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- 32, 46. VEDIC HYMNS: in 2 Vols. *F. Max Müller & H. Oldenberg*
33. THE MINOR LAW-BOOKS: *J. Jolly*
- 34, 38. THE VEDĀNTA SŪTRAS: in 2 Vols. with Sankarâcārya's Comm.: *G. Thibaut*
- 35, 36. THE QUESTIONS OF KING MILINDA: in 2 Vols.: *T.W. Rhys Davids*
42. HYMNS OF THE ĀTHARVA-VEDA: *M. Bloomfield*
48. THE VEDĀNTA-SŪTRAS with Rāmānuja's Śrībhāshya: *G. Thibaut*
49. BUDDHIST MAHĀYĀNA TEXTS: *E.B. Cowell, F. Max Müller & J. Takakusu*
50. INDEX: *M. Winternitz*

GAINA SŪTRAS

(JAINA SŪTRAS)

Translated from Prakrit by
HERMANN JACOBI

PART II
THE UTTARĀDHYAYANA SŪTRA
THE SŪTRAKARTĀṄGA SŪTRA

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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 plank¹; 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. (30)

Thus I say.

EIGHTH LECTURE,

CALLED

ON EXERTION².

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? (1)

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. (2)

Carelessness is called (the cause of) Karman, carefulness that of the contrary (viz. absence of Karman); when the one or the other is predicated

¹ Phalagâvata¹hi = phalagavad avatash²ah. Silânka gives the following explanation: As a plank planed on both sides becomes thin, so a sâdhu, by reducing his body by exterior and interior tapas, grows thin, of weak body.

² Vîrya; it is the power or virtue of a thing.

(of a man, he is called) either a fool or a wise man. (3)

Some learn sciences¹ which teach the destruction of living beings, others study spells for killing all sorts of creatures. (4)

Deceivers practise deceit in order to procure themselves pleasures and amusement; they kill, cut, and dismember (beings) for the sake of their own comfort. (5)

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). (6)

A cruel² man does cruel acts and is thereby involved in other cruelties; but sinful undertakings will in the end bring about misery. (7)

Sinners, subject to love and hate and doing wrong, acquire Karman arising from passions³ and commit many sins. (8)

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.' (9)

A pious monk, who is free from bonds and has severed all fetters, annihilates his bad Karman, and removes definitely the thorn (of sin). (10)

Following the right doctrine he exerts himself; as one becomes more and more the receptacle

¹ Sāttha = sâstra or sastra. On the latter alternative we must translate '(practice of) arms.'

² Vêri = vairin, gîvôpamardakârin.

³ Karma is of two kinds, airyapathika, arising from 'walking,' i.e. from those actions which are indispensable to a virtuous life or the conduct of monks, and sâmparâyika, arising from the passions.

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 blamed¹. (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)². (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. Liberation³). One should live

¹ Savvadhammagôviyam. According to the commentator the meaning of this phrase is: which is not blamed or shown to be wrong by all (heretical) Laws.

² See Uttarâdhyayana, Fifth Lecture.

³ Silânka quotes and comments upon four different readings of the first line of this verse, the last of which is rendered above as it is the textus receptus of the Dipikâ. (1) Abstaining from even small pride and from deceit, one, &c. (2) 'Great' for 'even small.' (3) I have heard from some men: This is the valour of the virtuous man, that, &c. After this verse Silânka quotes another which, he says, is not found in MSS. of the text, but

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!¹ (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,

is found in the *Tīkā*. It is, however, the identical verse I, 3, 4, 20, see above, p. 271, which occurs again I, 11, 11.

¹ Compare Matthew vi. 1-6.

abandoning his body, regarding forbearance as the paramount duty, a monk should wander about till he obtains liberation. (26)

Thus I say.

NINTH LECTURE,

CALLED

THE LAW.

