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Other Traditions

The Âkâraṅga Sûtra

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Jain tradition (teaching of Mahâvîra)

Hermann Jacobi (1884)

Credits

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About:

The Âkârâṅga Sûtra (Âyâraṅga, "the book of conduct") is the first of the twelve Aṅgas, the oldest books of the Svetambara Jain canon, and one of the oldest parts of the whole canon; its first book probably goes back to the 4th or 3rd century BCE.

Tradition ascribes it to the teaching of Mahâvîra, the 24th Tîrthakara (6th–5th century BCE), handed down by his disciple Sudharman to his own disciple Gambû.

The first book is a treatise on non-violence (ahimsa) toward all beings — those of earth, water, fire, wind, plants and animals —, on conquering the world and on detachment, and it ends with the ascetic life of Mahâvîra.

The second gives the practical rules for monks and nuns: how to beg for food, lodging, clothes and a bowl, and how to walk and speak without harming any living being.

The English version is Hermann Jacobi's, published in 1884 in the Sacred Books of the East.

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 1

✦

O long-lived (Gambûsvâmin)! I (Sudharman) have heard the following discourse from the venerable (Mahâvîra): (1)

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

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

(3) Now this is what one should know, either by one's own knowledge or through the instruction of the highest (i.e. a Tîrthakara), or having heard it from others: that he descended in an eastern direction, or in any other direction (particularised above).

Similarly, some know that their soul is born again and again, that it arrives in this or that direction, whatever direction that may be. (4) He believes in soul, believes in the world, believes in reward, believes in action (acknowledged to be our own doing in such judgments as these): 'I did it;' 'I shall cause another to do it;' 'I shall allow another to do it.' In the world, these are all the causes of sin, which must be comprehended and renounced.

(5) A man that does not comprehend and renounce the causes of sin, descends in a cardinal or intermediate direction, wanders to all cardinal or intermediate directions, is born again and again in manifold births, experiences all painful feelings. (6) About this the Revered One has taught the truth (comprehension and renunciation).

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

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 2

✦

The (living) world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain. (1) See! there are beings individually embodied (in earth; not one all-soul).

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

(2) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards earth, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom.

About this he is informed when he has understood or heard, either from the Revered One or from the monks, the faith to be coveted. (3) There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell.

For this a man is longing when he destroys this (earth-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. Thus I say. (4)

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

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

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 3

✦

(Thus I say): He who acts rightly, who does pious work, who practises no deceit, is called houseless. (1) One should, conquering the world, persevere in that (vigour of) faith which one had on the entrance in the order; the heroes (of faith), humbly bent, (should retain their belief in) the illustrious road (to final liberation) and in the world (of water-bodies); having rightly comprehended them through the instruction (of Mahâvîra), (they should retain) that which causes no danger (i.e. self-control).

Thus I say. (2) A man should not (himself) deny the world of (water-bodies), nor should he deny the self. He who denies the world (of water-bodies), denies the self; and he who denies the self, denies the world of (water-bodies). (3)

See! there are men who control themselves;

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

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

About this he is informed when he has understood and heard from the Revered One, or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell.

For this a man is longing when he destroys this (water-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. Thus I say. (6)

There are beings living in water, many lives; of a truth, to the monks water has been declared to be living matter. See! considering the injuries (done to water-bodies), those acts (which are injuries, but must be done before the use of water, eg. straining) have been distinctly declared.

Moreover he (who uses water which is not strained) takes away what has not been given (i.e. the bodies of water-lives). (A Bauddha will object): 'We have permission, we have permission to drink it, or (to take it) for toilet purposes.' Thus they destroy by various injuries (the water-bodies). But in this their doctrine is of no authority.

He who injures these (water-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. (7) Knowing them, a wise man should not act sinfully towards water, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water, is called a reward-knowing sage. Thus I say. (8)

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 4

✦

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

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

(2) This has been seen by the heroes (of faith) who conquered ignorance; for they control themselves, always exert themselves, always mind their duty. He who is unmindful of duty, and desiring of the qualities (i.e. of the pleasure and profit which may be derived from the elements) is called the torment (of living beings).

Knowing this, a wise man (resolves): 'Now (I shall do) no more what I used to do wantonly before.' (3) See! there are men who control themselves; others pretend only to be houseless; for one destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire.

About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards fire, or

causes others to act so, or allows others to act so. (4) This deprives him of happiness and perfect wisdom.

About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell.

For this a man is longing, when he destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. Thus I say. (5)

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

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

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 5

✦

'I shall not do (acts relating to plants) after having entered the order, having recognised (the truth about these acts), and having conceived that which is free from danger (i.e. control).'

He who does no acts (relating to plants), has ceased from works; he who has ceased from them is called 'houseless.' (1) Quality is the whirlpool (âvatta = samsâra), and the whirlpool is quality. Looking up, down, aside, eastward, he sees colours, hearing he hears sounds; (2) longing upwards, down, aside, eastward, he becomes attached to colours and sounds.

That is called the world; not guarded against it, not obeying the law (of the Tîrthakaras), relishing the qualities, conducting himself wrongly, he will wantonly live in a house (i.e. belong to the world). (3)

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

(4) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards plants, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom.

About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell.

For this a man is longing when he destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants. Thus I say. (5)

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

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

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 6

✦

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

This is called the Samsâra (1) for the slow, for the ignorant. Having well considered it, having well looked at it, I say thus: all beings, those with two, three, four senses, plants, those with five senses, and the rest of creation, (experience) individually pleasure or displeasure, pain, great terror, and unhappiness.

Beings are filled with alarm from all directions and in all directions. See! there the benighted ones cause great pain. See! there are beings individually embodied. (2)

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

(3) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards ani-

mals, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom.

About this he is informed, when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell.

For this a man is longing, when he injures this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through acts relating to animals. Thus I say. (4)

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

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

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BOOK I, LECTURE 1 — KNOWLEDGE OF THE WEAPON, LESSON 7

✦

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

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

(2) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards wind, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom.

About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this to be the bondage, the delusion, the death, the hell.

For this a man is longing when he destroys this (wind-body) by bad and injurious acts, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. Thus I say. (3)

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

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

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

&c. (6) Knowing them, a wise man should not act sinfully towards the aggregate of six (kinds of) lives, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to the aggregate of the six (kinds of) lives, is called a reward-knowing sage. Thus I say. (7)

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

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BOOK I, LECTURE 2 — CONQUEST OF THE WORLD, LESSON 1

✦

Quality is the seat of the root, and the seat of the root is quality. He who longs for the qualities, is overcome by great pain, and he is careless. (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances, for different kinds of property, profit, meals, and clothes.

Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings (described in the preceding lecture). (1) (Doing so), the life of some mortals (which by destiny would have been long) is shortened.

For when with the deterioration of the perceptions of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them.

They cannot help thee or protect thee, nor canst thou help them or protect them. (2) He is not fit for hilarity, playing, pleasure, show. Therefore, ah! proceeding to pilgrimage, and thinking that the present moment is favourable (for such intentions), he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself; who killing, cutting, striking, destroying, chasing away, frightening (living beings) resolves to do what has not been done (by any one)—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (3)

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

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

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BOOK I, LECTURE 2 — CONQUEST OF THE WORLD, LESSON 2

✦

A wise man should remove any aversion (to control); he will be liberated in the proper time. Some, following wrong instruction, turn away (from control). They are dull, wrapped in delusion. While they imitate the life of monks, (saying), 'We shall be free from attachment,' they enjoy the pleasures that offer themselves.

Through wrong instruction the (would-be) sages trouble themselves (for pleasures); thus they sink deeper and deeper in delusion, (and cannot get) to this, nor to the opposite shore. Those who are freed (from attachment to the world and its pleasures), reach the opposite shore. Subduing desire by desirelessness, he does not enjoy the pleasures that offer themselves.

Desireless, giving up the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment; he is called houseless. (t)

(But on the contrary) he suffers day and night, works in the right and the wrong time, desires wealth and treasures, commits injuries and violent acts, again and again directs his mind upon these injurious doings; for his own sake, to support or to be supported by his relations, friends, the ancestors, gods, the king, thieves, guests, paupers, Sramanas. (2)

Thus violence is done by these various acts, deliberately, out of fear, because they think 'it is for the expiation of sins,' or for some other hope. Knowing this, a wise man should neither himself commit violence by such

acts, nor order others to commit violence by such acts, nor consent to the violence done by somebody else.

This road (to happiness) has been declared by the noble ones, that a clever man should not be defiled (by sin). Thus I say. (3)

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BOOK I, LECTURE 2 — CONQUEST OF THE WORLD, LESSON 3

✦

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

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

Not enlightened (about the cause of these ills) he is afflicted (by them), always turns round (in the whirl of) birth and death. Life is dear to many who own fields and houses. Having acquired dyed and coloured (clothes), jewels, earrings, gold, and women, they become attached to these things. And a fool who longs for life, and worldly-minded, laments that (for these worldly goods) penance, self-restraint, and control do not avail, will ignorantly come to grief. (3)

Those who are of a steady conduct do not desire this (wealth). Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life),

For there is nothing inaccessible for death. All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear. (4)

Having acquired it (i.e. wealth), employing bipeds and quadrupeds, gathering riches in the three ways, whatever his portion will be, small or great, he will desire to enjoy it. Then at one time, his manifold savings are a large treasure.

Then at another time, his heirs divide it, or those who are without a living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool doing cruel deeds which benefit another, will ignorantly come thereby to grief. (5)

This certainly has been declared by the sage. They do not cross the flood, nor can they cross it; they do not go to the next shore, nor can they go to it; they do not go to the opposite shore, nor can they go to it.

And though hearing the doctrine, he does not stand in the right place; but the clever one who adopts the true (faith), stands in the right place (i.e. control).

He who sees by himself, needs no instruction. But the miserable, afflicted fool who delights in pleasures, and whose miseries do not cease, is turned round in the whirl of pains. Thus I say. (6)

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BOOK I, LECTURE 2 — CONQUEST OF THE WORLD, LESSON 4

✦

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

Knowing pleasure and pain separately, they trouble themselves about the enjoyment (of the external objects). For some men in this world have (such a character that) they will desire to enjoy their portion, whether it be large or small, in the three ways: Then, at one time, it will be sufficiently large, with many resources.

Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire, and extracting that thorn (i.e. pleasure) thou (shouldst act rightly). People who are enveloped by delusion do not understand this: he who (gathers wealth) will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They (viz. men) forsooth say, 'These are the vessels (of happiness).' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3)

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

He is called a hero who is not vexed by (the hardships caused) by control. He should not be angry because the (householder) gives him little. If turned off, he should go. Thou shouldst conform to the conduct of the sages.' Thus I say. (4)

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BOOK I, LECTURE 2 — CONQUEST OF THE WORLD, LESSON 5

✦

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

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

Being not seen in buying and selling, he should not buy, nor cause others to buy, nor consent to the buying of others. This mendicant who knows the time, the strength (of himself), the measure (of all things), the practice, the occasion (for begging, &c.), the conduct, the religious precepts, the true condition (of the donor or hearer), who disowns all things not requisite for religious purposes, who is under no obligations, he proceeds securely (on the road to final liberation) after having cut off both (love and hate).

Clothes, alms-bowls, blankets, brooms, property, straw mats, with regard to these things he should know (what is unclean). When he receives food he should know the quantity required. This has been declared by the

Revered One: he should not rejoice in the receipt of a gift, nor be sorry when he gets nothing.

Having got much, one should not store it away; one should abstain from things not requisite for religious purposes. With a mind different (from that of common people) a seer abandons (these things). This is the road taught by the noble ones, well acquainted with which one should not be defiled (by sin). Thus I say. (3)

Pleasures are difficult to reject, life is difficult to prolong. That man, certainly, who loves pleasures, is afflicted (by their loss), is sorry in his heart, leaves his usual ways, is troubled, suffers pain. The farsighted one who knows the world, knows its inferior part (hell), its upper part (heaven), its side-long part (the state of brute beasts).

He who knows the relation (of human affairs, viz.) that he who desires for the world is always turned round (in the samsâra), is called among mortals a hero, who liberates those who are fettered. (4)

As the interior (of the body is loathsome), so is the exterior; as the exterior, so is the interior. In the interior of the body he perceives the foul interior humours, he observes their several courses (or eruptions). A well-informed man knowing (and renouncing the body and pleasures), should not eat (his saliva); he should not oppose himself to the (current of knowledge).

Certainly, that man who engages in worldly affairs, who practises many tricks, who is bewildered by his own doings, acts again and again on that desire which increases his unrighteousness. Hence the above has been said for the increase of this (life).

(A man addicted to pleasures) acts as if immortal, and puts great faith (in pleasure); but when he perceives that this body sustains pains, he cries in his ignorance. Therefore keep in your mind what I say. (5)

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

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BOOK I, LECTURE 2 — CONQUEST OF THE WORLD, LESSON 6

✦

He who perfectly understands (what has been said in the preceding lesson) and follows the (faith) to be coveted, should therefore do no sinful act, nor cause others to do one.

Perchance he meditates a sin (by an act against only) one (of the six aggregates of lives); but he will be guilty (of sin against) every one of the six, Desiring happiness and bewailing much, he comes ignorantly to grief through his own misfortune. (1) Through his own carelessness every one produces that phase of life in which the vital spirits are pained.

Observing (the pain of mundane existence, one should) not (act) with violence. This is called the true knowledge (and renunciation). He who ceasing from acts relinquishes the idea of property, relinquishes property itself. That sage has seen the path (to final liberation) for whom there exists no property.

Knowing this, a wise man, who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness. Thus I say. (2)

The hero does not tolerate discontent,

The hero does not tolerate lust.

Because the hero is not careless,

The hero is not attached (to the objects of the senses).

Being indifferent against sounds (and the other) perceptions, detest the comfort of this life.

A sage adopting a life of wisdom, should treat his gross body roughly.

The heroes who have right intuition, use mean and rough food.

Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the samsâra), to be liberated, to have ceased (from all activity). Thus I say. (3)

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

Thus understanding (and renouncing) acts, a man who recognises the truth, delights in nothing else; and he who delights only in the truth, recognises nothing else. As (the law) has been revealed for the full one, so for the empty one; as for the empty one, so for the full one. But he (to whom the faith is preached) will perhaps disrespectfully beat (the preacher).

Yet know, there is no good in this (indiscriminate preaching). (But ascertain before) what sort of man he is, and whom he worships. He is called a hero who liberates the bound, above, below, and in the sideward directions. He always conforms to all knowledge (and renunciation); the hero is not polluted by the sin of killing.

He is a wise man who perfectly knows the non-killing, who searches after the liberation of the bound. The clever one is neither bound nor liberated; he should do or leave undone (what the hero does or does not do); he should not do what (the hero) leaves undone:

Knowing (and renouncing) murder of any kind and worldly ideas in all respects.

He who sees himself, needs no instruction. But the miserable and afflicted fool who delights in pleasures and whose miseries do not cease, is turned round in the whirl of pains. Thus I say. (5)

End of the Second Lecture, called Conquest of the World.

