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# THE YOGAŚĀSTRA OF HEMACANDRA

A TWELFTH CENTURY HANDBOOK  
ON  
ŚVETĀMBARA JAINISM

Hemacandra was a Jain ascetic leader, a philosopher-monk, in the Śvetāmbara sect who wrote this 12th c. CE treatise for ascetic and laypeople conduct.

Here “Yoga-śāstra” means “Yoga treatise.” Yoga (“to bind, yoke, harness,” etc.) is a Sanskrit word referring to a group of physical, mental, and devotional practices originating in ancient India in order to control (bind/yoke/harness) and quiet the mind, speech and body. In Hemacandra’s account, Yoga here refers to the “three jewels” articulated by earlier philosophers such as Umāsvāti and others.

Translated  
by

Olle Quarnström

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Lund, October 2001

Olle Qvarnström



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## INTRODUCTION

Reading this introduction (p. 1-5) is optional; required text excerpt begins right after the introduction

*Hemacandra*

When the author of the *Yogaśāstra* completed his scholastic summa of Śvetāmbara Jainism and presented it to king Kumārapāla, not only was his name inscribed in the royal chronicles of the Caulukya dynasty, he also became a famous and respected scholar for those future generations, Jainas and non-Jainas, who came to regard his exposition as the arguably most systematic and clear work of its kind. Born in a town located sixty miles southwest of Ahmedabad during the latter part of the 11th century, Hemacandra<sup>1</sup> grew up in a region where the spread and development of religious ideas were not impeded by Islam, even though the region was still marked by the political destabilization which had resulted from Mahmūd Ghaznī's invasions at the beginning of the century.<sup>2</sup> Under the reign of the Śaivite king Karṇa and his wife Mayaṅallādevī, Hemacandra and his fellow Jainas lived in relatively peaceful coexistence with various Śaiva denominations, all profiting from royal patronage in compliance with ancient Indian royal ideology.

At the age of eight Hemacandra left his parental home in Dhandhukā for Stambhatīrtha (modern Cambay) unaware that this journey would mark the starting-point of a career as an outstanding monk-scholar, which would earn him the honorific title *Kalikālasarvajña*, "The Omniscient of the Degenerate Age", among his co-religionists, as well as a place of honour in general Sanskrit literature. At Stambhatīrtha, the young Cāṅgadeva<sup>3</sup> was initiated into a mendicant order by his teacher Devacandra. Under the name of Somacandra he was now a Jaina monk of the Vajrasākha of the Koṭikagaccha, the famous Śvetāmbara order

<sup>1</sup> For the available sources on the life of Hemacandra, see Bühler 1936:ix-xi, 1-5; Cort 1998:108 n. 16.

<sup>2</sup> Cf. Kulke/Rothermund 1990:164-167. In a recent book by Davis (1997:92-99), it is argued that the accounts of Mahmud of Ghazni's invasions are rhetorical and do not refer to on-the-ground conquest.

<sup>3</sup> There are various explanations for the name Cāṅgadeva or Caṅgadeva. Bühler (1936:63 n. 12) refers to Merutuṅga, who argues that, since Hemacandra's mother, Pāhini, belonged to the Cāmuṅḍāgotra, her son's name therefore begins with Cā°. As for the complete name, Bühler thinks that it is connected with the Deśī word *caṅgam*, Sindhī *caṅgu* and Marāthī, *cāṅgalā*, all meaning "good". Shastri (1964:13) argues that the name Cāṅgadeva was given to the child as a token of reverence to the family deities, Camunda and Gonasa, whose initials therefore were adopted.

known afterwards as the Tapāgaccha.<sup>1</sup> Judging from his future literary production, Somacandra, during the following years, received an education the basic elements of which he shared with most of his Indian and, for that matter, European colleagues. Like the convent schools of medieval Europe and the various North Indian Buddhist and Brāhmaṇical seats of learning, the basic elements of his Jaina education consisted of grammar, dialectics and rhetoric. In addition, and as a further supplement to the purely confessional training, various arts and sciences of Jaina as well as Buddhist and Brāhmaṇical provenance were studied.<sup>2</sup> Nonetheless, the sole object of the education, mediated through a learned *lingua franca*,<sup>3</sup> was ideally not to produce a man of extensive reading, however eloquent and deliberate, but a wise man (*paṇḍita*), a “Sanskritist”, whose insights were morally grounded, emanating from rational argumentation, personal experience and humble respect for the teacher and his teaching.

Once Somacandra had completed his basic education, which he obviously did with the highest aspirations since he even addressed Brāhmī, the patroness of learning, for her grace,<sup>4</sup> his teacher appointed him as his successor. At the age of 19 and under the clerical name of Hemacandra Sūri,<sup>5</sup> he was now authorized to provide his own exegesis of the Śvetāmbara canonical scriptures.<sup>6</sup> The greater part of his life was spent at Aṇahillapāṭaka, at that time the capital of Gujarat. Here he became the court scholar and court annalist of the Caulukya king,

<sup>1</sup> According to Hemacandra in his *Parīṣiṣṭaparvan*, the Śvetāmbara *gacchas* derive their origins to one of four lineages (*kula*) of monastic succession. Each of these lineages were established by one of the four pupils of Vajra, the final person in the pupillary succession stemming from Jambū and the last to have gained omniscience and final liberation in this age. Vajra was initiated by Sudharman who together with Indrabhūti Gautama were the only chief disciples (*gaṇadhara*) out of 11 to survive Mahāvīra. The Śvetāmbara *gacchas* thereby derive their authority from their adherence to an unbroken tradition which originated with Mahāvīra and subsequently was transmitted by the *gaṇadharas* and the pupillary succession from Jambū to Vajra (Fynes 1998:xix-xxi, xxvi). Inscriptional evidence indicates that Hemacandra gave his name to a *gaccha*: *Hemacandrāmnāyagaccha* (Deo 1956:51, 65-66). On the different *gacchas* and their origins, see Granoff 1989:195 n. 1, 1991a:75 n. 1; Deo 1956:231ff., 372-375, 463ff.; Dundas 1993:251, 259 n. 70; Cort 1995a:15-17.

<sup>2</sup> Cf. the seven liberal arts (*septem artes liberales*): *trivium* and *quadrivium*. The *Prabhāvakaritra* of Prabhācandra and Pradyumnasūri states that Hemacandra studied logic, dialectics, grammar and poetics (Bühler 1936:9). On Hemacandra’s scholarly contributions to grammar, lexicography, poetics and metrics, see Scharfe 1977; Vogel 1979; Lienhard 1984; Sternbach 1974; Maji 1968.

<sup>3</sup> On Jaina attitudes towards the Sanskrit language, see Granoff 1991b; Deshpande 1993: 1-16; Dundas 1996b.

<sup>4</sup> Bühler 1936:10.

<sup>5</sup> On the title *sūri*, see Deo 1956:232.

<sup>6</sup> On scriptural commentary in medieval Śvetāmbara Jainism, see Dundas 1996a.

