

SACRED BOOKS OF THE EAST

Editor: F. Max Müller

These volumes of the Sacred Books of the East Series include translations of all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilizations of the continent of Asia. The Vedic Brahmanic System claims 21 volumes, Buddhism 10, and Jainism 2; 8 volumes comprise Sacred Books of the Parsees; 2 volumes represent Islam; and 6 the two main indigenous systems of China. Translated by twenty leading authorities in the respective fields, the volumes have been edited by the late F. Max Müller. The inception, publication and the compilation of these books cover 34 years.

[ISBN: 81-208-0101-6] 50 Vols.

(Available in specially assigned cartons)

VOLUMES

- 1, 15. THE UPANISHADS: in 2 Vols. *F. Max Müller*
- 2, 14. THE SACRED LAWS OF THE ÂRYAS: in 2 Vols. *Georg Bühler*
- 3, 16, 27, 28, 39, 40. THE SACRED BOOKS OF CHINA: in 6 Vols. *James Legge*
- 4, 23, 31. THE ZEND-AVESTA: in 3 Vols. *James Darmesteter & L.H. Mills*
- 5, 18, 24, 37, 47. PAHALVI TEXTS: in 5 Vols. *E.W. West*
- 6, 9. THE QUR'ÂN: in 2 Vols. *E.H. Palmer*
7. THE INSTITUTES OF VISHNU: *J. Jolly*
8. THE BHAGAVADGÎTÂ with the Sanatsujâtîya and the Anugîtâ: *K. T. Telang*
10. THE DHAMMAPADA: *F. Max Müller*
SUTTA-NIPÂTA: *V. Fausböll*
11. BUDDHIST SUTTAS: *T. W. Rhys Davids*
- 12, 26, 41, 43, 44. THE SATAPATHA-BRÂHMANA: in 5 Vols. *J. Eggeling*
- 13, 17, 20. VINAYA TEXTS: in 3 Vols. *T.W. Rhys Davids & H. Oldenberg*
19. THE FO-SHO-HING-TSAN-KING: *Samuel Beal*
21. THE SADDHARMA-PUNDARIKA or THE LOTUS OF THE TRUE LAWS: *H. Kern*
- 22, 45. JAINA SÛTRAS: in 2 Vols. *Hermann Jacobi*
25. MANU: *Georg Bühler*
- 29, 30. THE GRHYA-SÛTRAS: in 2 Vols. *H. Oldenberg & F. Max Müller*
- 32, 46. VEDIC HYMNS: in 2 Vols. *F. Max Müller & H. Oldenberg*
33. THE MINOR LAW-BOOKS: *J. Jolly*
- 34, 38. THE VEDANTA SÛTRAS: in 2 Vols. with *Sankarâcârya's* Comm.: *G. Thibaut*
- 35, 36. THE QUESTIONS OF KING MILINDA: in 2 Vols.: *T. W. Rhys Davids*
42. HYMNS OF THE ÂTHARVA-VEDA: *M. Bloomfield*
48. THE VEDÂNTA-SÛTRAS with *Râmânuja's Srîbhâshya*: *G. Thibaut*
49. BUDDHIST MAHÂYÂNA TEXTS: *E.B. Cowell, F. Max Müller & J. Takakusu*
50. INDEX: *M. Winternitz*

GAINA SÛTRAS

(JAINA SÛTRAS)

Translated from Prakrit by

HERMANN JACOBI

PART II

THE UTTARÂDHYAYANA SÛTRA
THE SÛTRAKARITÂNGA SÛTRA

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

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 men¹. (49)

Thus I say.

TWENTY-THIRD LECTURE².

KÊSI AND GAUTAMA.

There was a Gina, Pârsva³ by name, an Arhat, worshipped by the people, who was thoroughly enlightened and omniscient, a prophet of the Law, and a Gina. (1)

And there was a famous disciple of this Light of

¹ Compare the last verse of the Ninth Lecture.

² In this lecture we have a very interesting legend about the way in which the union of the old church of Pârsva and the new church of Mahâvîra was brought about. A revival of this ancient difference seems to have caused the united church afterwards to divide again into the present Svêtâmbara and Digambara sects. They do not continue the two primitive churches, but seem to have grown out of the united church.

