is generally not trusted in this world, a deceitful man is not trusted in the next world. He blames and reviles (the person whom he has deceived), he praises himself, and rejoices, and does not desist (from his vile practices); he conceals the wrong he has done to others, and does not acquire a pure Lêsya. Thereby the bad Karman accrues to him. This is the eleventh kind of committing sins, viz. through deceit.

²¹ 12. We now treat of the twelfth kind of committing sins, viz. through greed. Those (heretical monks) who live in woods, in huts, about villages, or practise some secret rites, are not well controlled, nor do they well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time: 'do not beat me, beat others; do not abuse me, abuse others; do not capture me, capture others; do not torment me, torment others; do not deprive me of life, deprive others of life.' And thus they are given to sensual pleasures, desire them, are held captive by them, passionately love them for four or five years, for six or ten years--(the period) may be shorter or longer. After having enjoyed these pleasures, and having died at their allotted time, they will be born in some places inhabited by Asuras and evildoers. And when they are released therefrom, they will be born deaf and dumb, or blind, or dumb by birth. Thereby the bad Karman accrues to him. This is the twelfth kind of committing sins, viz. through greed.

²² These twelve kinds of committing sins should be well understood by a pious Sramana or Brâhmana.

²³ 13. We now treat of the thirteenth kind of acquiring Karman, that having reference to religious life. A monk who controls himself for the benefit of his soul, who in walking carefully avoids to

cause the death of any living creature, who uses gentle and righteous speech, who receives alms in a manner to avoid the forty-two faults, who is careful in receiving and keeping of things necessary for religious exercises, who performs the operations of nature (excrements, urine, saliva, corporal impurities and mucus) in an unfrequented place, who is careful with regard to mind, speech, and body, who guards his mind, speech, and body so as to protect his soul from passions, who guards his senses, who leads a chaste life regulated by the three Guptis, who carefully walks, stands, sits down, lies down, and speaks, who carefully takes up and lays down his cloth, alms-bowl, blanket, broom,-- (even) such a monk performs various subtle actions called îryapathika (if it did but consist in moving an eyelash). This Karman is acquired and comes in contact (with the soul) in the first moment, in the second moment it is experienced, in the third it is destroyed; thus it is acquired, comes in contact (with the soul), takes rise, and is destroyed. For all time to come (the person in question) is exempt from Karman. Thereby the bad Karman accrues to him. This is the thirteenth kind of acquiring Karman, that inseparable from a religious life.

²⁴ All the Arhats and Bhagavats of the past, present, and future have told, tell, and will tell, have declared, declare, and will declare the above thirteen kinds of acquiring Karman. They have practised, practise, and will practise the thirteenth kind of acquiring Karman.

²⁵ As a supplement to the above (discussion) will now be told the subject of men's success by occult sciences. Some men differing in intellect, will, character, opinions, taste, undertakings, and plans, study various evil sciences; (25) viz. (the divination) from terrestrial accidents, from strange phenomena, from dreams, from phenomena in the air, from changes in the body, from sounds, from mystical signs, from seeds; (the interpretation of the) marks of women, men, elephants, cows, partridges, cocks, ducks, quails, of wheels, parasols, shields, sticks, swords, precious stones, jewels; (26) the art to make one happy or miserable, to make a woman pregnant, to deprive one of his wits; incantations, conjuring; oblations of substances; the martial arts; the course of the moon, sun, Venus, and Jupiter; the falling of meteors; great conflagration; divination from wild animals, the flight of crows, showers of dust, rain of blood, the Vaitâlî and Ardhavaitâlî arts, the art of casting people asleep, of opening doors, the art of Kândâlas, of Sabaras, of Dravidas, of Kaliṅgas, of Gaudas, of Gândhâras; the spells for making somebody fall down, rise, yawn; for making him immovable, or cling to something; for making him sick, or sound; for making somebody go forth, disappear, (or come). These and similar sciences are practised (by some men) for the sake of food, drink, clothes, a lodging, a bed, and various objects of pleasure. They practise a wrong science, the unworthy, the mistaken men. After having died at their allotted time, they will be born in some places inhabited by Asuras and evildoers. And when they are released therefrom, they will again be born deaf and dumb, or night-blind.

²⁶ Some man for his own sake or for the sake of his relations, family, or servants, or entering the service of an acquaintance or neighbour of his, becomes his companion or his helpmate, or he goes to meet him, or he becomes a burglar, or a cut-purse, or he tends sheep, or he becomes a hunter, or he catches birds, or he uses nets (for catching deer), or he becomes a fisherman or a cowherd or a slayer of cows or a dog-keeper or he hunts with dogs.

²⁷ A man, becoming the companion of another man, will follow him everywhere, (and having inspired him with confidence) beats, cuts, pierces; tears, thrashes, or puts him to death, and thereby gets his food. By these very evil deeds he degrades himself.

- ²⁸ A man, becoming the helpmate of another man, always attends on him, (and having inspired him with confidence) beats, &c. (all down to) degrades himself.
- ²⁹ A man, going to meet somebody, on the road, beats, &c. (all down to) degrades himself. (3 I) A man, becoming a burglar, breaks into a house and beats, &c. (all down to) degrades himself.
- ³⁰ A man, becoming a cut-purse, cuts the purse and beats, &c. (all down to) degrades himself.
- ³¹ A man, becoming a tender of sheep, beats, cuts, pierces, tears, thrashes, or puts to death a ram or some other animal. (The rest as above.)
- ³² A man, becoming a hunter, beats, &c. (all down to) puts to death a buffalo or some other animal. (The rest as above.)
- ³³ A man, using nets (for catching deer), beats, &c., an antelope or some other animal. (The rest as above.)
- ³⁴ A man, catching birds, beats, &c., a bird or some other animal. (The rest as above.)
- ³⁵ A man, becoming a fisherman, beats, &c., a fish or some other animal. (The rest as above.)
- ³⁶ A man, becoming a cowherd, beats, &c., a cow or some other animal. (The rest as above.)
- ³⁷ A man, slaying cows, beats, &c., a cow or some other animal. (The rest as above.)
- ³⁸ A man, becoming a dog-keeper, beats, &c., a dog or some other animal. (The rest as above.)
- ³⁹ A man, becoming the helpmate of a dog-keeper, beats, &c., a dog or some other animal. (The rest as above.)
- ⁴⁰ A man, rising in an assembly, may promise to kill some (animal) and he will beat, &c., a partridge, duck, quail, pigeon, monkey, a francoline partridge, or some other animal. (The rest as above.)
- ⁴¹ A man, being angry for some reason, e.g. because his granary or his liquor-cask runs short, sets fire to the cornfields of the householders or their sons, has the fire set by another person, or consents to another's setting fire to them. (The rest as above.)
- ⁴² A man, being angry for some reason, e.g. because his granary or liquor-cask runs short, makes a deep cut in the strong limbs of the camels, cows, horses, or donkeys of the householders or their sons, has it made by another person, or consents to another's making the cut. (The rest as above.)
- ⁴³ A man, being angry for some reason, e.g. because his granary or his liquor-cask runs short, covers with brambles or twigs the householders', or their sons', stable for the camels, cows, horses, or donkeys, and burns them, or has them burnt by another person, or consents to another's burning them. (The rest as above.)
- ⁴⁴ A man, being angry for some reason, &c. (as above), steals a householder's or his sons' earrings (or girdle), or jewels, or pearls, has them stolen by another person, or consents to another's stealing them. (The rest as above.)
- ⁴⁵ A man, being angry, &c. (as before), robs Sramanas or Brâhmanas of their umbrella, stick, staff, small property, pot, chair, clothes, blanket, leather boots, knife, or scabbard, has it done by another person, or consents to another's robbing them. (The rest as above.)
- ⁴⁶ A man, without consideration (and without any provocation), sets fire to the cornfields of the householders, &c. (All as in § 44.)

⁴⁷ A man, without consideration, makes a deep cut in the strong limbs of the camels, &c. (All as in § 45)

⁴⁸ A man, without consideration, covers with brambles and twigs the stables for the camels, &c., and burns them, &c. (All as in § 46.)

⁴⁹ A man, without consideration, steals the earrings, &c. (All as in § 47.)

⁵⁰ A man, without consideration, robs Sramanas or Brâhmanas of their umbrella, &c. (All as in § 48.)

⁵¹ A man, on seeing Sramanas or Brâhmanas (whom he detests), degrades himself by various evil deeds. Either he gives them a slap with the open hand to turn them away, or he abuses them. And when the monk at the proper time calls (at his house on the begging-tour), he does not give him alms (but says): those who become Sramanas are the meanest workmen, men unable to support (their family), low-caste men, wretches, idlers!

⁵² Such men praise this life, this miserable life; they do nothing on behalf of the next world; they suffer, grieve, blame themselves, grow feeble, are afflicted, and undergo great pain; they do not cease to cause others to suffer, grieve, &c., to slay and to put men in fetters; and while they make suffer or kill, or make suffer and kill (beings), and do various evil deeds, they enjoy the excellent pleasures of human life; viz. such a man eats at dinner-time, he drinks at drinking-time, he dresses himself at dressing-time, he goes to bed at the proper time, and sleeps at sleeping-time. Doing everything in its turn, he bathes, makes the offering (to the house-gods), performs auspicious rites and expiatory acts, washes his head, hangs a wreath round his neck, adorns himself with precious stones and golden (trinkets), puts on (his head) a chaplet of flowers; with his body strengthened, with a wreath hanging down to the girdle of his loins, dressed in new clothes, his limbs and body anointed with sandal, (sitting) on a large throne in a lofty upper room (of his house), surrounded by women and a troop of followers, in the light (of torches) burning the whole night, under the great din of uninterrupted storytelling, dramatical plays, singing, and music, as beating of time, performing on the Vînâ, Tûryâ, the great drum, and Patupataha, he enjoys the excellent pleasures of human life.