Siddharāja Jayasiṃha (1093-1142), under whose reign the Digambaras were defeated by the Śvetāmbaras<sup>1</sup> and in honor of whom he prepared his first major work, the *Siddha[rāja-]hema[candra]*, which still is in use among Śvetāmbara mendicants.<sup>2</sup> The king, who shared the same persuasion as Cāciga, Hemacandra's father, died without a son and was succeeded by his grand-nephew, Kumārapāla (1142-1173).<sup>3</sup> The accession was, however, not unproblematic. Jayasiṃha several times tried to kill the future king, and if we are to believe the Jaina biographers, it was due to the efforts of Hemacandra that he eventually ascended the throne, an event which in his *Triṣaṣṭīśalākāpuruṣacaritra* the Jaina teacher portrays Mahāvīra as having prophesied.<sup>4</sup>

The motive behind Kumārapāla's conversion and the extent to which he actually adopted the faith of the man who is claimed to have saved his life, and who was instrumental in his accession, is difficult to establish.<sup>5</sup> Apart from personal reasons, Kumārapāla may, like so many other of his royal colleagues, have sought alliance with a religious group that favoured his own warrior-king caste (*keśatriya*), the prerequisite of being a king, and thus contended the Brāhmanical claim of ascendancy.<sup>6</sup> He may also have had an economic motive behind his alliance with the Jainas, who due to their standing in industry, commerce and banking in Gujarat were capable of improving the finances of the State which supposedly had suffered from costly wars.<sup>7</sup> In any way, as a result of Kumārapāla's conversion, Hemacandra kept his royal appointment and the Jaina

<sup>1</sup> The drama *Mudritakumudacandraṅkaraṇa* by Yaśāscandra describes how the Digambara teacher Kumudacandra was defeated by his Śvetāmbara colleague, Devasūri, in a disputation which is said to have occurred in 1124 A.D. See Winternitz 1983:525 with n. 6.

<sup>2</sup> For this grammar of Sanskrit and Prākṛit, along with its auto-commentaries, see Scharfe 1977:169; Jambūvijaya 1994.

<sup>3</sup> On Kumārapāla, see Cort 1988:96-102, 106-110, 237-241; Majumdar 1956:89-125; Granoff 1994 (containing a review of the numerous biographies of Kumārapāla in Sanskrit, Prākṛit and various medieval vernaculars).

<sup>4</sup> See *Triṣaṣṭīśalākāpuruṣacaritra* (TC) VI.308-312. The various biographies included in Rājaśekhara's *Prabandhakoṣa*, narrate that Kumārapāla, prior to ascending the throne, for several years lived outside of Gujarat disguised as a Kāpālīka in order to avoid the death threat from the departing king, Jayasiṃha Siddharāja. See Bühler 1936:26. On the Kāpālīkas, see Lorenzen 1972.

<sup>5</sup> Many inscriptions describe Kumārapāla as a Śaiva and Hemacandra narrates in his *Dvyāśrayakāvya* how he renovated a Śaiva temple at Badrinath. Furthermore, TC VI.308-312 describes that Kumārapāla's conversion was preceded by a miracle staged by Hemacandra in the Śaiva temple of Somnatha on the southern coast of Gujarat. A similar story is narrated by the biographers of the Śvetāmbara monk, Siddhasena, who is claimed to have converted King Vikramāditya by using a similar device. See Granoff 1991a:82; Majumdar 1956:121; Cort 1998: 97; Dundas 1992:116.

<sup>6</sup> See Jaini 1994:xxxv.

<sup>7</sup> Cf. Majumdar 1956:122.

congregation received financial support as well as access to the court. This enabled Jaina ministers and financiers to come even closer to the political power,<sup>1</sup> though not without opposition from the Brāhmaṇical establishment.<sup>2</sup> Irrespective of whether Kumārapāla was totally committed to Jainism or, as some of his activities suggest, he remained true to the faith of his predecessors in matters related to the State while viewing Hemacandra as his personal guru, all available accounts, Jaina and Brāhmaṇa,<sup>3</sup> certify that he took the minor vows of a Jaina layman and consequently sought to turn Gujarat into a model Jaina state. He erected temples and urged its citizens to abstain from meat, liquor, hunting and gambling,<sup>4</sup> and instead to give priority to literary and scientific pursuits.<sup>5</sup> Following Kumārapāla's conversion, and at his request, Hemacandra wrote the *Vītarāgastotra*,<sup>6</sup> *Triṣaṣṭīśalākāpuruṣacaritra*,<sup>7</sup> *Yogaśāstra* and *Svopajñavṛtti*.<sup>1</sup> Kumāra-

<sup>1</sup> On the Jaina participation in the political discourse of pre-Islamic medieval Western India and the formulation of a Jaina theory of politics, see Cort 1998. The first Śvetāmbara to become a king was, according to Hemacandra's *Kumārapālacarita*, the mendicant Śīlaguṇasūri, who under the name of Vanarāja reigned over Gujarat from 746 to 806 after which his successors returned to Śaivism (Jaini 1994:xxxvi-xxxviii). The Jains claim, however, several notable kings and dynasties as their own. See Jaini 1982:46.

<sup>2</sup> Bühler 1936:38.

<sup>3</sup> Cort 1998:96.

<sup>4</sup> According to the drama, *Moharājaparājaya*, Kumārapāla was approached by representatives of four religious sects – Kaula, Kāpālika, Rahamāna and Ghaṭachāṭaka – in connection with his prohibition against animal slaughter. See Majumdar 1956:294.

<sup>5</sup> Two different stories explain the conversion, the *Prabhāvacaritra* of Prabhācandra and Pradyumnasūri and the *Prabandhacintāmaṇi* of Merutuṅga. See Cort 1998:97; Bühler 1936:28, 123-133. In praise of Kumārapāla's deeds, Hemacandra wrote the *Kumārapālacarita* or *Dvyāśrayakāvya* in Sanskrit and Prākṛit, thereby also illustrating the rules laid down in his grammar, the *Siddha[rāja-]hema[candra]*.

<sup>6</sup> According to Bühler (1936:39, 94-95 n. 81), the *Vītarāgastotra* (VRS) may have been the first text on Jainism which Hemacandra introduced to Kumārapāla in an attempt to briefly teach him about Jainism before bestowing him with the comprehensive *Yogaśāstra* (YŚ) and subsequently with the extensive *Svopajñavṛtti* (SV). Apart from VRS, Hemacandra composed two other devotional hymns, the *Anyayogavyavacchedadvātriṃśikā* and the *Anyayogavyavacchedikā*. These were also combined into a single hymn in two parts, with 32 verses each, and consequently entitled the *Dvātriṃśadvātriṃśikā*. Malliṣeṇa wrote his famous commentary, the *Syādvādamañjarī*, on the *Anyayogavyavacchedikā*.

