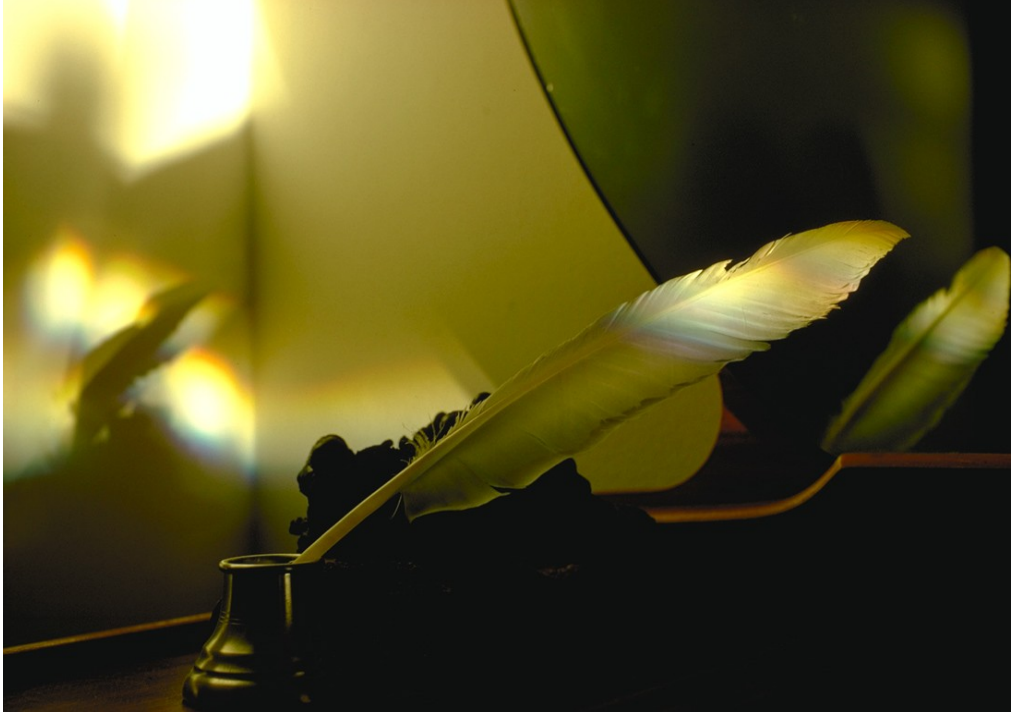


JAINISM

Selected verses



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Holy Akaranga Sutra

002

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).

003

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.

005

He believes in soul, believes in the World believes in rewards, 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.

008

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.

012

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).

013

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

025

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 want only before.'

038

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

044

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. (i)

051

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).

052

(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.

053

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.

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.

055

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.

056

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 tip the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment'; he is called houseless.

061

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 man), births, he experiences various feelings.

062

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.

063

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),

064

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.

065

Having acquired it (i.e. wealth), employing bipeds and quadrupeds, gathering riches in the three ways [by action, order or consent, that is, mind, body or speech] 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.

066

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.

067

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).

071

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.

072

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.

073

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.

076

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

077

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 samsara), is called among mortals a hero, who liberates those who are fettered.

078

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.

081

The hero does not tolerate discontent,

082

The hero does not tolerate lust.

083

Because the hero is not careless,

084

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

085

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

090

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:

092

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.

094

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

095

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

096

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!

097

Knowing the misery that results from action,

098

The deluded and careless one returns to life;

099

Disregarding sounds and colours, upright,

100

Avoiding Mara one is liberated from death.

101

Carefully abstaining from pleasures and ceasing from bad works he is a hero, guarding himself, who is grounded in knowledge.

104

Examine and know the happiness of the living,

106

He who has right intuition, commits no sin.

112

Away with that fool's company, he increases his own unrighteousness.

