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TATTVĀRTHA SŪTRA

That Which Is

Umāsvāti/Umāsvāmī
with the combined commentaries of
Umāsvāti/Umāsvāmī, Pūjyapāda and Siddhasenagaṇi

Translated with an introduction by Nathmal Tatia

*With a foreword by L. M. Singhai and
an introduction to the Jaina faith by Padmanabh S. Jaini*

THE INSTITUTE OF JAINOLOGY

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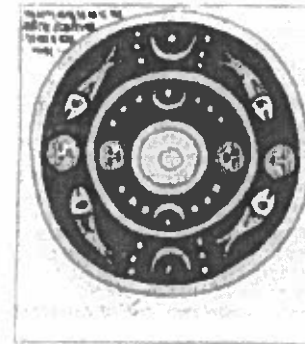
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parasparopagraho jīvanām

Souls render service to one another
(*Tattvārtha Sūtra* 5.21)

CHAPTER SEVEN

The Vows



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Recall that Umāsvāti is trying to systematize Jain “reals” in this text in a new way. Here he is describing karmic inflow as determined by the Jain vows.



Start here.

The numbered verses in bold (7.1, etc.) constitute the text. The unbolded text following each verse is considered commentary that the translator drew from commentaries provided by Jain philosophers Umāsvāti, Pūjyapāda, and Siddhasenagaṇi.

You are only required to read the bold verses.

However, you are welcome to read the commentary sections for additional insight to a particular verse.

The first three categories of truth – souls, non-sentient entities and karmic inflow – have been described in the previous six chapters. Now the observance of vows which determine the variety of the karmic inflow is described.

himsā-ṅṛta-steyā-brahma-parigrahebhya viratir vratam

The 5
vows

7.1 Abstinence from violence, falsehood, stealing, carnality and possessiveness – these are the vows.

Violence, falsehood and the like, influence behaviour so deeply that they are seen as entrenched habits which require vows to root them out. Non-violence is mentioned first, because it is the principal vow, the basis of all other vows. In the same way that a fence is meant to protect a field, the last four vows are meant to protect the primary vow of non-violence.

A vow is a self-imposed obligation as to what one ought to do, and not do. It must be practised in thought, word and deed with full commitment to its careful observance at all times. Vows may generate the positive activities which generate the inflow of beneficial karma (see 6.3).

The SS raises a problem here which highlights the idea of a vow as both “ought not” and “ought to”. It points out that self-restraint, that is, observing the vows, is named as a type of morality (9.6) which is, in turn, named as one of the ways of inhibiting karmic inflow (9.2–9.3). Yet in the commentaries to this sutra, including that of the author himself (the SB), a vow of self-restraint is given as the cause of (beneficial) karmic inflow. How can a vow both inhibit and generate karmic inflow?

The answer, says the SS, is the dual nature of each vow: its detached and attached aspects. To practise non-violence with detachment is to not be violent whereas to practise non-violence with attachment is to be compassionate in the worldly sense. The detached aspect of non-violence inhibits the inflow of karma while the attached aspect generates beneficial karma.

TRANSLATOR'S NOTE

The teaching on the dual aspects of non-violence leads to the principle that one should avoid acts of non-violence with attachment as such acts obstruct liberation.

deśa-sarvato'ṇmahatī

Can the vows be practiced in only one way?

7.2 Partial abstinence is a small vow and complete abstinence is a great vow.

When the five vows given in the first sutra are accepted and partially practised according to one's capacity, they are called small vows. When they are accepted and practised completely and absolutely without relaxation, they are great vows.

Do the vows stand alone? Here, supportive practices are enumerated.

tatsthairyārthaṃ bhāvanāḥ pañca pañca

7.3 There are five supporting practices for stabilizing each of the great vows.

vān-manoguptī-ryā-dānanikṣepaṇasamity-ālokitapānabhojanāni pañca

(SS 7.4) Controlling speech, controlling the mind, moving about carefully, handling implements carefully, inspecting food and drink properly to ensure they are acceptable.