⁵³ When he gives an order to one man, even four or five men will, without being asked, go up to him (and say): 'Speak, beloved of the gods, what shall we do? what shall we fetch? what shall we give you? what (trinket) shall we put on you? what is your heart's desire? what relishes your mouth?' Unworthy men who see him will say: 'Forsooth, this man is a god; this man is the anointed of the gods, this man will support (us), as he supports others.' But noble men who see him will say: 'This man does cruel actions, and maintains himself by them. His is the southern region, the hell, the dark fortnight. In the future he will not easily obtain enlightenment.'

⁵⁴ (The conduct described in the preceding) part is agreeable to some (heretical) monks, to some householders, to men governed by love of life. This conduct is unworthy, impure, void (of virtues), not holy, not right, not eradicating sins; it is not the road to perfection, liberation, Nirvâna, final delivery, not the road of those who are freed from all misery; it is thoroughly untrue, and bad. This is the explanation of the first subject, viz. demerit.

⁵⁵ _____ Now the explanation of the second subject, viz. merit, is as follows: Here in the East, West, North, and South there are some men, viz. Âryas, non-Âryas, (all down to) ugly men. They own fields and houses, (&c., all as in II, 1, §§ 34-59, down to) reach final beatitude.

⁵⁶ (The conduct described in this) part is holy, right, (all just the reverse of what was said in § 58, down to) thoroughly true, and good. This is the explanation of the second subject, viz. merit.

⁵⁷ _____ Now the explanation of the third subject, viz. the mixed state, is as follows: Those who live in woods, in huts, near villages, (&c., all as above, § 21, down to) or blind. (The conduct described in this) part is not holy, (&c., all as in § 57, down to) thoroughly untrue, and bad. This is the explanation of the third subject, viz. the mixed state.

⁵⁸ _____ Now the explanation of the first subject, viz. demerit, is as follows: Here in the East, West, North, and South live some men; they are householders, men of great desires, great undertakings, great possessions, unrighteous men, men practising unrighteousness, very unrighteous men, men speaking unrighteously, living unrighteously, thinking unrighteously, given to unrighteousness, men of unrighteous character and conduct, men gaining an unrighteous livelihood.

⁵⁹ They beat, cut, pierce, skin, are bloody-handed, violent, cruel, wicked, rash; they habitually practise bribery, fraud, deceit, imposture, dishonesty, and trickery; they are of bad character and morals, they are difficult to please, they do not abstain from killing living beings; as long as they live they do not abstain from wrath, (&c., all as in II, 1, 51, down to) the sin of wrong belief; nor from bathing, rubbing, painting, anointing themselves; from sounds, touches, tastes, colours, smells; from wreaths and ornaments; from cars, carriages, vehicles, litters, swings, coach and pair, palankins, beds, seats; from enjoying a ride or drive; from having many followers; from buying, selling, doing business with Mâshas, half Mâshas, and Rupees; from silver, gold, riches, corn, precious stones, pearls, conches, stones, and corals; from using wrong weights and measures; from undertakings and slaughter; from working and making others work; from cooking and making others cook; from cutting, pounding, threatening, beating, binding, killing, and causing pain; and whatever other suchlike wicked and sinful actions of worthless men there be, that cause pains to other beings: these men do not abstain from them as long as they live.

⁶⁰ As some idle, cruel men wantonly injure Kalama, Masûra, sesamum, Mudga, beans, Nishpâva, Kulattha, Âlisanda, Êlamikkha, so an idle, cruel man wantonly hurts partridges, ducks, quails, pigeons, francoline partridges, deer, buffaloes, boars, iguanas, tortoises, and snakes. A man will (occasionally) severely punish even the smallest offence of his domestics, viz. a slave or messenger or hired servant or vassal or parasite; e.g. punish him, pull out his hair, beat him, put him in irons, in fetters, in stocks, into prison, screw up in a pair of shackles (his hands and feet) and break them, cut off his hands or feet or ears or nose or lips or head or face (?), pierce his feet, tear out his eyes, teeth, tongue, hang him, brush him, whirl him round, impale him, lacerate him, pour acids (in his wounds), belabour him with cutting-grass, bind him to a lion's tail (!), or a bull's tail, burn him in a wood on fire, let him be devoured by crows and vultures, stop his food and drink, keep him a prisoner for life, let him die any of these horrid deaths.

⁶¹ A man will (occasionally) severely punish even the smallest offence of his next of kin, viz. his mother or father or brother or sister or wife or sons or daughters or daughters-in-law; e.g. he ducks the offender in cold water, (&c., all as in § 18, down to) hateful in this world and the next. They suffer, grieve, blame themselves, grow feeble, are afflicted, and undergo great pain; they do not cease to cause others to suffer, grieve, &c., to slay and to put men in fetters.

⁶² And thus they are given to sensual pleasures, desire them, are held captive by them, passionately love them for four or five years, for six or ten years --the period may be shorter or longer. Having

enjoyed pleasures, having produced the effects of iniquity, having acquired the Karman of many sinful actions which generally bear him downwards, (he goes to the bottom of the hell). As a ball of iron or stone, when thrown in the water, sinks below the surface of the water till it stops at the bottom, so a man of the sort we are treating of, who is full of Karman, full of sin, full of demerit, full of disgrace, full of iniquity, full of wicked thoughts, deceit, imposture, and fraud, and, as a rule, kills animals, having died at the allotted time, will sink below this earth, and go to the bottom of the hell.

⁶³ These hells are round inside, square outside, on their floor razorlike arrows are thick-set (and covered with flowers), they are filled with perpetual darkness, never lighted up by the planets, moon, sun, Nakshatras, and stars; their floor is slippery with a coating of marrow, fat, flesh, blood, and matter, and besmeared with grease; these hells are impure, smelling detestably, black, of the colour of fire, very rugged, difficult to pass, horrid. And horrid are the pains in these hells.

⁶⁴ And those who are condemned to live in these hells, do not sleep nor slumber, nor do they get any consolation or comfort or recreation or encouragement; but the denizens of hell there suffer exquisite, great, deep, hard, rough, violent, painful, sharp, intolerable agonies.

⁶⁵ As a tree growing on a hill falls by its weight when its roots are cut, on a low, rugged, inaccessible place, so a man of the sort we are treating of wanders from womb to womb, from birth to birth, from death to death, from hell to hell, from pain to pain. His is the southern region, the hell, the dark fortnight. In the future he will not easily obtain enlightenment. (The conduct described in the preceding) part is unworthy, impure, (&c., see § 57, all down to) it is thoroughly untrue, and bad. This is the explanation of the first subject, viz. demerit.

⁶⁶ _____ Now the explanation of the second subject, viz. merit, is as follows: Here in the East, West, North, and South there are some such men as abstain from undertakings and possessions, righteous men, men practising righteousness, (&c., all as in § 58, but substitute 'righteous' for 'unrighteous,' down to) men gaining a righteous livelihood. They are of good character and morals, they are easy to please and good. They abstain from killing living beings as long as they live, (&c., all just the reverse of what was said in § 62, down to) whatever other suchlike wicked actions there be, that cause pains to other beings: these men abstain from them as long as they live.

⁶⁷ There are such monks as in walking carefully avoid to occasion the death of any living creature, (&c., all as in § 23, down to) as lead chaste lives regulated by the three Guptis, as are free from anger, pride, deceit, and greed, as are calm, tranquil, passionless, happy, free from the Âsravas, and bondage, without sorrow; as water does not adhere to a copper vessel, or collyrium to mother-of-pearl (so sins find no place in them); their course is unobstructed like that of Life; like the firmament they want nothing to support them; like the wind they know no obstacles; their heart is pure like the water (of rivers or tanks) in autumn; like the leaves of a lotus they cannot be soiled by anything; their senses are well protected like the limbs of a tortoise; they are single and alone like the horn of a rhinoceros; they are free like birds; they are always waking like the fabulous bird Bhârunda; they are valorous like elephants, strong like bulls, difficult to attack like lions, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold; like the earth they patiently bear everything; like a well-kindled fire they shine in their splendour.

⁶⁸ There are no obstacles anywhere for these reverend men. The obstacles have been declared to be of four kinds, viz. animals born from eggs, viviparous animals, things belonging to somebody, articles necessary for religious exercises. In whichever direction they want to go, there they meet

with no obstacle; but being pure and free, full of learning, control, and austerities, they purify themselves. (71) These reverend men practise the following mode of living which just suffices for carrying on existence; they eat but one meal in two, three, four, five, six, seven days, in half a month, in one, two, three, four, five, six months; they (have vowed to) live on such food only as has been taken out of the cooking-vessel, or as is still in it, or the first kind of food in one place and the second in another, or on low food, or bad food, or food collected in small bits, or food given with a dirty hand, or the reverse, or food given with a hand, &c. soiled by it; they (have vowed to) accept such alms only as are within sight (when they beg), or are out of sight, as they are asked whether they would accept, or as they are not asked about, as are given with contempt, or the reverse; they beg (in houses where they are) unknown, or when food is scarce; they accept only such things as are at hand, or only a limited number of gifts, or only a fixed quantity of food; they beg according to the rules (laid down for begging); they eat low food or bad food or tasteless food or badly tasting food or rough food or disagreeable food; they lead a low or mean life; they drink sour gruel, they eat nothing seasoned with ghee or similar materials; they do not drink liquors or eat meat, they do not eat highly-flavoured food; they eat standing, or supported by something, or sitting on a stool or an armchair; they lie down stretched out like a stick, or curved like a bent piece of wood; they sit in the sun, they go naked; they do not scratch themselves; they do not spit; they do not cut their beard, hair, and nails, they do not take any care of their person.