³ Pârsva is the last but one Tîrthakara, his Nirvâna took place 250 years before that of Mahâvîra. This statement, which has been generally accepted, is, however, in seeming contradiction to the account of our text, according to which a disciple of Pârsva, who is called a young monk kumâra-sramana, met Gautama, i.e. Sudharman, the disciple of Mahâvîra. We therefore must take the word disciple, sîse, as paramparâsishya, that is not in its literal sense. See note 3, p. 122.

the World, the young *Sramana* Kêsi, who had completely mastered the sciences and right conduct. (2)

He possessed the light of *Sruta* and *Avadhi* knowledge¹, and was surrounded by a crowd of disciples; wandering from village to village he arrived in the town of *Srâvastî*. (3)

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. (4)

Now at that time there lived the Prophet of the Law, the *Gina*, who in the whole world is known as the venerable *Vardhamâna*. (5)

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. (6)

He knew the twelve *Ângas*, was enlightened, and was surrounded by a crowd of disciples; wandering from village to village he too arrived in *Srâvastî*. (7)

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. (8)

The young *Sramana* Kêsi and the famous *Gautama*, both lived there, protecting themselves (by the *Guptis*) and being careful. (9)

The pupils of both, who controlled themselves, who practised austerities, who possessed virtues, and who protected their Self, made the following reflection: (10)

¹ These are the second and third kinds of knowledge according to the *Gaina* classification. *Sruta* is the knowledge derived from the sacred books, and *avadhi* is limited or conditioned knowledge. See *Bhandarkar, Report, p. 106*.

'Is our Law the right one, or is the other Law¹ the right one? are our conduct and doctrines right, or the other? (11)

'The Law as taught by the great sage *Pârsva*, which recognises but four vows², 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 hay³ 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*,

¹ Viz. the Law of *Pârsva* or the Law of *Mahâvîra*.

² Hence it is called *kâuggâma kâturyâma*. Chastity (*maithunaviramana*) was not explicitly enumerated, but it was understood to be contained in the fourth commandment: to have no property (*aparigraha*). 4 vows of Pârsva

³ The four kinds of straw are: *sâlî vîhî koddava râlaga*, to which is added hay: *ranne tanâni*.

and Kinnaras (assembled there), and there came together invisible ghosts¹ 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, 22)

'The Law taught by the great sage Pârsva, recognises but four vows, whilst that of Vardhamâna enjoins five. (23)

'Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?' (24)

Then to these words of Kêsi Gautama made the following reply: "Wisdom recognises the truth of the Law and the ascertainment of true things. (25)

"The first² 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 Law³. (26)

¹ Bhûya = bhûta, explained Vyantara. The vantara or vânamantara are a class of ghosts. The second part of the word apparently is tara 'crossing,' and the first seems to contain an accusative vam or vânamam which may be connected with viha or vyôman 'air.'

² Those under the first Tîrthakaras.

³ The meaning of this explanation is as follows. As the vow of chastity is not explicitly mentioned among Pârsva's four vows, but was understood to be implicitly enjoined by them, it follows that only such men as were of an upright disposition and quick understanding would not go astray by observing the four vows literally, i. e. by not abstaining from sexual intercourse, as it was not expressly forbidden.—The argumentation in the text presupposes a decay of the morals of the monastic order to have occurred between Pârsva and Mahâvîra, and this is possible only on the assumption of a sufficient interval of time having

"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." (27)

'Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me, Gautama. (28)

'The Law taught by Vardhamâna forbids clothes, but that of the great sage Pârsva allows an under and upper garment. (29)

'Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?' (30)

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. (31)

"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. (32)

"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)." (33)

'Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt, which you must explain to me, Gautama. (34)

'Gautama, you stand in the midst of many

elapsed between the last two Tîrthakaras. And this perfectly agrees with the common tradition that Mahâvîra came 250 years after Pârsva.

thousand (foes) who make an attack on you; how have you vanquished them¹?' (35)

"By vanquishing one, five are vanquished; by vanquishing five, ten are vanquished; by this tenfold victory, I vanquish all foes." (36)

Kêsi said to Gautama: 'Whom do you call a foe?' To these words of Kêsi Gautama made the following reply: (37)

"Self is the one invincible foe, (together with the four) cardinal passions², (viz. anger, pride, deceit, and greed, they are five) and the (five) senses (make ten). These (foes), O great sage, I have regularly vanquished." (38)

'Well, Gautama, &c. (as in verse 28). (39)

'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?' (40)

"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." (41)

Kêsi said to Gautama: 'What do you call fetters?'