These first five supporting practices stabilize the vow of non-violence. All are concerned exclusively with the "great vows" of the ascetics. They have little bearing on the "small vows" of lay people.

Sutras 7.4–7.8 are not included in the SB version of the sutras but they do appear in the commentary for 7.3 with slight variations. The supporting practices for the vow of non-violence are given as: moving about carefully, controlling the mind, seeking alms carefully, handling implements carefully, inspecting food and drink properly in daylight to ensure they are acceptable.

krodha-lobha-bhīrutva-hāsyapratyākhyānāny-anuvicībhāṣaṇaṃ ca pañca

(SS 7.5) Giving up anger, greed, fear and jokes, and resorting to thoughtful speech.

These five supporting practices stabilize the vow of truthfulness. The SB gives the same in a different order.

sūnyāgāra-vimocitāvāsa-paroṣarodhākaraṇa-bhaikṣasuddhi-sadharmāvisaṃvādāḥ pañca

(SS 7.6) Staying in a secluded place such as a mountain cave, staying in a deserted house, not obstructing access to other ascetics, seeking food exactly as prescribed in the scripture, avoiding disputes with fellow ascetics about articles of common use.

These five supporting practices for the vows of non-stealing are all related to the items for which the monastic order begs.

In the SB, the practices are given as: seeking shelter at a place only after due permission and careful consideration, doublechecking regularly that the shelter is still available, ascertaining the limits of the shelter which is offered, seeking shelter with a fellow monastic, only accepting food and drink when approved by the spiritual teacher.

strīrāgakathāśravaṇa-tanmanoharāṅganirīkṣaṇa-pūrvaratānusmaraṇa-vṛṣeṣṭarasa-svaśarīrasaṃskāratyāgāḥ pañca

(SS 7.7) To avoid: listening to lewd stories about women, looking at sexually arousing parts of a woman's body, recalling past sexual experience, stimulating or delicious food and drink, decorating one's own body.

These five supporting practices stabilize the vow of celibacy.

In the SB, the things and activities to avoid are: places inhabited by women, animals and hermaphrodites, listening to lewd stories about women, looking at the sexually arousing parts of a women's body, recalling past sexual experiences, stimulating food and drink.

manoñā-manoñe-ndriyaviṣayarāga-dveṣavarjanāni pañca

(SS 7.8) To give up attachment to the agreeable, and aversion to the disagreeable, objects of the five senses.

These five supporting practices, one for each of the senses, stabilize the vow of non-possessiveness. The SB gives the same list.

hiṃsādiṣṭv ihāmutra cā-pāyā-vadya-darśanam

7.4 (SS 7.9) The observer of the vows should contemplate the pitfalls and blemishes of violence, falsehood, and so on, in this life and the next.

The list of supporting acts for each vow is followed up with the practices for strengthening the vows generally. The first of these practices is reflection upon the damaging effects in this life and the next of violence, falsehood and so on, so that the full horror of these deeds becomes apparent. The great value of the vows is then clearly grasped and the practitioner derives the moral strength needed to fulfill them.

duḥkham eva vā

7.5 (SS 7.10) Acts of violence and so on are nothing but unmitigated suffering.

Violence, falsehood and so on are the universal sources of suffering. The perpetrators of these acts harm both self and others. The merits of the vows are brought home to the practitioner when he feels the miseries inflicted by evil acts on his own life and the lives of his fellow beings.

maitrī-pramoda-kāruṇya-mādhyasthyāni ca sattva-guṇādhika-kliṣyamānā-vineyeṣu

7.6 (SS 7.11) The observer of vows should cultivate friendliness towards all living beings, delight in the distinction and honour of others, compassion for miserable, lowly creatures and equanimity towards the vainglorious.

The vows are strengthened by their practical application in daily life. Friendliness and non-violence strengthen each other. Friendliness softens the heart and nourishes the capacity for forgiveness and forbearance. The SB asks one to make the famous scriptural resolve: "I forgive all creatures. I cultivate friendliness with all. I harbour resentment against none."