⁶⁹ Living in this way they practise many years Sramanahood, and if then they fall sick, or even if they do not, they refuse food and omit many meals by abstaining from food. When they have attained that for whose sake they went about naked and bald-headed, did not bathe, nor clean their teeth, nor protect their head from the sun, nor wear shoes; they slept on the bare ground or a plank or a piece of wood, plucked out their hair, led a life of chastity, entered the houses of strangers, and bore, with indifference, success, failure, honour, disgrace, slights, blame, reviling, threatening, beating, all sorts of hardships, and the twenty-two calamities and troubles; (when they have attained their end), they reach, while they are breathing their last, the highest knowledge and faith, called Kêvala, which is infinite, supreme, unobstructed, unimpeded, complete and full; and then they obtain absolute perfection, enlightenment, deliverance, final beatitude, and put an end to all misery.

⁷⁰ Some become liberated without assuming another body (after quitting the last). But others, having died at the allotted time, are, on account of a residue of (good) Karman, born in one of the regions of the gods. Among very beautiful, very splendid, very excellent, very glorious, very strong, very powerful, very happy (gods), they become very beautiful, very splendid, &c., gods; their breasts shining with necklaces; their arms encumbered with bracelets and armrings; wearing ear-ornaments which play on their cheeks, and earrings which hang down to the bracelets on their upper arms; wearing various ornaments on their hands; their crowns adorned with gay wreaths; putting on highly perfumed, excellent clothes; using beautiful, excellent garlands and ointments; their splendid body ornamented with a long down-reaching garland; having divine colours, touches, constitution (of the body), and rank; lighting up and illumining all ten quarters (of the universe) with their divine beauty, splendour, lustre, brightness, brilliancy, and light; beautiful when they go, beautiful when they rest, and happy also in the time to come. (The conduct described in the preceding) part is worthy, pure, (&c., see § 57, all down to) it is thoroughly true, and good. This is the explanation of the second subject, viz. merit.

⁷¹ _____ Now the explanation of the third subject, viz. the mixed state, is as follows: Here in the East, West, North, and South there are some such men as have few desires, few undertakings, few possessions, righteous men, men practising righteousness, (&c., all as in § 69, down to) men gaining a righteous livelihood. They are of good character and morals, easy to please, and good. They abstain, as long as they live, from one kind of killing living beings, but they do not abstain from another, (&c., similar as in § 62, all down to) whatever suchlike wicked actions there be, that cause pains to other beings, from some of them these men abstain as long as they live, from others they do not abstain.

⁷² There are, for instance, followers of the Sramanas, who comprehend (the doctrine about) living beings and things without life, who understand (the difference between) virtues and sins, who are well grounded in (the knowledge of) the Âsravas, Samvara, the realisation and annihilation (of Karman), the subject of actions, bondage, and final liberation; who, without anybody to back them, cannot be seduced from the creed of the Nirgranthas by hosts of gods, Asuras, Nâgas, Suvarnas, Yakshas, Râkshasas, Kinnaras, Kimpurushas, Garudas, and snake-gods; who have no doubts, scruples, or misgivings about this creed of the Nirgranthas, but have grasped its meaning, got hold of its meaning, got information about its meaning, ascertained its meaning, and understood its meaning; whose very marrow of the bones has been penetrated by their love (for the Nirgrantha creed), avowing that it alone is true, and all others futile. They keep the bar (of their gates) raised and their door open, having no desire to enter a stranger's house or his seraglio. They strictly keep the Pôsa-ha-fast on the fourteenth and eighth days of the month, on certain festivals, and on full-moon days. They provide the Nirgrantha Sramanas with pure acceptable food, drink, dainties and spices, with clothes, alms-bowls, blankets and brooms, with drugs and medicines, with stools, planks, beds, and couches. They purify themselves by practising the Silavratas and Gunavratas, the Viramana, the Pratyâkhyâna, the Pôsa-ha-fasts, and austerities which they have vowed to perform.

⁷³ Living in this way they are for many years followers of the Sramanas, and if then they fall sick, or even if they do not, they refuse food and omit many meals by abstaining from food. Having confessed their sins and expiated them, and having attained perfection, they die at their allotted time, to be born again as gods in one of the regions of the gods, (&c., all as in § 74, down to) it is thoroughly true, and good. This is the explanation of the third subject, viz. the mixed state.

⁷⁴ _____ He who does not practise cessation (from sin), is called a foolish man; he who practises cessation (from sin), is called a wise man; he who in one regard practises cessation (from sin) and in another does not, is said to be in a state partaking of that of a wise man and that of a foolish man. The conduct of him who does not practise cessation from all (sins), is that of a man who kills living creatures; it is unworthy, (&c., all down to) thoroughly untrue, and bad. The conduct of him who practises cessation from all (sins), is that of a man who does not kill living creatures; it is worthy, pure, (&c., all down to) thoroughly true, and good. The conduct of a man who in one regard practises cessation from all (sins) and in another does not, is that of a man who kills some living creatures and does not kill others; it is worthy, pure, (&c., all down to) thoroughly true, and good.

⁷⁵ _____ Those whom we have been treating of, fall under the two heads: merit and demerit; (the former is when the Self is) at rest, (the latter, when it is) in disturbance. Now the explanation of the first subject is as follows: There are enumerated three hundred and sixty-three

philosophical schools: those of the Kriyâvâda, those of the Akriyâvâda, those of the Agñânîkavâda, and those of the Vainayîkavâda. These (philosophers) teach final beatitude, they teach final deliverance, they speak as Srâvakas, they speak as teachers of Srâvakas.

⁷⁶ All these philosophers, founders of systems of their own, differing in intellect, will, character, opinions, taste, undertakings, and plans, formed one large circle, and every one of them stood in his place. One man took hold of a vessel quite full of burning coals by an iron pair of tongs, and addressed those philosophers, founders of systems of their own, differing in intellect, (&c., all down to) undertakings and plans, in the following way: 'Heighho! ye philosophers, (&c., all down to) undertakings and plans! take this vessel full of burning coals and hold it for a minute in your hands! But do not take hold of it by a pair of tongs, nor put out the fire, nor come to the help of one of your own creed or of an alien creed (by putting out the fire, &c.); but fair and honest, without using any trick, stretch out your hands.' Having thus spoken, the man took hold of the vessel quite full of burning coals by an iron pair of tongs, and (offered to) put it in the hands of those philosophers. But the philosophers, (&c., all down to) undertakings and plans, held back their hands. On this the man addressed all the philosophers, (&c., all down to) undertakings and plans, in the following way: 'Heighho, ye philosophers, (&c., all down to) undertakings and plans! why do you hold back your hands?' 'Our hand will be burned.' 'What then, if it is burned?' '(We shall suffer) pain.' 'Because you are afraid of pain, you hold back your hands!' (So are all creatures averse to pain). This is a maxim of general application, it is a true principle, a religious reflection; this maxim, this principle, this religious reflection holds good with regard to every (living being). Therefore those Sramanas and Brâhmanas who say that all sorts of living beings may be beaten or treated with violence or abused or tormented or deprived of life, will in the time to come suffer cutting or piercing, will experience birth, old age, death, conception in the womb, the Circle of Births, regeneration, existence as a foetus, the whole scale of mundane existences, and suffer a variety of pains,

⁷⁷ They will many times undergo punishment, pulling out of the hair, threatening, putting in irons, (&c., similar as in § 63, all down to) whirling round; (they will witness) the death of their mothers, fathers, brothers, sisters, sons, daughters, and daughters-in-law; (they will experience) poverty, bad luck, company of hated people, separation from those whom they love, misery, and despair; they will again and again wander about in the beginningless and endless, immense wilderness of the fourfold Samsâra. They will not reach perfection, (&c., all down to) not put an end to all misery.--This is a maxim of general application, (&c., all down to) holds good with regard to every (living being).

⁷⁸ But those Sramanas and Brâhmanas who say that all sorts of living beings should not be beaten, &c., will in the time to come not suffer cutting, &c. They will not undergo many punishments, (&c., all just the reverse of what has been said in §§ 80, 81, down to) put an end to all misery.

⁷⁹ _____ Thus those beings who practise the first twelve kinds of actions, have not attained perfection, (&c., all down to) have not, nor do, nor will put an end to all misery.

⁸⁰ But those beings who practise the thirteenth kind of action, have attained perfection, (&c., all down to) have put, or put, or will put an end to all misery.

⁸¹ Thus a monk who obtains his soul's good and benefit, who guards himself, who (well directs the functions) of his soul, who well exerts himself, who protects himself (from evil), who is careful of himself, who saves himself (from the Samsâra), should withhold his soul (from the twelve kinds of committing sins).

⁰ Thus I say.

Book 2, Lecture 3: Knowledge of Food

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following discourse from the Venerable (Mahâvîra). We now come to the Lecture called 'Knowledge of Food.' The contents of it are as follows: Here in the East, West, North, and South there are, all in all, in the world four kinds of seed: seeds generated at the top (of the plant), at its root, at its knots, at its stem. According to the seed and place (of growth) of these plants some beings--born in earth, originated in earth, and grown in earth, having in it their birth, origin, and growth, being impelled by their Karman, and coming forth in it on account of their Karman, growing there in particles of earth, the origin of various things--come forth as trees.