<sup>7</sup> TC belongs to a class of works divided into four categories, sometimes styled the four Vedas of the Jains, and constituting the Śvetāmbara secondary canon or *Anuyoga*. More specifically, TC is included in the "primary exposition" (*prathamānuyoga*) which contains biographies of the Jinas and of certain mythological figures. See Jaini 1979:78. TC is thus classified as a Mahāpurāṇa and as such the most important within the Śvetāmbara tradition. On Jaina purāṇas, see Cort 1993; Jaini 1984, 1991c, 1993a, 1997a, b, 1999. On the Jaina concept of history and Jaina historiography, see Cort 1995b.

pāla died heirless and was succeeded by his nephew, Ajayapāla, a Śaiva who during his short reign (1175-1178) presumably was responsible for severe persecution of the Jainas, including the execution of a Jaina minister as well as of Hemacandra's successor, Rāmacandra.<sup>2</sup> The situation improved later with two Jaina ministers serving under Ajayapāla's successor, but no royal patronage were ever received from the State. Instead, merchant princes, such as Vastupāla and Tejahpāla, came to the rescue and through their financial support temples such as Girnar and Abu were built.<sup>3</sup> In 1172, Hemacandra died by fasting to death and soon after, a new wave of Muslim invasions erupted. Under Muhammad of Ghorī, supremacy was established over most of northern India, including Aṇahillapāṭaka.<sup>4</sup> It was not until the fourteenth century, however, that Muslim rulers entered Gujarat, some of whom the Tapā and Kharatara Gacchas tried to influence.<sup>5</sup> From then on Jainism was not connected to the State authority and no prozelytizing took place. Furthermore, the sanskritization and spreading of Sanskrit culture in Śvetāmbara Jaina circles gradually diminished, as this to a great extent had been the work of Hemacandra.<sup>6</sup>

### *The Yogaśāstra*

The *Yogaśāstra* and its voluminous auto-commentary, the *Svopajñāvr̥tti*, is the most comprehensive treatise on Śvetāmbara Jainism known to us. Its influence extended far beyond confessional and geographical borders, especially the four first chapters.<sup>7</sup> The 13th century Digambara author, Āśādhara, incorporated, for example, whole passages from these chapters of the *Yogaśāstra* into his *Sāgāra-dharmāmṛta*,<sup>8</sup> and the description of Jainism (Ārhatadarśana) in the standard

<sup>1</sup> SV draws on both TC and VRS and was thus composed subsequent to these two texts. The former is extensively quoted in SV primarily to elucidate important moral concepts, the latter is occasionally referred to mostly in connection with the definition of God and the devotion of the Jīna. For references to TC, see Jambūvijaya's critical edition (J) of YŚ/SV and the apparatus to the present translation; for VRS, see SV II.7 (J:I.172, l. 7=VRS 6.8), III.119 (J:II.566, ll. 2-3=VRS 19.3), III.123 (J:II.603, ll. 1-3=VRS 12.4-6), IV.67 (J:II.848, ll. 3-4=VRS 7.5), XII.26 (J:III.1193, ll. 5-6=VRS 14.2).

<sup>2</sup> Cort (1998:108 n. 13) questions this traditional view of Ajayapāla as an anti-Jaina.

<sup>3</sup> See Majumdar 1956:320.

<sup>4</sup> Kulke/Rothermund 1990:115, 164-167.

<sup>5</sup> See Cort 1998:105.

<sup>6</sup> Williams 1963:xii, xxv.

<sup>7</sup> The fact that the circle of readers of the first four chapters exceeded that of the following seven is evident from the number of manuscripts (see Cort 1995c; Winternitz 1983:545 n. 1; Bühler 1936:93 n. 80) and the nature of their doctrinal content.

<sup>8</sup> See Williams 1983:27, 289-296. According to Winternitz (1983:546), the subject matter of YŚ I-IV coincides with that of Amitagati's *Subhāṣitaratnasandoha* (10 cent. A.D.). Hertel's assumption (ref. to by Winternitz 1983:546 n. 2), and Sternbach's (1974:58 n. 296), that

## The Three Virtuous Vows

### i. Restraining Travel in a Given Direction

1. *daśasv api kṛtā dikṣu yatra sīmā na laṅghyate |*  
*khyātāṃ digviratir iti prathamāṃ tad guṇavratam ||*

When one does not transgress a territory which exists within the ten directions, [then] that constitutes the first virtuous vow (*guṇavrata*) called *digvirati*.

2. *carācarānām jīvānām vimardananivartanāt |*  
*taptāyogolakalpasya sadvratam grhiṇo ’py adaḥ ||*

How might a restraint on the distance traveled contribute to the Jain view of karma as you’re coming to understand it?

This virtuous vow [of *digvirati*] also applies to the householder, who is as [dangerous as] a heated iron-ball (*taptāyogola*), because it prevents him from killing mobile and immobile beings.

What do you think Hemacandra means when he refers to householders like “as dangerous as a heated iron ball”?

3. *jagadākramamāṇasya prasaraḥ lobhavāridheḥ |*  
*skhalanam vidadhe tena yena digviratiḥ kṛtā ||*

He who has taken [the vow of] *digvirati* has thereby formed an embankment for the ocean of greed, which [otherwise] rushes in and attacks all humanity.

### ii. Restricting Things which may be Enjoyed Once and Frequently

4. *bhogopabhogayoḥ saṃkhyā śaktyā yatra vidhīyate |*  
*bhogopbhogamānaṃ tad dvaitīyikam guṇavratam ||*

When one decides, according to one’s ability, what number of [things] should be enjoyed once (*bhoga*), and what number of [things] should be enjoyed repeatedly (*upabhoga*), [then] that [constitutes] the second virtuous vow [called] *bhogopabhoga-māna*.

How might a restraint on single-use or repeated use items contribute to the Jain view of karma as you’re coming to understand it?

5. *sakṛd eva bhujyate yaḥ sa bhogo ’nnasragādikaḥ |*  
*punaḥ punaḥ punarbhogya upabhogo ’ṅganādikaḥ ||*

*Bhoga* is that which is only to be enjoyed once, like food and a garland. *Upabhoga* is that which is to be enjoyed again and again, such as a woman, [a house, a bed, a seat and a vehicle].

### The Sixteen Inedibles

6. *madyaṃ māmsaṃ navanītaṃ madhūdumbarapañcakam |*  
*anantakāyam ajñātaphalaṃ rātrau ca bhojanam ||*
7. *āmagoṛasasampṛktavidalaṃ puṣpitaudanam |*  
*dadhy ahardvīṭayātītaṃ kuthitānnaṃ ca varjayet ||*

One should abstain from [consuming]<sup>1</sup> (1) liquor, (2) meat [from animals living on the earth, in the water or moving in the air, as well as skin, blood, fat and marrow], (3) butter [from the cow, buffalo, goat, or a mixture of these], (4) honey [from the *makṣikā*, *bhramara* and *kauttika* bee],<sup>2</sup> (5-9) the five kinds of tree pods,<sup>3</sup> (10) food containing infinite bodies,<sup>4</sup> (11) unknown fruit, (12) [food eaten] at night, (13) pulses mixed with raw milk products, (14) rice that has fermented, (15) curds kept for more than two days, and (16) tainted food.<sup>5</sup>

8. *madirāpānamātreṇa buddhir naśyati dūrataḥ |*  
*vaidagdhībāndhurasyāpi daurbhāgyeneva kāmīnī ||*

How might a restraint on consuming certain substance contribute to the Jaina view of karma as you're coming to understand it?

(1) Just as through bad luck even a rake (*vaidagdhībāndhura*) [may lose his] wife, one may lose one's senses merely on account of drinking liquor.