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BOOK I, LECTURE 3 — HOT AND COLD, LESSON 1

✦

The unwise sleep, the sages always wake. Know, that in this world the (cause of) misery brings forth evil consequences! Knowing the course of the world, one should cease from violent acts.

He who correctly possesses these (sensual perceptions), viz. sounds, and colours, and smells, and tastes, and touches (1), who self-possessed, wise, just, chaste, with right comprehension understands the world, he is to be called a sage, one who knows the law, and righteous. He knows the connection of the whirl (of births) and the current (of sensation with love and hate).

Not minding heat and cold, equanimous against pleasure and pain, the Nirgrantha does not feel the austerity of penance. Waking and free from hostility, a wise man, thou liberatest (thyself and others) from the miseries. (2)

But a man always benighted, subject to old age and death, does not know the law. Seeing living beings suffering, earnestly enter a religious life. Considering this, O prudent one, look!

Knowing the misery that results from action,
The deluded and careless one returns to life;

Disregarding sounds and colours, upright,
Avoiding Mâra one is liberated from death 1.

Carefully abstaining from pleasures and ceasing from bad works he is a hero, guarding himself, who is grounded in knowledge 2. (3) He who knows the violence done for the sake of special objects, knows what is free from violence 3; he who knows what is free from violence, knows the violence done for special objects. For him who is without karman, there is no appellation 4. The condition of living beings arises from karman.

Examining karman and the root of karman, viz. killing 5, examining (it) and adopting its contrary 6, he is not seen by both ends 7. Knowing this, a wise man who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness 8. Thus I say. (4)

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BOOK I, LECTURE 3 — HOT AND COLD, LESSON 2

✦

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

Undo the bond with mortals here;
He who lives by sins, is subject to both,
Desirous of pleasures they heap up karman,
Influenced by it they are born again. (2)
Killing (animals) he thinks good sport, and derives mirth from it:
Away with that fool's company, he increases his own unrighteousness. (3)
Thence the most learned, knowing (what is called) the highest good,
Aware of the punishment, commits no sin;
Wisely avoid the top and the root!
Cutting them off, he knows himself free from karman. (4)

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

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

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

And the hero should conquer wrath and pride,
Look at the great hell (as the place) for greed.
Therefore the hero abstaining from killing,
Should destroy sorrow, going the road of easiness.

Here now the hero, knowing the bondage,
Knowing sorrow, should restrain himself.
Having risen to birth among men,
He should not take the life of living beings.

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BOOK I, LECTURE 3 — HOT AND COLD, LESSON 3

✦

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

Knowing the highest good, one should never be careless;
Guarding one's self, always prudent, one should pass life on the right road.

'One should acquire disregard of sensual enjoyment, being with a great one (i.e. a god) or the small ones (men).' When one knows whence men come and where they go, and when both ends are out of sight, one is not cut, nor slit, nor burnt, nor struck (2) by any one in the whole world.

Some do not remember what preceded the present: 'what has been his past? what will be his future?' Some men here say: 'what has been his past, that will be his future.'

There is no past thing, nor is there a future one;
So opine the Tathâgatas.

He whose karman has ceased and conduct is right, who recognises the truth (stated above) and destroys sinfulness (thinks):

What is discontent and what is pleasure? not subject to either, one should live;

Giving up all gaiety, circumspect and restrained, one should lead a religious life. (3)

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

'The gifted man, following the law, sees well his true interest.' In a twofold way, for the sake of life's splendour, honour and glory (some men exert themselves), wherein they go astray. The gifted, touched by calamity, are not confounded. 'Mind this! the worthy one, in this world, gets out of the creation.' Thus I say. (5)

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BOOK I, LECTURE 3 — HOT AND COLD, LESSON 4

✦

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

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

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

He who knows wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows

birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain.

Therefore, a wise man should avoid wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence, and pain.

This is the doctrine of the Seer, who does not injure living beings and has put an end (to acts and to samsâra). Preventing the propensity to sin destroys former actions. Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say. (4)

End of the Third Lecture, called Hot and Cold.

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BOOK I, LECTURE 4 — RIGHTEOUSNESS, LESSON 1

✦

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

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

Having adopted (the law), one should not hide it, nor forsake it. Correctly understanding the law, one should arrive at indifference for the impressions of the senses, and 'not act on the motives of the world.' 'He who is not of this mind, how should he come to the other?'

What has been said here, has been seen (by the omniscient ones), heard (by the believers), acknowledged (by the faithful), and thoroughly understood by them. Those who acquiesce and indulge (in worldly pleasures),

are born again and again. 'Day and night exerting thyself, steadfast,' always having ready wisdom, perceive that the careless (stand) outside (of salvation); if careful, thou wilt always conquer. Thus I say. (3)

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BOOK I, LECTURE 4 — RIGHTEOUSNESS, LESSON 2

✦

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

'Those also who are afflicted and careless' (will be instructed). I say this as a truth. There is nothing secure from the mouth of death. Those who are led by their desires, who are the tabernacle of fraud, 'who seized by Time dwell in the heap (of karman),' are born again and again. [Many who are again and again (immersed) in delusion, (will often renew) their acquaintance with the places of pain; they experience the pains inherent in regeneration.

He who often does cruel acts, often undergoes (punishment in hell, &c.) He who seldom does cruel acts, seldom undergoes (punishment).] (2)

Some say thus, also the wise ones; the wise ones say thus, also some others. Many and several in this world, Brâhmanas or Sramanas, raise this discussion: We have seen, heard, acknowledged, thoroughly understood, in the

upper, nether, and sidelong directions, and in all ways examined it: all sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. (3)

That is a doctrine of the unworthy. But those who are teachers, have said: You have wrongly seen, wrongly heard, wrongly acknowledged, wrongly understood, in the upper, nether, and sidelong directions, in all ways wrongly examined it, when you say thus, speak thus, declare thus, explain thus: All sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away.

Know about this: there is no wrong in it. That is a doctrine of the unworthy. (4) But we say thus, speak thus, declare thus, explain thus:

All sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. Know about this, there is no wrong in it. This is the doctrine of the teachers. (5)

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

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BOOK I, LECTURE 4 — RIGHTEOUSNESS, LESSON 3

✦

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

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

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

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BOOK I, LECTURE 4 — RIGHTEOUSNESS, LESSON 4

✦

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

That man is called a worthy one, a hero, one to be followed, who living in chastity [guarding his eyes] shakes off the aggregate.

He who desires the current of karman, is a fool who has not cut off the fetters of, nor conquered the connection with, (the world.) For such as dwell in darkness, and are without knowledge, there is no success in faith. Thus I say. (2)

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

There are those who have established themselves in the truth, who (were, are, or will be) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves) in the east,

west, south, north. We shall tell the knowledge of them who (were, &c.) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves).

Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say. (4)

End of the Fourth Lecture, called Righteousness.

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BOOK I, LECTURE 5 — ESSENCE OF THE WORLD, LESSON 1

✦

Many entertain cruel thoughts against the world with a motive or without one; they entertain cruel thoughts against these (six classes of living beings). To him pleasures are dear. Therefore he is near death. Because he is near death, he is far (from liberation).

But he who is neither near (death) nor far (from liberation), considers the life of a slow and ignorant fool as similar to a dewdrop trembling on the sharp point of the blade of Kusa grass which falls down when shaken by the wind. A fool, doing cruel acts, comes thereby ignorantly to grief.

Through delusion he is born, dies, &c.' Being conversant with the deliberation about this delusion, one is conversant with the samsâra; being not conversant with that deliberation, one is not conversant with the samsâra. He who is clever, should not seek after sexual intercourse. But having done so, (it would be) a second folly of the weak-minded not to own it.

Repenting and excluding (from the mind) the begotten pleasures, one should instruct others to follow the commandment. Thus I say. (1)

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

Such a man has much wrath, much pride, much conceit, much greed; he delights in many (works), acts frequently like a stage-player or a rogue, forms many plans, gives way to his impulses, is influenced by his acts though he pretends to be awakened: (thinking) that nobody will see him. Through the influence of ignorance and carelessness the fool never knows the law.

Men! unhappy creatures, world-wise are those who, not freeing themselves from ignorance, talk about final liberation: they turn round and round in the whirlpool (of births). Thus I say. (3)

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BOOK I, LECTURE 5 — ESSENCE OF THE WORLD, LESSON 2

✦

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

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

Those who are not given to sinful acts are (nevertheless) attacked by calamities; but then the steadfast will bear them. (He has to bear) them afterwards as (he has done) before (his conversion). (The body) is of a fragile, decaying nature, (it is) unstable, transient, uneternal, increasing and decreasing, of a changeable nature. Perceive this as its true character.

For him who well understands this, who delights in the unique refuge, for the liberated and inactive there is no passage (from birth to birth). Thus I say. (3)

Many are attached to something in the world—be it little or much, small or great, sentient or nonsentient—they are attached to it (here) amongst these (householders). Thus some incur great danger. For him who contem-

plates the course of the world and does not acknowledge these attachments (there is no such danger). Knowing that that which is well understood is well practised, man! with thy eyes on the highest good, be victorious (in control). Among such men only is real Brahmanhood. Thus I say. (4)

I have heard this, and it is in my innermost heart; and the freedom from bonds is in your innermost heart. He who has ceased (to have worldly attachments), the houseless, suffers with patience a long time.

The careless stand outside, the careful lead a religious life.

Maintain rightly this state of a sage. Thus I say. (5)

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BOOK I, LECTURE 5 — ESSENCE OF THE WORLD, LESSON 3

✦

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

Therefore I say: One should not abandon firmness. (1) Some who early exert themselves, do not afterwards slide back; some who early exert themselves, afterwards slide back; those who do not early exert themselves, (can of course) not slide back.

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

For the clever ones have praised the discernment of wisdom; the fool who falls from it, is liable to birth, &c. (2) In this (religion of the Gainas the cause of the fool's fall) has been declared (to depend) on colour and killing.

But a sage who walks the beaten track (to liberation), regards the world in a different way. 'Knowing thus (the nature of) acts in all regards, he does not kill,' he controls himself, he is not overbearing. (3)

Comprehending that pleasure (and pain) are individual, advising kindness, he will not engage in any work in the whole world: keeping before him the one (great aim, liberation), and not turning aside, 'living humbly, unattached to any creature.' The rich (in control) who with a mind endowed with all penetration (recognises) that a bad deed should not be done, will not go after it.

What you acknowledge as righteousness, that you acknowledge as sagedom (mauna); what you acknowledge as sagedom, that you acknowledge as righteousness. It is inconsistent with weak, sinning, sensual, ill-conducted house-inhabiting men.

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

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BOOK I, LECTURE 5 — ESSENCE OF THE WORLD, LESSON 4

✦

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

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

(A monk should according to the âkârya's order) go and return, contract or stretch (his limbs), thoroughly clean (what ought to be cleaned). Sometimes, though a monk be endowed with virtue and walks in righteousness, living beings, coming in contact with his body, will be killed.

(If this happens through mere carelessness) then he will get his punishment in this life; but if it was done contrary to the rules, he should repent of it and do penance for it. Thus he who knows the sacred lore, recommends penance combined with carefulness. (3)

(When a monk) with fully developed intuition and knowledge, calm, guarded, endowed (with knowledge), always restrained, perceives (a woman tempting him), he should consider within himself: what will this person do? The greatest temptation in this world are women. This has been declared by the sage. (4)

When strongly vexed by the influence of the senses, he should eat bad food, mortify himself, stand upright, wander from village to village, take no food at all, withdraw his mind from women. First troubles, then pleasures; first pleasures, then troubles: thus they are the cause of quarrels.

Considering this and well understanding it, one should teach oneself not to cultivate (sensuality). Thus I say. He should not speak of women, nor look at them, nor converse with them, nor claim them as his own, nor do their work. Careful in his speech and guarding his mind, he should always avoid sin. He should maintain this sagedom. Thus I say. (5)

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BOOK I, LECTURE 5 — ESSENCE OF THE WORLD, LESSON 5

✦

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

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

Whatever a faithful, well-disposed man, on entering the order, thought to be true, that may afterwards appear to him true; what he thought to be true, that may afterwards appear to him untrue; what he thought to be untrue, that may afterwards appear to him true; what he thought to be untrue, that may afterwards appear to him true.

What he thinks to be true, that may, on consideration, appear to him true, whether it be true or untrue. What he thinks to be untrue, that may, on consideration, appear to him untrue, whether it be true or untrue. But he who reflects should say unto him who does not reflect: Consider it to be true. Thus the connection (i.e. the continuity of sins) is broken. (3)

Regard this as the course of the zealous one, who stands (in obedience to the spiritual guide). In this point do not show yourself a fool 1!

As it would be unto thee, so it is with him whom thou intendest to kill. As it would be unto thee, so it is with him whom thou intendest to tyrannise over. As it would be unto thee, so it is with him whom thou intendest to torment. I n the same way (it is with him) whom thou intendest to punish, and to drive away. The righteous man who lives up to these sentiments, does therefore neither kill nor cause others to kill (living beings). He should not intentionally cause the same punishment for himself 2. (4)

The Self is the knower (or experiencer), and the knower is the Self. That through which one knows, is the Self. With regard to this (to know) it (the Self) is established 3. Such is he who maintains the right doctrine of Self. This subject has truly been explained. Thus I say. (5)

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BOOK I, LECTURE 5 — ESSENCE OF THE WORLD, LESSON 6

✦

Some not instructed (in the true law) make (only a show) of good conduct; some, though instructed, have no good conduct. Let that not be your case! That is the doctrine of the clever one.

Adopting the (âkârya's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, conquering (sinfulness), one sees the truth; unconquered one should be one's own master, having no reliance on anything (in the world).

He who is great and withdraws his mind from the outer world, should learn the teaching (of the Tîrthakaras) through the teaching (of the âkârya); by his own innate knowledge, or through the instruction of the highest, or having heard it from others. A wise man should not break the commandment.

Examining all (wrong) doctrines from all sides and in all respects, one should clearly understand (and reject) them. 'Knowing the delight of this world, circumspect and restrained, one should lead the life of an ascetic.' Desiring liberation, a hero should, through the sacred lore, ever be victorious. Thus I say. (1)

The current (of sin) is said to come from above, from below, and from the sides; these have been declared to be the currents through which, look, there is sinfulness.

'Examining the whirlpool, a man, versed in the sacred lore, should keep off from it.' Leaving the world to avert the current (of sin), such a great man, free from acts, knows and sees the truth; examining (pleasures) he does not desire them. (2) Knowing whence we come and whither we go, he leaves the road to birth and death, rejoicing in the glorious (liberation). 'All sounds recoil thence, where speculation has no room,' nor does the mind penetrate there. The saint knows well that which is without support. (3)

(The liberated) is not long nor small nor round nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good nor bad smell; not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul); its essence is without form; there is no condition of the unconditioned.

There is no sound, no colour, no smell, no taste, no touch—nothing of that kind. Thus I say. (4)

End of the Fifth Lecture, called Essence of the World.