¹ This question does not refer to the difference in doctrines between Pârsva and Mahâvîra, but is discussed here, as the commentator states, for the benefit of the pupils of both sages who are engaged in conversation. I think, however, that this and the following questions are asked and answered here by the disciples of the two Tîrthakaras for a better reason than that given by the scholiast. For in them the leading topics of Jainism are treated in a symbolical way. Gautama at once understands the true meaning of the similes and interprets them to the satisfaction of Kêsi. In this way the unity in doctrine subsisting between the Law of Pârsva and that of Mahâvîra is demonstrated to the hearers of the dispute, after the differences had been explained away.

² Kashâya.

To these words of Kêsi Gautama made the following reply: (42)

"Love, hatred, &c., are heavy fetters, attachment is a dangerous one; having regularly destroyed them, I live up to the rules of conduct." (43)

'Well, Gautama, &c. (as in verse 28). (44)

'O Gautama, in the innermost heart there grows a plant which brings forth poisonous fruit; how have you torn it out?' (45)

"I have thoroughly clipped that plant, and torn it out altogether with its roots; thus I have got rid of the poisonous fruit." (46)

Kêsi said to Gautama, 'What do you call that plant?' To these words of Kêsi Gautama made the following reply: (47)

"Love of existence is that dreadful plant which brings forth dreadful fruit; having regularly torn it out, I live pleasantly." (48)

'Well, Gautama, &c. (as in verse 28). (49)

'Gautama, there is blazing up a frightful fire which burns¹ the embodied beings; how have you put it out?' (50)

"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." (51)

Kêsi said to Gautama, 'What do you call the fire?' To these words of Kêsi Gautama made the following reply: (52)

"The passions are the fire; knowledge, a virtuous life, and penances are the water; sprinkled

¹ In the original 'fire' is put in the plural because the four kashâyas or cardinal passions are denoted by it.

with the drops of knowledge the fire of the passions is extinguished and does not burn me." (53)

'Well, Gautama, &c. (as in verse 28). (54)

'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?' (55)

"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." (56)

Kêsi said to Gautama, 'What do you call this horse?' To these words of Kêsi Gautama made the following reply: (57)

"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-steed¹." (58)

'Well, Gautama, &c. (as in verse 28). (59)

'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?' (60)

"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!" (61)

Kêsi said to Gautama, 'What do you call the path?' To these words of Kêsi Gautama made the following reply: (62)

"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." (63)

'Well, Gautama, &c. (as in verse 28). (64)

'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?' (65)

¹ Kanthaka, see above, p. 47, note 2.

"There is a large, great island in the midst of water, which is not inundated by the great flood of water." (66)

Kêsi said to Gautama, 'What do you call this island?' To these words of Kêsi Gautama made the following reply: (67)

"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." (68)

'Well, Gautama, &c. (as in verse 28). (69)

'On the ocean with its many currents there drifts a boat; how will you, Gautama, on board of it reach the opposite shore?' (70)

"A boat that leaks will not reach the opposite shore; but a boat that does not leak, will reach it." (71)

Kêsi said to Gautama, 'What do you call this boat?' To these words of Kêsi Gautama made the following reply: (72)

"The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages." (73)

'Well, Gautama, &c. (as in verse 28). (74)

'In this dreadfully dark gloom there live many beings; who will bring light into the whole world of living beings?' (75)

"The spotless sun has risen which illuminates the whole world; he will bring light into the whole world of living beings." (76)

Kêsi said to Gautama, 'What do you call this sun?' To these words of Kêsi Gautama made the following reply: (77)

"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." (78)

'Well, Gautama, &c. (as in verse 28). (79)

'Do you, O sage, know a safe, happy, and quiet place for living beings which suffer from pains¹ of body and mind?' (80)

"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." (81)

Kêsi said to Gautama, 'What is this place called?' To these words of Kêsi Gautama made the following reply: (82)

"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. (83)

"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." (84)

'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*.' (85)

After his doubt had been solved, Kêsi, of enormous sanctity, bowed his head to the famous Gautama. (86)

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*. (87)

¹ *Mânasê dukkhê* stands for *mânasêhim dukkhêhim*. It is an interesting instance of the dropping of case affixes, which probably was more frequent in the vernacular.