Delighting in the honour and distinction of others corrodes one's own pride and conceit while compassion for their misfortune fosters a charitable heart. The cultivation of equanimity has the power to chastize vainglory in self and others.

jagat-kāyasvabhāvau vā saṃvega-vairāgyārtham

7.7 (SS 7.12) The observer of vows should reflect upon the nature of the world outside and inside his own body in order to quicken fear of, and disinterest in, worldly life.

To rid the soul of the ignorance that distorts its world-view and motivates

it to pursue selfish ends detrimental to observance of vows, it is necessary to reflect upon the impermanence of the world and the fragility of the body. Such contemplation inspires disgust for evil deeds and disinterest in worldly goods.

The SB describes the world as "transformation of substances". Some transformations have a beginning and some do not. It gives creation, dissolution and conservation as synonyms for origination, cessation and continuity. The body is ephemeral, miserable, worthless and impure. As well as generating fear and disgust for the world, reflection upon this truth inspires regard for religion, religious people and the state of liberation.

The SS emphasizes the soul's transmigration from birth to birth in the different regions of cosmic space (see 3.1–3.6), subjecting itself to interminable miseries. There is nothing that is abiding and permanent. The body is likewise impermanent, full of suffering, devoid of any essence and contaminated with foul matter. Such contemplation of the body produces profound aversion and repugnance which nourish spirituality.

pramattayogāt prāṇavyaparopanaṃ hiṃsā

7.8 (SS 7.13) Taking life away out of passion is violence.

Here "passion" is the powerful emotions of anger, pride, deceit and greed. An injury to life motivated by passion is violence.

The SS explains the implication of an act performed "out of passion" by pointing out that injury to life does not of itself constitute an evil act. As the scripture says:

One may deprive a creature of his life and not be touched by the act of killing provided one has been following the moral code and meticulously observing the religious norm.

(Siddhasenadvātrīṃśikā, 3.16)

It has also been said:

A tiny insect may be trampled to death on the track under the foot of an ascetic of restrained movement. However, according to the scripture, because there is no attachment or hatred, no bondage whatsoever is created. Just as the sense of clinging, not the actual ownership of things, has been declared possessiveness in the scripture, even so, it is only the passion that is said to be the cause of bondage and not the act if it is free of passion and laxity.

(Pravacanasāra, 3.16)

By the same logic, the passion to kill, even without an actual killing, has been called violence.

A creature may die or not (from an action), but it is a definite act of violence if the perpetrator has acted without restraint. Mere injury does not produce bondage in a self-restrained person acting with complete care and caution.

(*Pravacanasāra*, 3.17)

There is violence in the spiritual sense, even when there is no injury as a physical event. It has therefore been said:

A person under the sway of passion kills himself at the outset even though another creature might or might not have been killed as a consequence.

asadabhidhānam anṛtam

7.9 (SS 7.14) To speak what is not true is falsehood.

Speaking untruthfully out of passion and preaching false doctrines are both falsehoods. But even speaking out truthfully is despicable when it leads to violence. Harsh words and back-biting, whether or not they are true, are blameworthy.

The SB distinguishes three kinds of untruth: denial of truth, whimsical statements, and despicable comments. Denial of truth means contradicting it by false assertion. For example, saying there is no soul, there is no life after death, the soul is the colour (brightness) of the sun, and so on. When a person identifies a cow as a horse and a horse as a cow, he is making a whimsical statement. Hurtful remarks, harsh words, back-biting, and so on, are examples of despicable comments.

adattādānam steyam

7.10 (SS 7.15) Taking anything that is not given is stealing.

The SB clarifies that to take anything whatsoever, even a blade of grass, that is not offered, or that does not belong to the donor who offers it, is theft, if it is taken with the motive of theft.

The SS explains that the use of open roads and common facilities are not cases of theft. The crucial factor in theft is the motive of theft. Whether one accepts a thing or not, it is the contamination of the mind that determines the immorality of the act.

maithunam abrahma

7.11 (SS 7.16) Coupling is carnality.

