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# Aspects of Jaina Monasticism



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MUNI MAHENDRA KUMAR  
(Bombay)

**Aspects of Jaina Monasticism**

*By Dr. Nathmal Tatia & Muni*

*Mahendra Kumar (Bombay)*

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Really speaking the book contains rare and valuable information regarding the monastic order of the Jainas and its value is all the more enhanced when one finds oneself able to appreciate it among other systems of monastic order. The learned writers of this book have made a detailed and comparative survey of the field of study covered by the topics.

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*Published*  
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अज्ञानतिमिरान्धानां ज्ञानाञ्जनशलाकया ।  
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

आगमपुरिसस्सेव  
तुलसीगुरुसत्थुणो ।  
पसाएण विणिम्मिस्ता  
सत्थमेयं समप्पियं ॥१॥

आगमपुरुषस्यैव  
शास्तुः श्रीतुलसीगुरोः ।  
प्रसादेन विनिर्माय  
शास्त्रमेतत्समर्पितम् ॥१॥

तस्स जुगप्पहाणस्स  
तस्सेव जा दयाकिई ।  
धीए तग्गुणमुद्धाए  
सद्धाए विणएण य ॥२॥

तस्मै युगप्रधानाय  
तस्यैव या दयाकृतिः ।  
श्रद्धया विनयेनापि  
धिया तद्गुणमुग्धया ॥२॥

जाव विजयए तित्थं  
सिरिभिक्षुगणेसिणो ।  
तावमेसा मरालीव  
कीलेज्जा कइमाणसे ॥३॥

यावद्विजयते तीर्थं  
श्रीमद्भिक्षुगणेशितुः ।  
तावदेषा मरालीव  
क्रीडतु कृतिमानसे ॥३॥

To  
Yugapradhāna Ācārya-Śrī-Tulasī,  
the scripture incarnate,  
this work,  
the creation of his own grace,  
is most respectfully  
dedicated  
in humility,  
and  
in appreciation of his great virtues.

May this work  
delight the learned  
all through the dispensation  
of  
Ācārya Bhikṣu !

## PUBLISHERS' NOTE <sup>sub</sup>

The contents of the present book have been primarily written for the *Encyclopaedia of Jainism* that the Jain Vishva Bharati, Ladnun (Rajasthan), is going to publish. The project of the publication of the *Encyclopaedia of Jainism* is, of course, vast and needs collaboration of the scholars from various branches of learning. Hence it is felt necessary that the contents of the present book may be placed before as many scholars as possible for suggestion and cooperation. To achieve this objective the publication of the matter in a book-form has been considered desirable.

Really speaking the book contains rare and valuable information regarding the monastic order of the Jainas, and its value is all the more enhanced when one finds oneself able to appreciate it among other systems of monastic order. The learned writers of this book have made a detailed and comparative survey of the field of study covered by the topics. It is hoped that the readers of the book will feel enlightened by acquainting themselves with the facts contained in the book.

I feel highly elated to extend my heartfelt thanks to Dr Nathmal Tatia and Muni Mahendra Kumar for their hard work which is evinced in every line of the work they have done. My thanks are also due to the Jain Vishva Bharati, Ladnun (Rajasthan), which has been devotedly designing such projects under the holy inspiration emanating from Ācārya Śrī Tulasī for entrusting the publication work to us.

MAY, 15TH, 1981

R.K. JAIN





## PREFACE

sub

The publication of this small book is a prelude to the *Encyclopaedia of Jainism* that the Jain Vishva Bharati is going to publish shortly. It is intended to give an idea of the style of presentation of the subject to be treated of in the *Encyclopaedia*. The treatment would be historical and comparative throughout, giving, at the same time, a comprehensive and critical view of the topic selected for exposition. The chapters of the present book are thus only a part of the article to be written for the *Encyclopaedia* under the main entry *ācāra* that would describe in detail the nature and principles governing the monastic and the lay orders of the Jains.

We give below an outline of the plan of the *Encyclopaedia of Jainism* for the consideration of our readers, inviting suggestions from them for the improvement of the plan as well as the style of treatment and presentation of the subject matter.

### *A Brief Sketch of the Encyclopaedia of Jainism*

1. Critical studies of the different aspects of Jainism and its contribution to the different branches of Indian thought and culture have come out and enriched our knowledge of the learning and culture of ancient India. Exploration of the Jaina Śāstra Bhaṅḍāras has revealed, in addition to the literature pertaining to Jainism, a number of very important Brāhmanical and Buddhist texts which were hitherto deemed irrecoverably lost. Another unique feature of Jainism has been an absolutely unbiased representation of non-Jaina views and extensive quotations from texts which were otherwise lost. A compilation of such views and texts with their critical evaluation from the Jaina standpoint would be a very valuable contribution towards the reconstruction of the history of the religious and philosophical movements that took place in ancient times. For a total and comprehensive view of the contribution of Jainism to Indian thought and culture, a work of reference is urgently in demand which could bring before the scholars of Jainism at one place the vast knowledge accumulated over a century and a half of intense scholarly effort and also give valuable new information from works so far not brought to sufficient light. Our plan of the *Encyclopaedia of Jainism* would meet this demand of the gradually increasing number of scholars and readers interested in Jainology.

2. A number of important attempts, though with very limited aims, have been made in the past for compiling works of the nature of a Jaina Encyclopaedia. The *Abhidhāna-Rājendra*, for instance, in seven volumes, is a gigantic work in which original Prakrit and Sanskrit Śvetāmbara texts have been quoted in extenso, sometimes in full, to explain the technical terms of Jaina philosophy. Similarly the *Jainendra-Siddhānta-Koṣa*, in four volumes, and the *Jaina Lakṣaṇāvalī*, in three volumes, are valuable works of reference in the same field based mainly on the Digambara texts and summarising mostly the work done on the texts they have quoted, giving a critical study only in a limited number of cases with Hindi versions. The *Jaina Siddhānta-Bola-Samgraha*, in eight volumes, is also a valuable work written in Hindi, which introduces the reader to the rich heritage of Jaina technical terms in a style which is easy to understand. *The Prakrit Proper Names*, composed in the style of the *Dictionary of Pali Proper Names*, though not as informative as the latter, is another work which can be regarded as complementary to the above works of reference. But there still remains the vital necessity of an encyclopaedia in English covering the entire range of Jainology, where articles are written in a style which is lucid and reliable for accuracy and insight. The *Encyclopaedia of Religion and Ethics* edited by Hastings, *The Hindu World* by Benjamin Walker, and the two volumes of *The Great Ideas—A Syntopicon* (published in the series of Britannica great books) may serve as models for our work.

3. The *Encyclopaedia of Jainism* will contain entries representing broad subjects on which articles are to be written by experts covering the entire topic with necessary references. We give here a tentative list of such subjects, about 550 in number. The entries comprise Sanskrit, Prakrit and English terms—all arranged in the order of the Roman alphabet. Adequate care has been taken in the selection of the entries so that no important subject is left out and no unimportant subject is entered, in order to make the *Encyclopaedia* fully representative and at the same time avoiding unnecessary augmentation of the bulk. Calculating the average length of each article at ten pages, the total number of pages in the *Encyclopaedia* is estimated at 4500. The question of the space to be allowed to each entry is very difficult to decide in advance. The principle should be that no vital information is left out, but all information is given as concisely as possible.