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. (88)

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!' (89)

Thus I say.

TWENTY-FOURTH LECTURE.

THE SAMITIS.

The eight articles¹ of the creed are the *Samitis* and the *Guptis*; there are five *Samitis* and three *Guptis*. (1)

The *Samitis*² 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

¹ The word I have rendered 'article' is *mâyâ*, the Sanskrit form of which may be *mâtâ* or *mâtrâ*. The word is derived from the root *mâ* 'to find room in,' and denotes that which includes in itself other things, see verse 3. The word may also mean *mâtri* 'mother,' as Weber understands it. But this is an obviously intentional double meaning.

² The definitions placed in parentheses in the text are taken from Bhandarkar's Report for 1883-1884, p. 98, note †, p. 100, note *.

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*). (2)

The eight *Samitis* are thus briefly enumerated, in which the whole creed taught by the *Ginas* and set forth in the twelve *Ângas*, is comprehended. (3)

1. The walking of a well-disciplined monk should be pure in four respects: in respect to 1. the cause¹; 2. the time; 3. the road; 4. the effort². (4)

The cause is: knowledge, faith, and right conduct; the time is day-time; the road excludes bad ways. (5)

The effort is fourfold, viz. as regards: 1. substance, 2. place, 3. time, and 4. condition of mind. Hear me explain them. (6)

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: carefully³. (7)

He walks carefully who pays attention only to

¹ *Âlambana*, literally support; explained: supported by which the mind becomes pure.

² *Gâyanâ* = *yatna*; it consists chiefly in compassion with living creatures (*gîvadayâ*).

³ *Upayukta*.

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 ways¹. (8)

2. To give way to: anger, pride, deceit and greed, laughter, fear, loquacity and slander²; these eight faults should a well-disciplined monk avoid; he should use blameless and concise speech at the proper time. (9, 10)

3. As regards begging³, a monk should avoid the faults in the search⁴, in the receiving⁵, and in the use⁶ 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 faults⁷. (12)

¹ The 'five ways' are *vâkanâ*, &c., as explained in the Twenty-ninth Lecture, §§ 19-23, below, p. 165 f. The commentators supply *kuryât* 'he should carry on his study.'

² *Vikahâ* = *vikathâ*, which does not occur in common Sanskrit. Perhaps it stands for *vikatthâ* 'boasting.'

³ *Êshanâ*.

⁴ *Gavêshanâ*.

⁵ *Grahanaishanâ*.

⁶ *Paribhogaishanâ*.

⁷ There are altogether forty-six faults to be avoided. As they are frequently alluded to in the sacred texts, a systematical enumeration and description of them according to the *Dîpikâ* will be useful.

There are sixteen *udgama-dôshas* by which food, &c. becomes unfit for a *Gaina* monk:

1. *Âdhâkarmika*, the fault inherent in food, &c., which a layman has prepared especially for religious mendicants of whatever sect.

2. *Auddêsika*, is food, &c., which a layman has prepared for a particular monk.

food unfit

Here a layman

46 faults to be avoided and ff. pages

4. If a monk takes up or lays down the two kinds of things belonging to his general and supple-

3. Pûtika, is food, &c., which is pure on the whole, but contains particles impure on account of the first fault.

4. Unmisra, is food, &c., of which a part only had been especially prepared for the monk in question.

5. Sthâpanâkarmika, is food, &c., which has been reserved for the monk.

6. Prâbhṛitika, is food, &c., which has been prepared for some festivity.

7. Prâduḥkarana, when the layman has to light a lamp in order to fetch the alms for the monk.

8. Kṛita, when he has to buy the things.

9. Prâmitya, when he has to fetch a ladle (?uddhâraka) in order to draw out the food, &c.

10. Parâvṛitti, when he replaces bad particles of the food by good ones, and vice versa.

11. Adhyâhṛita, when he has to fetch the food, &c., from some distance.

12. Udbhinna, when he has to open locks before he gets at the food, &c.

13. Mâlâhṛita, when he has to take the food, &c., from some raised or underground place.

14. Âkḥhidya, when the food, &c., was taken by force from somebody.

15. Anisṛishṭa, when a man gives from a store he possesses in common with other men, without asking their permission.

16. Adhyavapûra, when the mendicant calls while the dinner is being cooked, and for his sake more food is put in the pot on the fire.