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BOOK I, LECTURE 6 — THE CLEANING, LESSON 1

✦

He who is awakened amongst men, preaches; the man to whom all these classes of lives are well known, preaches the unparalleled wisdom. He praises the road to liberation for those who well exert themselves, who have forsworn cruelty, are zealous and endowed with knowledge. Thus some great heroes are victorious; but, look, some others who are wanting in control do not understand (the welfare of) their souls. Thus I say. (1)

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

Now look at those who are born in these families to reap the fruit of their own acts:

Boils and leprosy, consumption, falling sickness, blindness and stiffness, lameness and humpbackedness, 1 Dropsy and dumbness, look! apoplexy(?) and eye-disease, trembling and crippledness, elephantiasis and diabetes, 2

These are the sixteen diseases enumerated in due order; besides them many illnesses and wounds occur. 3

Contemplating their (i.e. the creatures') death, knowing their births in higher and lower regions, contemplating the fruit (of their acts), hear about this according to truth. 4

There are said to be blind beings dwelling in darkness; once or frequently meeting this lot, they experience pleasant and unpleasant feelings. This has been declared by the awakened ones. (3) There are beings endowed with voice, with taste, water-beings dwelling in water, beings living in the air: 'beings torment beings.

See the great danger in this world;' many pains (are the lot) of the creatures. Men who are given to their lusts, come to destruction through their weak, frail body. 'The fool works hard, thinking' that the unhappy one suffers many pains. 'Knowing that these diseases are many, should the afflicted search after (remedies)?' See! they are of no avail, have done with them!

Sage! see this great danger! Do not hurt anybody! Contemplate. Be attentive! I shall proclaim the doctrine of renunciation. (4)

To reap the fruit of their acts they are born in these various families, they increase, are born, grow up, become awakened, and leave the world in due order as great sages. The lamenting parents say to them who proceed on the glorious road: 'Do not leave us!' (5) Consulting their own pleasure, indulging their passions, 'making a noise, the parents cry:' No man who leaves his parents is (fit to become) a flood-crossing sage! (The ascetic) does not take refuge there (in his family); for what could attract him there?

He should always maintain this knowledge! Thus I say. (6)

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BOOK I, LECTURE 6 — THE CLEANING, LESSON 2

✦

Though some know the misery of the world, have relinquished their former connections, have given up ease, live in chastity, and, whether monk or layman, thoroughly understand the law, they are not able (to persevere in a religious life). The ill-disposed, giving up the robe, alms-bowl, blanket, and broom, do not bear the continuous hardships that are difficult to bear.

He who prefers pleasures will, now or after an hour, be deprived (of the body, not to recover it) for an infinite space of time. And thus they do not cross (the samsâra), for the sake of these pleasures which entail evil consequences and are associated with others of their kind. (1)

But some who embrace the law, will practise it, being careful about its outward signs; not giving way to worldliness, but being firm. Knowing (and renouncing) all lust, a devout man becomes a great sage when he breaks all bonds, thinking: Nothing belongs to me. A man who, thinking, I am I, exerts himself for this (creed), ceases (to act), is houseless, walks about bald-headed.

The naked, fasting (monk), who combats the flesh, will be abused, or struck, or hurt; he will be upbraided with his former trade, or reviled with untrue reproaches. Accounting (for this treatment) by his former sins, knowing pleasant and unpleasant occurrences, he should patiently wander about.

Quitting all worldliness one should bear all (disagreeable) feelings, being possessed of the right view. (2)

Those are called naked, who in this world, never returning (to a worldly state), (follow) my religion according to the commandment. This highest doctrine has here been declared for men. Delighted with this, destroying that (i.e. the effect of works), he will successively give up sinfulness, after having come to a knowledge of it.

Here (in our religion) some live as single mendicants. Therefore a wise man should lead the life of an ascetic by collecting pure alms or any alms in all sorts of families. 'If (the food) be of good or bad smell, or if dreadful beasts inflict pain on (other) beings'—

all that happens to you, you will firmly bear it. Thus I say. (3)

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BOOK I, LECTURE 6 — THE CLEANING, LESSON 3

✦

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

The unclothed one, who excels in this (abstinence), will often be molested by (sharp blades of) grass, by cold, heat, gnats, and mosquitoes. The unclothed one, who effects scarcity (of his wants or of his karman), bears these and various other hardships. He is fit for penance, as has been declared by the Revered One.

Understanding this in all respects and with his whole mind, he should perfectly know righteousness. The great heroes (i.e. the Tîrthakaras) who for a long time walked in the former years, the worthy ones bore the troubles (mentioned above); endowed with perfect knowledge they had lean arms and very little flesh and blood.

He who discontinues (to sin) and is enlightened, is said to have crossed (the samsâra), to be liberated, and to have ceased (to act). Thus I say. (2)

But can discontent lay hold of a mendicant, who has ceased to act and leads a religious life, for a long time controlling himself? He advances in his spiritual career and exerts himself. As an island which is never covered

with water, so is the law taught by the noble ones (a safe refuge for those in danger).

They are free from desires, free from murder, beloved, wise, learned. For their benefit has been the exertion of the Revered One; as birds (feed) their young ones, so are the disciples regularly to be instructed day and night. Thus I say. (3)

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BOOK I, LECTURE 6 — THE CLEANING, LESSON 4

✦

The disciples are thus regularly instructed, day and night, by the knowledge-endowed great heroes, receiving knowledge from them. Some, being seduced from the calmness of the mind, adopt rough manners.

Some, living in chastity, dispute the authority (of the teacher), others hear and understand his words; they intend to lead a godly life, but having left the world, they are not qualified (for a religious life).

Others, being incensed by lusts, greedy, sensual, 'do not care for abstract meditation and religious instruction: these men speak harshly unto the teacher.' It is a second folly of the slow-minded to call virtuous, calm, religiously living men worthless.

Some, turning from (control), assign its difficulty as their reason (for doing so); others, falling from the pure knowledge and defiling the creed, though not without devotion, for the love of life change (their vows). 'When they feel the hardships (of a religious life) they slide back, for their love of life.' Their leaving the world is a bad leaving. (1)

Those who deserve to be called fools, are born again and again. Standing low (in learning or control) they will exalt themselves (and say) in their pride: I am learned. They speak harshly unto the passionless; they upbraid them with their former trades, or revile them with untrue reproaches. The wise, therefore, should know the law.

Thou lovest unrighteousness, because thou art young, and lovest acts, and sayest: 'Kill beings;' thou killest them or consentest to their being killed by others. (Such a man) thinks contemptuously: A very severe religion has been proclaimed. Sinking in opposition to the law, he is called murderer. Thus I say. (2)

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

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

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BOOK I, LECTURE 6 — THE CLEANING, LESSON 5

✦

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

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

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

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

Thus a man who exerts himself, and is of a steady mind, without attachment, unmoved (by passion) but restless (in wandering about), having no worldly desires, should lead the life of an ascetic.

Having contemplated the beautiful law, the discerning one is liberated.

Therefore look at worldliness, ye men, fettered in fetters!

Those whom lust conquers, sink; therefore do not shrink from the hard (control)! He who knows (and renounces) perfectly and thoroughly these injurious acts, from whom the injurers do not shrink, 'who has shaken off wrath, pride,' delusion, and greed, 'he is called a removed one.' Thus I say. (5)

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

End of the Sixth Lecture, called the Cleaning.

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BOOK I, LECTURE 7 — LIBERATION, LESSON 1

✦

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

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

Some here are not well instructed as regards the subject of conduct; for desirous of acts, they say: 'Kill creatures;' they themselves kill or consent to the killing of others; or they take what has not been given; or they pronounce opinions, e. g. the world exists, the world does not exist, the world is unchangeable, the world is ever changing; the world has a beginning, the world has no beginning; the world has an end, the world has no end; (or with regard to the self and actions): this is well done, this is badly done; this is merit, this is demerit; he is a good man, he is not a good man; there is beatitude, there is no beatitude; there is a hell, there is no hell.

When they thus differ (in their opinions) and profess their individual persuasion, know (that this is all) without reason. Thus they are not well taught, not well instructed in the religion such as it has been declared by the Revered One, who knows and sees with quick discernment.

(One should either instruct the opponent in the true faith) or observe abstinence as regards speech. Thus I say. (3)

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

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

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BOOK I, LECTURE 7 — LIBERATION, LESSON 2

✦

A mendicant may exert himself, or stand or sit or lie in a burying-place or in an empty house or in a mountain cave or in a potter's workshop. A householder may approach a mendicant who stays in any of these places, and say unto him: O long-lived Sramana!

I shall give you what I have bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom—by acting sinfully against all sorts of living beings; or I shall prepare you snug lodgings; eat (the offered food), dwell (in the prepared house). (1)

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

O long-lived householder! I have given up this, because it is not to be done. (2) A mendicant may exert himself, &c. (first sentence of § 1). A householder, without betraying his intention, may approach him who stays in some one of the above-mentioned places, and give unto him what has been taken, &c.

(all as above, down to) or prepare pleasant lodgings, and accommodate the mendicant with food (and lodging). A mendicant should know it by his own innate intelligence, or through the instruction of the highest (i.e. the Tîrthakaras), or having heard it from others: This householder, forsooth, for my sake injures all sorts of living beings, to give me food, &c., clothes, &c., or to prepare pleasant lodgings.

A mendicant should well observe and understand this, that he may order (the householder) not to show such obsequiousness. Thus I say. (3)

Those who having, with or without the mendicant's knowledge, brought together fetters, become angry (on the monk's refusal) and will strike him, saying: Beat, kill, cut, burn, roast, tear, rob, despatch, torture him! But the hero, come to such a lot, will bravely bear it, or tell him the code of conduct, considering that he is of a different habit; or by guarding his speech he should in due order examine the subject, guarding himself.

This has been declared by the awakened ones: The faithful should not give to dissenters food, &c., clothes, &c., nor should they exhort them (to give), nor do them service, always showing the highest respect. Thus I say. (4)

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

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BOOK I, LECTURE 7 — LIBERATION, LESSON 3

✦

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

One free from passions understands perfectly the bright one, knowing birth in the upper and nether regions.

'Bodies increase through nourishment, they are frail in hardships.' See some whose organs are failing (give way to weakness).

A person who has no desires, cherishes pity. He who understands the doctrine of sin, is a mendicant who knows the time, the strength, the measure, the occasion, the conduct, the religious precept; he disowns all things not requisite for religious purposes, in time exerts himself, is under no obligations; he proceeds securely (on the road to final liberation) after having cut off both (love and hate) 1. (2)

A householder approaching a mendicant whose limbs tremble for cold, may say:

O long-lived Sramana! are you not subject to the influences of your senses?

O long-lived householder! I am not subject to the influences of my senses. But I cannot sustain the feeling of cold. Yet it does not become me to kindle or light a fire 2, that I may warm or heat myself; nor (to procure that comfort) through the order of others.

Perhaps after the mendicant has spoken thus, the other kindles or lights a fire that he may warm or heat himself. But the mendicant should well observe and understand this, that he may order him to show no such obsequiousness. Thus I say. (3)

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BOOK I, LECTURE 7 — LIBERATION, LESSON 4

✦

A mendicant who is fitted out with three robes, and a bowl as fourth (article), will not think: I shall beg for a fourth robe. He should beg for (clothes) which he wants, and which are permitted by the religious code; he should wear the clothes in the same state in which they are given him; he should neither wash nor dye them, nor should he wear washed or dyed clothes, nor (should he) hide (his garments when passing) through other villages, being careless of dress.

This is the whole duty of one who wears clothes. But know further, that, after winter is gone and the hot season has come, one should leave off the used-up (garment of the three), being clad with an upper and under garment, or with the undermost garment, or with one gown, or with no clothes—aspiring to freedom from bonds. Penance suits him.

Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

When it occurs to a blessed mendicant that he suffers pain, and cannot bear the influence of cold, he should not try to obviate these trials, but stand fast in his own self which is endowed with all knowledge. 'For it is better for an ascetic that he should take poison.' Even thus he will in due

time put an end to existence. This (way to escape trials) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (2)

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BOOK I, LECTURE 7 — LIBERATION, LESSON 5

✦

A mendicant who is fitted out with two robes, and a bowl as third (article), will not think: I shall beg for a third robe. He should beg for robes which are allowed to be begged for; he should wear the clothes, &c. &c. This is the whole outfit of one who wears clothes.

But know further, that after the winter is gone and the hot season has come, one should leave off the used-up garments; having left off the used-up garments, (one should) be clad with the undermost garment, with a gown, or with no clothes at all—aspiring to freedom from bonds. Penance suits him.

Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

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

A mendicant who has resolved, that he will, when sick, accept the assistance of fellow-ascetics in good health, when they offer (assistance) without being asked, and that vice versa he, when in health, will give assistance to

sick fellow-ascetics, offering it without being asked—(he should not deviate from his resolution though he die for want of help). (3)

Taking the vow to beg (food, &c.) for another (who is sick), and to eat (when sick) what is brought by another; taking the vow to beg, &c., and not to eat what is brought; taking the vow not to beg, &c., but to eat what is brought; taking the vow neither to beg, &c., nor to eat what is brought —(one should adhere to that vow).

Practising thus the law as it has been declared, one becomes tranquil, averted from sin, guarded against the allurements of the senses. Even thus (though sick) he will in due time put an end to existence. This (method) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (4)

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BOOK I, LECTURE 7 — LIBERATION, LESSON 6

✦

A mendicant who is fitted out with one robe, and a bowl as second (article), will not think: I shall beg for a second robe. He should beg for such a robe only as is allowed to be begged for, 'and he should wear it in the same state as he receives it. This is, &c. (see lesson 4, § 1).

But when the hot season has come, one should leave off the used-up clothes; one should be clad with one or no garment—aspiring to freedom from bonds. Knowing what the Revered One, &c. (see lesson 5, § 1).

When the thought occurs to a mendicant: 'I am myself, alone; I have nobody belonging to me, nor do I belong to anybody,' then he should thoroughly know himself as standing alone—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

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

If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sins, 'he should take

proper care of his body, being immovable like a beam; exerting himself he dissolves his body.' (3)

Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans, or a capital—a monk should beg for straw; having begged for straw he should retire with it to a secluded spot.

After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs—he should spread the straw on it. Then he should there and then effect (the religious death called) itvara. (4)

This is the truth: speaking truth, free from passion, crossing (the samsâra), abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this (religion), he accomplishes this fearful (religious death). Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (5)

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BOOK I, LECTURE 7 — LIBERATION, LESSON 7

✦

To a naked monk the thought occurs: I can bear the pricking of grass, the influence of cold and heat, the stinging of flies and mosquitos; these and other various painful feelings I can sustain, but I cannot leave off the covering of the privities. Then he may cover his privities with a piece of cloth.