9. *pāpāḥ kādambarīpānavivaśīkṛtacetasaḥ |*  
*jananīm hā priyīyanti jananiyanti ca priyām ||*

Evil people, whose minds have gone beyond control because of the consumption of liquor (*kādambarī*), alas! they mistake their mother for their mistress and their mistress for their mother.

10. *na jānāti param svam vā madyācalitacetanaḥ |*  
*svāmīyati varākaḥ svam svāminam kiṅkarīyati ||*

He whose mind is disturbed by liquor does not know the difference between himself and others. [Such] a fool makes himself a master and his master his servant.

<sup>1</sup> In addition to these four *vikṛtis* (alcohol, meat, butter and honey) presented in YŚ/SV III.6-7, Hemacandra introduces a list of ten *vikṛtis* in SV III.129 (J:II.719, l. 7-II.720, l. 6), adding milk or *keśīra* (from the cow, buffalo, goat, sheep or camel), curds (*dadhi*), ghee (*ghṛta*), oil (*taila*), molasses (*guḍa*) and *avagāhima*. See Williams 1963:39-40. For further details on the different categories of food and the rationale behind the various restrictions, see Williams 1963:102-116; Cort 1989:268-287. See also Dundas 1985:185-186 with n. 170; Jaini 1993b.

<sup>2</sup> *Makṣikā*, fly or bee (Latin: *musca*, fly). In *R̥gveda* I.162.9 it is certainly a fly or a wasp, but in I.119.9 (*uta syā vām madhuman makṣikārpanan* "and for you two that bee hummed about the sweetness"), the idea is that the bee leads the *Aśvinī* to the hive. The bee in North and especially North-West India, Pakistan and Kashmir is *Apis cerana indica*, Fabr., often called "The Indian Bee". *Bhramara* is usually the Indian Rock Bee, *Apis dorsata*, Fabr.; it is a little larger than the European Bee and is found all over the Subcontinent. The third kind of bee, *Kauttika*, is more difficult to trace. It is conceivable, however, that honey and pollen from two very conspicuous families of bees may be indicated.

<sup>3</sup> See YŚ III.42.

<sup>4</sup> See YŚ III.44-46; Williams 1963:113-116.

<sup>5</sup> Hemacandra's list of 16 items deviates somewhat from the standard list of 22 items presented in Nemicaandra's *Pravacanasāroddhāra* (vv. 245-246). See Williams 1963:110-113; Jaini 1993b.

11. *madyapasya śavasyeva luṭhitasya catuspathe |*  
*mūtrayanti mukhe śvāno vyātte vivaraśaṅkayā | |*

A drunken person rolls about like a carcass on the crossroad [and] dogs urinate in [his] mouth assuming the opened mouth to be a hole.

12. *madyapānarase magno nagnaḥ svapiti catvare |*  
*gūḍhaṃ ca svam abhiprāyaṃ prakāśayati līlayā | |*

How might you re-write Hemacandra's 12th-century account to reflect your own modern experience of seeing one excessively intoxicated?

A person who is given to the pleasure of drinking liquor sleeps naked on the cross-road and exposes, with the greatest ease, [even his most] secret intentions.

13. *vārunīpānato yānti kāntikīrtimatiśriyaḥ |*  
*vicitrās citraracanā viluṭhatkajjalād iva | |*

[A person's] beauty, fame, intelligence and wealth, vanish by imbibing liquor (*vārunī*), just as paintings with many colours are discoloured by soot (*kajjala*).

14. *bhūtārtavan narīnarti rāraṭīti saśokavat |*  
*dāhajvarārtavad bhūmau surāpo loluṭhīti ca | |*

A drunk person (*surāpa*) dances like a man possessed, as it were, by a spirit, laments loudly, as if taken by grief, and rolls about on the ground, as if suffering from a burning fever.

15. *vidadhaty aṅgaśaithilyaṃ glāpayantīndriyāni ca |*  
*mūrccāṃ atucchāṃ yacchantī hālā hālāhalopamā | |*

Liquor (*hālā*) is comparable to poison (*hālāhala*) since it produces looseness of body, weakens the senses and creates a long spell of swooning.

16. *vivekaḥ saṃyamo jñānaṃ satyaṃ śaucaṃ dayā kṣamā |*  
*madyāt pralīyate sarvaṃ tṛṇyā vahnikaṇād iva | |*

Judgment, [self-]control, knowledge, truth[fulness], purity [of conduct and] compassion, all are extinguished by liquor, just as a haystack is [extinguished] by a spark of fire.

17. *doṣāṇāṃ kāraṇaṃ madyaṃ madyaṃ kāraṇaṃ āpadāṃ |*  
*rogātura ivāpathyaṃ tasmān madyaṃ vivarjayet | |*

Liquor is the cause of [all] defects and calamities. One should, therefore, avoid liquor, just as a person who is afflicted with disease [should avoid] unsuitable food.

18. *cikhādiṣati yo māṃsaṃ praṇīpraṇāpāhārataḥ |*  
*unmūlayaty asau mūlaṃ dayākhyāṃ dharmasākhinaḥ | |*

(2) He who desires to eat meat by killing living beings uproots the root of the tree of religion called compassion.

19. *aśanīyan sadā māṃsaṃ dayāṃ yo hi cikīṛṣati |*  
*jvalati jvalane vallīṃ sa ropayitum icchati | |*

How might you articulate the connection between Jaina karma, compassion, and meat-eating?



He who is always greedy for food [in the form of] meat, [and yet] desires to be compassionate, [is like a person who] wants to grow a plant in a burning fire.

20. *hantā palasya vikretā saṃskartā bhakṣakas tathā |  
kretānumantā dātā ca ghātakā eva yan manuḥ ||*

One who kills for meat, one who sells it, one who prepares it, one who eats it, one who approves [of your buying it], [and] one who gives [it away], are [all] definitely killers, [even] according to Manu.

21. *anumantā viśasitā nihantā krayavikrayī |  
saṃskartā copahartā ca khādakaś ceti ghātakāḥ ||*

[According to Manu], “one who approves of [the killing of an animal], one who dissects it, one who kills it, one who sells and buys [the meat], one who prepares it, one who serves it, and one who eats it, [all] are killers.”<sup>1</sup>

22. *nākṛtvā prāṇinām hiṃsām māṃsam utpadyate kvacit |  
na ca prāṇivadhah svargyas tasmān māṃsam vivarjayet ||*

“Without doing harm to living beings, meat cannot be procured. Moreover, murder is not something that leads to heaven. Therefore, [even Manu recommends you to] abandon meat.”<sup>2</sup>

23. *ye bhakṣayanty anyapalam svakīyapalatuṣṭaye |  
ta eva ghātakā yan na vadhako bhakṣakam vinā ||*

Those who eat the meat of other [living beings] in order to satisfy their own flesh, they are definitely murderers [themselves], since without a consumer [there can be] no killer.

24. *mṛṣṭānnāny api viṣṭhāsād amṛtāny api mūtrasāt<sup>3</sup> |  
syur yasminn aṅgasyāsya kṛte kaḥ pāpam ācaret ||*

Who will undertake such an evil [activity] for the sake of this miserable body in which even delicious food may become excrement, and ambrosia, urine.