(Some of these faults are enumerated in the Aupapâtika Sûtra, § 96, III.)

There are sixteen utpâdana-dôshas; or such faults as are occasioned by the monk's using some means to make the layman give him alms:

1. Dhâtṛikarman, when the monk plays with the layman's children.

2. Dûtakarman, when he gives him information about what his people are doing.

3. Nimitta, when he speaks in praise of almsgiving.

4. Âgîvikâ, when he makes his birth and family known to him.

mentary¹ outfit, he should proceed in the following way. (13)

5. Vapanîka, when he expatiates upon his misery.

6. Kikitsâ, when he cures sick people.

7. Krôdhapinda, when he extorts alms by threats.

8. Mânâpinda, when he tells the layman that he has laid a wager with other monks that he would get alms from him.

9. Mâyâpinda, when he employs tricks or buffoonery in order to procure alms.

10. Lôbhapinda, when he goes begging from a desire of good fare.

11. Samstava-pinda, when he flatters the layman.

12. Vidyâpinda, when he makes a show of his learning; or when he conjures a god from whom to get alms.

13. Mantradôsha, when he obliges the layman in some way or other.

14. Kûrnayôga, when he makes himself invisible and then takes away the food, &c.

15. Yôgapinda, when he teaches people spells, tricks, &c.

16. Mûlakarman, when he teaches them how to obviate evils by roots, charms, &c.

There are ten faults of grahanaishanâ:

1. Saṅkita, when a monk accepts alms from a frightened layman.

2. Mrakshita, when the food is soiled (kharanṭita) by animate or inanimate matter.

3. Nikshipta, when the food is placed among animate things.

4. Pihita, when animate food is covered with inanimate matter, and vice versa.

5. Samhṛita, when the layman has to take out the thing to be given from one vessel and puts it into another.

6. Dâyaka, when the condition or occupation of the giver forbids accepting alms from him.

7. Unmisrita, when the layman mixes up pure with impure food.

8. Aparita (?), when one joint possessor gives away from the store against the other's will.

9. Lipta, when the layman gives food, &c., with a ladle or his hand, soiled with milk, butter, &c.

10. Khardita, when in giving alms he spills milk, &c.

¹ See next page.

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 respects². (14)

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). (15)

[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)]³

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 leaves⁴, and has

There are four faults of paribhōgaishanâ :

1. *Samyōganâ*, when the monk puts together the ingredients for a good meal.
2. *Apramâna*, when he accepts a greater than the prescribed quantity of food.
3. *Îngâla*, when he praises a rich man for his good fare, or *dhûma*, when he blames a poor man for his bad fare.
4. *Akârana*, when he eats choice food on other occasions than those laid down in the sacred texts.

¹ *Aughika* and *aupagrahika*. The former is explained *sâmudâyika*, the other denotes such things as are wanted occasionally only, as a stick. I cannot make out with certainty from the commentaries whether the broom is reckoned among the former or the latter.

² This means, according to the commentator, either in taking up or putting down, or with respect to the *ôgha* and *aupagrahika* outfit, or with respect to substance and condition of mind.

³ This verse, which is in a different metre (*Âryâ*), is apparently a later addition, and has probably been taken from an old commentary, the *Kûrni* or the *Bhâshya*.

⁴ *Agghusirê* = *asushirê*, not perforated, not having holes. I translate according to the author of the *Avaḥûri*. The literal

been brought into its present condition¹ not long ago, which is spacious, has an inanimate surface-layer², 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. (17, 18)

The five Samitis are thus briefly enumerated, I shall now explain in due order the three *Guptis*³. (19)

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 four⁴. (20)

A zealous monk should prevent his mind from desires for the misfortune of somebody else⁵, from thoughts on acts which cause misery to living beings⁶, and from thoughts on acts which cause their destruction⁷. (21)

2. The *Gupti* of speech is also of four kinds (referring to the four divisions as in verse 20). (22)

A zealous monk should prevent his speech from (expressing) desires, &c. (as in verse 21). (23)

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,

translation would give a wrong idea, as it would come to the same as the word *bilavargita* in the next verse.

¹ I. e. where the ground has been cleared not long ago by burning the grass, &c.

² *Ôgâdhê*, where the animate ground is covered by at least five digits of inanimate matter.