Coupling is explained in the SS as the desire to touch each other, which arises in the minds of two people charged with lust from the rise of conduct-deluding karma. The desire leads to copulation.

Celibacy promotes the virtues of non-violence, truth and so on, while copulation augments their opposites because it is bound to involve killing mobile and immobile beings, speaking falsely, committing theft and indulging in possessiveness.

TRANSLATOR'S NOTE

The implication is that coupling refers to free sexual activity outside marriage.

mūrcchā parigrahaḥ

7.12 (SS 7.17) Clinging is possessiveness.

Possessiveness is clinging to the animate and inanimate. It may refer to clinging to something in the external world or to feelings within the self. The SB describes it as desire, coveting, craving, longing, yearning, greed, clinging.

The SS explains clinging as earning money, maintaining one's possessions and up-grading livestock, precious things and properties. Nourishing the passions of the mind is also a form of emotional clinging. In fact, clinging is essentially a state of mind. Even in the absence of any actual external possession, a person obsessed with the sense of mineness has possessiveness.

The SS raises an interesting contention as to whether the "properties" of knowledge, intuition, and so on, are possessions because they may also generate possessiveness. However, the contention is rejected on the grounds that knowledge, intuition and so on, if enlightened, are not due to passion and, therefore, are not possessions. The absence of clinging is the criterion of non-possessiveness. Enlightened knowledge, intuition and so on are intrinsic qualities of the soul and as such are devoid of possessive instinct. Lust, hatred and so on, however, are due to karma, and are not properties of the soul and so are unworthy of being entertained and cosseted.

The sense of mineness necessitates maintaining the possession, which is

bound to involve violence, falsehood, theft and concupiscence and, ultimately, suffering due to birth in a hell realm or the like.

niḥśalyo vrati

7.13 (SS 7.18) One who is free of any thorns is an observer of the vow.

Now that the vows have been explained, “observer of the vow” is explained. The observer of the vow must be free of the *thorns* of deceit, anxiety to fulfil desires through the practice of austerities, and deluded world-view. It is not possible to observe any vow properly in the presence of these thorns which annihilate the bliss of liberation.

agāry anagāraś ca

7.14 (SS 7.19) Observers of the vows fall into two classes: the householders and the homeless monks who have renounced violence and possessiveness.

The householders are also called “learners” and the homeless monks (and nuns), “ascetics”.

aṇuvrato'gārī

7.15 (SS 7.20) The householder is the observer of the small vows.

It is difficult for the householder totally to avoid injury to life in the daily routine of cultivating land, cooking food, grinding corn, cleaning the toilet and so on. To accommodate this, the SS explains observance of the first small vow of non-violence as avoiding injury to mobile beings which have two or more senses. The SBT says that the householder observing this vow should desist from “intended” acts of violence.

Similarly, as the householder cannot always refrain from all forms of falsehood, he takes the second small vow of truthfulness to avoid false statements out of extreme affection for people or property, hatred and a deluded outlook which might lead to destruction of homes and villages.

The third small vow of the householder is to refrain from taking anything without the owner’s consent, including something which has been abandoned by another person and may lead to punishment by the king or to censure by the people.

The fourth small vow of the householder is to desist from sexual activity with anyone other than one’s spouse.

The fifth small vow of the householder is to voluntarily limit the possession of cattle, corn, land and so on.

dig-deśā-narhadanḍavirati-sāmāyika-pauśadhovāvāsō-pabhogaparibhogaparimāṇā-tithisaṃvibhāgavratasampannaś ca

7.16 (SS 7.21) The seven supplementaries which enrich the observer of the small vows are: refraining from movement beyond a limited area, restricting movement to an even more limited area, refraining from wanton destruction of the environment by thought, word or deed, keeping aloof from sinful conduct for a set period of time, fasting on sacred days and observing special restrictions at secluded places, limiting the use of consumable and non-consumable goods, offering alms to wandering ascetics.

The seven supplementaries are also known as the “mores”.