4. The reference works on Jainism published up to date are almost all written in Hindi and as such are of little use to the foreign scholars working in the field of Jainism. It has, therefore, been decided to write the *Encyclopaedia* in the English language.

5. The tentative list of entries that the *Encyclopaedia* is intended to comprise is given below :

A

Ā

Abhāva (Negation)  
 Abhavya (Incapable of Liberation)  
 Abhiṣeka (Aspersions, Ablution)  
 Abrahmacarya  
 Ācāra  
 Ācārya  
 Adhyātma  
 Aeon (Ages of the World)  
 Aesthetics  
 Āgama (Scripture)  
 Agurulaghu  
 Āhāra  
 Ahimsā, Himsā  
 Ajñānavāda (Agnosticism)  
 Ākāśa (Space)  
 Akriyāvāda  
 Alchemy  
 Allegory and Allegorical Interpretation  
 Altruism  
 Amāriḥṣaṇā  
 Amusements  
 Ananumodanā (Non-cooperation)  
 Anatomy  
 Anekāntavāda  
 Aṅgavijjā  
 Animals  
 Animism  
 Antarālagati  
 Anukampā  
 Anuprekṣā (Contemplation)  
 Anuyogas  
 Anuyogadvārāṇi  
 Apabhraṃśa language & literature  
 Aprigraha (Non-possession)  
 Apavāda  
 Ārādhanā, Virādhanā  
 Ārambha, Samārambha, Samrambha  
 Ārati  
 Architecture  
 Ardhamāgadhī (Language)  
 Arhaṃ

Army

Art

Arthakriyākāritva

Ārya, Anārya

Asaṃjñin

Āsana (Posture)

Asatya

Asceticism

Āsrava (Influx of Karmans)

Āstika, Nāstika

Astikāya

Astral body

Astrology

Astronomy

Atheism

Atiśaya

Atithisaṃvibhāga

Ātman, Anātman

Atomic Theory

Auspicious Signs and Symbols

Avidyā (Nescience)

Avirati (Absence of Vows)

Āyāgapatṭas (Votive Slabs)

Āyurveda (A Medical System)

Bāla, Paṇḍita

Bandha (Bondage)

Baptism

Being, Becoming

Benevolence

Bhakti

Bhaṇḍāras (Libraries)

Bhāṣā (Speech)

Bhāṣyas (Commentaries)

Bhaṭṭāraka

Bhāvanā (Maitri, etc.)

Bhikṣācaryā (Madhukarī, Gocarī, etc.)

Bijamantra

Biographies

Biology

Botany

Brahmacarya and Brahmachārin  
 (Celebacy and Celebrates)

- Brahmavihāra  
 Buddha and Buddhism  
 Buddhi (Four Kinds of Intellect)  
 Caitya (Temple)  
 Caityavāsin  
 Cakravartin (Universal Monarch)  
 Calendar  
 Calligraphy  
 Cāritra  
 Casteism  
 Catechism  
 Categorical Imperative  
 Cāturyāma  
 Caubīsīs  
 Cause, Casuality (Theories of)  
 Caves  
 Chadmastha (A person in the state of Bondage)  
 Chandas (Prosody, Metres)  
 Channels of the Subtle Body  
 Charitable Institutions  
 Charity  
 Charms and Amulets  
 Chemistry  
 Chronology  
 Circumambulation  
 Civilization  
 Clairvoyance  
 Commemoration Volumes  
 Constitution (of the Monastic Order)  
 Conversion  
 Cosmogony  
 Cosmography  
 Cosmology  
 Councils & Synods  
 Creation  
 Crime  
 Crystal-Gazing  
 Cūrṇis  
 Custom and Convention  
 Dāna  
 Daṇḍa  
 Daṇḍaka  
 Darśana (Constituent of Mokṣa-mārga)  
 Dayā (Pity)  
 Death  
 Debates  
 Determinism  
 Devotional Songs  
 Dharma (religion, element of existence, adjunct)  
 Dhuta  
 Dhyāna (Meditation)  
 Digambaras  
 Dikṣā  
 Divination  
 Doṣa (faults), Ācāradoṣa, Ādhā-karmādidōṣa, Aticāra  
 Dowry  
 Dravidians  
 Dravya, Bhāva  
 Dravya-guṇa-paryāya (Substance, Attribute, Mode)  
 Dravya-kṣetra-kāla-bhāva (Substance-space-time-mode)  
 Dreams and Sleep  
 Dress  
 Drinks, Drinking  
 Dṛṣṭi (Vision)  
 Dṛṣṭivāda  
 Dualism  
 Dynasties  
 Earth, Earth-Gods  
 Eclecticism  
 Eclipses  
 Education  
 Ego  
 Embryology  
 Emotions  
 Ends and Means  
 Epics  
 Epigraphy  
 Epistemology (Jñānamīmāṃsā)  
 Erotics

- Error (Theories of)  
 Error and Truth  
 Eschatology  
 Eternity  
 Ethics and Morality  
 Etymology (Niryukti)  
 Faith  
 Fasting  
 Fatalism, Fate  
 Fear, Fearlessness  
 Festivals  
 Fine Arts  
 First Sermon  
 Folklore  
 Forgetfulness and Forgiveness  
 Free-will  
 Gaccha  
 Games  
 Gaṇa  
 Gaṇadhara and Gaṇadharavāda  
 (Apostles and their Initiation)  
 Gāndhī, M.K.  
 Gati  
 Gems, Precious Stones  
 Geography  
 Geology  
 Good  
 Gods and Goddesses  
 Good and Evil  
 Gośālaka, Maṃkhaliputtā  
 Gotra (Family Status)  
 Grammar (Vyākaraṇa) and Gram-  
 marians  
 Granthāvalī (series of publications)  
 Granthī (Complex)  
 Guṇasthāna, Jīvasthāna (Stages of  
 Soul, or its Evolution)  
 Guru  
 Health and Hygiene  
 Heavens, Hells  
 Heredity  
 Heresy  
 Heretics (of Mahāvīra's times)
- Hierarchy  
 History—Origin, Spread, Develop-  
 ment  
 Hospitals  
 Householders and Housewives (in  
 the Āgamas)  
 Humanism  
 Humanitarianism  
 Human Types  
 Iconoclasm  
 Idealism  
 Identity  
 Idolatry  
 Immaculate Conception  
 Immortality, Conditional Immorta-  
 lity  
 Incarnation  
 Inscriptions (Śilālekha)  
 Īśvara (God)  
 Jāvas  
 Jīna (Victor)  
 Jīva  
 Jīvadayā  
 Jñāna  
 Kalās (Arts)  
 Kalpataru  
 Karmabhūmi  
 Karuṇā  
 Kaśāya (passion)  
 Kāvya (Poetry)  
 Kāyotsarga (Abandonment of  
 Body)  
 Kings, Queens and Princes (in the  
 Āgamas)  
 Koṣa (Lexicon)  
 Kriyā-Akriyā (Action, Non-action)  
 Kṣaṇabhaṅgavāda  
 Kula  
 Kūṭasthanityatā  
 Labdhi (Attainment)  
 Labdhidhāri Sādhus (Mystic Saints)  
 Lāñchanas  
 Law

