

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

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

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

(Available in specially designed cartons)

VOLUMES

- 1, 15 : Upaniṣads (2 Vols.)—F. Max Müller
2, 14 : Sacred Laws of the Aryas (2 Vols.)—Georg Bühler
3, 16, 27
28, 39, 40 : Sacred Books of China (6 Vols.)—James Legge
4, 23, 31 : Zend-Avesta (3 Vols.)—James Darmesteter and
L.H. Mills
5, 18, 24, : Pahlavi Texts (5 Vols.)—E.W. West
37, 47
6, 9 : Qur'ān (2 Vols.)—E.H. Palmer
7 : Institutes of Vishnu—Julius Jolly
8 : Bhagavadgīta with the Sanatsujātīya and the Anugītā
—Kashinath Trimbak Telang
10 : Dhammapada and Sutta-Nipāta—F. Max Müller and
V. Fausböll
11 : Buddhist Suttas—T.W. Rhys Davids
12, 26, 41, : Satapatha-Brāhmana (5 Vols.)—Julius Eggeling
43, 44
13, 17, 20 : Vinaya Texts (3 Vols.)—T.W. Rhys Davids and
Hermann Oldenberg
19 : Fo-Sho-Hing-Tsan-King—Samuel Beal
21 : Saddharma-Pundarīka or Lotus of the True Laws
—H. Kern
22, 45 : Jaina Sūtras (2 Vols.)—Hermann Jacobi
25 : Manu—Georg Bühler
29, 30 : Grihya-Sūtras (2 Vols.)—Hermann Oldenberg and
F. Max Müller
32, 46 : Vedic Hymns (2 Vols.)—F. Max Müller and
H. Oldenberg
33 : Minor Law-Books—Julius Jolly
34, 38 : Vedānta-Sūtras with Sankarācārya's Commentary
(2 Vols.)—G. Thibaut
35, 36 : Questions of King Milinda (2 Vols.)—T.W. Rhys Davids
42 : Hymns of the Atharva-Veda—M. Bloomfield
48 : Vedānta-Sūtras with Rāmānuja's Sribhāshya
—G. Thibaut
49 : Buddhist Mahāyāna Texts—E.B. Cowell, F. Max Müller
and J. Takakusu
50 : Index—M. Winternitz

JAINA SŪTRAS

PART I

THE ĀKĀRĀṄGA SŪTRA
THE KALPA SŪTRA

Translated from Prakrit by
HERMANN JACOBI

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

First Published by the Oxford University Press, 1884
Reprint: Delhi, 1964, 1968, 1973, 1980, 1988, 1994, 2002

© MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED
All Rights Reserved

ISBN: 81-208-0123-7

Also available at:

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
8 Mahalaxmi Chambers, 22 Bhulabhai Desai Road, Mumbai 400 026
236, 9th Main III Block, Jayanagar, Bangalore 560 011
120 Royapettah High Road, Mylapore, Chennai 600 004
Sanas Plaza, 1302 Baji Rao Road, Pune 411 002
8 Camac Street, Kolkata 700 017
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001

UNESCO COLLECTION OF REPRESENTATIVE WORKS—Indian Series
This book has been accepted in the Indian Translation Series of the UNESCO
Collection of Representative Works, jointly sponsored by the United
Nations Educational, Scientific and Cultural Organization
(UNESCO) and the Government of India

Printed in India

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA, PHASE-I, NEW DELHI 110 028
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,
BUNGALOW ROAD, DELHI 110 007

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

Feeling her child quivering, trembling, moving, and stirring, the Kshatriyāṃ Trisalā—glad, pleased, and joyful, &c.—spoke thus: 'No, forsooth, the fruit of my womb has not been taken from me, it has not died, it is not fallen, it is not lost. Formerly it did not move, but now it does move.' Thus she was glad, pleased, and joyful, &c.

Then the Venerable Ascetic Mahāvīra, while in her womb, formed the following resolution: 'It will not behove me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.' (94)

Bathing, making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kshatriyāṃ Trisalā kept off sickness, sorrow, fainting, fear, and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry, but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind; her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed; she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child. (95)

In that period, in that age the Venerable Ascetic Mahāvīra¹—after the lapse of nine months and

¹ The whole passage is in some disorder; for the subject is she (Trisalā) and the object is 'boy,' yet 'the Venerable Ascetic Mahā-

seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Kaitra, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure; while a favourable and agreeable low wind swept the earth; at the time when the fields were green and all people glad and amusing themselves]¹ in the middle of the night while the moon was in conjunction with the asterism Uttara-phalgunī—(Trisalā), perfectly healthy herself, gave birth to a perfectly healthy boy. (96)²

End of the Fourth Lecture.