25. *māṃsāsane na doṣo 'stīty ucyate yair durātmabhiḥ |  
vyādhagrḍhravṛkavyāghraśṛgālās tair gurūkṛtāḥ ||*

Those wicked fellows who declare that there is no fault in eating meat, they have made hunters, eagles, wolves, tigers and jackals their teachers.<sup>4</sup>

26. *mām sa bhakṣayitāmutra yasya māṃsam ihādmy aham |  
etan māṃsasya māṃsatve niruktaṃ manur abravīt ||*

<sup>1</sup> YŚ III.21=MS V.51.

<sup>2</sup> YŚ III.22=MS V.48.

<sup>3</sup> For the unusual forms, *viṣṭhāsād ... mūtrasāt*, see Whitney 1889:407, §1108.

<sup>4</sup> SV III.25 (J:II.439, l. 2) quotes MS V.56.

Manu is considered the legendary law-giver of Sanskrit law codes related to Vedic-Brahmanism. We'll read from the 'Laws of Manu' later this quarter.

Here and later, Hemacandra, is bolstering his own argument by saying to laypeople of all kinds (who would be very familiar culturally with the Laws of Manu), “Hey, even Manu says . . .”

verse 21-26; According to Jaina views of karmic action, karma accrues due to direct, indirect, or approved action. As we saw in the Ācārāṅga-sūtra and elsewhere: “I did it. I caused another to do it. I approved of another doing it.”

“Manu gives [the following] derivation (*nirukta*) [of the word meat:] “The one whose meat I eat here [in this life], he is going to eat me in the next. This is the real meaning of the word ‘me-eat’ (*mām-sa*).”<sup>1</sup>

Hemacandra references Manu again (see above) to support his argument

27. *māṃsāsṵādanalubdhasya dehinam dehinam prati |*  
*hantum pravartate buddhiḥ sākinyā iva durdhiyah ||*

The mind of one who is addicted to the enjoyment of meat, like an evil-minded spirit (*sākini*), is [always] engaged in [thoughts of how] to kill each and every being.

28. *ye bhakṣayanti piṣitam divyabhojyeṣu satsv api |*  
*sudhārasam parityajya bhunḡjate te halāhalam ||*

Those who eat meat (*piṣita*), even [though] there are divine edibles available, eat poison, having abandoned ambrosia.

29. *na dharmo nirdayasyāsti palādasya kuto dayā |*  
*palalubdho na tad vetti vidyād vopadiṣen na hi ||*

There is no religion for one who is pitiless, [and] how can there be compassion for someone who eats meat? [However], one who is desirous of meat does not know this, for if he did know, he would not prescribe it.

According to Hemacandra, why can someone be compassionate to meat-eaters? What “right knowledge” are such individuals lacking?

30. *kecin māṃsam mahāmohād aśnanti na param svayam |*  
*devapitratithibhyo 'py kalpayanti yad ūcire ||*

Some [people] do not only eat meat themselves out of great ignorance, but they even serve it to gods, manes and [visiting] mendicants, arguing as follows:

31. *krītvā svayam vāpy utpādyā paropahṛtam eva vā |*  
*devān pitṛn samabhyarcya khādan māṃsam na dūṣyati ||*

[According to Manu], “one is not guilty [of sin] if one eats meat – whether one has bought it, produced it [by killing an animal] or received it from others – [as long as] one has worshipped the gods [and] the manes [with it].”<sup>2</sup>

32. *mantrasamṣkṛtam apy adyād yavālpam api no palam |*  
*bhavej jīvitānāśāya hālāhalalavo 'pi hi ||*

Here Manu is referenced again. \*However, the Laws of Manu are not uniform. They are a mass of texts from different authors over time, and there are varied claims. Here, Manu says that, one CAN use meat for (Vedic-Brahmanical) sacrificial or religious purposes (serving it to monks or sacrificing it to the gods or “the manes” (meaning the realm of deceased ancestors). What is Hemacandra’s response in the next verse?

<sup>1</sup> YŚ III.26 differs slightly from MS V.55. On the idea that man suffers in the next world the same fate he has caused in this world, see Schmidt 1968:643-645. Cf. the pseudo-etymology in MS V.33: “A twice-born man who knows the rules must not eat meat against the rules unless he is in distress. For, having eaten meat against the rules, he is, when dead, eaten by these [animals] without fail.” (quoted from Schmidt 1968:630 with n. 3). See Wezler 1993b on the *Vedānkuśa* and its relation to YŚ and its quotations of MS.

<sup>2</sup> YŚ III.31 differs slightly from MS V.55.

One should not ingest even [as little as] a small slice of meat, even if it has been consecrated by [the chanting of] *mantras*, since (*hi*) even a small drop of poison results in the destruction of [one's] life.

33. *sadyaḥsaṃmūrcchitānantajantusantānadūṣitam |*  
*narakādhvani pātheyaṃ ko 'śnīyāt piṣitam suhbh̄ | |*

Which intelligent man will eat meat, which immediately [after the killing of the animal] is blemished by a continuous flow of infinite numbers of living beings formed into a solid mass, and which is like provisions on the road leading to hell?

34. *antar muhūrtāt parataḥ susūkṣmajanturāśayaḥ |*  
*yatra mūrccanti tan nādyam navanītam vivekibhiḥ | |*

(3) Within 48 minutes after [the butter is separated from the buttermilk], it becomes the breeding ground for extremely subtle life [where they grow]. Butter should, therefore, not be consumed by the wise.

35. *ekasyāpi hi jīvasya hiṃsane kim aghaṃ bhavet |*  
*jantujātamayaṃ tat ko navanītam niṣevate | |*

If there is [so much] evil in the killing of a single being, who would eat butter which is full of life?

36. *anekajantusaṅghātānighātanāsamudbhavam |*  
*jugupsanīyaṃ lālāvat kaḥ svādayati māḥṣikam | |*

(4) Who will eat honey, which is produced by the killing of numerous living beings [and] which is disgusting like saliva?

37. *bhakṣayan māḥṣikam kṣudrajantulakṣakṣayodbhavam |*  
*stokajantunihantr̄bhyaḥ saunikebhyo 'tiricyate | |*

In the Jain karmic view, why would consuming butter or honey or figs (next page) cause more harm to oneself than good?

One who eats honey, which is manufactured by the destruction of tens of thousands of tiny beings, is worse than butchers who kill [comparatively] few living beings.

38. *ekaikakusumakrodād rasam āpīya māḥṣikāḥ |*  
*yad vamananti madhūcchiṣṭam tad aśnanti na dhārmikāḥ | |*

Religious people should not eat honey, which consists of the leavings of [matter] which bees spit out, having drunk the nectar from the interior of one flower after the other.

39. *apy auśadhakṛte jagdham madhu śvabhranibandhanam |*  
*bhakṣitāḥ prāṇanāśāya kālakūṭakaṇo 'pi hi | |*

Even if taken as a medicine, honey is the cause of hell, [just as] the swallowing of even a small quantity of poison leads to death.

40. *madhuno 'pi hi mādhyam abodhair abahocyate |*  
*āsādyante yadāsvādāc ciraṃ narakavedanāḥ | |*

Ah! Honey is [conventionally] said to be sweet by [its] unenlightened consumers. [In reality, however,] hellish pain results from eating [it].