² These living beings feed on the liquid substance of these particles of earth, the origin of various things; these beings consume earth-bodies, water-bodies, fire-bodies, wind-bodies, bodies of plants; they deprive of life the bodies of manifold movable and immovable beings; the destroyed bodies which have been consumed before, or absorbed by the rind, (are) digested and assimilated (by them). And the bodies of these (trees) which bring forth their different parts, are of manifold colours, smells, tastes, touches, forms, and arrangement of corporeal particles. These beings (animating trees) come into existence because of their Karman; so we are taught (by the Tîrthakaras, &c.)

³ And again it has been said of old: some beings born in trees, originated by trees, sprung from trees, (&c., as in § 1, down to) springing from trees that originated in earth, come forth as trees originated by trees. These beings feed on the sap of the trees originated in earth, (&c., all as in § 2, down to the end).

⁴ (In the same way, and in nearly the same words, the offshoots of the trees mentioned in the preceding paragraph are treated of.)

⁵ And again it has been said of old: some beings born in trees, (&c., all as above, down to) growing in trees, that are originated by trees, come forth as their roots, bulb, stem, branches, twigs, leaves, flowers, fruits, and seeds. These beings feed on the sap of those trees originated by trees, (&c., all as in § 2, down to) and the bodies of the roots, bulb, stem, &c. are of manifold colours, (&c., all as in § 2, down to the end).

⁶ (The four paragraphs that come next, 6-9, are identical with the preceding ones, except that 'creeper' is substituted for 'tree.') (6-9) (In the same way 'grass' is treated in four paragraphs, but the whole is much abridged; then it is said that 'herbs' and 'plants' are to be treated in four paragraphs each.) (10-15) And again it has been said of old: some beings born in earth, (&c., all as in § 1, down to) growing there in particles of earth that are the origin of various things, come forth as Aya, Kâya, Kuhana, Kandu, Uvvêhaliya, Nivvêhaliya, Êsava, Sakkha, Khattaga, Vâsâniya. (The rest as in § 2, but substitute the words Âya, &c. for 'trees.') Here there is only one paragraph, the remaining three do not apply here.

⁷ _____ And again it has been said of old: some beings born in water, (&c., all as in §§ 1-11, substitute only 'water' for 'earth.' Thus we have four paragraphs for trees, four for creepers, four for grass, four for herbs, four for plants).

⁸ Now it has been said of old: some beings born in water, (&c., all as above, down to) growing in particles of water that are the origin of various things, come forth as Udaga, Avaga, Panaga, Sêvâla, Kalambuya, Kasêruya, Kakkhabhâniya, Uppala, Pauma, Kumuya, Nalina, Subhagasôniya, Pondariya, Mahâpondariya, Sayavatta, Sahassavatta, Kalhâra, Kôkanada, Tâmarasa, as stalks and fibres of lotus, as Pukkhalâ, and Pukkhalatthibhaga. (The rest similar as in § 2.)

⁹ And again it has been said of old: some beings come forth as movable beings from trees born in earth, from trees originated by trees, from the roots, (&c., down to) seeds produced by trees, originated by creepers born on trees, from creepers born on creepers, from the roots, &c. of creepers born on creepers, from grass, from herbs, from plants, from Aya, (&c., all down to) Kûra born in earth; from trees born in water (the rest similar as with trees born in earth), from Udaga, (&c., all down to) Pukkhalatthibhaga born in water.

¹⁰ These creatures feed on the sap of the trees, creepers, grass, herbs, plants, be they born in earth or water, on trees or creepers or grass or herbs or plants; (the sap) of their roots, (&c., all down to) seeds, of Âyas, &c., of Udkas, &c. And these creatures consume earth-bodies, (&c., all as in § 2, down to) assimilated by them. And the bodies of these beings born of trees, creepers, grass, herbs, plants, their roots, &c., of Âyas, &c., of Udagas, &c., are of manifold colours, (&c., the rest as in § 2, down to the end).

¹¹ And again it has been said of old: a man and a woman combine in cohabitation in a cunnus, which was produced by their Karman, and there they deposit their humours. Therein are born the souls of different men, viz. of those born in Karmabhûmi, or in Akarmabhûmi, or in the minor continents, of Âryas and barbarians, as women or men or eunuchs, according to the semen and blood of the mother and the other circumstances (contingent on their coming into existence). These beings at first feed on the menses of the mother and the semen of the father, or both combined into an unclean, foul (substance). And afterwards they absorb with a part (of their bodies) the essence of whatever food the mothers take. Gradually increasing and attaining to the proper dimensions of a foetus they come forth from the womb, some as males, some as females, some as neuters. As long as they are babies, they suck the mother's milk; but when they grow older, they eat boiled rice, or gruel, or both movable and immovable beings. These beings consume earth-bodies, (&c., all as before, down to) assimilated by them. And the bodies of these men, viz. those born in Karmabhûmi, or Akarmabhûmi, or in the minor continents, of Âryas and barbarians, are of manifold colours, (&c., all as in § 2, down to the end).

¹² (This paragraph is nearly identical with the preceding one, but substitute 'aquatic animals of five organs of sense, viz. fishes, (all down to) porpoises,' for 'different men' in the beginning and the end. The following sentence in the middle is slightly different; it runs thus: 'as long as they are young, they feed on the mothers' humours, but when they grow older they eat plants, or both movable and immovable beings.')

¹³ (This paragraph treats of) quadrupeds, terrestrial animals with five organs of sense, viz. solidungular animals, biungular animals, multiungular animals, and animals having toes with nails. (All as in the last paragraph, only 'as long as they are young, they feed on their mothers' milk.')

¹⁴ (This paragraph treats of) reptiles moving on the breast, (being) terrestrial animals with five organs of sense, viz. snakes, huge snakes, Âsâlîka, and dragons. (All as before, but the following passage is different.) Some bring forth eggs, some bring forth living young ones; some come out of

the egg as males, some as females, some as neuters. As long as they are young, they live on wind. (The rest as above.)

¹⁵ (This paragraph treats of) terrestrial animals with five organs of sense, walking on their arms, viz. iguanas, ichneumons, porcupines, frogs, chameleons, Khôras, Gharakôillas, Vissambharas, rats, man-gooses, Pailâiyas, cats, Gôhas, Kâuppâiyas. (The rest as in the last paragraph.)

¹⁶ (This paragraph treats of) aerial animals with five organs of sense: birds with membranous wings, birds with feathered wings, birds with wings in the shape of a box, and birds (which sit on) outspread wings. (All as before; only the following passage is different): 'As long as they are young, they are hatched by their mothers' warmth.' (The rest as above.)

¹⁷ And again it has been said of old: there are beings of manifold birth and origin, (&c., all as in § 1, down to) growing there on the animate or inanimate bodies of manifold movable or immovable creatures, come forth as parasites. These beings feed on the humours of various movable and immovable creatures, &c. And the bodies of these movable and immovable parasites are of manifold colours, (&c., as above).

¹⁸ In the same way vermin generated in filthy substances and in the skin of living animals are to be treated of.

¹⁹ And again it has been said of old: there are some beings of manifold birth and origin, (&c., all as in § 1, down to) growing thereon (or in) the animate or inanimate bodies of manifold movable or immovable creatures as that (water)-body, which is produced by wind, condensed by wind, and carried along by wind; it goes upwards, when there is an upward wind; it goes downwards, when there is a downward wind; it goes in a horizontal direction, when there is a horizontal wind; (its varieties are) hoar-frost, snow, mist, hailstones, dew, and rain. These beings feed on the humours of these manifold movable and immovable creatures, &c. And the bodies of these (water-lives, viz.) hoar-frost, &c., produced by manifold movable or immovable creatures, are of manifold colours, (&c., as above).

²⁰ And again it has been said of old: some beings, born in water, (&c., all similar as in § 1, down to) come forth in water(-bodies) in the water produced by manifold movable or immovable beings. These beings feed on the humours of the water(-bodies) produced by manifold movable and immovable creatures. (The rest similar as above.)

²¹ And again it has been said of old: some beings, born in water, (&c., all similar as in § 1, down to) come forth in water-bodies produced by other water-bodies. These beings feed on the humours of those other water-bodies produced by water-bodies. (The rest similar as above.)

²² And again it has been said of old: some beings, born in water, (&c., all similar as in § 1, down to) come forth as movable creatures in the water produced by water-bodies. These beings feed on the humours of the water(-bodies) produced by water. (The rest similar as before.)

²³ And again it has been said of old: some beings, of various birth and origin, (&c., all as in § 1, down to) come forth as fire-bodies in the manifold animate or inanimate bodies of movable or immovable creatures. These beings feed on the manifold movable or immovable creatures. The rest similar as before.) The remaining three paragraphs are similar (to those treating of) water-bodies.

²⁴ (This paragraph treats of wind-bodies in the same way as the preceding ones treated of fire-bodies; like it, it consists of four paragraphs).