- Legends and Stories  
 Leśyā (cf. Abhijāti)  
 Life  
 Lipi (Alphabets, Scripts)  
 Literature  
 Logic and Logical Literature  
 Mahāpuruṣa Lakṣaṇas  
 Mahāśilākāṇṭaka and Rathamusala  
     Saṃgrāma  
 Mahāvīra  
 Mahāvratā (Great vows)  
 Maitrī  
 Mallī (Tīrthaṅkara)  
 Maṅgala  
 Mantra (Incantation)  
 Mantra-Vyākaraṇa  
 Manuscripts  
 Mārga (Path)  
 Mārgaṅsthāna  
 Marriage  
 Materialism  
 Maṭhas  
 Mātṛkā  
 Mātṛkāpada  
 Matter (Pudgala)  
 Meat-eating  
 Meditation  
 Memory  
 Metaphysics  
 Mind  
 Miniatures  
 Ministers  
 Miracles  
 Mithyātva (Perverted Attitude)  
 Mokṣa (Liberation), Mokṣamārga  
 Monasteries  
 Monks and Nuns (eminent in the  
     Āgamas)  
 Monoliths  
 Motive  
 Muditā (Pramoda)  
 Music and Musical Instruments  
 Muslim Patronage  
 Mysticism  
 Naiyāyika  
 Namokkāra-mantra  
 Narratives  
 Nava-tattva (Nine Categories)  
 Naya (Instrument of Partial  
     Comprehension)  
 Nidāna  
 Nigoda (lowest form of life)  
 Nihnavas  
 Niḥṣepa  
 Nirgranthas  
 Nirjarā (dissociation of karmas)  
 Niryuktis (Prakrit verse commen-  
     tary)  
 Nirvāṇa  
 Niśītha  
 Nītiśāstra (Ethics)  
 Niyati  
 No-kaṣāya, No-jīva, No-karma, etc.  
     (minor passions, etc.)  
 Nudism  
 Numerals  
 Obsequies  
 Occult Sciences  
 Olisboi  
 Om  
 Omens  
 Omniscience  
 One and Many  
 Ontogeny and Phylogeny  
 Ontology  
 Ordeal  
 Padmāvātī  
 Paintings, Painted Covers  
 Palmistry  
 Pañcakalyāṇaka  
 Pantheon  
 Pāpa (Sin) and Pāpasthāna  
 Paramātman  
 Parigraha (Possession)  
 Parijñā  
 Parināminiyatā (Endurance  
     through Change)

- Pariṣaha (Sufferings)  
 Pārśva  
 Pārśvāpatya  
 Paryāpti  
 Pāṣaṇḍa  
 Pāsathā  
 Passivity  
 Paśyattā  
 Paṭṭāvalī  
 Perception  
 Pessimism and Optimism  
 Philanthropists  
 Physicians  
 Physics  
 Physiology  
 Pilgrimage  
 Piñjarāpolas  
 Pleasure and Pain  
 Pluralism  
 Poetics  
 Polity  
 Polygamy  
 Pośadha  
 Prakrits, Language and Literature  
 Pramāṇa (Organ of knowledge)  
 Prāṇa (Vitality)  
 Prāṇātipāta (Synonyms and Names)  
 Pratimā (Pkt. Paḍimā, icon)  
 Pravacanamātā (Scriptural  
 Matrices)  
 Pravrajyā, Upasampadā (Initiation)  
 Pravṛtti, Nivṛtti  
 Prayer  
 Prekṣā (Prolonged Vision, Intro-  
 spection)  
 Presentation Volumes  
 Priests and Sevakas  
 Prostitution  
 Psychology  
 Pūjā  
 Punishment  
 Puṇya (Merit)  
 Purāṇa  
 Puruṣārtha  
 Pūrvas  
 Quantum Theory  
 Rāga-dveṣa (Attachment and Ani-  
 mosity)  
 Rātribhojanāvīratī (a vow not to  
 eat at night)  
 Ṛddhi  
 Reality  
 Re-incarnation  
 Relations  
 Relativism  
 Relativity  
 Religion  
 Republics  
 Rites and Rituals  
 Rosaries  
 Royal Patronage  
 Ṛṣabha (the first tīrthankara of  
 the Jains)  
 Rucaka-pradeśa  
 Rulers  
 Śabdabrahmavāda  
 Sacraments  
 Saints and Martyrs  
 Śaivism  
 Śāktas  
 Śālākā-puruṣas (Eminent Perso-  
 nages)  
 Śālya (thorn)  
 Samādhi (Ecstatic Trance)  
 Sāmānya (Universal)-Viśeṣa (Parti-  
 cular)  
 Samāropa  
 Sama, Saṃvega, Nirveda, Anu-  
 kampā, Āsthā  
 Samatā (Equanimity)  
 Samavasaraṇa (Samosaraṇa, Holy  
 Assembly of the Jina)  
 Samavāya (Niyati, Puruṣārtha, etc.)  
 Saṃgha (Monastic Order)  
 Saṃgrahaṇī (gāthās)  
 Saṃhanana (osseous structure)

|  |  |
|--|--|
| Samharaṇa  | Steya (Stealing)   |
| Samjñā (Instincts, etc.)                               | Sthānaka   |
| Samkā, Kamkhā, Vicikicchā                              | Sthavira (Ten Classes of Elders)                               |
| Sāmkhya  | Stotra, Stuti, etc. (Hymns)                                    |
| Samlekhanā   | Stūpa  |
| Samśayavāda (Scepticism)                               | Sub-consciousness  |
| Samudghāta (Exteriorization)                           | Śubha, Aśubha, Śuddha (Meri-<br>torious, Demeritorious, Pure)  |
| Samvara (Stoppage of Karmic<br>Inflow)                 | Subjectivism   |
| Samyaktva  | Suffering  |
| Samyama (Restraint)                                    | Suicide  |
| Sarāks   | Svādhyāya (Study of Scriptures)                                |
| Sarasvatī  | Svetāmbaras  |
| Śārīra (Audarika, etc.) (Gross Body)                   | Syādvāda   |
| Sarvajña (Omniscient)                                  | Tabbās   |
| Satya (Pkt. Sacca) truth                               | Tāmra-patra (copper-plate)                                     |
| Satyāgraha   | Tantra and Tantrism  |
| Sayings  | Tapas (Bāhya and Ābhyantara<br>Penance, External and Internal) |
| Schism   | Tattvārtha   |
| Science  | Teleology  |
| Scientific Methods                                     | Telepathy  |
| Sculpture  | Temples  |
| Sects, Subsects  | Theism   |
| Self-Discipline  | Thokaḍās   |
| Self-Mortification                                     | Ṭikās (Commentaries)   |
| Self-Realization                                       | Time (Kāla)  |
| Sense-Organs   | Tīrtha, Tīrthasthāna   |
| Shamanism  | Tīrthaṅkara  |
| Siddha (Emancipated)                                   | Tithis, their importance, influence<br>on health               |
| Siddhaśilā (the abode of the libera-<br>ted souls)     | Tolerance  |
| Śikṣāpada  | Town and Village (in the Āgamas)                               |
| Sin  | Transcendentalism  |
| Social Culture (Dance, Drama, etc.)                    | Tripadī  |
| Śraddhā  | Triratna   |
| Śramaṇa Samskṛti                                       | Ugrā, Bhogā etc.   |
| Śramaṇopāsaka (in the Āgamas,<br>Disciple of Ascetics) | Untouchability   |
| Śramaṇopāsikā (in the Āgamas)                          | Upamā  |
| Śreṣṭhins  | Upasarga (Calamity)  |
| Śrīpūjya   | Upāśraya   |
| Śrutakevalin (knower of scriptures)                    | Upayoga (Experience)   |
| Śrutvākevalin, Aśrutvākevalin                          | Upekṣā   |