START HERE

In that night in which the Venerable Ascetic Mahāvīra was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise. (97)³

In that night in which the Venerable Ascetic Mahāvīra was born, many demons in Vaisramaṇa's

vīra' is also put in the nominative. It seems that the author or the copyists added the three words *Samane Bhagavam Mahāvīre* because they usually followed the beginning: *tenam kālenam tenam samaenam*. The same disorder occurs in all corresponding passages which we shall meet with later on.

¹ The passage in brackets seems to be a later addition; for it is wanting in my oldest MS., and the commentator says that it was not seen in many books. The occurrence of the astrological term exaltation (*uḷka = ὕψωμα*) in this passage proves it to be inserted after 300 A.D. For about that time Greek astrology had been introduced in India, as I have shown in my dissertation: *De Astrologiae Indicae 'Hora' appellatae originibus*, Bonn, 1872.

² Cf. *Ātārāṅga Sūtra* II, 15, § 6.

³ Cf. *Ātārāṅga Sūtra* II, 15, § 7.

service belonging to the animal world, rained down on the palace of king Siddhârtha one great shower of silver, gold, diamonds, clothes, ornaments, leaves, flowers, fruits, seeds, garlands, perfumes, sandal, powder, and riches. (98)¹

After the Bhavanapati, Vyantara, Gyotishka, and Vaimânika gods had celebrated the feast of the inauguration of the Tîrthakara's birthday, the Kshatriya Siddhârtha called, at the break of the morning, together the town policemen and addressed them thus: (99)

'O beloved of the gods, quickly set free all prisoners in the town of Kundapura, increase measures and weights, give order that the whole town of Kundapura with its suburbs be sprinkled with water, swept, and smeared (with cowdung, &c.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept; that platforms be erected one above the other; that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions²; that the walls bear impressions in Gosrsha, fresh red sandal, and Dardara³ of the hand with outstretched fingers; that luck-foreboding vases be put on the floor, and pots of the same kind be disposed round every door and arch; that big, round, and long garlands, wreaths, and festoons be hung low

¹ Cf. Âkârânga Sûtra II, 15, § 8.

² According to the commentary this may also be translated: smeared (with cowdung) and whitewashed.

³ Dardara is sandal brought from Dardara. All who have travelled in India will have noticed on walls the impressions of the hand mentioned in the text.

and high; that the town be furnished with offerings, &c. (see § 32, down to) smelling box; that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors¹, messengers², pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Tâlâkaras³ be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders.' (100)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 58)—accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, &c. (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhârtha, and laying their hands on their heads, reported on the execution of his orders. (101)

The king Siddhârtha then went to the hall for gymnastic exercises, &c. (see §§ 60 and 61⁴). (After having bathed) the king accompanied by his whole seraglio⁴, and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom; (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches,

¹ Lasakâ bhânda.

² Ârakshakâs talârâ, âkhyâyakâ vâ. The translation is conjectural.

³ Tâlâkaras are those who by clapping the hands beat the time during a performance of music.

⁴ The text has down to 'with his whole seraglio.' But as no such words occur in the passage in question, they seem to point to the description in § 115, which contains the latter part of this passage.

cymbals, drums, castanets, horns, small drums, kettle drums, Muragas, *Mṛidaṅgas*, and Dundubhis¹, which were accompanied at the same time by trumpets². The customs, taxes, and confiscations were released, buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted, and debts cancelled. Numberless excellent actors performed³ and many *Tālākaras* were present, drums sounded harmoniously, fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee. (102)

When the ten days of this festival were over, the king Siddhārtha gave and ordered to be given hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods); he received and ordered to be received hundreds, thousands, and hundred-thousands of presents. (103)⁴

The parents of the Venerable Ascetic Mahāvīra celebrated the birth of their heir on the first day, on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil; after the eleventh day, when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates, cognates, and followers, together with the *Gñātrika* Kshatriyas. Then they bathed, made

¹ Muragas, *Mṛidaṅgas*, Dundubhis are different kinds of drums.

² Samaga-gamaga-turiya.

³ This is the translation of a *varia lectio*. The adopted text has: while courtezans and excellent actors performed.