What is the Law that has been preached by the wise Brâhmana¹ (i.e. Mahâvira)? Learn from me the noble Law of the *Ginas* as it is. (1)

Brâhmanas, Kshatriyas, Vaisyas, *Kândâlas*, Vukkasas, hunters², merchants³, Sûdras, and others who are accustomed to do acts; (2)

The iniquity⁴ 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. (3)

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. (4)

'Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds⁵.' (5)

¹ The word brâhmana (*mâhana*) is here, as in many other passages, a mere honorific title which could be rendered by 'ascetic.'

² Êsiya.

³ Vêsiya.

⁴ Vêra = vaira.

⁵ This verse recurs in Uttarâdhyayana VI, 3; above, p. 25.

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 *Gīnas*. (6)

Leaving his wealth, sons, relations, and property, leaving sorrow that never ceases, (a monk) should wander about without any worldly interests. (7)

Earth, water, fire, and wind; grass, trees, and corn; oviparous animals, the two kinds of viviparous¹ animals; beings engendered in fluids and in dirt, and plants; (8)

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. (9)

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. (10)

Deceit², greed³, anger⁴, and pride⁵: combat these causes of sin; a wise man should abstain from them. (11)

Washing, dyeing, making urine, evacuation of the bowels, vomiting, anointing of the eyes, and whatever is contrary to the rules of conduct⁶: from all this a wise man should abstain. (12)

¹ *Pôyagarâû* = *pôtagarâyû*, i. e. born alive (as elephants, &c.) and born together with the chorion (as cows, &c.)

² *Paliuñkana* = *parikuñkana*, i. e. *mâyâ*.

³ *Bhayana* = *bhagana*, i. e. *lôbha*.

⁴ *Thandilla*, i. e. *krôdha*.

⁵ *Ussayana* = *ukkhaya*, i. e. *mâna*. These four passions are named here from the way in which they are supposed to act upon the soul. Similar names occurred above, p. 248, notes 3-6.

⁶ *Palimantha*.

Perfumes, wreaths, bathing, cleansing of the teeth, property, actions referring to women: from all this a wise man should abstain. (13)

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. (14)

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. (15)

Deliberating with laymen, praising their work, answering their questions, eating the householder's meals: from all this a wise man should abstain. (16)

He should not learn to play chess¹, he should not speak anything forbidden by the Law; a wise man should abstain from fights and quarrels. (17)

Shoes, an umbrella, dice, chowries, working for another, helping each other: from all this a wise man should abstain. (18)

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). (19)

He should never eat or drink out of a householder's vessel; nor wear his clothes, especially if he

¹ *Ashâpada*. This does not necessarily, in this place, mean chess-board, but any game played on a similar chequered board may be intended. The earliest unmistakable mention of chess, that I have met with, occurs in *Ratnâkara's Haravigaya XII, 9*, a *mahâkâvya* written in the first half of the ninth century A.D. in Kashmir.—Another explanation of *atthâvayam* is *arthapadam* = *arthasâstram* 'means of acquiring property.'

is a naked monk : from all this a wise man should abstain. (20)

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. (21)

Fame, glory, and renown ; honours and respectful treatment ; all pleasures in the whole world : from all this a wise man should abstain. (22)

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 abstain¹.] (23)

Thus spoke the Nirgrantha, the great sage Mahāvira ; he who possesses infinite knowledge and faith has taught the Law and the sacred texts². (24)

In speaking (a monk) should use as few words as possible ; he should not delight in another's foibles ; he should avoid deceiving speech³, and should answer after ripe reflection. (25)

One will repent of having used the third kind of speech⁴ ; a secret should not be made known. This is the Nirgrantha's commandment. (26)

¹ The last part of this verse is here repeated from the preceding ones ; but it is quite out of place here.

² Here apparently ended the original treatise ; the following verses are not directly connected with it.

³ *Mâitthânam*, always rendered *mâtristhânam*. I think it is a regular corruption for *mâyâsthânam*. The second syllable of the word becomes short before two consonants, and then the *ya* was changed into *i* with which it is almost interchangeable.