A naked monk who perseveres in this conduct, sustains repeatedly these and other various painful feelings: the grass pricks him, heat and cold attack him, flies and mosquitos sting him. A naked monk (should be) aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

A monk who has come to any of the following resolutions,—having collected food, &c., I shall give of it to other monks, and I shall eat (what they have) brought; (or) having collected food, &c., I shall give of it to other monks, but I shall not eat (what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, but I shall eat (what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, nor eat (what they have) brought; (2) (or) I shall assist a fellow-ascetic with the remnants of my dinner, which is acceptable 1 and remained in the same state in which it was received 2, and I shall accept the assistance of fellow-ascetics as regards the remnants of their dinner, which

is acceptable and remained in the same state in which it was received;—(that monk should keep these vows even if he should run the risk of his life) (3)—aspiring to freedom from bonds.

Penance suits him. Knowing what the Revered One has declared, one should thoroughly conform to it. (4)

(The last two paragraphs of the last lesson are to be reproduced here.)

Thus I say. (5)

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BOOK I, LECTURE 7 — LIBERATION, LESSON 8

✦

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

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

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

H e should not long for life, nor wish for death he should yearn after neither, life or death. (4)

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

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

In a village or in a forest, examining the ground and recognising it as free from living beings, the sage should spread the straw. (7)

Without food he should lie down and bear the pains which attack him. He should not for too long time give way to worldly feelings which overcome him. (8)

When crawling animals or such as live on high or below, feed on his flesh and blood, he should neither kill them nor rub (the wound). (9)

Though these animals destroy the body, he should not stir from his position, After the âsravas have ceased, he should bear (pains) as if he rejoiced in them. (10)

When the bonds fall off, then he has accomplished his life.

(We shall now describe) a more exalted (method) for a well-controlled and instructed monk. (11)

This other law has been proclaimed by Gñâtriputra:

He should give up all motions except his own in the thrice-threefold way. (12)

He should not lie on sprouts of grass, but inspecting the bare ground he should lie on it.

Without any comfort and food, he should there bear pain. (13)

When the sage becomes weak in his limbs, he should strive after calmness.

For he is blameless, who is well fixed and immovable (in his intention to die). (14)

He should move to and fro (on his ground), contract and stretch (his limbs) for the benefit of the whole body; or (he should remain quiet as if he were) lifeless. (15)

He should walk about, when tired of (lying), or stand with passive limbs; when tired of standing, he should sit down. (16)

Intent on such an uncommon death, he should regulate the motions of his organs.

Having attained a place swarming with insects, he should search for a clean spot. (17)

He should not remain there whence sin would rise.

He should raise himself above (sinfulness), and bear all pains. (18)

And this is a still more difficult method, when one lives according to it: not to stir from one's place, while checking all motions of the body. (19)

This is the highest law, exalted above the preceding method:

Having examined a spot of bare ground he should remain there; stay O Brâhmana! (20)

Having attained a place free from living beings, he should there fix himself.

He should thoroughly mortify his flesh, thinking: There are no obstacles in my body. (21)

Knowing as long as he lives the dangers and troubles, the wise and restrained (ascetic) should bear them as being instrumental to the dissolution of the body. (22)

He should not be attached to the transitory pleasures, nor to the greater ones; he should not nourish desire and greed, looking only for eternal praise. (23)

He should be enlightened with eternal objects, and not trust in the delusive power of the gods;

a Brâhmana should know of this and cast off all inferiority. (24)

Not devoted to any of the external objects he reaches the end of his life; thinking that patience is the highest good, he (should choose) one of (the described three) good methods of entering Nirvâna. (25) Thus I say.

End of the Seventh Lecture, called Liberation.

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BOOK I, LECTURE 8 — THE PILLOW OF RIGHTEOUSNESS, LESSON 1

✦

As I have heard it, I shall tell how the Venerable Ascetic, exerting himself and meditating, after having entered the order in that winter, wandered about,

'I shall not cover myself with that robe,' only in that winter (he used it). He had crossed (the samsâra) for the rest of his life. This (refusing of dress) is in accordance with his doctrine. (1)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus I say. (22)

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BOOK I, LECTURE 8 — THE PILLOW OF RIGHTEOUSNESS, LESSON 2

✦

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But the Venerable One desired nothing of the kind;

strong in control, he suffered, despising all shelter. Going outside once of a night, the Venerable One was able (to endure all hardships) in calmness. (15)

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

Thus I say. (16)

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BOOK I, LECTURE 8 — THE PILLOW OF RIGHTEOUSNESS, LESSON 3

✦

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

He travelled in the pathless country of the Lâdhas, in Vaggabhûmi and Subbhabhûmi; he used there miserable beds and miserable seats. (2)

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

Few people kept off the attacking, biting dogs. Striking the monk, they cried 'Khukkhû,' and made the dogs bite him. (4)

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

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

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

As an elephant at the head of the battle, so was Mahâvîra there victorious. Sometimes he did not reach a village there in Lâdha. (8)

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

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

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

Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore pain, free from desire. (1 2)

As a hero at the head of the battle is surrounded on all sides, so was there Mahâvîra. Bearing all hardships, the Venerable One, undisturbed, proceeded (on the road to Nirvâna). (13)

This is the rule which has often been followed, &c.

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BOOK I, LECTURE 8 — THE PILLOW OF RIGHTEOUSNESS, LESSON 4

✦

The Venerable One was able to abstain from indulgence of the flesh, though never attacked by diseases. Whether wounded or not wounded, he desired not medical treatment. (1)

Purgatives and emetics, anointing of the body and bathing, shampooing and cleansing of the teeth do not behove him, after he learned (that the body is something unclean). (2)

Being averse from the impressions of the senses, the Brâhmana wandered about, speaking but little. Sometimes in the cold season the Venerable One was meditating in the shade. (3)

In summer he exposes himself to the heat, he sits squatting in the sun; he lives on rough (food): rice, pounded jujube, and beans. (4)

Using these three, the Venerable One sustained himself eight months. Sometimes the Venerable One did not drink for half a month or even for a month. (5)

Or he did not drink for more than two months, or even six months, day and night, without desire (for drink). Sometimes he ate stale food. (6)

Sometimes he ate only the sixth meal, or the eighth, the tenth, the twelfth; without desires, persevering in meditation. (7)

Having wisdom, Mahâvîra committed no sin himself, nor did he induce others to do so, nor did he consent to the sins of others. (8)

Having entered a village or a town, he begged for food which had been prepared for somebody else. Having got clean food, he used it, restraining the impulses. (9)

When there were hungry crows, or thirsty beings stood in his way, where he begged, or when he saw them flying repeatedly down, (10)

When a Brâhmana or Sramana, a beggar or guest, a Kândâla, a cat, or a dog stood in his way, (11)

Without ceasing in his reflections, and avoiding to overlook them, the Venerable One slowly wandered about, and, killing no creatures, he begged for his food. (12)

Moist or dry or cold food, old beans, old pap, or bad grain, whether he did or did not get such food, he was rich (in control). (13)

And Mahâvîra meditated (persevering) in some posture, without the smallest motion; he meditated in mental concentration on (the things) above, below, beside, free from desires. (14)

He meditated free from sin and desire, not attached to sounds or colours; though still an erring mortal (khadmastha), he wandered about, and never acted carelessly. (15)

Himself understanding the truth and restraining the impulses for the purification of the soul, finally liberated, and free from delusion, the Venerable One was well guarded during his whole life. (16)

This is the rule which has been followed, &c.

End of the Ninth Lecture, called the Pillow of Righteousness.

End of the First Book.

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 1

✦

WHEN a male or a female mendicant, having entered the abode of a householder with the intention of collecting alms, recognises food, drink, dainties, and spices as affected by, or mixed up with, living beings, mildew, seeds or sprouts, or wet with water, or covered with dust—either in the hand or the pot of another—they should not, even if they can get it, accept of such food, thinking that it is impure and unacceptable. (1)

But if perchance they accept of such food, under pressing circumstances, they should go to a secluded spot, a garden, or a monk's hall—where there are no eggs, nor living beings, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor drops (of water), nor mud, nor cobwebs—and rejecting (that which is affected by), and cleaning that which is mixed up (with living beings, &c.), they should circumspectly eat or drink it.

But with what they cannot eat or drink, they should resort to a secluded spot, and leave it there on a heap of ashes or bones, or rusty things, or chaff, or cowdung, or on any such-like place which they have repeatedly examined and cleaned. (2)

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

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

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

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

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

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

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

A monk or a nun on a begging-tour should not give, immediately or mediately, food, &c., to a heretic or a householder; or a monk who avoids all forbidden food, to one who does not. (10)

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

In this precept substitute for 'on behalf of one fellow-ascetic,' (2) on behalf of many fellow-ascetics, (3) on behalf of one female fellow-ascetic, (4) on behalf of many female fellow-ascetics; so that there will be four analogous precepts. (11)

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

A monk or a nun should not accept of food, &c., procured in the way described in § 1I for the sake of the persons mentioned in § 12, if the said food, &c., has been prepared by the giver himself, has been brought out of the house, does not belong to the giver, has not been partaken or tasted of; for such food, &c., is impure and unacceptable; but if the food, &c., has been prepared by another person, has been brought out of the house, belongs to the giver, has been partaken or tasted of, one may accept it; for it is pure and acceptable. (13)

A monk or a nun wishing to enter the abode of a householder with the intention of collecting alms, should not, for the sake of food or drink, enter or leave such always liberal, always open houses, where they always give a morsel, always the best morsel, always a part of the meal, always nearly the half of it.

This certainly is the whole duty of a monk or a nun in which one should, instructed in all its meanings and endowed with bliss, always exert oneself.

Thus I say. (14)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 2

✦

A monk or a nun on a begging-tour should not accept food, &c., in the following case: when, on the eighth or paushadha day, on the beginning of a fortnight, of a month, of two, three, four, five, or six months, or on the days of the seasons, of the junction of the seasons, of the intervals of the seasons, many Sramanas and Brâhmanas, guests, paupers, and beggars are entertained with food, &c., out of one or two or three or four vessels, pots, baskets, or heaps of food; such-like food which has been prepared by the giver, &c., (all down to) not tasted of, is impure and unacceptable.

But if it is prepared by another person, &c. (see first lesson, § 13), one may accept it; for it is pure and acceptable. (1)

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

A monk or a nun on a begging-tour should not accept food, &c., in the following case: when in assemblies, or during offerings to the manes, or on a festival of Indra or Skanda or Rudra or Mukunda or demons or Yakshas or the snakes, or on a festival in honour of a tomb, or a shrine, or a tree, or a hill, or a cave, or a well, or a tank, or a pond, or a river, or a lake, or the sea,

or a mine—when on such-like various festivals many Sramanas and Brâhmanas, guests, paupers, and beggars are entertained with food, &c. (all as in § 1, down to) acceptable. (3)

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

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

When a monk hears that the entertainment is given in an eastern or western or southern or northern place, he should go respectively to the west or east or north or south, being quite indifferent (about the feast); wherever there is a festive entertainment, in a village or scot-free town, &c. (see I, 7, 6, § 4), he should not go there for the sake of the festive entertainment.

The Kevalin assigns as the reason for this precept, that if the monk eats food, &c., which has been given him on such an occasion, he will incur the sin of one who uses what has been prepared for him, or is mixed up with living beings, or has been bought or stolen or taken, though it was not to be taken, nor was it given, but taken by force. (6)

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

This certainly is the whole duty, &c. (see end of lesson I).

Thus I say. (7)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 3

✦

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

The Kevalin says this is the reason:

A mendicant, having drunk various liquors, together with the householder or his wife, monks or nuns, might not find the (promised) resting-place on leaving the scene of entertainment and looking out for it; or in the resting-place he may get into mixed company; in the absence of his mind or in his drunkenness he may lust after a woman or a eunuch; approaching the mendicant (they will say): O long-lived Sramana! (let us meet) in the garden, or in the sleeping-place, in the night or in the twilight.' Luring him thus by his sensuality (she says): Let us proceed to enjoy the pleasures of love.' He might go to her, though he knows that it should not be done.

These are the causes to sin, they multiply continuously. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast. (2)

A monk or a nun, hearing or being told of some festivity, might hasten there, rejoicing inwardly: 'There will be an entertainment, sure enough!' It is impossible to get there from other families alms which are acceptable

and given out of respect for the cloth, and to eat the meal. As this would lead to sin, they should not do it. But they should enter there, and getting from other families their alms, should eat their meal. (3)

A monk or a nun, knowing that in a village or a scot-free town, &c. (see I, 7, 6, § 4), an entertainment will be given, should not resolve to go to that village, &c., for the sake of the entertainment.

The Kevalin assigns as the reason herefore: When a man goes to a much-frequented and vulgar entertainment somebody's foot treads on his foot, somebody's hand moves his hand, somebody's bowl clashes against his bowl, somebody's head comes in collision with his head, somebody's body pushes his body, or somebody beats him with a stick or a bone or a fist or a clod, or sprinkles him with cold water, or covers him with dust; or he eats unacceptable food, or he receives what should be given to others.

Therefore should a well-controlled Nirgrantha not resolve to go to a much-frequented and vulgar entertainment to partake of it. (4)

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

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

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

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

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

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

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 4

✦

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

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

A monk or a nun desirous to enter the abode of a householder, should not do so, when they see that the milch cows are being milked, or the food, &c., is being cooked, and that it is not yet distributed. Perceiving this, they should step apart and stay where no people pass or see them. But when

they conceive that the milch cows are milked, the dinner prepared and distributed, then they may circumspectly enter or leave the householder's abode for the sake of alms. (3)

Some of the mendicants say to those who follow the same rules of conduct, live (in the same place), or wander from village to village: 'This is indeed a small village, it is too populous, nor is it large; reverend gentlemen, go to the outlying villages to beg alms.'

Some mendicant may have there kinsmen or relations, e. g. a householder or his wife, or daughters, or daughters-in-law, or nurses, or male and female slaves or servants.

Such families with which he is connected by kindred or through marriage, he intends to visit before (the time of begging): 'I shall get there (he thinks) food or dainties or milk or thick sour milk or fresh butter or ghee or sugar or oil or honey or meat or liquor, a sesamum dish, or raw sugar, or a meal of parched wheat, or a meal of curds and sugar with spices; after having eaten and drunk, and having cleaned and rubbed the alms-bowl, I shall, together with other mendicants, enter or leave the abode of a householder to collect alms.' As this would be sinful, he should not do so. (4)

But, at the proper time, entering there with the other mendicants, he may there in these or other families accept alms which are acceptable and given out of respect for his cloth, and eat his meal.

This certainly is the whole duty, &c. (see end of lesson 1).

Thus I say. (5)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 5

✦

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

When a monk or a nun on a begging-tour comes upon walls or gates, or bolts or holes to fit them, they should, in case there be a byway, avoid those (obstacles), and not go on straight.

The Kevalin says: This is the reason: Walking there, he might stumble or fall down; when he stumbles or falls down, his body might become contaminated with fæces, urine, phlegmatic humour, mucus, saliva, bile, matter, semen, or blood.

And if his body has become soiled, he should not wipe or rub or scratch or clean or warm or dry it on the bare ground or wet earth [or dusty earth] on a rock or a piece of clay containing life, or timber inhabited by worms, or anything containing eggs, living beings, &c.