⁴ Cf. *Ākārāṅga Sūtra* II, 15, § 11.

offerings (to the house-gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments. At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the *Gñātrika* Kshatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats. (104)

After dinner they went (to the meeting hall¹) after having cleansed their mouths and washed; when perfectly clean, they regaled and honoured their friends, &c. (see § 104, down to) *Gñātrika* Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, &c.: (105)

‘Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind: “From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 91, down to) Vardhamāna. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamāna.”’ (106, 107)²

The Venerable Ascetic Mahāvīra belonged to the Kāsyapa gotra. His three names have thus been recorded: by his parents he was called Vardhamāna; because he is devoid of love and hate, he is called *Sramana* (i. e. Ascetic); because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of

¹ This is an addition of the commentator.

² Cf. *Ākārāṅga Sūtra* II, 15, § 12.

penance, is wise, indifferent to pleasure and pain, rich in control, and gifted with fortitude, the name Venerable Ascetic Mahāvīra has been given him by the gods. (108)¹

The Venerable Ascetic Mahāvīra's father belonged to the Kāsyapa gotra; he had three names: Siddhārtha, Sreyāmsa, and Gasamsa, &c. (see *Ākārāṅga Sūtra* II, 15, § 15, down to) Seshavati and Yasovati. (109)

The Venerable Ascetic Mahāvīra—clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest; a *Gñātri* Kshatriya, the son of a *Gñātri* Kshatriya; the moon of the clan of the *Gñātris*; a Videha, the son of Videhadattā, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i. e. died), and he with the permission of his elder brother and the authorities of the kingdom² fulfilled his promise. At that moment the Laukāntika gods, following the established custom, praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet, and soft words: (110)

'Victory, victory to thee, gladdener of the world! Victory, victory to thee, lucky one! Luck to thee, bull of the best Kshatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!'

Thus they raised the shout of victory. (111)

¹ See *Ākārāṅga Sūtra* II, 15, § 15.

² Guru-mahattara is the original of the last words, which I have translated according to the explanation of the commentary.

Before the Venerable Ascetic Mahāvīra had adopted the life of a householder (i. e. before his marriage) he possessed supreme, unlimited¹, unimpeded knowledge and intuition. The Venerable Ascetic Mahāvīra perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation² had come. He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom; his army, grain, treasure, storehouse, town, seraglio, and subjects; he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c.; he distributed presents through proper persons, he distributed presents among indigent persons. (112)³

In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mārgasīras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushi⁴ was full and over, on the day called Suvrata, in the Muhūrta called Vigaya, in the palankin Kandra-prabhā, (Mahāvīra) was followed on his way⁵ by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas,

¹ *Ābhogika*. It is inferior to the Avadhi knowledge. In a quotation it is said that (the knowledge) of the Nairayikas, Devas, and Tīrthakaras does not reach the Avadhi; it is total with them, but with others only partial.

² *Nishkramana* = pravragyā.

³ Cf. *Ākārāṅga Sūtra* II, 15, § 17.

⁴ Yāma or time of three hours.

⁵ *Samānugammamāna-maṅge*. The commentator divides *samānugammamānam* agge, and explains the passage thus: him who was followed by, &c., and surrounded by, &c. (agre parivṛitam) they praised and hymned, and the authorities spoke thus to him.

courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet and soft words: (113)

'Victory, victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses; defend the conquered Law of the *Sramanas*; Majesty, conquering all obstacles, live in Perfection; put down with thy devotion Love and Hate, the (dangerous) wrestlers; vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation; heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity; obtain the pre-eminent highest rank (i. e. final liberation) on that straight road which the best *Ginas* have taught; beat the army of obstacles! Victory, victory to thee, bull of the best Kshatriyas! Many days, many fortnights, many months, many seasons, many half-years, many years be not afraid of hardships and calamities, patiently bear dangers and fears; be free from obstacles in the practice of the law!

Thus they raised the shout of victory. (114)

Then the Venerable Ascetic Mahāvīra—gazed on by a circle of thousands of eyes¹, praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of

¹ Literally, by thousands of circles of eyes, &c. &c.

forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the *Vinā*, *Tūrya*, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, &c. (see § 102, down to) which were accompanied at the same time by trumpets—went right through *Kundapura* to a park called the *Shandavana* of the *Gūātris* and proceeded to the excellent tree *Asoka*. (115) There under the excellent tree *Asoka* he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism *Uttaraphalgunī*, he, after fasting two and a half days¹ without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness. (116)²

The Venerable Ascetic Mahāvīra for a year and

¹ I. e. taking only one meal in three days. He fasted therefore two continuous days and the first part of the third.