²⁵ And again it has been said of old: some beings, of various birth and origin, (&c., all as in § 1, down to) come forth, in the manifold animate and inanimate bodies of movable and immovable creatures, as earth, gravel, &c. Here the following verses (from the Uttarâdhyayana XXXVI, 74-77) are to be made use of: 1. Earth, gravel, sand, stones, rocks, rock-salt, iron, copper, tin, lead, silver, gold, and diamond; 2. Orpiment, vermilion, realgar, Sâsaka, antimony, coral, Abhrapatala, Abhravâluka; these are varieties of gross (earth-)bodies, and precious stones. 3. Hyacinth, natron, Añka, crystal, Lôhitâksha, emerald, Masâragalla, Bhugamôkaka, and sapphire; 4. Kandana, red chalk, Hamsagarbha, Pulaka, and sulphur; Kandraprabha, lapis lazuli, Galakânta, and Sûryakânta. These beings feed on the humours of these manifold movable and immovable beings. (The rest as above.) The remaining three paragraphs are similar (to those treating of) water-bodies.

²⁶ And again it has been said of old: all sorts of living beings, of manifold birth, origin, and growth, born in bodies, originated in bodies, grown in bodies, feeding on bodies, experience their Karman, are actuated by it, have their form and duration of life determined by Karman, and undergo changes through the influence of Karman. This you should know, and knowing it you will be careful and circumspect with regard to your food, and always exert yourself.

⁰ Thus I say.

Book 2, Lecture 4: Renunciation of Activity

¹ O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following Discourse from the Venerable (Mahâvîra). We now come to the Lecture called 'Renunciation of Activity.' The contents of it are as follows: It is the Self that may not renounce (activity), that may be accustomed to act, that may adhere to errors, that may be prone to sin, that may be thoroughly ignorant, that may be thoroughly stolid, that may not consider the operations of mind, speech, and body, that may not avoid and renounce sins. The Venerable One has said, 'He (i.e. the Self) is uncontrolled, unresigned, does not avoid and renounce sins, is active, careless, prone to sin, thoroughly ignorant, thoroughly stolid. Though a fool does not consider the operations of his mind, speech, and body, nor does see even a dream; still he commits sins.

² The opponent says to the teacher: 'There can be no sin, if (the perpetrator of an action) does not possess sinful thoughts, speech, and functions of the body, if he does not kill, if he has no internal organ, if he does not consider the operations of mind, speech, and body, if he does not see even a dream.' What is the meaning of the opponent in making this statement? 'When there is a sinful mind, there is sin of the mind; when there is sinful speech, there is sin of the speech; when there is a sinful body, there is sin of the body. When one kills, possesses an internal organ, and considers the operations of mind, speech, and body, when one sees even a dream, then there is sin. Only he who has these qualities can commit sin.' The opponent goes on to say, 'Those who say: There is sin, though (the perpetrator of an action) does not possess sinful thoughts, speeches, and functions of the body, though he does not kill, though he does not possess an internal organ, though he does not consider the operations of mind, speech, and body, and though he does not see even a dream,--those who say this, are wrong.'

³ Here the teacher says to the opponent: 'It is true what I have just said: there is sin, though (the perpetrator of the action) do not possess sinful thoughts, (&c., all as above, down to) though he do not see even a dream.' 'What is the reason thereof?' (The Âkârya says): 'The Venerable One has assigned the six classes of living beings as the reason: the earth-lives, (&c., all down to) movable beings. With regard to these six classes of living beings, the Self does not avoid and renounce sins, he is wicked and does harm through cruelty: (this holds good with regard to the five cardinal sins) killing of living beings, &c. (and the passions): anger, &c. (down to) the sin of wrong belief.'

⁴ (The Âkârya says): 'The Venerable One has illustrated this by the example of a murderer: a murderer (who hates) a householder or his son or the king or his servant, resolves, on an occasion offering, to enter (the victim's house) and to kill him when he finds an opportunity. Is not this murderer who has formed this resolution, (a man) who, day and night, whether sleeping or waking, is full of hostility and wrong; who is wicked and does harm through cruelty? An unbiassed opponent before whom this is laid, will answer: Indeed, he is!'

⁵ (The Âkârya says): 'As this murderer who has formed the above resolution is a man who (&c., all as in § 4, down to) does harm through cruelty--(and this holds good with regard to the five cardinal sins:) killing of living beings, &c. (and the passions:) anger, &c., (down to) the sin of wrong belief--so it has been said of him by the Venerable One: he is uncontrolled, unresigned, he does not avoid and renounce sins, he is active, careless, prone to sins thoroughly ignorant, thoroughly stolid. Though a fool does not consider the operations of his mind, speech, and body, nor does see even a dream, still he commits sins.

⁶ As a murderer who entertains (murderous) intentions towards a householder, &c., is a man who (&c., all as in § 4, down to) does harm through cruelty; so an ignorant man who entertains (cruel) intentions towards all sorts of living beings, is a man who (&c., all as in § 4, down to) does harm through cruelty.

⁷ (An opponent might object): This is no good reasoning. (For) there are many living beings which one, during one's whole life, never saw, nor heard of, nor cared for, nor took notice of. Towards these beings, therefore, one cannot (be said to) entertain (murderous) intentions, nor to be one who, day and night, whether sleeping or waking, is full of hostility and wrong, (&c., the rest as in § 4).

⁸ (The Âkârya says): The Venerable One has refuted this by two illustrations, one of a sentient being, the other of a senseless being. The first is as follows: A sentient being, possessing five organs of sense and a developed internal organ, may with regard to the six classes of living beings, viz. earth-bodies, (all down to) movable beings, impose some restriction upon himself; (e.g.) that he will meet his wants, or have them met by others, by means of earth-bodies only. His intention is: I shall meet my wants, or have them met by others, by means of earth-bodies only. His intention is not (to make use of) this or that (particular earth-body): he meets his wants, or has them met by others, by means of earth-bodies in general. With regard to them, therefore, he is uncontrolled, unrestrained, does not avoid and renounce sins. The same applies to the remaining five classes of living beings.--Some one may meet his wants, or have them met by others, by means of the six classes of living beings. His intention is: I shall meet my wants, or have them met by others, by means of the six classes of living beings; it is not: by means of some particular beings. He meets his wants, (&c.) by means of living beings in general. With regard to them, therefore, he is uncontrolled, &c. (This holds good with the five cardinal sins): killing of living beings, &c., (and with the passions): anger, (&c., all down to) the

sin of wrong belief. The Venerable One has said that such a creature, (&c., all as in § 1, down to) commits sins.

⁹ The illustration of senseless beings is as follows: Senseless beings, viz. earth-bodies, (&c., all down to) plants, to which must be added, as a sixth item, some movable beings, which have no reason nor consciousness, nor intellect, nor mind, nor speech, in order to do something, or to have it done by others, or to consent to others' doing it; these benighted creatures (are to be considered as murderers), are full of hostility and wrong (all as in § 4) against all sorts of living beings. (This holds good with the five cardinal sins:) killing of living beings, &c., (and with the passions, all down to) the sin of wrong belief. Know this: though these beings have neither mind nor speech, yet as they cause pain, grief, damages, harm, and injury, they must be regarded as not abstaining from causing pain, &c.

¹⁰ Thus even senseless beings are reckoned instrumental in bringing about slaughter of living beings, (&c., all down to) the sin of wrong belief. Beings, whatever their origin, who were sentient (in one existence) will become senseless ones (in another) and vice versa. Not getting rid of, nor shaking off, nor annihilating, nor destroying their Karman, the thoroughly wicked and ignorant wander from the body of a senseless being into that of sentient ones, or from the body of a sentient being into that of senseless ones, or from the body of a sentient being into that of another, or from the body of a senseless being into that of another. The sentient beings and the senseless ones, both are wrong in their conduct and commit sins through cruelty. The Venerable One has said that such a (creature) is uncontrolled, (&c., all as in I, down to) commits sins.

¹¹ (The opponent asks): 'What must one do or cause to be done, in order to become controlled and restrained, to avoid and renounce sins?' (The Âkârya answers): The Venerable One has declared that the cause (of sins) are the six classes of living beings, earth-lives, &c. As I feel pain, so they do. Therefore they should not be injured or killed. This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins): slaughter of living beings, &c., (and of vices, all down to) the sin of wrong belief. He does not clean his teeth with a tooth-brush, he does not accept collyrium, emetics, and perfumes. Such a monk does not act nor kill, he is free from wrath, pride, deceit, and greed, he is calm and happy. The Venerable One says that such a (monk) is well controlled and restrained, does avoid and renounce sins, is not active, but careful and thoroughly wise.

⁰ Thus I say.

Book 2, Lecture 5: Freedom from Error

¹ A very clever (monk) who practises the vow of chastity, should not adopt the following (heretical) doctrines, nor behave badly in this religion.

² He should not believe that (this world) is without beginning or without end, eternal or not eternal, according to the argumentation (of heretics). (2) From these alternatives you cannot arrive at truth; from these alternatives you are, certainly, led to error.

³ One should not say: that there will be an end of beings who (know and) teach the truth; nor that all beings are not alike, nor that they shall be in (perpetual) bondage, or (that the prophets are) eternal.