In SBT, the first, third and sixth supplementaries are called subsidiary vows which are accepted for permanent life-long observance. The second, fourth, fifth and seventh are trainee’s vows to be practised on relevant occasions, daily or on particular days. In SS, the first three supplementaries are called “subsidiary vows” and the remaining four, “trainee’s vows”.

The SB elaborates further on the vows:

1. Refraining from moving outside a limited area requires the householder to restrict his sphere of activity as the only way to avoid all harmful activities beyond the specified area.

2. Further restricting movement requires the householder to commit himself to activity in an even smaller area so as to expand the area of immunity from his exploitative activities. This commitment grants fearlessness of him to all beings outside that area.

3. Wanton destruction is described by the SB as destroying the consumable and non-consumable necessities of a householder’s life. The SS identifies five varieties of wanton destruction: (1) evil thoughts of conquest, subjugation, killing, mutilating, hurting and so on, (2) evil counsel to torture animals and indulge in harmful activities, (3) negligent conduct such as recklessly cutting trees, digging or flooding fields, (4) supplying lethal weapons, (5) malicious sermons.

4. Keeping aloof from sinful conduct for a set period means desisting from all injurious activities during that time.

5. The sacred days for fasting are prescribed as the eighth, fourteenth or

fifteenth day of the fortnight. During the fast period, the householder abstains from bathing and using cosmetics and, ever refraining from violence and so on, remains constantly aware of his vows. The SS says that fasting on sacred days should be observed at clean places occupied by monks, temples or one's own place of religious practice.

6. Limiting use of consumable and non-consumable goods refers to food, drink, cosmetics, rich clothes and jewellery, beds, chairs, vehicles and so on.

7. Offering alms to ascetics must be undertaken with care to follow the strict prescriptions of the scriptures. The ascetics should be offered suitable food and drink with devotion and humility befitting the custom and etiquette of the place and occasion. The SS lists food, religious equipment, medicine and shelter as necessities to be offered to ascetics. The SBT recommends food, drinks, dainties, delicacies, clothes, towels, shelter, beds and medicine as alms that can be given.

The householder observing these vows is described as partially self-restrained.

māraṇāntikīm samlekhanām joṣitā

7.17 (SS 7.22) The householder should become a practitioner of the penitential rite of emaciation of the passions by a course of fasting which spans a number of years and ends in death.

The rite of fasting to death is undertaken only when the practitioner perceives clear signs of approaching death or feels his utter incapacity to fulfill his religious vows. He does not undertake the vows out of passion or deluded belief. He finds joy in such fasting and meets death fearlessly.

The SB gives details of the practice of this rite at some length. The practitioner starts by reducing his diet, then fasts regularly for progressively longer periods, adopts the observance of the ascetic's self-restraint and finally gives up all food and drink to fast to death while engaged in reflections (see 9.7) and meditations (9.27, 9.30, 9.37–9.46).

The SS defines death as the ending of the lifespan, karmically bound in the previous life, due to the wearing out of the senses and vitality. The rite of emaciation is undertaken by the householder for the attenuation of the external body and the internal passions. It is adopted with full joy and calmness of mind and not impetuously. It is not suicide because it is undertaken without duress or passion. To commit suicide is to kill oneself

out of anger, agony, malice or frustration, whereas fasting to death purges the soul of its passions and perversities by conquering the fear of death.

śaṅkā-kāṅkṣā-vicikitsā-nyadrṣṭipraśamsā-saṁstavāḥ samyagdrṣṭer aticārāḥ

7.18 (SS 7.23) The transgressions of the enlightened world-view are: suspicion, misguided inclination, doubt, praise for the heretical doctrines, and familiarity with the heretical doctrines.

The observer of vows has been described as free of the thorn of deluded world-view (see 7.13), in other words, in possession of the enlightened world-view. Confusion and doubt will undermine the observance of the vows by weakening the enlightened world-view that is the first step to religious life.