(down to) cobwebs; but he should first beg for some straw or leaves, wood or a potsherd, which must be free from dust, resort with it to a secluded spot, and on a heap of ashes or bones, &c. (see II, 1, 1, § 2), which he

has repeatedly examined and cleaned, he should circumspectly wipe or rub, warm or dry (his body). (2)

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

When a monk or a nun on a begging-tour comes on their way upon a pit, pillar, thorns, or unsafe, marshy or uneven ground, or mud, they should, in case there be a byway, avoid these (obstacles), and not walk on straight.

When a monk or a nun on a begging-tour perceives that the entrance of a householder's abode is secured by a branch of a thorn bush, they should not, without having previously got the (owner's) permission, and having examined and swept (the entrance), make it passable or enter and leave (the house). But they may circumspectly do so, after having got the (owner's) permission, and having examined and swept it. (4)

When a monk or a nun on a begging-tour knows that a Sramana or a Brâhmana, a guest, pauper or beggar has already entered (the house), they should not stand in their sight or opposite the door.

The Kevalin says: This is the reason: Another, on seeing him, might procure and give him food, &c. Therefore it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that he should not stand in the other mendicants' sight or opposite the door.

Knowing this, he should go apart and stay where no people pass or see him. Another man may bring and give him food, &c., while he stays where no people pass or see him, and say unto him: 'O long-lived Sramana! this food, &c., has been given for the sake of all of you; eat it or divide it among you.' Having silently accepted the gift, he might think: Well, this is just (enough) for me!' As this would be sinful, he should not do so.

Knowing this, he should join the other beggars, and after consideration say unto them: 'O long-lived Sramanas! this food, &c., is given for the sake of all of you; eat it or divide it among you.' After these words another might answer him: 'O long-lived Sramana! distribute it yourself.' Dividing the food, &c., he should not (select) for himself too great a portion, or the vegetables, or the conspicuous things, or the savoury things, or the delicious things, or the nice things, or the big things; but he should impartially divide it, not being eager or desirous or greedy or covetous (of anything).

When he thus makes the division, another might say: 'O long-lived Sramana! do not divide (the food); but let us, all together, eat and drink.' When he thus eats, he should not select for himself too great a portion, &c.; but should eat and drink alike with all, not being desirous, &c. (5)

When a monk or a nun on a begging-tour perceives that a Sramana or Brâhmana, a beggar or guest has already entered the house, they should not overtake them and address (the householder) first. Knowing this, they should go apart and stay where no people pass or see them. But when they perceive that the other has been sent away or received alms, and has returned, they may circumspectly enter the house and address the householder.

This certainly is the whole duty, &c.

Thus I say. (6)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 6

✦

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

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

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

If he sees somebody eating, eg. the householder or his wife, &c., he should after consideration say: 'O long-lived one! (or, O sister!) will you give me some of that food?' After these words the other might wash or wipe his hand or pot or spoon or plate with cold or hot water. He should after consideration say: 'O long-lived one!

(or, O sister!) do not wash or wipe your hand or pot or spoon or plate! If you want to give me something, give it as it is!' After these words the other might give him a share, having washed or wiped his hand, &c., with cold or hot water. But he should not accept anything out of such a hand, &c., which has been before treated thus; for it is impure and unacceptable. (4)

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

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

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

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

A monk or a nun on a begging-tour should not accept fossil salt or sea salt which a householder, for the sake of the mendicant, has ground or pounded, grinds or pounds, will grind or pound on a rock or a piece of clay

containing life, &c.; for such-like fossil salt or sea salt is impure and unacceptable. (9)

A monk or a nun on a begging-tour should not accept food, &c., which is prepared over the fire; for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman will kill the fire-bodies, by wetting or moistening, wiping or rubbing, throwing up or turning down the food, &c., for the sake of the mendicant.

Hence it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that they should not accept food, &c., which has been prepared over the fire, &c.

This certainly is the whole duty, &c.

Thus I say. (10)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 7

✦

A monk or a nun on a begging-tour should not accept food, &c., which has been placed on a post or pillar or beam or scaffold or loft or platform or roof or some such-like elevated place; for such food fetched from above is impure and unacceptable.

The Kevalin says: This is the reason: The layman might fetch and erect a stool or a bench or a ladder or a handmill, get upon it, and getting upon it fall or tumble down.

Thus he might hurt his foot or arm or breast or belly or head or some other part of his body; or he might kill or frighten or bruise or smash or crush or afflict or pain or dislocate all sorts of living beings. Therefore he should not accept such-like food, &c., fetched from above. (1)

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

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

Hence it has been said to the mendicant, &c., that he should not accept food, &c., which is put in earthenware. (3)

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

When a monk or a nun on a begging-tour sees that a layman might, for the sake of the mendicant, cool too hot food, &c., by blowing or fanning with a winnowing basket or fan or a palm leaf or a branch or a part of a branch or a bird's tail or a peacock's tail or a cloth or a corner of a cloth or the hand or the mouth, they should, after consideration, say (to the householder or his wife): 'O long-lived one!

(or, O sister!) do not blow or fan the hot food, &c., with a winnowing basket, &c.; but if you want to give it me, give it as it is.' After these words the other might give it after having blown or fanned it with a winnowing basket, &c.; such-like food they should not accept, because it is impure and unacceptable. (5)

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

A monk or a nun on a begging-tour should not accept water which has been used for watering flour or sesamum or rice, or any other such-like water which has been recently used for washing, which has not acquired a

new taste, nor altered its taste or nature, nor has been strained; for such-like water is impure and unacceptable. But if it has long ago been used for washing, has acquired a new taste, has altered its taste or nature, and has been strained, it may be accepted, for it is pure and acceptable. (7)

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

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

This certainly is the whole duty, &c.

Thus I say. (9)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 8

✦

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

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

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

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

The same holds good with regard to raw shoots which, &c., as those of Asvattha, Nyagrodha, Pilamkhu, Nîyûra, Sallakî. (5)

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

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

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

A monk or a nun on a begging-tour should not accept any such-like raw plants as Ikshumeru, Aṅkakarelu, Kaseru, Samghâtika, Pûtiâlu. (9)

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

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

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

The same holds good with regard to garlic or its leaves or stalk or bulb or integument. (13) Likewise with regard to cooked fruits of Atthiya, Tinduka, Vilva, Srîparnî. (14)

A monk or a nun on a begging-tour should not accept such raw, unmodified substances as corn, clumps of corn, cakes of corn, sesamum, ground sesamum, or cakes of sesamum.

This is the whole duty, &c.

Thus I say. (15)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 9

✦

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

A monk or a nun on a begging-tour or in their residence or on a pilgrimage from village to village, who know that in a village or scot-free town, &c., dwell a mendicant's nearer or remoter relations—viz. a householder or his wife, &c.—should not enter or leave such houses for the sake of food or drink.

The Kevalin says: This is the reason: Seeing him, the other might, for his sake, procure or prepare food, &c. Hence it has been said to the mendicant, &c., that he should not enter or leave such houses for the sake of food or drink.

Knowing this, he should go apart and stay where no people pass or see him. In due time he may enter other houses, and having begged for alms which are acceptable and given out of respect for his cloth, he may eat his dinner.

If the other has, on the mendicant's timely entrance, procured or prepared food, &c., which is âdhâkarmika, he might silently examine it, and think: 'Why should I abstain from what has been brought.' As this would be sinful, he should not do so. But after consideration he should say: 'O long-lived one!

(or, O sister!) as it is not meet that I should eat or drink food, &c., which is âdhâkarmika, do not procure or prepare it.' If after these words the other brings and gives him âdhâkarmika food which he has prepared, he should not accept such-like food, &c., for it is impure and unacceptable. (2)

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

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

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

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

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

This is the whole duty, &c.

Thus I say. (7)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 10

✦

A single mendicant, having collected alms for many, might, without consulting his fellow-ascetics, give them to those whom he list; as this would be sinful, he should not do so.

Taking the food, he should go there (where his teacher &c. is) and speak thus: 'O long-lived Sramana! there are near or remote (spiritual) relations of mine: a teacher, a sub-teacher, a religious guide, a Sthavira, a head of a Gana, a Ganadhara, a founder of a Gana; forsooth, I shall give it them.' The other may answer him: 'Well now, indeed, O long-lived one! give such a portion!' As much as the other commands, thus much he should give; if the other commands the whole, he should give the whole. (1)

A single mendicant, having collected agreeable food, might cover it with distasteful food, thinking: 'The teacher or sub-teacher, &c., seeing what I have received, might take it himself; indeed, I shall not give anything to anybody!' As this would be sinful, he should not do so.

Knowing this, he should go there (where the other mendicants are), should put the vessel in his out-stretched hand, show it (with the words): Ah, this! ah, this!' and hide nothing. (2)

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

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

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

A monk or a nun on a begging-tour may be invited to meat or fish containing many bones, (by the householder who addresses him thus): 'O long-lived Sramana! will you accept meat with many bones?' Hearing such a communication, he should say, after consideration: 'O long-lived one!

(or, O sister!) it is not meet for me to accept meat with many bones; if you want to give me a portion of whatever size, give it me; but not the bones!' If after these words the other (i.e. the householder) should fetch meat containing many bones, put it in a bowl and return with it, (the mendicant) should not accept such a bowl, whether out of the other's hand or a vessel; for it is impure and unacceptable.

But if he has inadvertently accepted it, he should not say: 'No, away, take it!' Knowing this, he should go apart, and in a garden or an upâsraya, where there are few eggs, &c., (all down t o) cobwebs, eat the meat or fish, and taking the bones, he should resort to a secluded spot and leave them on a heap of ashes, &c. (see II, 1, 1, § 2). (6)

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

But if he has inadvertently accepted it, he should return with it to the householder, if he is not yet too far away, and say, after consideration: 'Did you give me this with your full knowledge or without it?' He might answer: I did give it without my full knowledge; but indeed, O long-lived one! I now give it you; consume it or divide it (with others)!'

Then being permitted by, and having received it from, the householder, he should circumspectly eat it or drink it, and what he cannot eat or drink he should share with his fellow-ascetics in the neighbourhood, who follow the same rules of conduct, are agreeable, and not to be shunned; but if there are no fellow-ascetics, the same should be done as in case one has received too much food.

This is the whole duty, &c.

Thus I say. (7)

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BOOK II, PART I, LECTURE 1 — BEGGING OF FOOD, LESSON 11

✦

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

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

For the avoidance of these occasions to sin there are seven rules for begging food and as many for begging drink, to be known by the mendicants.

Now, this is the first rule for begging food. Neither hand nor vessel are wet: with such a hand or vessel he may accept as pure, food, &c., for which he himself begs or which the other gives him. That is the first rule for begging food. (3)

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

Now follows the third rule for begging food. In the east, &c., there are several faithful householders, &c., (all down to) servants: they have put (food) in some of their various vessels, as a pan, a pot, a winnowing basket, a basket, a precious vessel. Now (the mendicant) should again know: is the hand not wet and the vessel wet; or the hand wet and the vessel not wet?

If he collect alms with an alms-bowl or with his hand, he should say, after consideration: 'O long-lived one! (or, O sister!) with your not-wet hand, or with your wet vessel, put (alms) in this my bowl, or hand, and give it me!' Such-like food, for which he himself begs or which the other gives him, he may accept; for it is pure and acceptable. That is the third rule for begging food. (5)

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

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

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

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

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

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

This certainly is the whole duty, &c.

Thus I say. (11)

End of the First Lecture, called Begging of Food.

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BOOK II, PART I, LECTURE 2 — BEGGING FOR A COUCH, LESSON 1

✦

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

But if the lodging contains only few eggs or few living beings, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c.

Now, if they conceive that the householder, for the sake of a Nirgrantha and on behalf of a fellow-ascetic (male or female, one or many), gives a lodging which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings, they should not use for religious postures, &c., such a lodging which has been appropriated by the giver himself, &c. (see II, I, I, § 1i).

The same holds good if there be instead of a fellow-ascetic many Sramanas and Brâhmanas, guests, paupers, and beggars. But if the lodging has been appropriated by another man than the giver, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c. (2)

A monk or a nun, knowing that the layman has, for the sake of the mendicant, matted the lodging, whitewashed it, strewn it (with grass, &c.), smeared it (with cowdung), levelled, smoothed, or perfumed it (or the

floor of it), should not use that lodging, which has been prepared by the giver himself, &c., for religious postures. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures. (3)

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

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

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

A monk or a nun should not use for religious postures, &c., a lodging-place above ground, as a pillar or a raised platform or a scaffold or a second story or a flat roof, likewise no underground place (except under urgent circumstances). If by chance they are thus lodged, they should there not wash or clean their hands or feet or eyes or teeth or mouth with hot or cold water;

nor should they put forth there any other secretion, as excrements, urine, saliva, mucus, bilious humour, ichor, blood, or any other part of the bodily humours.

The Kevalin says: This is the reason: Making secretions he might stumble or fall; stumbling or falling he might hurt his hand, &c. (II, I, 7, § 1), or any other limb of his body, or kill, &c., all sorts of living beings. Hence it has been said to the mendicant, &c., that he should use no above-ground lodging-place for religious postures, &c. (7)

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

Hence it has been said to the mendicant, &c., that he should not use for religious postures, &c., a lodging-place which is used by the householder. (8)

This is (another) reason: While a mendicant lives in a lodging used by the householder, the householder or his wife, &c., might bully, scold, attack or beat each other. Then the mendicant might direct his mind to approval or

dislike.: 'Let them bully each other!' or, 'Let them not bully each other!' &c. &c.

Hence it has been said to the mendicant, &c., that he should not use, for religious postures, &c., a lodging-place used by the householder. (9)

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

Hence it has been said to the mendicant, &c. (see above). (10)

This is (another) reason: While the mendicant lives together with householders, he might see the householder's earrings or girdle or jewels or pearls or gold and silver or bracelets (those round the wrist and those round the upper arm) or necklaces (those consisting of three strings, or those reaching halfway down the body, or those consisting of eighty strings or forty strings or one string or strings of pearls, golden beads or jewels) or a decked or ornamented girl or maiden.

Thus the mendicant might direct his mind to approval or dislike: 'Let her be thus;' or, 'Let her not be thus.' So he might say, so he might think. Hence it has been said to the mendicant, &c. (see above). (11)

This is (another) reason: While a mendicant lives together with householders, the householder's wives, daughters, daughters-in-law, nurses, slave-girls or servant-girls might say: 'These reverend Sramanas, &c., have ceased from sexual intercourse; it behoves them not to indulge in sexual intercourse: whatever woman indulges with them in sexual intercourse,

will have a strong, powerful, illustrious, glorious, victorious son of heavenly beauty.' Hearing and perceiving such talk, one of them might induce the mendicant ascetic to indulge in sexual intercourse.

Hence it has been said to the mendicant, &c., that he should not use for religious postures, &c., a lodging used by the householder.

This is the whole duty, &c.