- ⁴ From these alternatives you cannot arrive at the truth, &c. (see verse 3).
- ⁵ One should not say: the guilt of killing small and great animals is the same, or not the same. (6)
From these alternatives, &c.
- ⁶ One should know that those who accept things especially prepared for them, will be affected by demerit (in some cases), or will not be affected (where it is allowed by scripture).
- ⁷ From these alternatives, &c.
- ⁸ One should not maintain the identity of the audârîka, âhârîka, and kârmana bodies, nor that everything cannot everywhere come into existence, nor that it can.
- ⁹ From these alternatives, &c.
- ¹⁰ Do not maintain that the world does not exist, maintain that it exists.
- ¹¹ Do not maintain that Gîva and Agîva do not exist, but that they exist.
- ¹² Do not maintain that Dharma and Adharma do not exist, but that they exist.
- ¹³ Do not maintain that bondage and liberation do not exist, but that they exist.
- ¹⁴ Do not maintain that virtue and vice do not exist, but that they exist.
- ¹⁵ Do not maintain that Âsrava and the stoppage of Âsrava do not exist, but that they exist.
- ¹⁶ Do not maintain that the experiencing of the effect, and the annihilation of Karman do not exist, but that they exist.
- ¹⁷ Do not maintain that activity and non-activity do not exist, but that they exist.
- ¹⁸ Do not maintain that anger and pride do not exist, but that they exist.
- ¹⁹ Do not maintain that deceit and greed do not exist, but that they exist.
- ²⁰ Do not maintain that love and hate do not exist, but that they exist.
- ²¹ Do not maintain that the fourfold Circle of Births does not exist, but that it exists.
- ²² Do not maintain that there are no gods and goddesses, but that there are.
- ²³ Do not maintain that there is no such thing as perfection and non-perfection, but that there is such a thing.
- ²⁴ Do not maintain that there is no place exclusively reserved for those who attain to perfection, but that there is such.
- ²⁵ Do not maintain that there are no pious and wicked men, but that there are.
- ²⁶ Do not maintain that there is no such thing as good and bad, but that there is good and bad.
- ²⁷ The theory will not work that (a man is always) good, or (always) bad. The wrongly instructed Sramanas do not comprehend the (soul's) bondage (through Karman).
- ²⁸ (Do not assert) that everything is imperishable, or full of pains, nor that criminals should be put to death or not be put to death; one should not speak in this way.
- ²⁹ Do not assert that those men are well-behaved monks who lead a pure life, and that those others lead an impure life.
- ³⁰ A wise monk should not say: we get alms (from this householder) or we do not; but he should improve his chances for final liberation.

³¹ A monk should conform himself to these opinions taught by the Ginas, and wander about till he reaches final liberation.

⁰ Thus I say.

Book 2, Lecture 6: Ardraka

¹ Gôșâla. 'Listen, Ârdraka, to what (Mahâvîra) has done. At first he wandered about as a single monk; but now he has surrounded himself by many monks, and teaches every one of them the Law at length.

² 'The inconstant man has decided upon this mode of life: to stand up in a crowd of men, surrounded by monks, and to teach his doctrines for the benefit of many people. Therefore his former and his present life are not of a piece.

³ 'Either to live as a single mendicant (was right conduct) or his present life; therefore both do not agree with each other.' Ârdraka. "His past, present, and future lives agree with each other; for he is really always single and alone (though he be now surrounded by many followers).

⁴ "For if a Sramana or Brâhmana who causes peace and security, comprehends the nature of movable and immovable living beings and explains it in a crowd numbering thousands, he realises singleness, remaining in the same mental condition as before.

⁵ "It is no sin to teach the Law, if (he who teaches it) is patient and resigned, subdues his senses, avoids bad speech, and uses virtuous speech.

⁶ "He who (teaches) the great vows (of monks) and the five small vows (of the laity), the five Âsravas and the stoppage of the Âsravas, and control, who avoids Karman in this blessed life of Sramanas, him I call a Sramana."

⁷ Gôșâla. ('As your Law makes it no sin for Mahâvîra to surround himself by a crowd of disciples), so according to our Law an ascetic, who lives alone and single, commits no sin if he uses cold water, eats seeds, accepts things prepared for him, and has intercourse with women.'

⁸ Ârdraka. "Know this: those who use cold water, eat seeds, accept things especially prepared for them, and have intercourse with women, are (no better than) householders, but they are no Sramanas.

⁹ "If those who eat seeds, use (cold) water, and have intercourse with women, are admitted to be Sramanas, then householders too are Sramanas; for they do the same things.

¹⁰ "Monks who eat seeds and use cold water, who beg alms as a means of living, will, though they leave their relations, be born again and again, and will not put an end to mundane existence."

¹¹ Gôșâla. 'In making this statement you blame all philosophers alike! ' Ârdraka. "Every philosopher praises his own doctrines and makes them known.

¹² "Sramanas and Brâhmanas blame one another when they teach (their doctrines). (The truth, they say,) is all on their side; there is none on that of the opponents. But we blame only the (wrong) doctrines and not at all (those who entertain them).

¹³ "We do not detract from anybody because of his personal qualities; but we make known the path pointed out in our creed. I have been taught the supreme, right path by worthy, good men.

- ¹⁴ "If a well-controlled man, afraid of injuring any movable or immovable living beings, above, below, or on earth, condemns (evil deeds), he does not at all blame (anybody) in this world."
- ¹⁵ Gôsâla. 'Out of fear your Sramana will not stay in houses for travellers or in public garden-houses; for in such places he would meet with many clever people, with lower or nobler men, with talkative or silent ones.'
- ¹⁶ 'He will not stay there because he fears lest some monks, wise, well instructed, learned men, who are well versed in the sacred texts and their meaning, should put questions to him.'
- ¹⁷ Âdraka. "Doing nothing without a purpose, nor without consideration, neither on the behest of the king nor from fear of anybody, he answers questions or not (according to the circumstances); but he (answers) worthy people with a definite purpose (in his mind).
- ¹⁸ "He, the wise man, impartially teaches (the Law) whether he goes (to his pupils) or not; because unworthy men have fallen from the true faith, he does not go to places (frequented by them)."
- ¹⁹ Gôsâla. 'As a merchant desirous of gain (shows) his wares and attracts a crowd to do business, in a similar way (acts) the Sramana Gñâtriputra. This is what I think and calculate about it.'
- ²⁰ Âdraka. "(Mahâvîra) acquires no new (Karman), he annihilates the old, avoiding wrong opinions; and thus the saviour said to others: Herein is contained the vow (leading to) Brahman (i.e. Môksha); this is the gain which a Sramana is desirous of. Thus I say.
- ²¹ "A merchant kills living beings and desires property; not leaving his kinsmen, he attracts a crowd in order to do business.
- ²² "Desiring riches and addicted to sensuality, merchants wander about to earn their living. But we (say) that they are passionately fond of pleasures, unworthy, and desiring the enjoyment of love.
- ²³ "They do not abstain from slaughter and the acquirement of property, they are in bondage and full of wickedness; and their gain of which you spoke, will be the endless Circle of Births and pains manifold.
- ²⁴ "They do not always make profit, nor does it last for ever; they meet with both results (success and failure) in their quest of gain. The profit (of the teacher), however, has a beginning, but no end; the saviour and sage shares his profit (with others).
- ²⁵ "Him who kills no (living beings), who has compassion on all creatures, who is well grounded in the Law, and causes the truth of the Law to be known, him you would equal to those wicked men! This is the outcome of your folly."
- ²⁶ A Buddhist. 'If (a savage) thrusts a spit through the side of a granary, mistaking it for a man; or through a gourd, mistaking it for a baby, and roasts it, he will be guilty of murder according to our views.
- ²⁷ 'If a savage puts a man on a spit and roasts him, mistaking him for a fragment of the granary; or a baby, mistaking him for a gourd, he will not be guilty of murder according to our views.
- ²⁸ 'If anybody thrusts a spit through a man or a baby, mistaking him for a fragment of the granary, puts him on the fire, and roasts him, that will be a meal fit for Buddhas to break fast upon.
- ²⁹ "Those who always feed two thousand worthy monks, acquire great merit and become powerful gods in Arûpa (dhâtu)."

³⁰ Ârdraka. "Well-controlled men cannot accept (your denial of) guilt incurred by (unintentionally) doing harm to living beings. It will cause error and no good to both who teach such doctrines and who believe them.

³¹ "A man who knows the nature of movable and immovable living beings, above, below, and on earth, who is afraid of injuring them and abstains from wicked deeds, may speak and act (in accordance with our Law); he will not be guilty of any (sin).

³² "It is impossible to mistake (a fragment of the granary) for a man; only an unworthy man can say it. How can (the idea of a man) be produced by a fragment of the granary? Even to utter this is an untruth.

³³ "Do not use such speech by means of which you do evil; for such speech is incompatible with virtues. No ordained (monk) should speak empty words.

³⁴ "Oh! you have explored this subject; you have thoroughly examined the consequences of acts of living beings; your (fame) reaches the Eastern and Western oceans; you view (the universe as if) it stood on the palm of your hands!

³⁵ "Thoroughly examining the consequences of acts of living beings, (our monks) have found out a pure way of sustaining life. It is a maxim of the monks of our creed, that nobody who lives by secret sins, should lay down the Law.

³⁶ "A man who always feeds two thousand worthy monks, does not control himself, and will be blamed in this world like a man with bloody hands.

³⁷ "They kill a fattened sheep, and prepare food for the sake of a particular person; they season the meat with salt and oil, and dress it with pepper.

³⁸ "You are irreligious, unworthy men, devoted to foolish pleasures, who say that partaking heartily of this meat you are not soiled by sin.

³⁹ "All who partake of such food, commit sins in their ignorance; but the wise do nothing of the kind. Even to utter it is an untruth.

⁴⁰ "In compassion to all beings, the seers, the Gñâtriputras, avoid what is sinful; afraid of it, they abstain from food especially prepared for them.

⁴¹ "They abstain from wicked deeds, afraid of injuring living beings, and do no harm to any creature; therefore they do not partake of such food. This is a maxim of the monks of our creed.