|  |                                  |
|--|----------------------------------|
| Vācanā (Exposition)                        | Vows                             |
| Vainayika                                  | Vyasana                          |
| Vaiśeṣika                                  | Vyavahāra, Nīscaya               |
| Vaiṣṇavism                                 | War and Peace                    |
| Vaiyāvṛtṭya (Respectful Service)           | Warriors                         |
| Vargaṇā (a molecule having infinite atoms) | Weights and Measures             |
| Varuṇa                                     | Women                            |
| Vedanā (Feeling)                           | Writing Material                 |
| Vedānta                                    | Yajña (Sacrifice)                |
| Vedas                                      | Yakṣas and Yakṣiṇīs              |
| Vegetarianism                              | Yantra (Mystical Diagram)        |
| Vernaculars                                | Yāpanīya (A class of the Jainas) |
| Vidyās                                     | Yati                             |
| Vijñāptipatras (Scrolls)                   | Yātrā                            |
| Vipaśyanā                                  | Yaugalika (Twins)                |
| Virtue and Vice                            | Yoga                             |
| Vīrya (Power)                              | Yogasatya                        |
| Vivekakhyaṭi (a theory of error)           | Yoni                             |
|  | Zoology                          |



## INTRODUCTION

### 1. *Vidyā-avidyā, jñāna-kriyā*

The rites and rituals of early Brāhmanism, specially the sacrificial cults, gradually lost their relevance and were replaced by different types of ceremonies that were conducive to social welfare. At this stage, the ancient rites and rituals and also the activities of social welfare came to be dubbed *avidyā*, whereas self-knowledge that was considered as leading to spiritual liberation was called *vidyā*. The following assertion of the *Īsopaniṣat*<sup>1</sup> obviously represents such uses of the terms *vidyā* and *avidyā*.

andhaṃ tamaḥ praviśanti  
ye'vidyāṃ upāsate/  
tato bhūya iva te tamo  
ya u vidyāyāṃ ratāḥ//  
anyad evāhur vidyayā  
anyad āhur avidyayā/  
iti śuśruma dhīrāṇāṃ  
ye nas tad vicacakṣire//  
vidyāṃ cāvidyāṃ ca  
yas tad vedobhayāṃ saha/  
avidyayā mṛtyuṃ tīrtvā  
vidyayāṃṛtamaśnute//

Into blinding darkness enter those who worship *avidyā* (that is, who engage themselves in formal ritualism, being indifferent to the cultivation of *vidyā* or knowledge), while those who delight in knowledge (being indifferent to the social duties, daily or occasional) virtually enter into still greater darkness.

Distinct, indeed, they say, is the result of *vidyā* and distinct, they say, is the result of *avidyā*. Thus have we heard from the wise who have explained these to us.

He who knows the two, namely, *vidyā* and *avidyā*, together is bound to cross death by means of *avidyā* and attain the immortal through *vidyā*.

The above passage of the *Īsopaniṣad* lays down the efficacy of *vidyā* (meaning self-knowledge, *ātmapāsanā*) and *avidyā* (meaning the

totality of the duties and responsibilities of *varṇa* and *āśrama*, *varṇāś-ramadharmajātam*), when they are coordinated. One who appreciates the validity of *vidyā* and *avidyā* as the two mutually coordinated essential aspects of the path of liberation does not enter into the blinding darkness as mentioned above.<sup>2</sup> There is thus the equipollence of *vidyā* and *avidyā*, that is, knowledge and action. Neither is to be discarded at the cost of the other. In other words, an ascetic can pursue his path without interfering in or undervaluing the importance of the householder's life. In fact, a householder also can attain the highest liberation by honestly pursuing his vocation and simultaneously cultivating self-knowledge and comprehension of the ultimate essence of the Vedas (Vedānta).<sup>3</sup> This equipollence is illustrated by the incompetence of a bird to fly with one wing (*na hy ekapakṣo vihagaḥ prayāti*).

In the *Hārīta Smṛti*,<sup>4</sup> the coordinated practice of *tapas* (austerity) and *vidyā* (knowledge) is explained as the path of liberation by means of two illustrations as follows :

yathā ratho'śvahīnas tu  
yathāśvo rathihīnakaḥ/  
evam tapaś ca vidyā ca  
saṃyutam bhaiśajam bhavet//  
yathānnaṃ madhusaṃyuktaṃ  
madhu vā'nna saṃyutam/  
ubhābhyāṃ api pakṣābhyāṃ  
yathā khe pakṣiṇāṃ gatiḥ//  
yathaiiva jñānakarmabhyāṃ  
prāpyate brahma śāśvatam/  
vidyātapobhyāṃ sampanno  
brāhmaṇo yoga-tatparaḥ//  
dehadvayaṃ vihāyāśu  
mukto bhavati bandhanāt/  
na tathā kṣiṇa-dehasya  
vināśo vidyate kvacit//

Even as a chariot without a horse or a horse without a charioteer is inoperative (while both together are capable of the desired movement), so austerity and knowledge together prove an effective medicine for the patient involved in *samsāra*. Even as food mixed with honey or honey mixed with food is conducive to health, even as a bird can fly in the sky by means of both the wings, or even as knowledge and action jointly lead to the realization of *Brahman*, similarly does a *brāhmaṇa* endowed with knowledge and austerity and by being engaged in meditation immediately attain liberation from bondage, leaving

behind his twofold mortal body. He is no more subject to metempsychosis being freed from the embodied existence.

From the above account of *vidyā* and *avidyā* as constituting the pathway to liberation, it is evident that the meaning of *avidyā* underwent a great change in that its original emphasis on activities of social welfare gave way to the pursuit of moral and mental purification in later times. This new ideology comes very near to that of the Jainas and the Buddhists who gave a complete code of monastic life, called *samyagdarśana* (right view of things), *samyagjñāna* (right knowledge of things) and *samyakcā ritra* (right conduct). The Brāhmaṇical emphasis on the householder's life as an essential support to the monastic order continued to enjoy its validity unabated among the Indian religious codes including the code of some sections of the Jainas. The Buddhists, however, had given a new orientation to the householder's life in consonance with their *bodhisattva* ideal in the light of their *pāramitās* (perfections in the practice of charity, moral precepts, etc.).