⁴ The four kinds of speech are (1) true speech, (2) untrue speech, (3) speech partly true and partly untrue, (4) speech which is neither true nor untrue, see part i, p. 150.—Inaccurate statements are intended here.

(A monk) should not call one names¹, nor 'friend,' nor by his Gôtra ; 'thou, thou' is vulgar ; never address one by 'thou !' (27)

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. (28)

(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 village². (29)

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. (30)

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. (31)

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. (32)

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. (33)

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. (34)

¹ *Hôlâ*, which is said to be a *Dêsi* word of abuse. The same word occurs also in the *Âkârânga Sûtra*, see part i, p. 151, where I translated it by 'loon.'

² According to *Silânka* : (he should not join) the sports of the children of a village, nor amuse himself too long.

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. (35)

Excessive pride and deceit, all worldly vanities: all this a wise man knows and renounces, and thus brings about his final Liberation. (36)

Thus I say.

TENTH LECTURE,

CALLED

CAREFULNESS¹.

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; (1)

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 feet². Nor should he take from householders anything that is not freely given. (2)

Having mastered the Law and got rid of carelessness, he should live on allowed food³, and treat

¹ Samâhi = samâdhi. This word has not only the meaning 'meditation,' but also a much wider one. Here it is explained as 'the means of obtaining Mōksha.' I have chosen 'carefulness,' because it is less technical than 'control,' which I have used in other places.

² The first part of verse 2 to be construed with the last part of the preceding verse.

³ Lādhe.

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. (3)

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. (4)

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). (5)

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. (6)

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. (7)

Desiring unallowed¹ food and accepting such, the sinner, careless in his conduct, is attached to women, and tries to acquire property. (8)

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. (9)

He should not expose himself to guilt by his desire for life, but he should wander about without any attachment. Speaking after due consideration,

¹ Ahâgada=yathâkrîta; cf. p. 131, note 7, 1.

and combating his worldly desires, he should say nothing that involves slaughter of living beings. (10)

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). (11)

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. (12)

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. (13)

A monk having conquered aversion to control and delight in sensual objects¹, should bear all troubles caused by (pricking) grass, cold, heat, and insects; he should endure pleasant and unpleasant smells. (14)

Guarding his speech and possessed of carefulness, acquiring (pure) *Lêsyâ*², he should wander about; he should not thatch a house for himself or for others, nor behave towards other people like a householder. (15)

Questioned by somebody who maintains the unchangeable character of the soul³, he should expound the true (doctrine); those who engage in works and

¹ This is, according to *Silânka*, the meaning of the words *araim raim vâ*, see, however, above, p. 111, note 1.

² See *Uttarâdhyayana*, Lecture XXXIV.

³ *Akiriyaâyâ* = *akriyâtman*.

are held in worldly bondage, do not know the Law which leads to Liberation. (16)

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. (17)

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. (18)

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. (19)

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. (20)

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. (21)

A sage setting out for the real good¹ (*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. (22)

When he gets pure (food), he should not be affected (by love or hate), and he should not be too

¹ *Attagâmi* = *âptagâmin*. *Âpta* is either *Môksha* as assumed in my translation, or it denotes the 'highest authority;' in the latter case we can translate: who proceeds on the right path.

fond (of such food) nor long for it. A pious monk, free from bonds, should wander about desiring neither honours nor fame. (23)

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)¹. (24)

Thus I say.

ELEVENTH LECTURE,

CALLED

THE PATH.

What is the Path that has been preached by the wise Brâhmana² (i. e. Mahāvīra), having correctly entered upon which path a man crosses the flood (of Samsâra) which is difficult to pass? (1)

O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it! (2)

Tell us how we should describe that path, if somebody, a god or a man, should ask us about it! (3)

If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me! (4)

The very difficult (path) explained by the Kâsyapa, following which some men from this earth

¹ Or, the fetter of sin.