Thus I say. (12)

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BOOK II, PART I, LECTURE 2 — BEGGING FOR A COUCH, LESSON 2

✦

Some householders are of clean habits and the mendicants, because they never bathe, are covered with uncleanliness; they smell after it, they smell badly, they are disagreeable, they are loathsome. Hence the householders, with regard to the mendicant, put off some work which otherwise they would have done before, and do some work which otherwise they would have put off.

Hence it has been said to the mendicant, &c., that he should not use, for religious postures, &c., a lodging used by the householder. (1)

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

Hence it has been said to the mendicant, &c. (see above). (2)

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

Hence it has been said to the mendicant, &c. (see above). (3)

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

The householder will suspect the ascetic, the mendicant, who is not a thief, to be the thief. Hence it has been said to the mendicant, &c. (4)

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

A mendicant should not stay in halting-places, garden houses, family houses, monasteries, where many fellow-ascetics are frequently arriving.

1. If the reverend persons continue to live in those places after staying there for a month in the hot or cold seasons or for the rainy season (he should say): 'O long-lived one! you sin by overstaying the fixed time.' (6)

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

3. Here, in the east, west, north, or south, there are, forsooth, some faithful householders, householders' wives, &c., who are not well acquainted with the rules of monastic life (with regard to the fitness of lodging-places); nevertheless they believe in, perceive, are convinced of, (the merit of) giving lodging to mendicants.

They (accordingly) give lodging-places for the sake of many Sramanas and Brâhmanas, guests, paupers, and beggars, in workshops, chapels, temples, assembly halls, wells, houses or halls for shopkeeping or for keeping or building carriages, distilleries, houses where Darbha-grass, bark, trees, wood or charcoal are being worked, houses on burial-places, rooms for retirement near the place of sacrifice, empty houses, hill-houses, caves, stone-houses, or palaces.

He should say to those reverend persons who live in such-like places as workshops, &c., together with other guests: 'O long-lived one! you sin by living in a place frequented by other sectarians.' (8)

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

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

6. Here, in the east, &c. (see § 8 all down to) they give lodging-places for the sake of many Sramanas and Brâhmanas, guests, paupers, and beggars, after having well counted them, in workshops, &c.

If the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahâvargakriyâ.' (11)

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

8. Here, in the east, &c. They accordingly prepare, for the sake of one sort of Sramanas, lodgings, viz. workshops, &c., for which purpose great injury is done to the earth, water, fire, wind-bodies, plants, and animals, great injury, great cruelty, great and manifold sinful acts; by wasting cold water or strewing (the ground), smearing it with cowdung, shutting the doors and securing the bed, lighting a fire.

If the reverend persons frequent such-like lodgings, viz. workshops, &c., and lead in such ceded lodgings an ambiguous life (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahâsâvadyakriyâ.' (is)

9. But if the lodgings, viz. workshops, &c., are prepared by the householders for their own sake under the same circumstances as detailed in the preceding paragraph, and the reverend persons frequent such-like lodgings, they lead, in those lodgings, an unambiguous life. 'O long-lived one! that (lodging is infected by the very small sin called) alpasâvadyakriyâ.'

This is the whole duty, &c.

Thus I say. (14)

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BOOK II, PART I, LECTURE 2 — BEGGING FOR A COUCH, LESSON 3

✦

'It is difficult to obtain pure, acceptable alms; it is indeed not free from such preparations as strewing the ground (with Darbha-grass), smearing it (with cowdung), shutting the doors and securing the beds. And he (the mendicant) delights in pilgrimage, religious exercises, study, begging for a bed, a couch, or other alms.'

Some mendicants explain thus (the requisites of a lodging); they are called upright, searching after liberation, practising no deceit.

Some householders (who, having learned the requisites of a lodging-place, fit one out accordingly, try to deceive the mendicants, saying): 'This lodging, which we offer you, has been assigned to you, it has been originally prepared for our sake, or for the sake of some relations, it has been used, it has been relinquished.'

Explaining thus, he truly explains. (The teacher says): Well, he is (an explainer of the truth). (1)

If a mendicant, at night or at the twilight, leaves or enters a small lodging, one with a small door, a low or crammed lodging, (he should put forward) first his hand, then his foot, and thus circumspectly leave or enter it.

The Kevalin says: This is the reason: There might be a badly bound, badly placed, badly fastened, loose umbrella, pot, stick, staff, robe, hide, leather boots or piece of leather belonging to Sramanas or Brâhmanas; and the

mendicant, when leaving or entering (the lodging) at night or twilight, might stumble or fall; stumbling or falling he might hurt his hand or foot, &c. (see IV, 1, 7, § 1), kill, &c., all sorts of living beings.

Hence it has been said to the mendicant, &c., that one (should put forward) first the hand, then the foot, and thus circumspectly leave or enter such a lodging. (2)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For the avoidance of these occasions to sin there are four rules, according to which the mendicant should beg for a couch.

Now this is the first rule for begging for a couch.

If a monk or a nun beg for a couch, specifying (its quality), viz. one of Ikkata-reed, a hard one, one of Gantuka-grass, of Para-grass, of peacock feathers, of hay, of Kusa-grass, of brush-hair, of Pakkaka, of Pippala, of straw, they should, after consideration, say: 'O long-lived one! (or, O sister!) please give me this here!' If the householder prepares one of the above-specified couches, or if the mendicant asks himself, and the householder gives it, then he may accept it as pure and acceptable.

This is the first rule. (18)

Now follows the second rule.

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

This is the second rule. (19)

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

This is the third rule. (20)

Now follows the fourth rule.

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

This is the fourth rule. (21)

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

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

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

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

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

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

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

Whether his lodging be even or uneven; full of, or free from, draughts; full of, or free from, dust; full of, or free from, flies and gnats; full of, or free from, dangers and troubles—in any such-like lodging one should contentedly stay, nor take offence at anything.

This is the whole duty, &c.

Thus I say. (29)

End of the Second Lecture, called Begging for a Couch.

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BOOK II, PART I, LECTURE 3 — WALKING, LESSON 1

✦

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

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

(see II, 1, 4, § 1); in such a village, scot-free town, &c., they should not remain during the cold season. (2)

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

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

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

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

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

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

The Kevalin says: This is the reason: The ignorant populace might bully, beat, &c., the mendicant, in the opinion that he is a thief or a spy, or that he comes from yonder (hostile village); or they might take away, cut off, steal or rob his robe, alms-bowl, mantle, or broom. Hence it has been said

to the mendicant, &c., that one whose road (lies through) places belonging, &c. (all as in the last paragraph); then he may circumspectly wander from village to village. (9)

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

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

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

A monk or a nun on the pilgrimage, on whose way there is some watercourse which must be crossed by a boat, should not ascend such a boat which plies up or down or across (the river), neither for one yogana's or half a yogana's distance, neither for a shorter nor a longer voyage, if they know that the householder will buy or purloin the boat, or doing the work

necessary to put the boat in order, pull it ashore out of the water, or push it from the shore into the water, or bale it, if it is filled (with water), or cause a sinking boat to float. (13)

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

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

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

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

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

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

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

If a monk or a nun see that water enters through a leak in the boat, and the boat becomes dirty all over, they should not approach the boatman and say: 'O long-lived householder! water enters through a leak into the boat, and it becomes dirty all over.'

One should not think so or speak so; but undisturbed, the mind not directed outwardly, one should collect one's self for contemplation; then one may circumspectly complete one's journey by the boat on the water.

This is the whole duty, &c.

Thus I say. (21)

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BOOK II, PART I, LECTURE 3 — WALKING, LESSON 2

✦

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

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

Now he may think: These ruffians, accustomed to violent acts, might take hold of me and throw me from the boat into the water. He should first say to them: 'O long-lived householders! don't take hold of me with your arms and throw me into the water!

I myself shall leap from the boat into the water!' If after these words the other, by force and violence, takes hold of him with his arms and throws him into the water, he should be neither glad nor sorry, neither in high nor low spirits, nor should he offer violent resistance to those ruffians; but undisturbed, his mind not directed to outward things, &c. (see II, 3, 1, § 21), he may circumspectly swim in the water. (3)

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

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

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

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

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

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

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

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

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

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

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

The Kevalin says: This is the reason: Walking there, the mendicant might stumble or fall down; when he stumbles or falls down, he might get hold of trees, shrubs, plants, creepers, grass, copsewood, or sprouts to extricate

himself. He should ask travellers who meet him, to lend a hand; then he may circumspectly lean upon it and extricate himself; so he may circumspectly wander from village to village. (15)

If a monk or a nun perceive in their way (transports of) corn, waggons, cars, a friendly or hostile army, some encamped troops, they should, in case there be a byway, circumspectly choose it, and not walk on straight.

One trooper might say to another: 'O long-lived one! this Sramana is a spy upon the army; take hold of him with your arms, and drag him hither!' The other might take hold of the mendicant with his arms and drag him on. He should neither be glad nor sorry for it, &c. (see § 3); then he may circumspectly wander from village to village. (16)

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

This is the whole duty, &c.

Thus I say. (17)

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BOOK II, PART I, LECTURE 3 — WALKING, LESSON 3

✦

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

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

The Kevalin says: This is the reason: The deer, cattle, birds, snakes, animals living in water, on land, in the air might be disturbed or frightened, and strive to get to a fold or (other place of) refuge, (thinking): 'The Sramana will harm me!'

Hence it has been said to the mendicant, &c., that he should not look at the objects (mentioned in § 2) holding up his arms, &c. (3)

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

spectly wander from village to village together with the master or teacher. (4)

A monk or a nun, wandering from village to village together with the master or teacher, might be met on the road by travellers and asked: 'O long-lived Sramana! who are you? whence do you come, and where do you go?' The master or teacher may answer and explain; but whilst the master or teacher answers and explains, one should not mix in their conversation. Thus they may wander from village to village with a superior priest. (5)

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

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

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

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

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

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

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

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

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

If these thieves say, 'O long-lived Sramana! bring us your clothes, &c., give them, put them down!' the mendicant should not give or put them down.

Nor should he reclaim (his things) by imploring (the thieves), or by folding his hands, or by moving their compassion, but by religious exhortation or by remaining silent. (15)

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

This is the whole duty, &c.

Thus I say. (16)

End of the Third Lecture, called Walking.

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BOOK II, PART I, LECTURE 4 — MODES OF SPEECH, LESSON 1

✦

A monk or a nun, hearing and perceiving these uses of speech, should know that the following ones are not to be employed and have not hitherto been employed (by persons of exemplary conduct); those who speak in wrath or in pride, for deception or for gain, who speak, knowingly or unknowingly, hard words. They should avoid all this, which is blamable.

Employing their judgment, they should know something for certain and something for uncertain: (1) (N. N.) having received food or not having received food, having eaten it or not having eaten it, has come or has not come, comes or does not come, will come or will not come. (2)

Well considering (what one is to say), speaking with precision, one should employ language in moderation and restraint: the singular, dual, plural; feminine, masculine, neuter gender; praise, blame, praise mixed with blame, blame mixed with praise; past, present, or future (tenses), the first and second, or third (person).

If one thinks it necessary to speak in the singular, he should speak in the singular; if he thinks it necessary to speak in the plural, he should speak in the plural, &c. Considering well: this is a woman, this is a man, this is a eunuch, this is to be called thus, this is to be called otherwise, speaking with precision, he should employ language in moderation and restraint. (3)

For the avoidance of these occasions to sin, a mendicant should know that there are four kinds of speech: the first is truth; the second is untruth; the third is truth mixed with untruth; what is neither truth, nor untruth, nor truth mixed with untruth, that is the fourth kind of speech: neither truth nor untruth. Thus I say.

All past, present, and future Arhats have taught and declared, teach and declare, will teach and declare these four kinds of speech; and they have explained all those things which are devoid of intellect, which possess colour, smell, taste, touch, which are subject to decay and increase, which possess various qualities. (4)

A monk (or a nun should know that) before (the utterance) speech is speech in (antecedent) non-existence; that while uttered, it is (real) speech;

that the moment after it has been uttered, the spoken speech is speech in (subsequent) non-existence. (5)

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

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

A monk or a nun, if addressing a man who, if addressed, does not answer, should not say: 'You loon! you lout! you Sûdra! you low-born wretch! you slave! you dog! you thief! you robber! you cheat! you liar! &c.; you are

such and such! your parents are such and such!' Considering well, they should not use such sinful, blamable, &c., speech. (8)

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

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

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

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

But knowing the nature of things, he should say: The air; the follower of Guhya; a cloud has gathered or come down; the cloud has rained.'

This is the whole duty, &c.

Thus I say. (13)

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BOOK II, PART I, LECTURE 4 — MODES OF SPEECH, LESSON 2

✦

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

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

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

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

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

&c., language. (5)

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

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

A monk or a nun, seeing a man, a cow, &c., of increased bulk, should speak about them in this way: 'He is of increased bulk, his body is well grown, well compacted, his flesh and blood are abundant, his limbs are fully developed;' considering well, they should use such sinless, &c., language. (8)

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

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

A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: 'These (trees) are fit for palaces, gates, houses, benches, bolts, boats, buckets, stools, trays, ploughs, mattocks(?),

machines, poles, the nave of a wheel(?), gandî, seats, beds, cars, sheds;' considering well, they should not use such sinful, &c., language. (11)

A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way: 'These trees are noble, high and round, big;

they have many branches, extended branches, they are very magnificent,' &c. (see § 4); considering well, they should use such sinless, &c., language. (12)

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

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

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

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

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

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

A monk or a nun, putting aside wrath, pride, deceit, and greed, considering well, speaking with precision, what one has heard, not too quick, with discrimination, should employ language in moderation and restraint.

This is the whole duty, &c.

Thus I say. (19)

End of the Fourth Lecture, called Modes of Speech.

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BOOK II, PART I, LECTURE 5 — BEGGING OF CLOTHES, LESSON 1

✦

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

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

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

A monk or a nun should not accept any very expensive clothes of the following description: clothes made of fur, fine ones, beautiful ones; clothes made of goats' hair, of blue cotton, of common cotton, of Bengal cotton, of

Patta, of Malaya fibres, of bark fibres, of muslin, of silk; (clothes provincially called) Desaraga, Amila, Gaggala, Phâliya, Kâyaha; blankets or mantles. (4)

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

For the avoidance of these occasions to sin there are four rules for begging clothes to be known by the mendicants.

Now, this is the first rule:

A monk or a nun may beg for clothes specifying (their quality), viz. wool, silk, hemp, palm-leaves, cotton, Arkatûla. If they beg for them, or the householder gives them, they may accept them; for they are pure and acceptable.

This is the first rule. (6)

Now follows the second rule:

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

This is the second rule. (7)

Now follows the third rule:

A monk or a nun may beg for an under or upper garment. If they beg for it, &c. (see § 7).

This is the third rule. (8)

Now follows the fourth rule:

A monk or a nun may beg for a left-off robe, which no other Sramana or Brâhmana, guest, pauper or beggar wants. If they beg, &c. (see § 7).

This is the fourth rule.