113

Thence the most learned, knowing (what is called) the highest good,

114

Aware of the punishment, commits no sin;

115

Wisely avoid the top and the root!

117

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), 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.

118

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.

120

And the hero should conquer wrath and pride,

121

Look at the great hell (as the place) for greed.

122

Therefore the hero abstaining from killing,

123

Should destroy sorrow, going the road of easiness

124

Here now the hero, knowing the bondage,

125

Knowing sorrow, should restrain himself.

128

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.'

129

Knowing the highest good, one should never be careless;

130

Guarding one's self, always prudent, one should pass life on the right road.

131

'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

132

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.'

133

There is no past thing, nor is there a future one

135

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

136

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

137

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

138

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 Mara.

139

'The gifted man, following the law, sees well his true interest.' In a twofold ways, 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.

140

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 samsara). 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.

141

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.'

142

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

143

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.

144

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

145

This is the doctrine of the Seer, who does not injure living beings and has put an end (to acts and to samsara). 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.

150

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.

151

There are as many asravas as there are parisravas, and there are as many parisravas as there are asravas. There are as many an asravas as there are aparisravas, and there are as many aparisravas as there are anasravas. 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 samsara, who are awakened, and have reached discrimination.

152

'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) He who seldom does cruel acts, seldom undergoes'(punishment).]'

155

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.

156

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.

157

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.

158

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.

160

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), 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.

161

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

162

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.

163

'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).'

164

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) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves).

165

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

168

See! many who desire colours, are led around (in the samsara), 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).

169

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.

171

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.

173

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

174

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.

175

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

176

Maintain rightly this state of a sage. Thus I say.

177

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.

178

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.

179

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.

180

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.

181

'A sage, acquiring sagedom, should subdue his body.' 'The heroes who look at everything with indifference, 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 samsara), to be liberated, to have ceased (from acts). This I say.

180

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.

183

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 (Mahavira). Adopting the (Akarya'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 akarya), minding living beings, one should go (on one's business).

185

(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.

186

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 guiding his mind, he should always avoid sin. He should maintain this sagedom. Thus I say.

187

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. (I)

188

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.'

189

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.

191

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

192

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

193

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 (akarya'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 Tirthakaras) through the teaching (of the akarya); 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.

195

'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.

196

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.

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197

(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.

199

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.

200

As in a lake a greedy leaf-covered tortoise cannot rise tip; as the trees do not leave their-place (though shaken by storms): 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.

205

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.

206

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

207

There are beings endowed with voice, with taste, waterbeings 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.

211

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.

215

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 Reverend One; as birds (feed) their young ones, so are the disciples regularly to be instructed day and night. Thus I say.

216

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.

217

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.

219

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

220

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.

224

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.

225

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.

229

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.

242

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.'

243

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

263

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.

273

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

275

Becoming unattached internally and externally, he should strive after absolute purity.

276

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

301

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.

304

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 Nirvana.

673

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.

678

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.

679

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.'

1094

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 Tirthakara's) one should meditate upon it. The wise man should free himself from the family bonds; fearless should he give up acts and attachments.

1095

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.

1096

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.

1097

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.

1098

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.

1099

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.

1100

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.

1101

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.

1102

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 Brahmana freed from the bed of pain.

1103

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 samsara): that sage is called 'Maker of the end.'

1105

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.

Thus spake

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.

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.

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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.

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.

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.

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.

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.

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.

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.

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c., to them.

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.

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.)

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.)

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.

Prayer

Eso Panch Namukkaro: - These five salutations are capable of

Savva Pava Panasano: destroying all the sins and this is

Mangalancha Savvesin the first happiness among all forms

Padhamam Havai Mangalam: of happiness.

In the above prayer, Jains do not ask for any favors or material benefits from their Gods, the Tirthankaras or from monks and nuns. They do not pray to a specific Tirthankara or monk by name. By saluting them, Jains receive the inspiration from the five benevolent for the right path of true happiness and total freedom from the misery of life.