41. *makṣikāmukhaniṣṭhyūtaṃ jantughātodbhavaṃ madhu |*  
*aho pavitraṃ manvānā devasnāne prayuñjate | |*

Alas! Honey, which is produced by destroying living beings spewed from the mouth of bees, is considered holy [and even] used in the lustration of the god [by people such as the Śaivites].

42. *udumbaravataṭṭakṣakākodumbaraśākhinām |*  
*pippalasya ca nāśnīyāt phalaṃ kṛmikulākulam | |*

(5-9) One should not consume fruit of [the following five fig] trees crawling with a multitude of worms (*kṛmi*): *Udumbara*,<sup>1</sup> *Banyan (vata)*,<sup>2</sup> *Plakṣa*,<sup>3</sup> *Crow-udumbara (kākodumbara)*<sup>4</sup> and the *Pipal [or the Indian Fig Tree] (pippala)*.<sup>5</sup>

43. *aprāṇuvann anyabhakṣyam api kṣāmo bubhukṣayā |*  
*na bhakṣayati puṇyātmā pañcodumbarajaṃ phalaṃ | |*

Even if one is weak due to hunger, [or] unable to obtain other food, a pious [Jaina] should not eat fruit coming from [these] five fig trees.

44. *ārdraḥ kandaḥ samagro 'pi sarvaḥ kiśalayo 'pi ca |*  
*snuhī lavanavrkṣātvak kumārī girikarṇikā | |*

45. *śatāvarī virūdhāni guḍūcī komalāmlīkā |*  
*pallyaṅko 'mṛtavallī ca vallaḥ sūkarasamjñītaḥ | |*

46. *anantakāyāḥ sūtroktā apare 'pi kṛpāparaib |*  
*mithyādṛśām avijñātā varjanīyāḥ prayatnataḥ | |*

(10) Every moist bulb (*kanda*) and each sprout (*kiśalaya*), [the tree] *Snuhī*,<sup>6</sup> *Lavanī-tree-bark (lavanavrkṣātvak)*,<sup>7</sup> *Cardamom (kumārī)*,<sup>8</sup> *Girikarṇikā*,<sup>9</sup> *Śatāvarī*,<sup>1</sup>

<sup>1</sup> *Ficus racemosa*, Linn. It is also called "The Wild Fig Tree". Cf. Bosch 1944:63-64.

<sup>2</sup> *Ficus bengalensis*, Linn. On *vata* or *nyagrodha*, see Bosch 1944:97-98.

<sup>3</sup> *Ficus virens*, Ait. See Bosch 1944:100.

<sup>4</sup> *Ficus hispida*, Linn.f.

<sup>5</sup> *Ficus religiosa*, Linn.

<sup>6</sup> *Euphorbia antiquorum*, Linn., or *Euphorbia nerifolia*, Linn.

<sup>7</sup> *Lavanī*, unidentifiable. It was later (17-18th cent.) identified with the non-autochthonous *Annona reticulata*, Linn., "Bullock's Heart" (Brandis 1906:22; Lötschert/Beese 1983:222).

<sup>8</sup> *Elettaria cardamomum*, Maton (Hooker 1875-1897:IV.251), or one of several other plants.

<sup>9</sup> *Clitoria ternatea*, Linn. Though unlikely, *girikarṇikā* may refer to either *Achyranthes aspera*, Linn., or *Achyranthes bidentata*, Blume.

*Śatāvārī*,<sup>1</sup> sprouted [pulses or grains] (*virūḍha*), *Gudūci*,<sup>2</sup> the pleasant Tamarind (*amlīkā*),<sup>3</sup> beetroot (*pallyāṅka*),<sup>4</sup> *Amṛtavallī*,<sup>5</sup> *Sūkaravalla*,<sup>6</sup> [and plants] with infinite bodies<sup>7</sup> [growing outside of India and] mentioned in the scriptures, as well as other unknown [plants], should be diligently avoided by those who are compassionate [and] who have an incorrect view of reality, [maintaining that plants do not have a Self].<sup>8</sup>

47. *svayam pareṇa vā jñātam phalam adyād viśāradah |*  
*niśiddhe viśaphale vā mā bhūd asya pravartanam | |*

(11) An intelligent person should eat fruit known to himself or to others, [but] he should keep away from prohibited or poisonous fruit.

48. *annam pretapiśācādyaiḥ sañcaradbhir nirāṅkuśaiḥ |*  
*ucchiṣṭam kriyate yatra tatra nādyād dinātyaye | |*

(12) One should not, at any occasion, eat food after sunset which may be contaminated by [the touch of] arbitrarily roaming [spirits], such as ghosts (*preta*) and goblins (*piśāca*), or by other [evil spirits].

49. *ghorāndhakāraruddhākṣaiḥ patanto yatra jantavaḥ |*  
*naiva bhojye nirīkṣyante tatra bhujjīta ko niśi | |*

Who would eat at night where creatures, [such as insects (*kṛmi*), ants (*pipīlikā*) and flies (*makṣikā*)], may imperceptively have fallen into the food, [one's] sight being obstructed in the pitch-dark night?

50. *medhām pipīlikā hanti yūkā kuryāj jalodaram |*  
*kurute makṣikā vāntim kuṣṭarogam ca kolīkah | |*

51. *kaṇṭako dārukhaṇḍam ca vitanoti galavyathām |*  
*vyañjanāntar nipatitas tālu vidhyati vṛścīkah | |*

At the Jain Lecture Festival, we will eat first (before the lecture) precisely b/c there may be lay Jains trying to observe this practice when our food is outdoors, since sunset comes early in November.

<sup>1</sup> *Asparagus racemosus*, Willd.

<sup>2</sup> *Tinospora cordifolia*, Miers. Cf. *Amṛtavallī*.

<sup>3</sup> *Tamarindus indicus*, Linn. (Brandis 1906:252). Indigenous to Africa, but probably introduced very early.

<sup>4</sup> *Pallyāṅka* or *pālāṅka*, *Beta vulgaris*, Linn.

<sup>5</sup> *Tinospora cordifolia*, Willd. *Amṛtavallī* and *Gudūci* would seem to be proper synonyms, but the fact that they are mentioned side by side suggests a wrong identification of one of them.

<sup>6</sup> See Williams 1963:114-115. *Sūkara* is probably an edible root or bulb of the same kind as *Sūkarakanda* (whatever that is). *Sūkaravalla* may refer to the much discussed *sūkaramaddava* which the Buddha consumed before his death according to the *Mahāparinibbānasutta*.

<sup>7</sup> The *anantakāyas* are plants which assume collective (*sādhāraṇa*) forms, i. e. are inhabited by an infinite number of living organisms. See Williams 1963:114-116.

<sup>8</sup> See the ten kinds of plant-bodies (*vanaspatī*) in TC II.296 n. 440. According to the Jaina tradition, Hemacandra wrote a botanical vocabulary, the *Nighaṇṭuseṣa*. See, however, Bühler 1936:37; Vogel 1979:345.