² Cf. *Ākārāṅga Sūtra* II, 15, § 22.

a month wore clothes; after that time he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahāvira neglected his body and abandoned the care of it; he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. (117)¹

Henceforth the Venerable Ascetic Mahāvira was houseless, circumspect² in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus, and uncleanness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts³; guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations⁴, without egoism, without property; he had cut off all earthly ties, and was not stained by any worldliness: as water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of

¹ Cf. *Ātārāṅga Sūtra* II, 15, § 23.

² Circumspect is *saṃmita*, guarding *gupta*; the former relates to execution of good acts, the latter to the abstinence from bad ones.

³ This is the triad *manas* mind, *vāk* speech, *kāya* body.

⁴ *Āsrava*.

a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always waking like the fabulous bird *Bhârunda*¹, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold²; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.

These words have been summarised in two verses:

A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird, a rhinoceros, and *Bhârunda*; I

An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken—the moon, the sun, gold, the earth, well-kindled fire. II

There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz. with regard to matter, space, time, affects. With regard to matter: in

¹ Each of these birds has one body, two necks, and three legs.

² The last three similes cannot be translated accurately, as they contain puns which must be lost in the translation. The moon is *somalese*, of soft light, but Mahāvira has pure thoughts (*lesyâ*, *manaso bahirvikâra*); the sun is *dittateo* of splendid light, Mahāvira of splendid vigour; gold is *gâyarûva*, a synonym of *kazaga* gold, Mahāvira always retains his own nature. It is worthy of remark that only two regular puns (for the second is but a common metaphor) occur in a passage in which a later writer would have strained his genius to the utmost to turn every simile into a pun. The difference of style is best seen on comparing this passage with e.g. the description of the nun *Sarasvatî* and of autumn in the *Kâlakâlârya Kathânaka*; see my edition, *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XXXIV, pp. 260, 263.

things animate, inanimate, and of a mixed state; with regard to space: in a village or a town or in a wood or in a field or a threshing-floor or a house¹ or a court-yard; with regard to time: in a Samaya² or an Āvalikā or in the time of a respiration or in a Stoka or in a Kshana or in a Lava or in a Muhūrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time; with regard to affects: in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, &c. (all down to)³ or in the evil of wrong belief. There was nothing of this kind in the Venerable One. (118)

The Venerable One lived, except in the rainy season, all the eight months of summer and winter, in villages only a single night, in towns only five nights; he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the *samsāra*, and he exerted himself for the suppression of the defilement of Karman. (119)

¹ Ghare vā, omitted in my edition.

² Different names of divisions of time; a Stoka contains seven respirations, a Kshana many (bahutara) respirations (according to another commentary a Kshana contains six Nādikās, it is the sixth part of a Ghaṭi), a Lava contains seven Stokas, and a Muhūrta seventy Lavas. This system of dividing time differs from all other known; compare Colebrooke, *Misc. Essays*, II², pp. 540, 541. Wilson, *Vishnu Purāna*, I², p. 47, note 2.—Expunge pakkhe vā in my edition.

³ The same passage occurs in the Aupapātika Sūtra (ed. Leumann, § 87), but without an indication that it is not complete.

With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years.

During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisākha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhūrta called Vigaya, outside of the town *Grimbhikagrāma* on the bank of the river *Rigupālīka*, not far from an old temple, in the field of the householder *Sāmāga*¹, under a Sal tree, when the moon was in conjunction with the asterism *Uttaraphalguni*, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called *Kevala*, which is infinite, supreme, unobstructed, unimpeded, complete, and full. (120)²

When the Venerable Ascetic *Mahāvīra* had become a *Gina* and *Arhat*, he was a *Kevalin*, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods,

¹ Or *Sāmāka*.

² Cf. *Āmārānga Sūtra* II, 15, § 25.

men, and demons : whence they come, whither they go, whether they are born as men or animals (*kyavana*) or become gods or hell-beings (*upapāda*), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment. (121)¹

In that period, in that age the Venerable Ascetic Mahāvira stayed the first rainy season in Asthikagrāma², three rainy seasons in *Kampā* and *Prishṭīkampā*, twelve in *Vaisālī* and *Vāṇigagrāma*, fourteen in *Rāgagrīha* and the suburb³ of *Nālandā*, six in *Mithilā*, two in *Bhadrikā*, one in *Ālabhikā*, one in *Pavita-bhūmi*⁴, one in *Śrāvastī*, one in the town of *Pāpā*⁵ in king Hastipāla's office of the writers: that was his very last rainy season. (122)

In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of *Kārtika*, on its fifteenth day, in the last night, in the town of *Pāpā*, in king Hastipāla's office of the writers, the Venerable Ascetic Mahāvira died, went off, quitted the world, cut asunder the ties of birth, old age, and death; became a Siddha, a Buddha,

¹ Cf. *Ātārāṅga Sūtra* II, 15, § 26.