It is interesting to note in this connection that Bhadrabāhu in his *Āvaśyaka-Niryukti*,<sup>5</sup> following the ancient tradition,<sup>6</sup> gives a number of illustrations to explain the efficacy of the coordinated cultivation of *sūya-nāna* (scriptural knowledge) and *carāṇa* (conduct), leading to *nivvāna* (liberation).<sup>7</sup> A person, well-versed in the scriptural lore, is not capable of attaining liberation in the absence of the practice of austerity and self-restraint.<sup>8</sup> Even as a ship, though helmed by an expert captain, is not capable of crossing the great ocean and reaching the land desired by the maritime trader in the absence of a favourable wind, so does a person never succeed in crossing the ocean of *samsāra* being bereft of the merit of good conduct.<sup>9</sup> Even as the blind cannot be gifted with vision by a million lamps, so for a person bereft of good conduct the study of the vast scripture is useless and futile.<sup>10</sup> On the contrary even the scanty study of the scriptures brings enlightenment to a person of good conduct, just as a single lamp is powerful enough to reveal objects to a person endowed with eyesight. Even as a donkey bears in vain the burden of the load of sandal-wood without enjoying its fragrance, so does a learned person bereft of good conduct bear in vain the burden of his knowledge without attaining liberation (which is the resultant of knowledge co-ordinated with good conduct).<sup>11</sup> Futile indeed is knowledge without action, and so indeed is action without knowledge; a lame man though endowed with eyesight is burnt to ashes in conflagration (being unable to run away), and similarly a blind man meets the same fate though capable of running.<sup>12</sup> It is the conjunction of knowledge and action alone that leads to the desired result; a chariot cannot indeed move by means of a single wheel; the blind and the lame could escape from the conflagration by helping each other out of the forest.<sup>13</sup> The *Āvaśyaka Niryukti* now concludes that the triad of know-

ledge (*nāna*), austerity (*tava*) and self-restraint (*saṃjama*) is necessary for the attainment of liberation according to the discipline propounded by the *jinās*; knowledge reveals the truth, austerity cleanses the soul of its impurities, and self-restraint protects the soul against incursion of fresh impurities.<sup>14</sup>

The *vidyā-avidyā* issue has also a social significance. The sacrificial cult of the Vedic priests gradually lost its impact and gave way to philosophical speculations. Contradicting R. Garbe, Winternitz asserts that the awakening of philosophical speculation came before the period of the Brāhmaṇas. He further says in this connection that "In some hymns of the *Rgveda* doubts and scruples already arose concerning the popular belief in gods and the priestly cult. These sceptics and thinkers, these first philosophers of ancient India, certainly did not remain isolated ... We are not, however, likely to find these oldest philosophers of ancient India among the priests, who were engaged in the science of sacrifice... We can scarcely imagine that the *brāhmaṇas*, who lived by the sacrifices, had many men amongst them who doubted the existence of Indra himself, and raised the question whether there was any sense in sacrificing to the gods..... The fact that the warrior-caste was closely connected with the intellectual life and the literary activity of ancient times is proved by numerous passages in the Upaniṣads, in fact already in the Brāhmaṇas."<sup>15</sup>

This emergence of the warrior-caste or the *ṣatriyas* as philosophers is also confirmed by the advent of the religious reformers like Mahāvīra and Buddha who were *ṣatriyas*. There was perhaps a popular feeling among the people of those days in favour of the *ṣatriyas* as protagonists of new thinking which rejected ritualism and the sacrificial cult as vain superstition. There was perhaps anti-Brāhmaṇical leaning among them. This is confirmed by the miraculous episode of the transfer of the embryo of Mahāvīra from the womb of the *brāhmaṇī* Devānandā to that of the *ṣatriyāṇī* Triśālā, as mentioned in the *Kalpasūtra* of the Śvetāmbara Jinas.<sup>16</sup>

## 2. Śramaṇa-brāhmaṇa

According to the *Dhammpada*, the *brāhmaṇa* is one who has put aside his evil propensities; a *samaṇa* (*śramaṇa*) is so called because of his equanimous conduct (*samaṇariyā*); a *pabbajita* (*pravrajita*) is so designated because he has put away his impurities.<sup>17</sup> Similarly, in the *Uttarajjhayaṇāṇī*<sup>18</sup> a *samaṇa* is defined as a person practising equanimity (*samayā*, Skt. *samatā*); a *bambhaṇa* (Skt. *brāhmaṇa*) as one who cultivates *bambhacera* (Skt. *brahmacarya*) – the knowledge of the *brahman* or the self<sup>19</sup> and the entire course of asceticism.<sup>20</sup> The terms *śramaṇa* and *brāhmaṇa* thus stood for the highest spiritual values. The natural antagonism

between the *śramaṇa* and the *brāhmaṇa* as mentioned in Patañjali's *Mahābhāṣya*<sup>21</sup> appears to be a later development. This antagonism is found accentuated in works like *Śrīmacchaṅkara-digvijaya*,<sup>22</sup> where *saṃnyāsa* representing *śramaṇism* and *agnihotra* representing *brāhmaṇism* are juxtaposed as antagonistic creeds.

An important problem in this connection arises as regards the genesis of this natural antagonism. In the Aśokan inscriptions,<sup>23</sup> as in the early Jaina and Buddhist scriptures as shown above, the *śramaṇas* and *brāhmaṇas* occupy an equally respectable position. Of course, the Jainas and the Buddhists as well as other ascetic sects were totally opposed to the sacrificial cult of the *brāhmaṇas* and their other rituals and formalities. They also did not consider the householder's life as suitable for the spiritual pursuits. But they had no antagonistic feeling against it. However, in course of time, specially on account of the very high position occupied by the ascetic communities, specially in the times of Aśoka, and on the advent of powerful religious leaders, there appears to have grown up a sort of rivalry between the ascetic's life and the life of the householder. Such development is also attested by the unqualified praise bestowed on the householder's life in the *Manu-smṛiti*<sup>24</sup> and the *Mahābhārata*.<sup>25</sup> It is, however, interesting to note in this connection that in Jainism even a householder is considered capable of attaining the highest liberation,<sup>26</sup> and also as superior to a monk in special cases.<sup>27</sup> Neither Jainism nor Buddhism took a pessimistic or negative view of worldly life, as wrongly assessed by some modern scholars, specially the western savants.

The *śramaṇa-brāhmaṇa* antagonism was thus purely ideological and not based on class or caste pattern. Both Śaṅkara and Maṇḍana were Brāhmins. But they differed in ideology, the former advocating renunciation and spiritual emancipation, and the latter propounding rites and rituals for worldly welfare and attainment of heaven. Thus viewed, Śaṅkara may be taken as an exponent of Śramaṇism and Maṇḍana of Brāhmaṇism. Indian political thought also evinced such patterns. While emperors like Aśoka and Harṣavardhana were inspired by the Śramaṇic ideals, King Puṣyamitra and the Gupta emperors who performed horse sacrifices were followers of the Brāhmaṇic ritualism. In modern times, in our struggle for independence, these two political ideologies were distinctly discernible in the stands taken by Gandhi and Tilak.