52. *vilagnaś ca gale vālaḥ svarabhaṅgāya jāyate |*  
*ity ādayo dr̥ṣṭadoṣāḥ sarveṣāṃ niśi bhojane ||*

The obvious disadvantages for all [those who have an incorrect view of reality and] eat at night are for example that an ant (*pipīlikā*) fallen into the sauce destroys the intelligence, a louse (*yūkā*) causes dropsy, a fly (*maḥṣikā*) makes one vomit, a spider (*kolika*) [causes] leprosy, thorn and pieces of wood cause a sore throat, a scorpion (*vṛścika*) perforates the palate, and resin and hair bring about stammering.

53. *nāprekṣya sūkṣmajantūni niśy adyāt prāsukāny api |*  
*apy udyatkevalajñānair nādr̥tam yan niśāśanam ||*

One should not thoughtlessly eat even insentient [food] at night [since it may contain] minute, invisible organisms [such as *kunthu*].<sup>1</sup> Even by those who have obtained omniscience eating at night is not held in [high] esteem.<sup>2</sup>

54. *dharmavin naiva bhūñjīta kadācana dinātyaye |*  
*bāhyā api niśābhojyaṃ<sup>3</sup> yad abhojyaṃ pracakṣate ||*

He who knows the rules [according to the scriptures] should not, at any time, eat after sunset. Even [ordinary people] being outside [of the Jaina teaching] are of the opinion that food consumed at night is not [real food] to be consumed.

55. *trayītejomayo bhānur iti vedavido viduḥ |*  
*tatkaraiḥ pūtam akhilam śubham karma samācaret ||*

Those conversant with the Vedas declare that the sun is full of the splendour of the three Vedas, [R̥g-, Sāma- and Yajurveda], [and] all auspicious actions are purified by its beams.

56. *naivāhūtir na ca snānam na śrāddham devatārcanam |*  
*dānam vā vibitam rātrau bhojanam tu viśeṣataḥ ||*

Oblation to [the fire], bathing, offerings to the manes, worshipping the gods, and in particular, eating at night, are illicit.

Here we see Hemacandra critiquing or Jain-ifying some Vedic ideas/ practices

57. *divasasyaṣṭame bhāge mandībhūte divākare |*  
*naktam tad dhi vijānīyān na naktam niśi bhojanam ||*

<sup>1</sup> *Kunthu* is a small insect the origin of which TC (VI.351) narrates: “At that time [the creature] *kunthu* by name originated, which can not be lifted up. It can not be seen by the eye when it is motionless. When it moves, it can be seen.”

<sup>2</sup> On the controversy between the Śvetāmbara and Digambara traditions concerning the food habits of an omniscient person, see Dundas 1985.

<sup>3</sup> Cf. YŚ III.53d.

As everyone knows, night (*nakta*) [begins] at the eighth part of the day when the sun grows dim (i.e. three hours prior to sunset), [and] one should not eat at night.<sup>1</sup>

58. *devais tu bhuktam pūrvāhne madhyāhne ṛṣibhis tathā |*  
*aparāhne tu pitṛbhiḥ sāyāhne daityadānavaiḥ | |*

59. *sandhyāyām yakṣarakṣobhiḥ sadā bhuktam kulodvham |*  
*sarvavelām vyatikramya rātrau bhuktam abhojanam | |*

[As it is stated in the *Devīpurāṇa*:]<sup>2</sup> “In the morning the gods eat, at midday the seers, in the afternoon the manes, in the evening [demons, such as] *daityas* and *dānavas*, and in the twilight the demigods and *rākṣasas*.<sup>3</sup> Such food is always good for the family. Having passed all [these] appropriate mealtimes, [food] enjoyed at night is a ‘non-meal’.”

60. *hr̥nābhīpadmasaṅkocāś caṇḍarocirapāyataḥ |*  
*ato naktam na bhoktavyam sūkṣmajīvādanād api | |*

[According to *Āyurveda*], when the light from the sun vanishes, the heart lotus and the navel lotus contract. One should, therefore, not eat at night. [Another reason is that, due to the absence of light], one may consume tiny creatures.

61. *samsajjīvasaṅghātam bhujjānā niśi bhojanam |*  
*rākṣasebhyo viśīsyante mūdhātmānaḥ katham nu te | |*

How can those dull-witted persons who enjoy nightly meals, which have been in contact with multitude of living beings, be distinguished from demons (*rākṣasa*)?

62. *vāsare ca rajanyām ca yaḥ khādann eva tiṣṭhati |*  
*śṛṅgapucchaparibhraṣṭaḥ spaṣṭam sa paśur eva hi | |*

He who goes on eating day and night, he is clearly a simple animal [though] without horns and a tail.

63. *aho mukhe 'vasāne ca yo dve dve ghaṭike tyajan |*  
*niśābhōjanadoṣajño 'śnāty asau puṇyabhōjanam | |*

Listen! He who is aware of the defects resulting from eating at night, avoids eating during the first and last 48 minutes of the day. That is wholesome intake of food.

<sup>1</sup> See Cort 1989:274-276; Williams 1963:107-110. On the various definition of *nakta* (night) and the Brāhmaṇical *naktavrata* which amounts to eating at night and fasting during the day as a religious vow or penance, see Kane 1930-1962 (V.1):101-103. Cf. MS VI.19: “Having collected food according to his ability, he may either eat at night [only], or in the day-time [only], or at every fourth meal-time, or at every eighth.” (tr. by Bühler 1964:202).

<sup>2</sup> YŚ III.58-59 differ slightly from *Devīpurāṇa* 78.4-5a. See J:III.1292.

<sup>3</sup> On *daitya*, *dānava*, *rākṣasa*, see O’Flaherty 1980 (index).

64. *akṛtvā niyamam doṣābhōjanād dinabhojy api |  
phalam bhajen na nirvyājam na vṛddhir bhāṣitam vinā ||*

If one has not made a vow not to eat at night, one eating by day will not enjoy the real result [of such abstention]. Without something said, no profit.

65. *ye vāsaram parityajya rajanyām eva bhujjate |  
te parityajya mānikyam kācam ādadate jadāḥ ||*

Those imbecile persons who only eat at the night, [and] not during the day, [are like those who] reject a ruby (*mānikya*) and accept glass (*kāca*).

66. *vāsare sati ye śreyas kāmyayā niśi bhujjate |  
te vapanty ūsara kṣetre sālīn saty api palvale ||*

Those who at their own will would rather eat when it is night are [like those who] sow rice on saline soil even though a [water] tank is available.

67. *ulūkakākamārjāragṛdhraśamvarasūkarāḥ |  
abivṛścikagodbhās ca jāyante rātribhojanāt ||*

Because of eating at night, one is reborn as an owl, or a crow, or a cat, or a vulture, or a pig, or a serpent, or a scorpion or a lizard.

Reference to karmic retribution due to obscuring karmas related to the jīva's qualities of pure knowledge, perception, energy, bliss, as well as body-determining karma.

68. *śrūyate hy anyāśapathān anādṛtyaiva lakṣmaṇaḥ |  
niśābhōjanaśapatham kārito vanamālayā ||*

It is told [in the *Rāmāyaṇa*] that Lakṣmaṇa, having disregarded other oaths, was forced to swear the oath of not eating at night by [his wife] Vanamālā.<sup>1</sup>

69. *karoti viratiṃ dhanyo yaḥ sadā niśi bhōjanāt |  
so 'rddham puruṣāyusasya syād avāśyam upoṣitaḥ ||*

He who permanently renounces eating at night is blessed [and] will definitely spend half of his life fasting.