A monk or a nun who have adopted one of these four rules should not say, &c. (all as in II, 1, 11, § 12, down to) we respect each other accordingly. (9)

A householder may perhaps say to a mendicant begging in the prescribed way: O long-lived Sramana! return after a month, ten nights, five nights, to-morrow, to-morrow night; then we shall give you some clothes.' Hearing and perceiving such talk, he should, after consideration, say: 'O long-lived one! (or, O sister!) it is not meet for me to accept such a promise. If you want to give me (something), give it me now!'

After these words the householder may answer: O long-lived Sramana! follow me! then we shall give you some clothes.' The mendicant should give the same answer as above.

After his words the householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe! we shall give it the Sramana, and afterwards prepare one for our own use, killing all sorts of living beings.'

Hearing and perceiving such talk, he should not accept such clothes; for they are impure and unacceptable. (10)

The householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe, wipe or rub it with perfume, &c. (see II, 2, 1, § 8); we shall give it to the Sramana.'

Hearing and perceiving such talk, the mendicant should, after consideration, say: 'O long-lived one! (or, O sister!) do not wipe or rub it with perfume, &c. If you want to give it me, give it, such as it is!'

After these words the householder might nevertheless offer the clothes after having wiped or rubbed them, &c.; but the mendicant should not accept them, for they are impure and unacceptable. (11)

The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that robe, clean or wash it with cold or hot water!'

The mendicant should return the same answer as above (in §11) and not accept such clothes. (12)

The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that cloth, empty it of the bulbs, &c. (see II, 2, 1, § 5); we shall give it to the Sramana.' Hearing and perceiving such talk, the mendicant should say, after consideration: 'O long-lived one!

(or, O sister!) do not empty that cloth of the bulbs, &c.; it is not meet for me to accept such clothes.' After these words the householder might nevertheless take away the bulbs, &c., and offer him the cloth; but he should not accept it; for it is impure and unacceptable. (13)

If a householder brings a robe and gives it to the mendicant, he should, after consideration, say: 'O long-lived one! (or, O sister!) I shall, in your presence, closely inspect the inside of the robe.'

The Kevalin says: This is the reason: There might be hidden in the robe an earring or girdle or gold and silver, &c. (see II, 2, 1, § 11), or living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the inside of the robe. (14)

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

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

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

A monk or a nun should not clean or wash his clothes in plentiful water, because they are not new. (17)

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

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

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

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

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

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

This is the whole duty, &c.

Thus I say. (23)

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BOOK II, PART I, LECTURE 5 — BEGGING OF CLOTHES, LESSON 2

✦

A monk or a nun should beg for acceptable clothes, and wear them in that state in which they get them; they should not wash or dye them, nor should they wear washed or dyed clothes, nor (should they) hide (their clothes) when passing through other villages, being careless of dress. This is the whole duty for a mendicant who wears clothes.

A monk or a nun wanting, for the sake of alms, to enter the abode of a householder, should do so outfitted with all their clothes; in the same manner they should go to the out-of-door place for religious practices or study, or should wander from village to village.

Now they should know this: A monk or a nun dressed in all their clothes should not enter or leave, for the sake of alms, the abode of a householder, &c. &c., on perceiving that a strong and widely spread rain pours down, &c. (see II, 1, 3, § 9). (1)

If a single mendicant borrows for a short time a robe (from another mendicant) and returns after staying abroad for one, two, three, four, or five days, he (the owner) should not take such a robe for himself, nor should he give it to somebody else, nor should he give it on promise (for another robe after a few days), nor should he exchange that robe for another one.

He should not go to another mendicant and say: 'O long-lived Sramana! do you want to wear or use this robe?' He (the owner of the robe) should not rend the still strong robe, and cast it away; but give it

him (who had borrowed it) in its worn state; he should not use it himself. (2)

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

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

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

If he sees in his way thieves, he should not from fear of them, and to save his clothes, leave the road or go into another road, &c. (see II, 3, 3, § 13), but undisturbed, his mind not directed to outward things, he should collect himself for contemplation; then he may circumspectly wander from village to village. (6)

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

If these thieves say: 'O long-lived Sramana! bring us your robe, give it, deliver it!' he should not give or deliver it. He should act in such cases (as prescribed in II, 3, 3, §§ 15 and 16).

This is the whole duty, &c.

Thus I say. (8)

End of the Fifth Lecture, called Begging of Clothes.

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BOOK II, PART I, LECTURE 6 — BEGGING FOR A BOWL, LESSON 1

✦

A monk or a nun wanting to get a bowl, may beg for one made of bottle-gourd or wood or clay, or such-like bowls. If he be a youthful, young, &c. (see II, 5, 1, § 1) monk, he may carry with him one bowl, not two.

A monk or a nun should not resolve to go farther than half a Yogana to get a bowl.

As regards the acceptance of a bowl, those four precepts which have been given in (the First Lesson of the First Lecture, called) Begging of Food, concerning one fellow-ascetic, &c., should be repeated here, the fifth is that concerning many Sramanas and Brâhmanas.

A monk or a nun should not accept a bowl which the layman has, for the mendicant's sake, bought, &c. (see the Lecture called Begging of Clothes). (I)

A monk or a nun should not accept any very expensive bowls of the following description: bowls made of iron, tin, lead, silver, gold, brass, a mixture of gold, silver, and copper, pearl, glass, mother of pearl, horn, ivory, cloth, stone, or leather; for such very expensive bowls are impure and unacceptable. (2)

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

For the avoidance of these occasions to sin there are four rules for begging a bowl to be known by the mendicants.

Now this is the first rule:

A monk or a nun may beg for a bowl specifying its quality, viz. bottle-gourd or wood or clay. If they beg for such a bowl, or the householder gives it, they may accept it, for it is pure and acceptable.

This is the first rule. (4)

Now follows the second rule:

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

This is the second rule. (5)

Now follows the third rule:

A monk or a nun may beg for a bowl which has been used by the former owner or by many people. If they beg for it, &c. (see § 5).

This is the third rule. (6)

Now follows the fourth rule:

A monk or a nun may beg for a left-off bowl which no other Sramana or Brâhmana, guest, pauper, or beggar wants. If they beg for it, &c. (see § 5).

This is the fourth rule.

A monk or a nun having adopted one of these four rules should not say, &c. (see II, 1, t r, § 12, all down to) we respect each other accordingly. (7)

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

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

The householder may say (to the mendicant): 'O long-lived Sramana! stay a while till they have cooked or prepared our food, &c., then we shall give you, O long-lived one! your alms-bowl filled with food or drink; it is not good, not meet that a mendicant should get an empty alms-bowl.' After consideration, the mendicant should answer: 'O long-lived one!

(or, O sister!) it is indeed not meet for me to eat or drink food &c. which is âdhâkarmika; do not cook or prepare it; if you want to give me anything, give it as it is.' After these words the householder might offer him the alms-bowl filled with food or drink which had been cooked or prepared: he should not accept such an alms-bowl, for it is impure and unacceptable. (10)

Perhaps the householder will bring and give the mendicant an alms-bowl; the mendicant should then, after consideration, say: 'O long-lived one! (or, O sister!) I shall in your presence closely inspect the interior of the bowl.'

The Kevalin says: This is the reason: In the alms-bowl there might be living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the interior of the alms-bowl. (11)

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

This is the whole duty, &c.

Thus I say. (12)

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BOOK II, PART I, LECTURE 6 — BEGGING FOR A BOWL, LESSON 2

✦

A monk or a nun, entering the abode of a householder for the sake of alms, should after examining their alms-bowl, taking out any living beings, and wiping off the dust, circumspectly enter or leave the householder's abode.

The Kevalin says: This is the reason: Living beings, seeds or dust might fall into his bowl. Hence it has been said to the mendicant, &c., that he should after examining his alms-bowl, taking out any living beings, circumspectly enter or leave the householder's abode. (1)

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

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

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

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

If a strong and widely spread rain pours down, they should take the same care of their alms-bowl as is prescribed for clothes (in the preceding Lecture, Lesson 2, § 1).

This is the whole duty, &c.

Thus I say. (5)

End of the Sixth Lecture, called Begging for a Bowl.

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BOOK II, PART I, LECTURE 7 — REGULATION OF POSSESSION, LESSON 1

✦

'I shall become a Sramana who owns no house, no property, no sons, no cattle, who eats what others give him; I shall commit no sinful action; Master, I renounce to accept anything that has not been given.' Having taken such vows, (a mendicant) should not, on entering a village or scot-free town, &c., take himself, or induce others to take, or allow others to take, what has not been given.

A mendicant should not take or appropriate any property, viz. an umbrella or vessel or stick, &c. (see II, 2, 3, § 2), of those monks together with whom he stays, without getting their permission, and without having inspected and wiped (the object in question); but having got their permission, and having inspected and wiped (the object in question), he may take or appropriate it. (1)

He may beg for a domicile in a traveller's hall, &c.

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

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

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

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

A monk or a nun should not take possession of anything 1 on the bare ground, on wet ground, where there are eggs, &c.; nor on pillars or such an above-ground place (II, 2, 1, § 7); nor on a wall, &c.; nor on the trunk of a tree, &c.; nor where the householder or fire or water, or women or children or cattle are, and where it is not fit for a wise man to enter or to leave, &c., nor to meditate on the law; nor where they have to pass through the

householder's abode or to which there is no road, and where it is not fit, &c.; nor where the householder or his wife, &c., bully or scold each other, &c.

(see II, 2, 1, § 9, and 3, § 7); nor where they rub or anoint each other's body with oil or ghee or butter or grease; nor where they take a bath, &c.; nor where they go about naked, &c. (all as in II, 2, 3, §§ 7-12).

This is the whole duty, &c.

Thus I say. (6-12)

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BOOK II, PART I, LECTURE 7 — REGULATION OF POSSESSION, LESSON 2

✦

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

He should not remove from without to within, or vice versa, any umbrella or stick, &c. (see II, 2, 3, § 2) belonging to Sramanas or Brâhmanas (previously settled there); nor should he wake up a sleeping person, nor offend or molest the (inmates). (1)

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

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

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

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

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

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

Now this is the first rule:

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

This is the first rule. (8)

Now follows the second rule:

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

This is the second rule. (9)

Now follows the third rule:

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

This is the third rule. (10)

Now follows the fourth rule:

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

This is the fourth rule. (11)

Now follows the fifth rule:

A monk resolves: 'I shall ask for possession of a dwelling-place for my own sake, not for two, three, four, or five persons.'

This is the fifth rule. (12)

Now follows the sixth rule:

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

This is the sixth rule. (13)

Now follows the seventh rule:

A monk or a nun may beg for a dwelling-place paved with clay or wood. If they get it, then they may use it; otherwise they should remain in a squatting or sitting posture.

This is the seventh rule.

One who has adopted one of these seven rules, should not say, &c. (all as in II, 1, 11, § 12). (14)

I have heard the following explanation by the venerable (Mahâvîra): The Sthaviras, the venerable ones, have declared that dominion is fivefold:

The lord of the gods' dominion;

The king's dominion;

The houseowner's dominion;

The householder's dominion;

The religious man's dominion.

This is the whole duty, &c.

Thus I say. (15)

End of the Seventh Lecture, called Regulation of Possession.

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BOOK II, PART II, LECTURE 8

✦

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

Avoiding these occasions to sin, a mendicant may choose one of these four rules for the performance of religious postures.

This is the first rule:

I shall choose something inanimate, and lean against it; changing the position of the body, and moving about a little, I shall stand there.

This is the first rule. (2)

Now follows the second rule:

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

Now follows the third rule:

I shall choose something inanimate, and lean against it; not changing the position of the body, nor moving about a little, I shall stand there.

This is the third rule. (4)

Now follows the fourth rule:

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

This is the fourth rule. (5)

One who has adopted one of these four rules, &c. (see II, 1, 11, § 12).

This is the whole duty, &c.

Thus I say.

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BOOK II, PART II, LECTURE 9

✦

When a monk or a nun wishes to go to a pure place for study, they should not accept one which is infected by eggs or living beings, &c.; for it is impure and unacceptable. But if that place for study to which they wish to go, is free from eggs or living beings, &c., they may accept it; for it is pure and acceptable.

In this way all that has been said in the corresponding passage about couches should be repeated here as far as 'water-plants.' (1)

If parties of two, three, four, or five (mendicants) resolve to go to the place for study, they should not embrace or hug, bite with their teeth or scratch with their nails each other's body.

This is the whole duty, &c,

Thus I say. (2)

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BOOK II, PART II, LECTURE 10

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

A monk or a nun, knowing that the householder with regard to such a place for the sake of one or many, male or female fellow-ascetics, for the sake of many Sramanas or Brâhmanas whom he has well counted, kills living beings and commits various sins, should not ease nature on such a place or any other of the same sort, whether that place be appropriated by another person or not, &c. (see II, 1, 1, § 13). (2 and 3).

Now he should know this: If that place has not been appropriated by another person, &c., he may ease nature on such a place (after having well inspected and cleaned it). (4)

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

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

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

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

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

A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley. (1o)

A monk or a nun should not ease nature in a place where there are heaps of refuse, furrows, mud, stakes, sprigs, holes, caves, walls, even or uneven places. (11)

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

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

A monk or a nun should not ease nature in gardens, parks, woods, forests, temples, or wells. (14)

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

A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares. (16)

A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophaguses or shrines of the dead. (17)

A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit. (18)

A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries. (19)

A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots. (20)

A monk or a nun should not ease nature in woods of Asana, Sana, Dhâtakî, Ketaki, Mango, Asoka, Punnâga, or other such-like places which contain leaves, flowers, fruits, seeds, or sprouts. (21)

A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, &c.; then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, &c. (see II, 1, 1, § 2).

This is the whole duty, &c.

Thus I say. (22)

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BOOK II, PART II, LECTURE 11

✦

A monk or a nun should not resolve to go where they will hear sounds of a Mridaṅga, Nandîmridaṅga, or Ghallarî, or any such-like various sounds of drums. (1)

If a monk or a nun hear any sounds, viz. of the Vinâ, Vipamkî, Vadvîsaka, Tunaka, Panaka, Tumbavînikâ, or Dhamkuna, they should not resolve to go where they will hear any such-like various sounds of stringed instruments. (2)

The same precepts apply to sounds of kettledrums, viz. of the Tâla, Lattiyâ, Gohiyâ, or Kirikiriyâ; (3)

Also to sounds of wind instruments, viz. the conch, flute, Kharamukhî, or Piripiriyâ. (4)

A monk or a nun should not, for the sake of hearing sounds, go to walls or ditches, &c. (see II, 3, 3, §§ 1 and 2); (5)

Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains; (6)

Nor to villages, towns, markets, or a capital, hermitages, cities, halting-places for caravans; (7)

Nor to gardens, parks, woods, forests, temples, assembly halls, wells; (8)

Nor to towers, pathways, doors, or town gates; (9) Nor where three or four roads meet, nor to courtyards or squares; (10)

Nor to stables (or nests) of buffaloes, cattle, horses, elephants, &c. (see 10, § 12); (11)

Nor to places where buffaloes, bulls, horses, &c., fight; (12)

Nor to places where herds of cattle, horses, or elephants are kept; (13)

Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays, singing, music, performance on the Vinâ, beating of time, playing on the Tûrya, clever playing on the Pataha is going on; (14)

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

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

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

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

A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones.