### 3. The Saṅgha

The *saṅgha* occupies a very important place in Jainism as well as in Buddhism. It is one of the three gems in Buddhism, the other two being the *Buddha* and the *dhamma*. This triad of gems is fully described

in the *Dīgha Nikāya*.<sup>28</sup> The essential characteristics of the *saṅgha* are described there as follows :

suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yad idaṃ catṭhāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā' ti.

Rightly established on the path, upright, just, and law-abiding indeed is the Order of the Lord's disciples, represented by four couples, that is, eight personalities (four on the path of *sotāpatti*, etc., and four established in the fruit of *sotāpatti*, etc.), who are worthy of honour, of hospitality, of gifts, and of reverence, being the supreme fertile ground of merits for the world.

The supreme excellence of this triad of gems<sup>29</sup> is brought out in its full glory in the Ratanasutta of the *Suttanipāta*.

The *saṅgha* is held in highest esteem in Jainism too. Its glory and importance are brought out in the *Nandīsūtra* in its initial hymn of fifteen beautiful verses. We are tempted to give a free translation of the verses for the benefit of the reader in order to enable him to compare the Jaina and Buddhist concepts of *saṅgha*.

“May the well laid-out *city* of *saṅgha* give us shelter, where buildings are made of a great many virtues and filled with gems of scriptures, where the pathways are made of pure faith, and boundaries protected by the invulnerable ramparts of good conduct(4).

“May the *wheel* of *saṅgha* be always victorious without a rival, the wheel of which self-restraint constitutes the hub from which radiate the spokes of austerity, the right faith being its felly (5).

“May the *chariot* of the blessed *saṅgha* be triumphant, with its banner of *śīla* (moral virtues) flying on the crest, with the steeds of penance and morality duly harnessed with sweet and auspicious chant of scriptural incantation surcharging the environment (6).

“May the *lotus* of *saṅgha* flourish in its fullness, rising above the mass of water polluted with the mud of *karman*, with its long stalk made of the gem of scripture, with its steadfast pericap of five great vows, with its pollen consisting of virtues, surrounded by the bees of the laity gathering honey of spirituality from it, blossoming forth by the rays of the *jina*-sun, the community of the ascetics making up its thousand petals (7-8).

“May the *moon* of *saṅgha* shine in its glory with its insignia of penance and self-restraint, never eclipsed by the *rāhu* of the doctrine



of *akriyā* (inaction), with its pure radiance of unclouded faith manifest in full (9).

“May the serene and tranquil *sun* of *saṅgha* shine in glory in the world eclipsing the lustre of the heretical teachers, with its hue, effulgent with the power of austerity and glowing with the light of knowledge (10).

“May the unruffled vast *ocean* of *saṅgha* flourish for ever, never transgressing the felly of forbearance, (devouring the evils) by its sea-monsters of scriptural study (11).

“(To the great Mountain *Meru*) with its foundation of the diamond of great right faith firmly fixed deep down (into the earth), with its golden girdle adorned with the gem of majestic righteousness (12), strewn over with the golden slabs of morality, possessed of bright and luminous variegated peaks, *citrakūṭa*, and also the heights of mental purity, *cittakūṭa*, heavily perfumed with the fragrance of the moral purity of the charming odour of the heavenly garden (13), with beautiful caves of compassion for living beings, teeming with dauntless lions of great ascetics, with its caverns and grottos full of the gems of shining herbs, with melting metals of a thousand logical probanses (14), with beautiful garlands of fountains of streaming water of excellent self-mastery, with its crevices resounding with the dancing peacocks of multitude of lay disciples singing joyously (15), with its summits radiant with the lightning of the effulgence emanating from the great ascetics bowed down in humility and modesty (offering homage to *arahantas* and *siddhas*), with its orchards teeming with *kalpa*-trees (of ascetics) laden with flowers and fruits of multitude of virtues (16), I offer my homage bowing down in humility to the Mountain Meru, the Order of monks and nuns, with its peaks shining like brilliant and pure cat’s-eye stone of the gem of excellent knowledge (17).”

The above-mentioned passages clearly demonstrate the importance of *saṅgha* as an organization of the Jaina and Buddhist monastic orders. Of course, in ancient times, there were ascetics who wandered alone and practised austerities and penances to attain salvation, without affiliating themselves to any particular Order. But the emergence of well-knit organizations of monks and nuns took place when great leaders like Mahāvīra, Buddha, or Makkhali Gosāla made their advent and founded *tīrthas*, that is, fords to walk across the *samsāra*.

#### 4. Selection of Aspects

Our selection of aspects does not follow any pre-conceived plan. The topics are selected at random, the purpose being only to give an idea of the varieties of topics that we should like to treat of under the

entry 'ācāra' in the forthcoming *Encyclopaedia of Jainism*. We do not want to give a summary of the chapters here, as they themselves are brief accounts of topics they deal with.

We should like to inform the readers that the texts quoted in chapters X and XI are mainly based on the critical editions published by Dr. L. Alsdorf, W. Schubring, and Yuvācārya Mahāprajña. We are sincerely grateful to these great scholars of Prakrit and Jainology whose contributions to the subject would ever remain valuable. We should also express our thanks to Shri R.K. Jain of Today and Tomorrow's Printers and Publishers, New Delhi, who so kindly undertook the publication. Our thanks are also due to Shri R.S. Soni for his kind cooperation in the arduous work of correcting the proofs and seeing the publication through the press.

We thank Dr. S.C. Jain for preparing the bibliography and the indexes giving full particulars and thereby enhancing their utility. Our thanks are also due to the sisters of the post-graduate department of the Jaina Vishva Bharati, Ladnun (Rajasthan), namely Kusum, Savita, Usha, Chetana, Subhash and Jayavanti for their co-operation in writing some of the chapters.