² According to the commentary it was formerly called *Vardhamāna*, but it has since been called *Asthikagrāma*, because a *Yaksha Sūlapāni* had there collected an enormous heap of bones of the people whom he had killed. On that heap of bones the inhabitants had built a temple.

³ *Bāhirikā*?

⁴ A place in *Vagrabhūmi* according to the commentaries.

⁵ *Maggīmā Pāpā*, the middle town *Pāpā*.

a *Mukta*, a maker of the end (to all misery), finally liberated, freed from all pains. (123)

This occurred in the year called *Kandra*, the second (of the lustrum)¹; in the month called *Pritivardhana*; in the fortnight *Nandivardhana*; on the day *Suvratāgni*², surnamed *Upasama*; in the night called *Devānandā*, surnamed *Nirriti*; in the *Lava* called *Arkya*; in the respiration called *Mukta*³; in the *Stoka* called *Siddha*; in the *Karava* called *Nāga*; in the *Muhūrta* called *Sarvārthasiddha*; while the moon was in conjunction with the asterism *Svāti* he died, &c. (see above, all down to) freed from all pains. (124)

That night in which the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods. (125)

In that night in which the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods. (126)

In that night in which the Venerable Ascetic Mahāvira died, &c. (all down to) freed from all pains, his oldest disciple, the monk *Indrabhūti* of the *Gautama* gotra, cut asunder the tie of friendship which he had for his master⁴, and obtained the

¹ The *yuga* or *lustrum* contains five years; the third and fifth years are leap years, called *abhivardhita*, the rest are common years of 354 days and are called *kandra*. The day has 1262 *bhāgas*.

² Some MSS. and the commentary have *aggivesa*.

³ Or *Supta*.

⁴ *Indrabhūti* was on a mission to convert somebody when Mahāvira died. Being aware that love had no place in one who is free from passion, he suppressed his friendship for his teacher and

highest knowledge and intuition, called Kevala, which is infinite, supreme, &c., complete, and full. (127)

In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the eighteen confederate kings of Kâśī and Kosala, the nine Mallakis and nine *Likkhavis*¹, on the day of new moon, instituted an illumination² on the Poshadha, which was a fasting day; for they said: 'Since the light of intelligence is gone, let us make an illumination of material matter!' (128)

In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the great Graha³ called Kshudrâtma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal

became a Kevalin; he died twelve years after, having lived fifty years as a monk, and altogether ninety-two years.

¹ They were tributary to *Keśaka*, king of Vairālī and maternal uncle of Mahāvīra. Instead of *Likkhavi*, which form is used by the Buddhists, the *Gainas* have *Lekkhaki* as the Sanskrit form of the Prâkrit *Lekkhaka*, which may be either.

² *Pârâbhoyam* or *vârâbhoyam*. The meaning of this word is not clear, and the commentator also did not know anything certain about it. He therefore tries three different etymological explanations, which are all equally fanciful. I have adopted one which makes *vârâbhoya* to stand for Sanskrit *dvârâbhoga*, which is explained *prâdîpa*, lamp; for this best suits the meaning of the whole passage. The *Gainas* celebrate the *Nirvâna* of Mahāvīra with an illumination on the night of new moon in the month *Kârttika*.

³ It is not clear what is intended by this Graha, the thirtieth in the list of *Grahas*. Stevenson supposes it to have been a comet appearing at that time. There was a comet at the time of the battle of Salamis, as Pliny tells us, *Hist. Nat. II, 25*, which would answer pretty well as regards chronology. But it had the form of a horn and not that of a heap of ashes. We must therefore dismiss the idea of identifying it with the Graha in question, and confess that we are at a loss to clear up the mystery of this Graha.

asterism of the Venerable Ascetic Mahāvīra. (129) From the moment in which the great Graha, &c., entered the natal asterism of the Venerable Ascetic Mahāvīra, there will not be paid much respect and honour to the *Sramanas*, the *Nirgrantha* monks and nuns. (130) But when the great Graha, &c., leaves that natal asterism, there will be paid much respect and honour to the *Sramanas*, the *Nirgrantha* monks and nuns. (131)

In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the animalcule called *Anuddharī* was originated: which when at rest and not moving, is not easily seen by *Nirgrantha* monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by *Nirgrantha* monks and nuns who have not yet reached the state of perfection. (132) On seeing this (animalcule) many *Nirgrantha* monks and nuns must refuse to accept the offered alms.