70. *rajanībhōjanatyāge ye guṇāḥ parito 'pi tān |  
na sarvajñād ṛte kaścid aparo vaktum īśvaraḥ ||*

No one except an omniscient person is able to tell all the advantages for those who abstain from eating during nighttime.

71. *āmagorasasamprktadvidalādiṣu jantavaḥ |  
dṛṣṭāḥ kevalībhiḥ sūkṣmās tasmāt tāni vivarjayet ||*

(13-16) Subtle organisms are observed by the omniscient in pulses with raw milk products, [rice that has fermented, curds kept for more than two days, and tainted food]. Therefore these are to be avoided.

Those whose knowledge is less obscured by karmic matter will have a greater awareness of/compassion for subtle life forms.

<sup>1</sup> On the story of Vanamālā and the reason why Lakṣmaṇa had to take the oath of not eating at night, see TC IV.227-232.



72. *jantumiśraṃ phalaṃ puṣpaṃ pattraṃ cānyad api tyajet |*  
*sandhānam api saṃsaktam jīnadharmaparāyaṇaḥ ||*

[To sum up:] Those who are devoted to Jainism should renounce fruits, flowers, leaves, and other [things] that are mixed with living beings, as well as [things which are] joined or attached [with sentient beings].<sup>1</sup>

iii. Abstaining from the Five Minor Types of Meaningless Violence

73. *ārtaṃ raudram apadhyānaṃ pāpakarmopadeśitā |*  
*himsopakāridānaṃ ca pramādācaraṇam tathā ||*

74. *śarīrādyarthadaṇḍasya pratipakṣatayā sthitaḥ |*  
*yo 'narthadaṇḍas tattiyāgas trītyam tu gunavratam ||*

Why in the Jaina karmic view are these forms of violence considered harmful?

That which [not only] stands opposed to purposeful violence with respect to the body, etc., but which [also] repudiates meaningless violence, [such as] brooding (*apadhyāna*) or harming oneself or others,<sup>2</sup> offering harmful advice (*pāpakarmopadeśitā*), facilitating destruction (*himsopakāridāna*), [and] careless conduct (*pramādācaraṇa*), that constitutes the third virtuous vow.<sup>3</sup>

75. *vairighāto narendratvam puraghātāgnidīpane |*  
*khacaratvādy apadhyānam muhūrtāt paratas tyajet ||*

Brooding over killing an enemy, becoming a king, ruining a town, setting fire, flying, etc., should not exceed 48 minutes.

76. *vṛṣabhān damaya kṣetraṃ kṛṣa śaṇḍaya vājinaḥ |*  
*dākṣiṇyāviśaye pāpopadeśo 'yam na kalpate ||*

Harmful advice, such as “break in the oxens”, “plough the fields”, “castrate the horse”, is not suitable, unless it is a question of being helpful [to sons, brothers, ploughmen, etc., and should not be given out of mere talkativeness].

77. *yantralāṅgalaśastrāgnimuśalodūkhalādīkam |*  
*dākṣiṇyāviśaye himsraṃ nārpayet karuṇāparaḥ ||*

[A lay disciple] who is compassionate towards other living beings should not procure harmful [things], such as carts, ploughs, swords, bows, pestles, mortars and bellows, [unless] it is a question of being helpful.

78. *kutūhalād gītanṛtanātakādīnirīkṣaṇam |*  
*kāmaśāstraprasaktiś ca dyūtamadyādīsevanam ||*

verse 76-80; What is the karmic significance of such statements or acts?

<sup>1</sup> Cf. YŚ/SV III.97.

<sup>2</sup> Compared to virtuous (*dharma*) and pure (*śukla*) meditation, extensively treated by Hemacandra in YŚ/SV VII-XI, *ārta*- and *raudradhyāna* are discussed only in connection with the layman's conduct. On the latter two forms of meditation, see *Sthānāṅgasūtra* IV.1.247; TAS IX.31-36; Bronkhorst 1993a; Tatia 1951:281 n. 1.

<sup>3</sup> See Williams 1963:123-131.

79. *jalakrīḍāndolanādivinodo jantuyodhanam |*  
*riṣoḥ sutādinā vairam bhaktastrīdeśarāṭkathā ||*
80. *rogamārgaśramau muktvā svāpaś ca sakalām niśām |*  
*evamādi pariharet pramādācaraṇam sudhīḥ ||*

A wise man should abandon careless conduct,<sup>1</sup> such as out of curiosity listening to concerts, watching dance [displays] and theatrical representations [without a religious theme], [as well as] being fond of [reading] books on sexual love, being addicted to gambling, liquor [and dicing]. [He should furthermore renounce] entertainment, such as sporting in the water, playing with swings (*andolana*),<sup>2</sup> [watching] animal fights [between cocks, etc.], [nursing] enmity towards the sons, etc., of [one's] enemy, idle talk about food, women, [one's] country and king. [He should also] not sleep the whole night, except due to illness [and] fatigue from walking.

81. *vilāsahāsanīṣṭhyūtanidrākalahaduṣkathāḥ |*  
*jinendrabbhavanasyāntar āhāraṃ ca caturvidham ||*

Inside the temple of the Jinendra [he should avoid] sport, laughing loudly, spitting, sleeping, disputing, gossiping, and [consuming any of] the four kinds of food.<sup>3</sup>

verse 80-81; Put some of these restraints in your own words and contexts (we obviously don't have a king, and you may not know the "sons of one's enemy", but what parallels can you make?; do any of these seem like a practice restraint you might try for Essay 1?

## The Four Educational Vows

### i. Equanimity

82. *tyaktārtarauradhyānasya tyaktasāvadyakarmaṇaḥ |*  
*muhūrtam samatā yā tām viduḥ sāmāyikavratam ||*

*Sāmāyikavrata* is known as that [state of] equanimity (*samatā*) which [a person attains] who has abandoned self-depreciating (*ārta*) and cruel (*raudra*) thoughts<sup>4</sup> and [all] faulty actions for a period of 48 minutes.<sup>5</sup>

83. *sāmāyikavratasthasya grhiṇo 'pi sthirātmanah |*  
*candrāvatamsakasyeva kṣīyate karma sañcitam ||*

Even for a firm-minded householder who is established in the vow of *sāmāyika*, [accumulated] *karma* is destroyed, as was the case of Candrāvatamsaka.

**STOP HERE; we sadly won't read more about these four additional supporting practices for laypeople's vows.**

<sup>1</sup> On the causes of carelessness (*pramāda*), see *Uttarādhyayanāsūtra* XXXII.

<sup>2</sup> Cf. Williams 1963:124.

<sup>3</sup> These are food which is swallowed (*pāna*), drunk (*pāna*), chewed/nibbled (*khādima*) and tasted/served as a relish (*svādima*). See Williams 1963:39.

<sup>4</sup> See YŚ/SV III.73.

<sup>5</sup> See Williams 1963:132-135.