The SB brings out the connotations of the five attitudes warned against. Suspicion means a sense of uncertainty about the truth of the doctrine propounded by the Jinās. Misguided inclination refers to irrational hankering for the heretical doctrines concerning worldly and other-worldly favours. Doubt refers to intellectual illusion about fundamental truths and the fruit of spiritual exertion. Praise for the heretical doctrines is the unfounded appreciation of the merits of heterodox disciplines and doctrines. Familiarity with these doctrines means cultivating intimacy with their real and imagined merits.

The SB gives two broad divisions of the heretical doctrines, the speculative and the non-speculative, and a further four sub-divisions of these: activism, inactivism, agnosticism and egalitarianism. There are 363 varieties of these four sub-divisions (8.1).

vrata-śīleṣu pañca pañca yathākramam

7.19 (SS 7.24) There are five transgressions of each of the five small vows and seven mores.

bandha-vadha-cchavicchedā-tibhārāroṇā-nnapānanirodhāḥ

7.20 (SS 7.25) Tethering, beating, piercing the skin, overloading, and withholding food and drink.

These are the five transgressions of the small vow to abstain from violence. The first three transgressions are concerned with all creatures, mobile and

immobile, and the last two with men, and beasts of burden such as elephants, bulls, buffaloes.

mithyopadeśa-rahasyābhyākhyāna-kūṭalekhakriyā-nyāsāpahāra-sākāramantrabhedāḥ

7.21 (SS 7.26) Wrong instruction, divulging secrets, forging documents, misappropriating funds entrusted to one's care, and disclosing confidential deliberations.

These are the five transgressions of the small vow to abstain from falsehood.

stenaprayoga-tadāhṛtādāna-viruddharājyātikrama-hīnādḥikamānonmāna-pratirūpa-kavyavahārāḥ

7.22 (SS 7.27) Abetting theft, dealing in stolen goods, evading customs in foreign lands, misrepresenting the weight of goods one is buying or selling, and dealing in counterfeit goods.

These are the five transgressions of the small vow to abstain from stealing.

paravivāhakarāṇē-tvaraparigrhītā-parigrhītāgamanā-naṅgagrīḍā-tivrakāmābhīniveśāḥ

7.23 (SS 7.28) Matchmaking, promiscuity, sex with whores, unnatural sexual practices, and intense sexual passion.

This sutra lists the five transgressions of the small vow to abstain from carnality.

kṣetra-vāstu-hiraṇya-suvarṇa-dhana-dhānya-dāsī-dāsa-kūpyapramāṇātikramāḥ

7.24 (SS 7.29) The failure to keep within the set limits of tillable land and buildings, silver and gold, livestock and grain, male and female slaves, and of base metals, earthenware and wooden furniture.

This sutra lists the five transgressions of the small vow to abstain from possessiveness.

ūrdhvā-dhas-tiryagvyatikrama-kṣetravṛddhi-smṛtyantardhānāni

7.25 (SS 7.30) Going beyond the limits of the set area upwards,

downwards, horizontally; adding to the set area, and forgetting the limitations made.

The exposition of the transgressions of the five small vows completed, the above sutra lists the five transgressions of the first of the seven supplementary vows, the vow to refrain from movement beyond a limited area.

ānayana-preśyaprayoga-śabda-rūpānupāta-pudgalakṣepāḥ

7.26 (SS 7.31) Importing from beyond the limits of the set area, deputing a servant to bring something from beyond these limits, calling another beyond the limits, gesturing to another beyond the limits, exporting beyond the limits.

This sutra gives the five transgressions of the second supplementary vow, the vow to restrict movement to an even more limited area than observed in the practice of the first supplementary vow (see above).

kandarpa-kautkucya-maukharyā-samīkṣyādhikaraṇō pabhogādhikatvāni

7.27 (SS 7.32) Erotic talk, erotic gesture, garrulity, unmindful deeds beyond the set limit, and excessive use of consumer goods.

This sutra lists the five transgressions of the third supplementary vow, the vow to refrain from wanton destruction of the environment.

yogaduṣpraṇidhānā-nādara-smṛtyanupasthāpanāni

7.28 (SS 7.33) Improper physical activity, improper speech, improper thought, lack of enthusiasm for the vow, and an unmindful attitude to the vow.