'Master, why has this been said?' 'After this time the observance of control will be difficult.' (133)

In that period, in that age the Venerable Ascetic Mahāvīra had an excellent community¹ of fourteen thousand *Sramanas* with *Indrabhūti* at their head; (134) thirty-six thousand nuns with *Kandanā* at their head; (135) one hundred and fifty-nine thousand lay votaries with *Saṅkhasataka* at their head; (136) three hundred and eighteen

¹ The original has: *ukkosiya samanasampayā*; *ukkosiya* is translated *utkrishā*; in the sequel I abridge the similar passages which are all constructed on the same model as § 134. It is to be noticed that these numbers though exaggerated are nevertheless rather moderate. Compare the note to the List of the *Sihaviras*, § 1

thousand female lay votaries with Sulasâ and Revatî at their head; (137) three hundred sages who knew the fourteen Pûrvas, who though no Ginas came very near them, who knew the combination of all letters, and like Gina preached according to the truth; (138) thirteen hundred sages who were possessed of the Avadhi-knowledge and superior qualities; (139) seven hundred Kevalins who possessed the combined¹ best knowledge and intuition; (140) seven hundred who could transform themselves, and, though no gods, had obtained the powers (*viddhi*) of gods; (141) five hundred sages of mighty intellect² who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans; (142) four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men, and Asuras; (143) seven hundred male and fourteen hundred female disciples who reached perfection, &c. (all down to) freed from all pains; (144) eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence³, lucky as regards their future. (145)

¹ Sambhinna. According to the commentary this word has been explained in two opposite ways. Siddhasena Divâkara makes it out to denote that knowledge and intuition functionate at the same time, while Ginabhadragami in the Siddhântahrîdaya says that in our case knowledge and intuition do functionate alternately.

² This is that knowledge which is called *manaḥparyâya* or the knowledge which divines the thoughts of all people.

³ Station (*gati*) is explained *devagati*, state of the gods, existence (*sthiti*), *devasthiti*, *devâyûrûpa*, existence of the gods, having the length of life of the gods.

The Venerable Ascetic Mahâvîra instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations, and the epoch relating to psychical condition; in the third generation ended the former epoch, and in the fourth year of his Kevaliship the latter. (146)¹

In that period, in that age the Venerable Ascetic Mahâvîra lived thirty years as a householder, more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole. When his Karman which produces Vedantiya (or what one has to experience in this world), Âyus (length of life), name, and family, had been exhausted, when in this Avasarpinî era the greater part of the Duḥshamasushamâ period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svâti, at the time of early morning, in the town of Pâpâ, and in king Hastipâla's office of the writers, (Mahâvîra) single and alone, sitting in the Samparyanka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six² unasked questions, when he just explained the chief lecture (that of Marudeva) he died, &c. (see § 124, all down to) freed from all pains. (147)

¹ The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vîra, Sudharman, Gambûsvâmin) nobody reached Nirvâna; and after the fourth year of Mahâvîra's Kevaliship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state though they may obtain the Kevalam by their austerities and exemplary conduct.

² This is the Uttarâdhyayana Sûtra.

Since the time that the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eightieth year. Another redaction has ninety-third year (instead of eightieth)¹. (148)

End of the Fifth Lecture.

End of the Life of Mahāvīra.

¹ To what facts the two dates in this paragraph relate, is not certain. The commentators confess that there was no fixed tradition, and bring forward the following four facts, which are applied at will to either date :

1. The council of Valabhi under the presidency of Devarddhi, who caused the Siddhānta to be written in books.
2. The council of Mathurā under the presidency of Skandila, who seems to have revised the Siddhānta.
3. The public reading of the Kalpa Sūtra before king Dhruvasena of Ānandapura, to console him on the death of his son. Ānandapura is identified with Mahāsthāna by Ginaprabhamuni, and with Baḍanagara by Samayasundara. Some scholars have assumed, but not proved, that this Dhruvasena is identical with one of the Valabhi kings of the same name.
4. The removal of the Paggusan by Kālakāḥārya from the fifth to the fourth Bhādrapada.