² See note on IX, 1.

have formerly passed over (the Samsâra) like traders over the ocean¹, 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! (5, 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-killing². (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 peace³. (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)

¹ The same simile occurs also in I, 3, 4, 18, above p. 271.

² The same verse occurred above, I, 1, 4, 10, p. 247.

³ We have had the same verse above, I, 3, 4, 20, p. 271.

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 food¹: 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)². (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 accessory³ to the killing of beings; those who forbid it, deprive (others) of the means of subsistence. (20)

Those, however, who give neither answer, viz.

¹ This is the meaning of the phrase *pûtikarma na sêvêta*.

² When well-meaning people sink a well, offer a sacrifice, or feed persons, &c.

³ Literally, wish.

that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude¹. (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 man² 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 Tirthakaras). (23)

He who guards his soul, subdues his senses, puts a stop to the current (of the *Samsâra*), and is free from *Âsravas*³, 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 faith⁴. (25)

Eating seeds and drinking cold water⁵ and what

¹ *Silânka* quotes the following Sanskrit verse to show the application of the maxim to the digging of a well: *satyam vaprêshu sîtam sasikaradhavalam vâri pîtvâ prakâmam vyukkinnârêshatrishnâh pramuditamanasañ prâmisârthâ bhavanti | sôsham nîlê galaughê dinakarakiramair yânti anantâ vinâsam têng-dâsînabhâvam vragati muniganañ kûpavaprâdikâryê ||* 'Forsooth, when living beings drink to their hearts' content the cool water of ditches, which is white like the moon, their thirst is completely allayed and their heart is gladdened; but when all the water is dried up by the rays of the sun, numberless creatures must die; therefore the sages decline every interest in the construction of wells and ditches.'

² The commentators connect *sâhu* as adjective with *dîvam*, and supply Tirthakara, &c. as subject.

³ See above, p. 55, note 1.

⁴ *Samâdhi*.

⁵ *Vîôdaga* = *bîgôdaka*.

has been especially prepared for them, they enter upon meditation ¹, but are ignorant of the truth, and do not possess carefulness. (26)

As *dhānkas*, 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, 28)

Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction. (29)

As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage ²; so some unworthy, heretical *Sramanas*, having got into the full current (of the *Samsāra*), will incur great danger. (30, 31)

But knowing this Law which has been proclaimed by the *Kāsyapa*, (a monk) crosses the dreadful current (of the *Samsāra*), and wanders about intent on the benefit of his soul. (32)

Indifferent to worldly objects, a man should wander about treating all creatures in the world so as he himself would be treated. (33)

A wise man knowing (and renouncing) excessive pride and deceit, (in short) giving up all (causes of worldly existence), brings about his Liberation ³. (34)

He acquires good qualities, and leaves off bad qualities; a monk, who vigorously practises austerities, avoids anger and pride. (35)

The Buddhas ⁴ that were, and the Buddhas that

¹ Comp. I, 3, 3, 12.

² Verses 30, 31 a=1, 1, 2, 31, 32 a.

³ The first line of this verse occurred in I, 9, 36.

⁴ Here Buddha is a synonym for Tīrthakara.

will be, they (as it were) have Peace as their foundation, even as all things have the earth for their foundation. (36)

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 ¹. (37)

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 *Kēvalin*. (38)

Thus I say.

TWELFTH LECTURE,

CALLED

THE CREED ².

There are four (heretical) creeds ³ which the disputants severally uphold: 1. the *Kriyāvāda*, 2. the *Akriyāvāda*, 3. the *Vinayavāda*, and 4. the *Agñānavāda*. (1)

The agnostics ⁴, though they (pretend to) be

¹ *Silānka* says that by exercise the power of resistance will be increased, and in confirmation of this he relates the well-known story of the herdsman who daily carried a calf from its birth till it was two years old.