³ Viz. of mind (20, 21), of speech (22, 23), and of the body (24, 25).

⁴ See part i, p. 150, note 2.

⁵ *Samârambha*.

⁶ *Samrambha*.

⁷ *Ârambha*.

from doing acts which cause misery to living beings, or which cause their destruction. (24, 25)

These are the five Samitis for the practice of the religious life, and the Guptis for the prevention of everything sinful. (26)

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. (27)

Thus I say.

TWENTY-FIFTH LECTURE.

Jaina vs Vedic Brahman (Gayaghôsha)
Brahman
THE TRUE SACRIFICE.

There was a famous Brâhmana, Gayaghôsha by name, who was born in a Brâhmanical family, but who was pledged to the performing of the yamas¹. (1)

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. (2)

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. (3)

At the same time a Brâhmana, versed in the Vêdas, Vigayaghôsha by name, offered a sacrifice in that town. (4)

Now this houseless (monk) at the end of a fast of a month's duration, went to the sacrifice of Vigayaghôsha to beg alms. (5)

¹ Yama etymologically means 'restraint;' here it denotes the great vows of the Jainas; cf. XXIII, 12, p. 121 and note 2.

The priest wanted to turn the approaching monk off: 'I shall not give you alms, mendicant, beg somewhere else. (6)

'Priests who are versed in the Vêdas and are chaste as behoves offerers, who are versed in the Gyôti- *-Astronomy* shânga¹ 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.' (7, 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 essential² in the Vêdas, nor in sacrifices, nor in the heavenly bodies³, nor in duties⁴. (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;

¹ It is worthy of note that, according to the opinion of our author, the knowledge of astronomy, as taught in the Gyôti-sha, was one of the principal accomplishments of a priest. This quality of a priest must therefore have been more conspicuous to an outsider than Brâhmanical books would make us believe.

² To render muha = mukha.

³ Nakshatra.

⁴ Dharma.

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)

Jaya gho
reponds → "The most essential subject in the Vêdas is the agnihôtra, and that of the sacrifice is the purpose of the sacrifice¹; 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 Tîrthakara) 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 monk², and who takes delight in the noble words, him we call a Brâhmana. (20)

"He who is exempt from love, hatred, and fear,

¹ Ganna//hî vêyasâ muham = yagñârthî vedasâm mukham. According to the Dîpikâ sacrifice here means the ten virtues: truth, penance, content, patience, right conduct, simplicity, faith, constancy, not injuring anything, and Samvara.

² According to the commentators we should translate: He who does not embrace (his people) on meeting them, and is not sorry on leaving them.

(and who shines forth) like burnished gold, purified in fire¹, 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 ways², 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)

¹ Niddhantamalapâvagam. The commentator assumes a transposition of the members in this compound. Such irregular compounds are not unfrequent in our Prâkrit. If, however, pâvaga stands for pâpaka, the compound would be regular, and would refer not to 'gold,' but to the person described. In that case we must translate: whose impurities and sins had been annihilated.

² I. e. by thoughts, words, and acts.

counter
Vedas
not
sacrificed

"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)

Auton

"By one's actions one becomes a Brâhmana, or a Kshatriya, or a Vaisya, or a Sûdra. (33)

"The Enlightened One has declared these (good qualities) through which one becomes a (true) Snâtaka¹; him who is exempt from all Karman, we call a Brâhmana. (34)

"The most excellent twice-born men² who possess these good qualities, are able to save themselves and others." (35)

When thus his doubt had been solved, Vigayaghôsha, the Brâhmana, assented³ to the great sage Gayaghôsha and to his (speech). (36)

Vigayaghôsha, pleased, folded his hands and spoke

¹ Snâtaka denotes a Brahman who has finished his studies; it here means as much as 'a perfect sage.'

² A various reading in one MS. adds, 'Ginas and Brâhmanas' before *dvigas*.

³ *Samudâya tayam tam tu*. The text is evidently corrupted. *Samudâya* stands, according to the commentators, for *samâdâya*, but there is no finite verb with which to construe the absolute participle, either expressed or easily supplied. Perhaps we must read *samuvâya vayan = samuvâka vakas*; for the perfect is retained in some cases. However, if this conjecture be right, the next line would be superfluous.

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 *Gyôtishânga*, 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. (45)

Thus I say.