## References

- 1 Verses 9-11.
- 2 vidyāmātmopāsānām avidyām varṇāśrama-dharma-jātam anyonyasamuccitam etad ubhayaṃ yo mokṣopāyatvena veda jānāti nāsāvandhatamaḥ praviśati. (Yājñavalkya Smṛti, Aparārka Tikā, p. 959).
- 3 Ibid., p. 960; quoting the following verse from the Yogayājñavalkya :  
svakarmanām anuṣṭhānāt  
samyag ātmanidarśanāt/  
vedāntānām parijñānād  
gṛhastho'pi vimuccyate//
- 4 VII. 9-12.
- 5 Verses 93-103.
- 6 Sūyagaḍo, I . 12. 11. (= Aṅgasuttāni, I, p. 329).
- 7 Cf. Āvaśyaka Nirukti, verse 93 :  
sāmāiyamāiyam  
suyanāṇam jāva bindusārāo/  
tassavi sāro caraṇam  
sāro caraṇassa nīvvāṇam//
- 8 Ibid, verse 94.
- 9 Ibid., verse 97.
- 10 Ibid., verse 98.
- 11 Ibid., verse 100.
- 12 Ibid., verse 101.
- 13 Ibid., verse 102.
- 14 Ibid., verse 103.  
ñāṇam payāsayam sohao tavo  
saṃjamo ya guttikaro/

tiṅhampi samāoge  
mokkho jīṅasāsane bhaṅio//

- 15 A History of Indian Literature, vol. I (2nd edition, 1972), pp. 225-227.  
 16 Sūtras no. 16 ff.  
 17 XXVI. 60 :  
     bāhitapāpo ti brāhmaṅo  
     samacariyā samaṅo ti vuccati/  
     pabbājayaṅ attano malaṅ  
     tasmā pabbajito ti vuccati//
- 18 XXV. 30.  
 19 Cf. Āyāro, III. 1. 4.(J.V.B.)  
 20 Cf. Ibid., IV. 4.44.(J.V.B.)  
 21 II. 4. 9.  
 22 VIII, verses 30 and 31 :  
     kva brahma kva ca durmedhāḥ  
     kva saṅnyāsaḥ kva vā kaliḥ/  
     svādvannabhakṣakāmena  
     veṣo'yaṅ yogināṅ dhṛtaḥ//  
     kva svargaḥ kva durācāraḥ  
     kvāgnihotraṅ kva vā kaliḥ/  
     manye maithunakāmena  
     veṣo'yaṅ karmināṅ dhṛtaḥ//
- 23 D.C. Sircar : Inscriptions of Aśoka (Publication Division, Ministry of Information and Broadcasting, Govt. of India, Delhi, April, 1967), p. 24.  
 24 VI. 89-90  
 25 Śāntiparva, XXIII. 5.  
 26 Tattvārtha Sūtra, X. 7. Also Uttarajjhayaṅaṅi, XXXVI. 52.  
 27 Uttarajjhayaṅaṅi, V. 20.  
 28 II, p. 75.  
 29 It is interesting to note in this connection that the Jaina triad of gems (*ratna-traya*) refers to *samyagdarśana*. *samyagjñāna* and *samyakcāritra* (see *Puruṣārtha-siddhyupāya*, verses 209, 220) and not the *buddha*, *dhamma*, and *saṅgha* as in Buddhism. The Jaina counterpart of the Buddhist triad of gems (*tiratana*) is the tetrad of *arahanta*, *siddha*, *sāhu* and *dhamma*—which are called *maṅgala*, *loguttama*, and *saraṅa* (see *Paḍikkamaṅajjhayaṅa*, 12-14). It is evident that in this Jaina tetrad the *arahantas* and the *siddhas* jointly correspond to the *buddhas* and the *sāhus* to the *saṅgha* of the Buddhist triad. In the Jaina incantation the following is recited instead of the Buddhist “*buddhaṅ saraṅaṅ gacchāmi, dhammaṅ s. g., saṅghaṅ s. g.* :-  
     cattāri saraṅaṅ pavajjāmi—arahante saraṅaṅ pavajjāmi, siddhe saraṅaṅ pavajjāmi, sāhū saraṅaṅ pavajjāmi; kevalipaṅṅattaṅ dhammaṅ saraṅaṅ pavajjāmi. (Ibid., 14).  
 The Prakrit expression *pavajjāmi* (Skt. *prapadye*) in place of Pāli *gacchāmi* deserves notice. The influence of the *prapatti* concept of the Bhakti cult is obvious on the Prakrit expression *pavajjāmi*.  
 For the doctrine of *prapatti* see Krishna : *Myths, Rites and Attitudes*, edited by Milton Singer, University of Chicago Press. Chicago and London, 1964, pp. 157-59.



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# I

## THE FIVE VYAVAHĀRAS

OR

### The Sources of Monastic Legislation

#### MEANING AND LITERARY SOURCES

The expression *vyavahāra* is used in two senses. Firstly, it means the sources or the authorities of legislation, and secondly, it stands for the subject matter of legislation, *viz.* the common sense monastic propriety (*ābhavanto*, *ābhavamtito* (*ābhavantiko*), *ābhāvaṇā*), and the rules of expiation (*prāyaścitta*).<sup>1</sup> Here we are concerned with the former, *viz.* the sources or the authorities which are five in number, and discussed in the *Bhagavati Sūtra*,<sup>2</sup> the *Ṭhānam*,<sup>3</sup> and the *Vyavahāra Sūtra*.<sup>4</sup> They are : (i) *āgama*, (ii) *suya*, (iii) *āṇā*, (iv) *dhāraṇā*, and (v) *jīya* — arranged in order of importance. The *Vyavahāra Sūtra*,<sup>5</sup> in this connection, says : “Where the *āgama* is available, the justice is to be meted out according to the *āgama* ; and where the *āgama* is not available, but the *suya* is available, the justice is to be meted out according to the *suya*; and where the *suya* also is not available, but the *āṇā* is available, the justice is to be meted out according to the *āṇā*; and where the *āṇā* too is not available, but the *dhāraṇā* is available, the justice is to be meted out

according to the *dhāraṇā*; and where the *dhāraṇā* also is not available, but the *jīya* is available, the justice is to be meted out according to the *jīya*...; the *samaṇa-niggamaṅḥas* are devoted to the *āgama*, and so the *samaṇa-niggamaṅḥa*, meting out justice according to the fivefold sources of legislation, completely detached and dispassionate, is the true executor of the Lord’s command.” A brief account of the five sources is given below.

#### THE FIVE SOURCES

1. *Āgama* : Under the first source or authority, called *āgama*, are included the personages conversant with the eleven *Āngas* and the fourteen *Pūrvas* or at least ten or nine of them (*Pūrvas*) and also those who are possessed of the powers of telepathy, clairvoyance and omniscience.

In the absence of the power of directly apprehending the mental conditions of the delinquent monk, the confessor *ācārya* has to depend on his own scriptural learning and experience and power of discerning the truth of what he is told by the confessing penitent.<sup>6</sup> The confessing monk is to be exhorted to reveal the truth.<sup>7</sup> The qualifications of

## 2 The Five Vyavahāras

the competent confessor are elaborately discussed in the *Vyavahāra-Bhāṣya*.<sup>8</sup> Among these, the eight-fold GAṆISAMPAYĀ<sup>9</sup> and the four-fold VIṆAYA-PAḌIVATTĪ<sup>10</sup> occupy a central position.

The first and foremost authority of monastic legislation is thus the *āgama* 'scripture' or those who are conversant with it in full or in part, at least upto the ninth *Pūrya*.

2. *Suya* : The *sūtra* containing the fivefold *vyavahāra*, that was extracted from the twelve *Aṅgas* by Bhadrabāhu, who possessed the knowledge of the fourteen *Pūrvas*, even as butter is churned from milk, is called *suya* (Skt. *śruta*).<sup>11</sup> The *suya* consists of the *Kappa* (*Bṛhatkalpasūtra*) and the *Vavahāra* (*Vyavahārasūtra*). The dispensing of justice according to the *suya* is *suya-vavahāra*.<sup>12</sup>

This is the second authority, in order of importance, of monastic legislation.