² *Samōsarana* = *samavasaraṇa*. This word and the verb *samōsarai* are commonly used when *Mahāvīra* preaches to a meeting (*mêlapaka*) gathered round him.

³ Compare *Uttarādhyayana* XVIII, 23, above p. 83, note 2.

⁴ *Annāniyā* = *agñānikās*, the followers of the fourth sect.

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. (2)

Believing truth to be untruth, and calling a bad man good, the various upholders of Vinaya, asked about it, explain their tenet¹. (3)

Without perceiving the truth they speak thus: this object (viz. Mōksha) is realised by us thus (viz. by Vinaya). The Akriyāvādins who deny Karman², do not admit that the action (of the soul is transmitted to) the future moments³. (4)

They become involved in contradiction in their own assertions; they falter in their speech and are unable to repeat what is said to them⁴. This (their opinion) has a valiant counter-opinion, this (our opinion) has no valiant counter-opinion; and Karman has six sources⁵. (5)

The Akriyāvādins who do not understand the truth, bring forward various opinions; many men

¹ Viz. that Mōksha is arrived at through Vinaya, discipline.

² Lavāvasaṅkī. Lava is explained by karman, and avasaṅkī by apasartum sīlam yēshām tē.

³ The meaning is that as everything has but a momentary existence, there is no connection between the thing as it is now, and as it will be in the next moment. This is a doctrine of the Bauddhas. But the Sāṅkhyas are also reckoned among the Akriyāvādins, because, according to them, the ātman does not act.

⁴ Sīlāṅka in commenting upon this passage has to say a good deal about the Bauddhas. It is perhaps of interest that he mentions their 500 Gātakas, and not thirty-four which is the recognised number of Gātakas according to the Northern Buddhist. How Sīlāṅka came to a knowledge of the numbers of Gātakas accepted by the Southern Buddhists, I cannot tell.

⁵ Viz. the six Āsravas.

believing in them will whirl round in the endless Circle of Births. (6)

'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 unreal¹.' (7)

As a blind man, though he have a light, does not see colours, &c., because he is deprived of his eye(sight), so the Akriyāvādin, having a perverted intellect, does not recognise the action (of the soul) though it does exist. (8)

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 future². (9)

(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 be³. (10)

The (Kriyāvādins) Sramanas and Brāhmanas 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.)⁴. But right knowledge and conduct lead to liberation. (11)

¹ This is the opinion of the Sūnyavādins, who are considered to belong to the Akriyāvādins, because they deny all actions, even such as are perceived by everybody (Sīlāṅka).

² This would be impossible if the whole world was unreal.

³ A various reading, commented upon by the scholiasts, runs thus: āhamsu viggāpalimokkham ēva, 'they say that one must give up science.'

⁴ The Kriyāvādins contend, according to Sīlāṅka, that works alone, by themselves, without knowledge, lead to Mōksha.

The (Tirthakaras), 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! (12)

The Rākshasas and the dwellers in Yama's world, the troops¹ of Asuras and Gandharvas, and the spirits that walk the air, and individual beings²: they will all be born again and again. (13)

(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 births³. Men therein, seduced by their senses and by women, are born again and again both (as movable and immovable beings). (14)

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. (15)

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. (16)

Averse to injury of living beings, they do not act, nor cause others to act. Always restraining them-

selves, 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 stoppage¹; who knows misery and its annihilation,— he is entitled to expound the Kriyâvâda², (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). (22)

Thus I say.

¹ Âsrava and samvara.

² It is evident that the Gainas considered themselves Kriyâvâdins. I had overlooked this passage when penning the note on p. 83.

¹ Kâya. The commentators explain this word as denoting the earth-bodies, &c., but from the context it will be seen that it refers to Asuras and Gandharvas, and must be translated by 'troops.'

² *Pudhô siyâ = prithak sritâh*; according to *Silânka*, *prithivyâsritâh*. This expression is generally used to denote the lower order of beings.

³ To render bhavagahana.