⁴² "(Having reached) this perfection in the Law of the Nirgranthas and standing firm in it, one should live without deceit. The awakened sage who is endowed with all virtues thereby obtained very great fame."

⁴³ A Vêdic Priest. 'Those who always feed two thousand holy mendicants, acquire great merit and become gods. This is the teaching of the Vêda.'

⁴⁴ Ârdraka. "He who always feeds two thousand holy cats (i.e. Brâhmanas), will have to endure great pains in hell, being surrounded by hungry (beasts).

⁴⁵ "He who despises the Law that enjoins compassion, and praises the Law that permits slaughter, and who feeds but a single unprincipled man, even if he be a king, will go to darkness, and not to the gods."

⁴⁶ A Vêdântin. 'Both of us follow (very much the same) Law; we stood firm in it, and shall do so in the time to come; (we believe that) virtue consists in good conduct, and that knowledge (is necessary for liberation); and with regard to the Circle of Births there is no difference between us.

⁴⁷ '(But we assume) an invisible, great, eternal, imperishable, and indestructible Soul, who excels all other beings in every respect, as the moon excels the stars.'

⁴⁸ Âdraka. "(If there were but one Soul common to all beings) they could not be known (from one another), nor could they experience different lots; there would not be Brâhmanas, Kshattriyas, Vaisyas, and Sûdras, insects, birds, and snakes; all would be men and gods.

⁴⁹ "Those who do not know all things by Kêvala (knowledge), but who being ignorant teach a Law (of their own), are lost themselves, and work the ruin of others in this dreadful, boundless Circle of Births.

⁵⁰ "Those who know all things by the full Kêvala knowledge, and who practising meditation teach the whole Law, are themselves saved and save others.

⁵¹ "You have, in your mind, made equal both those who lead a blameable life, and those who in this world practise right conduct. Friend, you are deluded,"

⁵² A Hastitâpasa. 'Every year we kill one big elephant with an arrow, and live upon it in order to spare the life of other animals.'

⁵³ Âdraka. "If every year you kill but one animal without abstaining from sin, though you are not guilty of the slaughter of other creatures, there is little difference between you and a householder.

⁵⁴ "If a man kills every year but one animal, and lives (in other respects) as a Sramana, he is unworthy, and works his perdition. Such men will not become Kêvalins."

⁵⁵ _____ A (monk) who has achieved his religious perfection through the instruction of the Awakened One, and stands firm in it, who guards himself in the threefold way (i.e. with regard to thoughts, words, and acts), and who possesses the things requisite for crossing the immense ocean of existence, may preach the Law.

⁰ Thus I say.

Book 2, Lecture 7: Nalanda

¹ At that time, at that period, there was a town of the name Râgagriha: it was rich, happy, thriving, &c. Outside of Râgagriha, in a north-eastern direction, there was the suburb Nâlandâ; it contained many hundreds of buildings, &c.

² In that suburb Nâlandâ there was a householder called Lêpa; he was prosperous, famous; rich in high and large houses, beds, seats, vehicles, and chariots; abounding in riches, gold, and silver; possessed of useful and necessary things; wasting plenty of food and drink; owning many male and female slaves, cows, buffaloes, and sheep; and inferior to nobody.

³ This householder Lêpa, a follower of the Sramanas, comprehended (the doctrine of) living beings and things without life, (&c., all as in II, 2, 76, p. 382, down to the end of the paragraph).

⁴ This householder Lêpa possessed, in a northeastern direction from the suburb Nâlandâ, a bathing-hall, called Sêshadravyâ; it contained many hundreds of pillars, was beautiful, &c. In a northeastern

direction from this bathing-hall Sêshadravyâ, there was a park called Hastiyâma. (Description of the park.)

⁵ And there in some house the Venerable Gautama was staying. The venerable (man) was in the garden, and so was Udaka, the son of Pêdhâla, a Nirgrantha and follower of Pârsva, of the Mêdârya Gôtra. He went there where the Venerable Gautama was, and said: 'O long-lived Gautama, I want to ask you about a point (of faith); O long-lived one, please explain it to me so as it has been taught (by the Tîrthakara).' And the Venerable Gautama spoke thus to Udaka, the son of Pêdhâla: "Well, long-lived one, I shall see about it, when I have heard and understood (your question)." And Udaka, the son of Pêdhâla, spoke thus to the Venerable Gautama:

⁶ 'O long-lived Gautama, there are Nirgrantha Sramanas, called Kumâraputras, who profess your creed; they make a zealous householder, a follower of the Sramanas, renounce injury to movable beings except on the order (from an established authority), as the householder caused one of the captured thieves to be set free. Those who make this renunciation, make a bad renunciation; those who cause this renunciation to be made, cause a bad renunciation to be made; in causing another to make this renunciation, they annul their own allegation. Why do I say this? Beings belong to the Circle of Births; though they be (now) immovable beings, they will (some time) become movable ones, or though they be (now) movable beings, they will become immovable ones; when they leave the bodies of immovable beings, they will be born in bodies of movable ones, and when they leave the bodies of movable beings, they will be born in bodies of immovable ones. When they are born in bodies of immovable beings, it is no sin to kill them.

⁷ '(But if they make him renounce) injury to creatures which are, for the time being, movable beings, except on the order (from an established authority)--as the householder caused one of the captured thieves to be set free--(if they take this vow), those who make this renunciation, make a good renunciation; those who cause this renunciation to be made, cause a good renunciation to be made; in causing another to make this renunciation, they do not annul their own allegation. Though in this way a correct expression is found, some (monks) from anger or greed cause the householder to make the renunciation (without the necessary restriction). Is not this our interpretation right? O long-lived Gautama, do you approve of it?'

⁸ And Gautama spoke thus to Udaka, the son of Pêdhâla: "O long-lived Udaka, we certainly do not approve of it. The Sramanas or Brâhmanas who say thus, speak thus, declare thus, and explain thus, do not speak as Sramanas or Nirgranthas, they speak noxious speech. They mislead laymen. They make void all vows undertaken for sparing particular living beings. Why do I say this? Beings belong to the Circle of Births; though they be (now) immovable beings, they will (some time) become movable ones, (&c., all as in § 6, down to) when they leave the bodies of movable beings, they will be born in the bodies of immovable ones. When they are born in the bodies of movable beings, it is a sin to kill them."

⁹ And Udaka, the son of Pêdhâla, spoke thus: 'Which beings do you call movable beings? movable ones or others?' And Gautama spoke thus to Udaka, the son of Pêdhâla: "O long-lived Udaka, what you call beings which are, for the time being, movable ones, we call movable beings; and what we call movable beings, you call beings which are, for the time being, movable ones. Both expressions are equal, and mean the same thing. O long-lived one, why do you think it more correct to say: beings which are, for the time being, movable ones; and why do you think it incorrect to say:

movable beings, that you censure the one expression, and applaud the other? This your interpretation is not right.

¹⁰ "And the Venerable One has spoken thus: Some men there are who say: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall gradually conform to the Gôtra (i.e. community of the monks). Accordingly they make known the limits, fix the limits, determine the limits (beyond which they will not go in the enjoyment of worldly goods); and renounce injury to movable beings, except on the order (of an established authority)--as the householder caused one of the captured thieves to be set free. And this turns out to their benefit.

¹¹ "Movable beings are called so, when they get this character through the taking effect of the Karman relating to movable beings. But when their duration of life as movable beings comes to its close, the (soul), embodied in a movable being, leaves its life as such and becomes embodied in an immovable being. Immovable beings are called so, when they get this character through the taking effect of the Karman relating to immovable beings. But when their duration of life as an immovable being comes to its close, the (soul), embodied in an immovable being, leaves its life as such and takes again a new form of existence; they are (then) called animated beings, (animals) of large bodies, or of long life."

¹² And Udaka, the son of Pêdhâla, spoke thus to the Venerable Gautama: 'Is there not a chance, that a follower of the Sramanas, though he has renounced slaughter of but one class of living beings, ceases altogether to injure any? Why do I say this? Beings belong to the Circle of Births, though they be (now) immovable beings, they will (some time) become movable ones, and though they be movable beings, they will become immovable ones. When they leave the bodies of immovable beings, all are born in bodies of movable ones, and when they leave the bodies of movable beings, all will be born in bodies of immovable ones. When they are born in bodies of immovable beings, they may be killed.'

¹³ And the Venerable Gautama spoke thus to Udaka, the son of Pêdhâla: "O long-lived one, we do not admit what you say; viz. that there is a chance that a follower of the Sramanas should cease to do injury to any kind of living beings. Why do we say this? Beings belong to the Circle of Births, (&c., all as above, down to) when they are born in bodies of movable beings, it is a sin to kill them. They are called animated beings, (animals) of large bodies, or of long life. There are always a great many animate beings, (the slaughter of) which a follower of the Sramanas must renounce, there are none, (the slaughter of) which he need not renounce. If he ceases, or has done with, or has given up (injuring) the large class of movable beings, his renunciation is good. What you or somebody else says, that there is a chance of a layman's ceasing to do an injury altogether, by renouncing slaughter of one kind of beings; this interpretation of yours is not right."