This sutra lists the five transgressions of the fourth supplementary vow, the vow to keep aloof from sinful conduct for a set period of time.

apratyavekṣitā-pramāṛjitotsargā-dānanikṣepa-samstaropakramaṇā-nādara-smṛtyanupasthāpanāni

7.29 (SS 7.34) Evacuating excreta in uninspected and unswept places, picking up things or leaving them in uninspected and unswept places, spreading mats in uninspected and unswept places, disregard for the vow, and an unmindful attitude towards the vow.

This sutra lists the five transgressions of the fifth supplementary vow, the vow to fast on sacred days at secluded places.

No vow should be observed disrespectfully or unmindfully. Proper inspection and sweeping places clean of all animate material are necessary in order to avoid hurting or killing insects.

sacitta-sambaddha-saṃmiśrā-bhiṣava-duṣpakvāhārāḥ

7.30 (SS 7.35) Eating animate food,¹ eating things in contact with animate food, eating things mixed with animate food, drinking alcohol, and eating half-cooked food.

This vow lists the five transgressions of the sixth supplementary vow, the vow to limit use of edible goods and of non-edible goods which are placed in contact with animate ones.

sacittanikṣepa-pidhāna-paravyapadeśa-mātsarya-kālātikramāḥ

7.31 (SS 7.36) Placing alms on animate objects [such as green leaves], covering alms with animate objects, pretending that the food belonged to others, offering competitively against other donors, and untimely offering of food.

This sutra lists the five transgressions of the seventh supplementary vow, the vow to offer alms to wandering ascetics. It focuses upon dubious motivations of the donors.

jīvita-maraṇāsamsā-mitrānurāga-sukhānubandha-nidānakaraṇāni

7.32 (SS 7.37) Hope for longer life, hope for shorter life, attachment to friends, clinging to pleasures, and craving for reward.

The enumeration of the transgressions of the seven supplementary vows complete, this sutra deals with the five transgressions of the vow of emaciation of the passions by gradual fasting (see 7.17).

Observers of the vow to gradually fast to death should be free of all desires and cravings for rewards as a result of fasting. They must practise absolute detachment from worldly things.

¹ This refers to any food that is still living or has living beings (e.g. bacteria) on it. All flesh and eggs and some plants are considered permanent supporters of microscopic life even when cooked.

anugrahārthaṃ svasyātisargo dānam

7.33 (SS 7.38) Charity consists in offering alms to the qualified person for one's own benefit.

The giver gives for his own benefit with a sense of gratitude to the recipient. Charity practised with a pure heart helps weaken karmic bondage. (For the qualifications of the giver and recipient, see 7.34.)

vidhi-dravya-dāṭṭr-pātraviśeṣāt tadviśeṣaḥ

7.34 (SS 7.39) The worth of a charitable act is determined by the manner of giving, the nature of the alms offered, the disposition of the giver and the qualification of the recipient.

The giver's motives and enthusiasm and the quality of the alms offered determine the worth of the act of charity. The genuinely monastic life of the recipient adds dignity to the act. The worth of the charity is enhanced if the giver gives with a sense of duty and the recipient accepts what is a bare necessity of monastic life.

The SB clarifies that the manner of giving includes propriety of place and time of giving, the enlightened faith of the giver, the sense of honour and regard with which the offering is made, the priority and acceptability of the thing given. The nature of the alms offered relates to the good smell, taste and so on of the food and drink as well as their class and quality. The disposition of the giver relates to his freedom from envy, feeling of pleasure and joy, sense of honour, good intention, freedom from expectation, deceit and eager desires.

The qualification of the recipient relates to his enlightened faith, knowledge, conduct and practice of austerities.

The SS offers a slightly different explanation of the four constituents of giving. The manner of giving relates to the regard or disregard in the mind of the giver for the recipient. The merit of the thing given depends on its usefulness in the practice of austerities and religious studies of the recipient. The merit of the giver is his freedom from envy and lack of depression. The fitness of the recipient is his commendable practice of the spiritual discipline of self-restraint.