

THE
SACRED BOOKS OF THE EAST

Translated by
VARIOUS ORIENTAL SCHOLARS

and
Edited by
F. MAX MÜLLER

VOL. 22

SACRED BOOKS OF THE EAST

Ed. *F. Max Müller*

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JAINA SŪTRAS

PART I

THE ĀKĀRĀNGA SŪTRA
THE KALPA SŪTRA

Translated from Prakrit by
HERMANN JACOBI

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**RASHTRAPATI BHAVAN,
NEW DELHI-4
June 10, 1962**

I am very glad to know that the Sacred Books of the East published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S. RADHAKRISHNAN

ÂKÂRÂNGA SÛTRA.

FIRST BOOK¹.

FIRST LECTURE²,

CALLED

KNOWLEDGE OF THE WEAPON.

FIRST LESSON³.

O long-lived (*Gambûsvâmin*⁴)! 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

So this book begins as a lesson the speaker heard directly from Mah!v"ra

¹ *Suyakkhamdha, srutaskandha.*

² *Agghayana, adhyayana.* The first lecture is called *sattha-parimâ* (*sastra-parigñâ*), 'knowledge of the weapon.' Weapons are divided into material weapon and weapon consisting in a state (*bhâva*). The latter is explained to be non-control (*asamyama*) or the wrong use of mind, speech, and body. Knowledge (*parigñâ*) is twofold: comprehension and renunciation. The subject of the first lecture is, therefore, the comprehension and renunciation of everything that hurts other beings.

³ *Uddesaya, udderaka.*

⁴ *Gambûsvâmin* was the disciple of Sudharman, one of the eleven chief disciples (*ganadhara*) of Mahâvîra.

The *Âcârânga-sûtra* (Sanskrit title) is the most ancient existing text in the Jain *Śvetāmbara* canon. The *Digambara* sect believes this *āṅga* text to be lost. Recall that *āṅga* means "limb" and *ācāra* means "conduct" so this refers to a central text (limb) describing mendicant conduct and the knowledge that will produce it.

The word looks different on the adjacent page (*âkârânga-sûtra*) because that is how the title appears in *Prākṛit*, the original language of this *sûtra*.

This text has different layers that were compiled at different times. The first book seems to be compiled in the 6th–5th c. BCE.

I've made a few notes on the first few pages for your attention and provided an opportunity to stop on p. 7, though you are welcome to read more if you like.

This text can be a source for your bibliography on Worksheet 3 if it speaks to your issue.

When you run into names you don't know, don't sweat it at present. Look for the wider context and meaning of sentences and sections.

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 Tīrthakara), 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 soul¹, believes in the world², believes in reward³, 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 it⁴.' In the world, these are all the causes of sin⁵, 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

¹ I. e. in a permanent soul, different from the body. This is said against the Kārvākas.

² I. e. the plurality of souls, not in one all-soul, as the Vedāntins.

³ Kamma (karma) is that which darkens our intellect, &c. Its result is the suffering condition of men, its cause is action (kiriya, kriyā).

⁴ The different tenses employed in these sentences imply, according to the commentators, the acknowledgment of the reality of time, as past, present, future.

⁵ Kamma-samāraṃbha. Kamma has been explained above. Samāraṃbha, a special action (kriyā), is the engaging in something blamable (sāvadyānushāna).

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 (muzi). Thus I say¹. (7)

SECOND LESSON².

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

¹ These words (tti bemi) stand at the end of every lesson. The commentators supply them also for the beginning of each lesson.

² After the chief tenets of Gainism with regard to soul and actions have briefly been stated in the first lesson, the six remaining lessons of the first lecture treat of the actions which injure the six classes of lives or souls. The Gainas seem to have arrived at their concept of soul, not through the search after the Self, the self-existing unchangeable principle in the ever-changing world of phenomena, but through the perception of life. For the most general Gaina term for soul is life (gīva), which is identical with self (āyā, ātman). There are numberless lives or souls, not only embodied in animals, men, gods, hell-beings (tasa, trasa), and plants (vanassaṭ, vanaspati), but also in the four elements—earth, water, fire, wind. Earth, &c., regarded as the abode of lives is called earth-body, &c. These bodies are only perceptible when an infinite number of them is united in one place. The earth-lives, &c., possess only one organ, that of feeling; they have undeveloped (avyakta) intellect and feelings (vedanā), but no limbs, &c. The doctrines about these elementary lives are laid down in Bhadrabāhu's Niryukti of our Sūtra, and are commented upon in Śilāṅka's great commentary of it. They are very abstruse, and deal in the most minute distinctions, which baffle our comprehension.

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 this¹ 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

¹ *Ikâ' attham.* The commentators think this to be a reference to the sentence, For the sake of the splendour, &c. It would be more natural to connect it with the foregoing sentence; the meaning is, For bondage, &c., men commit violence, though they believe it to be for the happiness of this life.

(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. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say. (6)

THIRD LESSON¹.

(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 Mahâvira), (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;

¹ The water-lives which are treated of in this lesson are, as is the case with all elementary lives, divided into three classes: the sentient, the senseless, and the mixed. Only that water which is the abode of senseless water-lives may be used. Therefore water is to be strained before use, because the senseless lives only are believed to remain in water after that process.

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, e.g. 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 Buddha 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)

FOURTH LESSON.

(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)¹, 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 torment² (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

¹ The fire-bodies live not longer than three days.

² *Damda*.

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)

FIFTH LESSON¹.

' 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 (*āvatta*=*samsāra*), 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 Tirthakaras), 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

¹ The discussion of the 'wind-bodies,' which should follow that of the fire-bodies, is postponed for two lessons in which the vegetable and animal world is treated of. The reason for this interruption of the line of exposition is, as the commentators state, that the nature of wind, because of its invisibleness, is open to doubts, whilst plants and animals are admitted by all to be living beings, and are, therefore, the best support of the hylozoistical theory. That wind was not readily admitted by the ancient Indians to be a peculiar substance may still be recognised in the philosophical Sūtras of the Brahmans. For there it was thought necessary to discuss at length the proofs for the existence of a peculiar substance, wind. It should be remarked that wind was never identified with air, and that the Gainas had not yet separated air from space.

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 reason¹; 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

¹ The plants know the seasons, for they sprout at the proper time, the *Asoka* buds and blooms when touched by the foot of a well-attired girl, and the *Vakula* when watered with wine; the seed grows always upwards: all this would not happen if the plants had no knowledge of the circumstances about them. Such is the reasoning of the commentators.

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)

SIXTH LESSON.

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 *Samsāra* (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 animals, 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 bones¹; 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

¹ The word after bones (*asthî*) is *asthimingâ*, for which buffaloes, boars, &c. are killed, as the commentator states. I do not know the meaning of this word which is rendered *asthimingâ*.

these causes of sin relating to animals, is called a reward-knowing sage. Thus I say. (6)