¹⁴ The Venerable One gave an illustration: "I put a question to the Nirgranthas: O long-lived ones, (suppose) there be some men who have made the following declaration: 'I shall not inflict punishment on those who, submitting to the tonsure, renounce the life of a householder and enter the monastic state; but I shall inflict punishment on those who lead a domestic life.' Some Sramana, who for four or five years, or for six or ten years--the period may be shorter or longer--has wandered about in the land, returns to domestic life. Now answer me: does the man break his word when he puts to death this (renegade) householder?" 'Certainly not!' "It is just the same with a follower of the Sramanas, who has renounced injury to movable beings, but not to immovable ones. If he kills

immovable beings, he does not transgress his vow. This you acknowledge, O Nirgranthas, this you must acknowledge!"

¹⁵ The Venerable One gave another illustration: "I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be householders or sons of householders, born in respectable families, who come to you for instruction in the Law. Ought they to be instructed in the Law?" 'Yes, they should.' "When they have learned and understood this Law, will they say: this creed of the Nirgranthas is true, supreme, excellent, full of virtues, right, pure, it removes doubts, it is the road to perfection, liberation, Nirvâna; it is free from error and doubts, it is the road of those who are free from all misery; those who adopt it will reach perfection, (&c., all down to) put an end to all misery; exerting ourselves we shall control ourselves with regard to all kinds of living beings.--Will they speak thus?" 'Yes.' "Should such men be admitted to the order?" 'Yes, they should.' "Should such men be instructed in the discipline and kept to attend to religious instruction?" 'Yes, they should.' "Do they renounce injury to every living being?" 'Yes, they do.' "Now (suppose) one of these men who lead such a life, after wandering about in the land for four or five years, or for six or ten years--the period may be shorter or longer--returns to domestic life. Will this man (still) abstain from doing injury to every living being?" 'No.' "The same man who at first (as a householder) had not renounced injury to every living being, who afterwards has renounced, and who now does not renounce injury to every living being, did at first not control himself, did so afterwards, and does not so now. As long as he does not control himself, he does not renounce injury to every living being. This you acknowledge, O Nirgranthas, this you must acknowledge!"

¹⁶ The Venerable One gave (another) illustration: "I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be monks or nuns of other sects, who come to you for instruction in the Law, (all as before, down to) attend to religious instruction." 'Yes, they should.' "Is it lawful to eat with such men?" 'Yes, it is.' "Now (suppose) some of these people who lead such a life, (&c., all as before, down to) return to domestic life. Is it lawful to eat with them then?" 'No, it is not.' "The same man with whom to eat was not lawful at first, was lawful afterwards, and is not lawful now, was no Sramana at first, was a Sramana afterwards, and is no Sramana now. It is not lawful for Nirgrantha Sramanas to eat together with him. This you acknowledge, O Nirgranthas; this you must acknowledge!"

¹⁷ And the Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall strictly observe the Pôsaḥa on the fourteenth and the eighth days of each fortnight, (on the new-moon, and) full-moon days, we renounce gross ill-usage of living beings, grossly lying speech, gross taking of things not given, (unlawful) sexual intercourse, (unlimited) appropriation of property; we shall set limits to our desires in the two forms and in the three ways. They will also make the following renunciation: 'neither do nor cause anything (sinful) to be done for my sake.' Having (on Pôsaḥa-days) abstained from eating, drinking, bathing, and using beds or chairs, may they, on their decease, be said to make a (righteous) end of their life?" 'Certainly, they do make such an end of their life.' "They are called animated beings, (&c., all as in § 13, down to) this interpretation of yours is not right."

¹⁸ The Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we cannot, submitting to the tonsure, renounce the life of a householder and enter the

monastic state; we also cannot strictly observe the Pôsaḥa on the fourteenth and the eighth days of each fortnight, (on the days of new-moon) and full-moon; but while we are preparing ourselves for death by fasting, we shall abstain from food and drink without longing for the end; we shall renounce all ill-usage of living beings, all lying speech, all taking of things not given, all sexual intercourse, all property, (saying): 'neither do nor cause anything (sinful) to be done for my sake.' (All the rest as in the preceding paragraph)"

¹⁹ And the Venerable One spoke thus: "There are some men of great desires, great undertakings, &c., who do not abstain from all ill-usage of living beings, (&c., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their death, they abstain from injury to living beings. Then they die; in their next existence they experience their Karman, and receive an evil lot. (The rest as before)"

²⁰ And the Venerable One spoke thus: "There are some men of no desires, no undertakings, who abstain from all ill-usage of living beings, (&c., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their death, they abstain from injury to living beings. Then they die; in their next existence they experience their Karman, and receive a happy lot. (The rest as before)"

²¹ And the Venerable One spoke thus: "There are some men of few desires, few undertakings, who abstain from ill-usage of one sort of living beings, (&c., down to) from one sort of property. During the whole time, (&c., the rest as in the last paragraph)."

²² And the Venerable One spoke thus: "There are some men who live in woods, in huts, near villages, or practise some secret rites, who are not well controlled, do not well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time: do not beat me, beat others, (&c., all as in II, 2, 21, down to) having died at their allotted time, they are born in some places inhabited by Asuras and evil-doers. And when they are released therefrom, they will be born deaf and dumb or blind. They are called animated beings, (&c., the rest as in § 13)."

²³ And the Venerable One spoke thus: "There are some beings of a long life, which a follower of the Sramanas abstains from injuring through life. They die after him. They are called animated beings, (&c., the rest as in § 13)."

²⁴ (The two next paragraphs treat in exactly the same way of beings of an equally long life, which die simultaneously with him, and of beings of a short life, which die before him.)

²⁵ And the Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we are not able to strictly observe the Pôsaḥa-days, but we are able, when preparing ourselves for death by fasting, to abstain from food and drink without longing for the end. The vow of such a man is the Sâṃyika Dêśavakâsika: (he declares) in the morning: (I shall travel) only thus or thus far in an eastern, western, southern, northern direction. He renounces injury to all beings: I shall cause peace and security to all sorts of living beings. "Within those (limits) the movable living beings, which the follower of the Sramanas abstains from injuring till his death, will leave their life, and will then be born, within the same limits, as movable living beings, which the follower of the Sramanas abstains from injuring till his death. With regard to them the follower of the Sramanas has made a good renunciation. They are called animated beings, (&c., the rest as before)."

²⁶ "The movable beings within those limits, &c., will, after their death, be born within the same limits as immovable beings, from injuring which without a purpose the follower of the Sramanas abstains till death, but not with a purpose, (&c., the rest as before).

²⁷ "The movable beings within those limits, &c., will, after their death, be born, beyond those limits, as movable or immovable beings, (&c., the rest as before).

²⁸ "The immovable beings within those limits, &c., will, after their death, be born, within the same limits, as movable beings, (&c., the rest as before).

²⁹ "The immovable beings within those limits, &c., will, after their death, be born, within the same limits, as immovable beings, (&c., the rest as before).

³⁰ "The immovable beings within those limits, &c., will, after their death, be born, beyond those limits, as immovable beings, (&c., the rest as before).

³¹ "The movable and immovable beings beyond those limits, &c., will, after their death, be born, within those limits, as movable beings, (&c., the rest as before).

³² "The movable and immovable beings beyond those limits, &c., will, after their death, be born, within those limits, as immovable beings, (&c., the rest as before).

³³ "The movable and immovable beings beyond those limits, &c., will, after their death, be born, beyond those limits, as movable and immovable beings, (&c. the rest as before)."

³⁴ The Venerable One spoke thus: "It has never happened, it does not happen, nor will it ever happen, that all movable beings will die out and become immovable ones, nor that all immovable beings die out and become movable ones. Since movable and immovable beings never die out, there is no chance, as you or somebody else say, that a layman ceases to do injury altogether by renouncing slaughter of one kind of beings; this interpretation of yours is not right."

³⁵ And the Venerable One spoke thus: "If (a man) who has been instructed in right knowledge, faith, and conduct for the avoidance of sins, blames a (righteous) Sramana or Brâhmana though he is well disposed towards them, he effects the loss of his merit for another world; but if he does not blame them, he heightens the purity of his merit for another world." On this Udaka, the son of Pêdhâla, took no further notice of the Venerable Gautama and was about to return in the direction in which he had come.

³⁶ And the Venerable One spoke thus: "O long-lived Udaka, he who has learned from a Sramana or Brâhmana whomsoever even one noble religious truth, and considers himself thereby furthered with regard to his peace and happiness, will respect, acknowledge, praise, salute, honour, reverence, and worship him even as a blessed and holy deity or sacred shrine."

³⁷ Then Udaka, the son of Pêdhâla, spoke thus to the Venerable Gautama: 'As I had not before known, heard, understood, and comprehended these words, I did not believe in the meaning (of your words), which I had never perceived nor heard nor understood nor appreciated, and which were never explained nor defined nor delivered nor made clear to me, nor pondered over by me. But now, Reverend Sir, as I do know, &c., these words which I have perceived, heard, &c., I believe, accept, and approve of their meaning. It is just as you say!'

³⁸ Then the Venerable Gautama spoke thus to Udaka, the son of Pêdhâla: "Believe it, sir; accept it, sir; approve of it, sir; it is just as we have said." Then Udaka, the son of Pêdhâla, spoke thus to the

Venerable Gautama: 'I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana.'

³⁹ Then the Venerable Gautama went with Udaka, the son of Pêdhâla, to the Venerable Ascetic Mahâvîra. Then Udaka, the son of Pêdhâla, solemnly circumambulated the Venerable Ascetic Mahâvîra three times from the left to the right, and having done so he praised and worshipped him, and then he spoke thus: 'I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana. May it so please you, beloved of the gods, do not deny me!' Then, in the presence of the Venerable Ascetic Mahâvîra, Udaka, the son of Pêdhâla, passed from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana.

⁰ Thus I say.