This is the whole duty, &c.

Thus I say. (19)

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BOOK II, PART II, LECTURE 12

✦

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

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BOOK II, PART II, LECTURE 13

✦

One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces karman.

One should neither be pleased with nor prohibit it;

If another (i.e. a householder) wipes [or rubs] the mendicant's feet; (1)

If he kneads or strokes them; (2) If he touches or paints them; (3)

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

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

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

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

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

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

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

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

If he wipes or rubs a wound in (the mendicant's)

body (&c., down to) if he sprinkles or washes it with hot or cold water; (12)

If he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it. (13)

If he wipes or rubs a boil, abscess, ulcer, or fistula (&c., down to) if he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it; (14)

If he removes, or wipes off, the sweat and uncleanliness on his body; (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails. (16)

If he cuts or dresses the long hair of his head or his brows or his armpits; (17)

If he removes, or wipes off, the nit or lice from his head. (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Aṅka or Paryaṅka posture, wipes or rubs (the mendicant's) feet; in this way the §§ 1-18 should be repeated here. (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Aṅka or Paryaṅka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string; (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c. (all as above); similarly with actions done reciprocally. (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by pure charms;

If the other tries to cure him by impure charms;

If he tries to cure him, digging up and cutting, for the sake of a sick monk, living bulbs, roots, rind, or sprouts. (22)

For sensation is the result of former actions; all sorts of living beings experience sensation.

This is the whole duty, &c.

Thus I say. (23)

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BOOK II, PART II, LECTURE 14

✦

One should not be pleased with nor prohibit a reciprocal action, which relates to one's self, and produces karman.

A mendicant should not be pleased with nor prohibit it, if (he and the other) wipe or rub each other's feet, &c.

In this way the whole Thirteenth Lecture should be repeated here.

This is the whole duty, &c. Thus I say. (1)

End of the Second Part, called the Seven Lectures.

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BOOK II, PART III, LECTURE 15 — THE CLAUSES

✦

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî; to wit: In Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ); in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Trisalâ); in Uttaraphalgunî he was born; in Uttaraphalgunî tearing out his hair, he left the house, and entered the state of houselessness; in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in Svâti the Venerable One obtained final liberation. (1)

When in this Avasarpinî era, the Sushama-sushamâ period, the Sushamâ period, the Sushamaduhshamâ period, and much time of the Duhshamasushamâ period had elapsed, seventy-five years nine and a half months of it being left; in the fourth month of summer, in the eighth fortnight, in the light fortnight of Ashâdha, on its sixth day, while the moon was in conjunction with Uttaraphalgunî, the Venerable Ascetic Mahâvîra descended from the great Vimâna, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best (and highest flowers), and like the Svastika and Vardhamânaka amongst the celestial regions, where he had lived for twenty Sâgaropamas till the termination of his allotted length of life, (divine) nature and existence (among gods).

Here, forsooth, in the continent of Gambudvîpa, in Bharatavarsha, in the southern part of it, in the southern brahmanical part of the place Kundapura, he took the form of an embryo in the womb of Devânandâ, of the Gâlandharâyana gotra, wife of the Brâhmana Rishabhadatta, of the gotra of Kodâla, taking the form of a lion.

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

Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Âsvina, on its thirteenth day, while the moon was in conjunction with Uttaraphalgunî, after the lapse of eighty-two days, on the eighty-third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tîrthakaras), removed the embryo from the southern brahmanical part of the place Kundapura to the northern Kshatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of Trisalâ of the Vâsishtha gotra, wife of the Kshatriya Siddhartha, of the Kâsyapa gotra, of the clan of the Gñâtris, and lodged the fetus of the Kshatriyânî Trisalâ in the womb of Devânandâ of the Gâlandharâyana gotra, wife of the Brâhmana Rishabhadatta, of the gotra of Kodâla, in the southern brahmanical part of the place Kundapurî.

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

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

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

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

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

Upwards from the time when the Venerable Mahâvîra was placed in the womb of the Kshatriyânî Trisalâ, that family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased. (10) When the parents of the Venerable Ascetic Mahâvîra had become aware of this, after the lapse of the tenth day, and the performance of the purification, they prepared much food, drink, sweetmeats, and spices; and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Sramanas,

Brâhmanas, paupers, beggars, eunuchs, &c., and distributed gifts to those who wanted to make presents; then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests: (11) 'Since the prince was placed in the womb of the Kshatriyânî Trisalâ, this family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased; therefore the prince shall be called Vardhamâna (i.e. the Increasing).' (12)

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

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

The Venerable Ascetic Mahâvîra belonged to the Kâsyapa gotra. His three names have thus been recorded by tradition: by his parents he was called Vardhamâna, because he is devoid of love and hate (he is called) Sramana (i.e. Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world; the name Venerable Ascetic Mahâvîra has been given to him by the gods.

The Venerable Ascetic Mahâvîra's father belonged to the Kâsyapa gotra; he had three names: Siddhartha, Sreyârsa, and Gasamsa. His mother belonged to the Vâsishtha gotra, and had three names: Trisalâ, Videhadattâ,

and Priyakârinî. His paternal uncle Supârsva belonged to the Kâsyapa gotra.

His eldest brother, Nandivardhana, and his eldest sister, Sudarsanâ, belonged both to the Kâsyapa gotra. His wife Yasodâ belonged to the Kaundinya gotra. His daughter, who belonged to the Kâsyapa gotra, had two names: Anoggâ and Priyadarsanâ. His granddaughter, who belonged to the Kausika gotra, had two names: Seshavatî and Yasovatî. (15)

The Venerable Ascetic Mahâvîra's parents were worshippers of Pârsva and followers of the Sramanas. During many years they were followers of the Sramanas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins.

On a bed of Kusa-grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month, and, leaving their bodies, were born as gods in Adbhuta Kalpa.

Thence descending after the termination of their allotted length of life, they will, in Mahâvideha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvâna, and the end of all misery. (16)

In that period, in that age the Venerable Ascetic Mahâvîra, a Gñâtri Kshatriya, Gñâtriputra, a Videha, son of Videhadattâ, a native of Videha, a prince of Videha, lived thirty years amongst the householders under the name of 'Videha.'

After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver, his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, &c., and distributed among those who wanted to make presents to others. Thus he gave away during a whole year.

In the first month of winter, in the first fortnight, in the dark (fortnight) of Mârgasiras, on its tenth day, while the moon was in conjunction with Uttaraphalgunî, he made up his mind to retire from the world. (17)

A year before the best of Ginas will retire from the world, they continue to give away their property, from the rising of the sun. i.

One krore and eight lakhs of gold is his gift at the rising of the sun, as if it were his morning meal. ii.

Three hundred and eighty-eight krores and eighty lakhs were given in one year. iii.

The Kundaladharas of Vaisramana, the Laukântika and Maharddhika gods in the fifteen Karmabhûmis wake the Tîrthakara. iv,

In Brahma Kalpa and in the line of Krishnas, the Laukântika Vimânas are eightfold and infinite in number. v.

These orders of gods wake the best of Ginas, the Venerable Vîra: Arhat! propagate the religion which is a blessing to all creatures in the world!' vi.

When the gods and goddesses (of the four orders of) Bhavanapatis, Vyantaras, Gyotishkas, and Vimânavâsins had become aware of the Venerable Ascetic Mahâvîra's intention to retire from the world, they as-

sumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtile matter.

Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in Gambûdvîpa at the northern Kshatriya part of the place Kundapura; in the north-eastern quarter of it they suddenly halted. (18)

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

Then he went where the Venerable Ascetic Mahâvîra was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water, and rubbed him with beautifying cool sandal, laid on a piece of cloth worth a lakh.

He clad him in a pair of robes so light that the smallest breath would carry them away; they were manufactured in a famous city, praised by clever artists, soft as the fume of horses, interwoven with gold by skilful

masters, and ornamented with designs of flamingos.

Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland, a golden string, a turban, a diadem, wreaths of precious stones, and decorated him with garlands, ribbons, scarves, and sashes like the Kalpavriksha. (20)

The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called Kandraprabhâ, which a thousand men carry. (This palankin) was adorned with pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, sarabhas, yaks, tigers, lions, creeping plants, and a train of couples of Vidyâdharas; it had a halo of thousands of rays; it was decorated with thousands of brilliant glittering rupees; its lustre was mild and bright; the eyes could not bear its light; it shone with heaps and masses of pearls; it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful; it was embellished with designs of lotuses and many other plants; its cupola was adorned with many precious stones of five colours, with bells and flags; it was conspicuous, lovely, beautiful, splendid, magnificent. (21)

This palankin was brought for the best of Ginas, who is free from old age and death; it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground. vii.

In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of Ginas. viii.

H e wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments; he had put on a robe of muslin worth a lakh. ix.

After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light. x.

He sat on his throne, and Sakra and Îsâna, on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones. xi.

In front it was uplifted by men, covered with joyful horripilation; behind the gods carried it: the Suras and Asuras, the Garudas and the chiefs of Nâgas. xii.

The Suras carried it on the eastern side, and the Asuras on the southern one; on the western side the Garudas carried it, and the Nâgas on the northern side. xiii.

As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xiv.

As a grove of Siddhârtha, of Karnikâra or of Kampaka looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xv.

In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant. xvi.

Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments: stringed instruments and drums, cymbals and wind-instruments. xvii.

At that period, in that age, in the first month of winter, in the first fortnight, the dark (fortnight) of Mârgasiras, on its tenth day, called Suvrata, in the Muhûrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunî, when the shadow had turned towards the east, and the first Paurushî was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahâvîra, in his palankin Kandraprabhâ, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kshatriya part of the place Kundapura by the high way for the park Gñâtri Shanda.

There, just at the beginning of night, he caused the palankin Kandraprabhâ to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery. (22)

The god Vaisramana, prostrating himself, caught up the finery and ornaments of the Venerable Ascetic Mahâvîra in a cloth of flamingo-pattern. Mahâvîra then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls.

But Sakra, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahâvîra, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean.

After the Venerable Ascetic Mahâvîra had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct. At that moment the whole assembly of men and gods stood motionless, like the figures on a picture.

At the command of Sakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Mahâvîra chose the holy conduct. xviii.

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation. xix.

When the Venerable Ascetic Mahâvîra had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called Manahparyâya, by which he knew the thoughts of all sentient beings, with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans.

Then he formed the following resolution: I shall for twelve years neglect my body and abandon the care of it; I shall with equanimity bear, undergo, and suffer all calamities arising from divine powers, men or animals. (23)

The Venerable Ascetic Mahâvîra having formed this resolution, and neglecting his body, arrived in the village Kummâra when only one Muhûrta of the day remained.

Neglecting his body, the Venerable Ascetic Mahâvîra meditated on his Self, in blameless lodgings, in blameless wandering, in restraint, kindness, avoidance of sinful influence (samvara), chaste life, in patience, freedom from passion, contentment; control, circumspectness, practising religious postures and acts; walking the path of Nirvâna and liberation, which is the fruit of good conduct.

Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind. (24)

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

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

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

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

The Venerable Ascetic Mahâvîra endowed with the highest knowledge and intuition taught the five great vows, with their clauses, the six classes of lives to the Sramanas and Nirgranthas, to Gautama, &c.

The six classes of lives are earth-body, &c. (down to) animals. (29)

i. The first great vow, Sir, runs thus:

I renounce all killing of living beings, whether subtile or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way, in mind, speech, and body.

There are five clauses.

The first clause runs thus:

A Nirgrantha is careful in his walk, not careless. The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence a Nirgrantha is careful in his walk, not careless in his walk.

This is the first clause. (1)

Now follows the second clause:

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

This is the second clause. (2)

Now follows the third clause:

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

This is the third clause. (3)

Now follows the fourth clause:

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

This is the fourth clause. (4)

Now follows the fifth clause:

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

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept.

This is, Sir, the first great vow: Abstinence from killing any living beings. i.

ii. The second great vow runs thus:

I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way, in mind, speech, and body.

There are five clauses.

The first clause runs thus:

A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says: Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause. (1)

Now follows the second clause:

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

This is the second clause. (2)

Now follows the third clause:

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

This is the third clause. (3)

Now follows the fourth clause:

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

This is the fourth clause. (4)

Now follows the fifth clause:

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

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, &c.

This is, Sir, the second great vow. ii.

iii. The third great vow runs thus:

I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body.

There are five clauses.

The first clause runs thus:

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause:

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

This is the second clause. (2)

Now follows the third clause:

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says: If a Nirgrantha who has taken possession of some ground, should

take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause:

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

This is the fourth clause. (4)

Now follows the fifth clause:

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

This is the fifth clause. (5)

In this way the great vow, &c.

This is, Sir, the third great vow. iii.

iv. The fourth great vow runs thus:

I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, &c. (all as in the foregoing paragraph down to) exempt myself.

There are five clauses.

The first clause runs thus:

A Nirgrantha does not continually discuss topics relating to women. The Kevalin says: If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause:

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says: If a Nirgrantha regards and contemplates the lovely forms of women, he might, &c. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause:

A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says: If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might, &c. A Nirgrantha, &c. This is the third clause. (3)

Now follows the fourth clause:

A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says: If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might, &c. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause:

A Nirgrantha does not occupy a bed or couch affected by women, animals, or eunuchs. The Kevalin says: If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, &c. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow, &c.

This is, Sir, the fourth great vow. iv.

v. The fifth great vow runs thus:

I renounce all attachments, whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, &c. (all down to) exempt myself.

There are five clauses.

The first clause runs thus:

If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of, nor infatuated by, nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kevalin says: If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, &c. (see above, IV, I).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them.

A creature with ears hears agreeable and disagreeable sounds.

This is the first clause. (1)

Now follows the second clause:

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c., to them.

The Kevalin says, &c. (the rest as in the last clause. Substitute only see and forms for h ear and sounds).

This is the second clause. (2)

Now follows the third clause

If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose.)

This is the third clause. (3)

Now follows the fourth clause:

If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, &c., to them. (The rest as above. Substitute taste and tongue.)

This is the fourth clause. (4)

Now follows the fifth clause:

If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be attached to them. (The rest as above. Substitute feel and touch.)

This is the fifth clause. (5)

In this way the great vow, &c. (see above). v.

He who is well provided with these great vows and their twenty-five clauses is really Houseless, if he, according to the sacred lore, the precepts, and the way correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them.

End of the Fifteenth Lecture, called the Clauses.

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BOOK II, PART IV, LECTURE 16 — THE LIBERATION

✦

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

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

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind. (3) Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all: so is described the great sage, a good Sramana. (4)

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

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

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

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

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

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

Here amongst men bondage and deliverance have been declared; he who, according to that doctrine (of the church), knows bondage and deliverance: that sage is called 'Maker of the end.' (11) He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place; he has quitted the path of births. (12)

End of the Sixteenth Lecture, called the Liberation.

End of the Second Book.

End of the Âkârâṅga Sûtra.

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