3. *Āṇā* : The third authority of monastic legislation is *āṇā*, that is, the concurrence or sanction of a competent *ācārya* who must be possessed of the GAṆISAMPAYĀ and VIṆAYA-PAḌIVATTĪ. Such sanction becomes necessary when a monk, on the eve of undertaking *bhaktapratyākhyāna* (renunciation of aliment), wishes to pluck off whatever thorns of passions and monastic irregularities may be vitiating his conduct and expiate them. If the *ācārya* competent to give the sanction is residing elsewhere at a distance, the occasions of the expiation are conveyed to him through a qualified monk.<sup>13</sup> The pros and cons

of the occasions of expiation are considered by him thoroughly in the light of the relevant texts and the necessary sanction is conveyed to the expiator through an experienced monk who witnesses the expiation.

4. *Dhāraṇā* : Under the authority of *dhāraṇā* fall those rules of expiation which are formulated after a thorough consideration of the relevant texts. These rules derive their validity from the ancient texts as interpreted by able exponents of the principles of monastic conduct.<sup>14</sup> Such rules are conveyed to the disciples by the elders according to their capacities for application in different cases. These principles are called *dhāraṇā* because they are meant to be retained in mind for application as and when occasions arise.<sup>15</sup>

5. *Jīya* (Skt. *jīta*) : The fifth authority of monastic legislation is *jīya* which stands for the customs and conventions that are firmly established on account of their repeated practice by the eminent *ācāryas* of the Order through the ages.<sup>16</sup> The expiations prescribed by a particular *ācārya* on specific occasions and duly imitated by others in similar cases are carefully recorded for future guidance. Such records constitute the corpus of the *jīya* law.<sup>17</sup> The *jīya* (custom or convention) which is vicious (*sāvajja*) in any way is not commendable ; it is only the immaculate (*asāvajja*) *jīya* which conforms to the basic moral and religious principles that is accepted as an authority in monastic jurisprudence.<sup>18</sup>

## IN BUDDHISM

Corresponding to these five fundamental bases of monastic conduct, there are the four great sources (*mahāpadesas*) that were considered as authoritative in Buddhism, although the final authority rested on their consistency and congruence with the original *Sutta* and the *Vinaya*. The four *mahāpadesas* or the great sources of monastic law as given in the *Mahāparinibbāna Sutta* of the *Dīgha Nikāya*<sup>19</sup> are as follows :

1. The law coming forth straight from the Buddha himself.
2. Rules formulated by the *saṅgha* (Order) consisting of elderly and learned monks at a particular monastery.
3. Rules originating from the deliberations of very learned elderly monks.
4. Rules laid down by a very learned pontiff of a reputed monastery.

## IN BRĀHMAṆISM

The Brāhmanical law-givers like Manu and Yājñavalkya have very clearly defined the ultimate sources of *dharma* or Law. Manu enumerates them as follows :

1. The entire Vedic corpus.
2. The *Smṛti* literature composed by *ṛṣis* like Manu and Yājñavalkya.
3. The *sīla* (religious and moral vows) of persons who are fully conversant with the *Śrutis* and *Smṛtis*.

4. *Sadācāra* (the conduct of the pious men). The customs and conventions prevalent among different peoples at different places also fall under this category, provided they do not go against the fundamental moral principles of the *Śrutis* and *Smṛtis*.

5. Self-satisfaction, *i.e.*, conscience (of course, governed by the foregoing sources).<sup>20</sup>

Kumārila, in his *Tantravārtika* on *Śābarabhāṣya*<sup>21</sup> has discussed at length the problem of self-satisfaction, which, according to him, is valid and dependable only if it was born of the will purified by the faithful observance of the Vedic Norm in its entirety. In this connection, Kumārila refers to Kālidāsa's dictum that in matters of doubt, the inner spiritual urge of a truly pious man is a dependable guide.<sup>22</sup> The propriety or impropriety of an act of conscience is to be judged by the inclinations and propensities of the person, and not merely by the nature of the act. This point is made clear by Kumārila when he asserts that only that act which is strictly in conformity with the pious acts of the holy men is to be considered religious, and not simply on account of its resemblance with that of an enlightened person.<sup>23</sup>

Yājñavalkya<sup>24</sup> adds another important source, *viz.* the worldly desires for universal welfare inspired by the right will and intention. This is of course in consonance with Manu's dictum that all the vows and religious practices are born of will (*samkalpa*). All the worldly desires (*kāma*) and sacrifices have

#### 4 The Five Vyavahāras

also their origin in this will (*samkalpa*).<sup>25</sup> Manu however does not accept any activity as completely

free from worldly desires, which he unambiguously declares to be uneleaving.<sup>26</sup>

#### References

- 1 Vyavahāra-Bhāṣya, X, vv. 58-59; 181; 200.
- 2 Aṅgasuttāni, vol. II, p. 364 (J.V.B.) = Bhagavatī Sūtra, VIII, 8.30.
- 3 Aṅgasuttāni, vol. I, pp. 582-583 (J.V.B.) = Thāṇam, V. 2.24.
- 4 Uddesaka X, sūtra 3; Vyavahāra-Bhāṣya, vv. 51-724.
- 5 X. 3.
- 6 Vyavahāra-Bhāṣya, X, vv. 218-221.
- 7 Ibid., v. 226.
- 8 X, vv. 243-334.
- 9 Ibid., vv. 252-296.
- 10 Ibid., vv. 301-328.
- 11 Ibid., v. 603.
- 12 Ibid., vv. 604-608.
- 13 Ibid., vv. 610 ff.
- 14 Ibid., vv. 683-684.
- 15 Ibid., vv. 687-689.
- 16 Ibid., v. 693.
- 17 Ibid., vv. 706-707; 713.
- 18 Ibid., v. 715.
- 19 Vol. II, pp. 96-97 (Nalanda).
- 20 Manu Smṛti, II. 6; 12.
- 21 I. 3.7.
- 22 Abhijñānaśākuntalam, I. 22.
- 23 tatra yaḥ kārya-rūpeṇa śiṣṭānevānuvartate sa eva kevalo dharmo netaraḥ prāṇimātragaḥ—Tantravārtika, p. 128 (Ānandāśrama Edn.).
- 24 Yājñavalkya Smṛti, I. 7.
- 25 Manu Smṛti, II. 3.
- 26 kāmātmatā na praśastā, na caivehāsty akāmātā—Manu Smṛti, II. 2ab.

## II

### THE SĀMĀCĀRĪ

or

#### The Ten Rules of Monastic Deportment

#### LITERARY SOURCES

The topic of *sāmācārī* appears in the *Bhagavatī Sūtra*,<sup>1</sup> *Sthānāṅga*,<sup>2</sup> *Uttarādhyayana*<sup>3</sup>, *Āvaśyaka Nir-yukti*<sup>4</sup> and *Bhāṣya* of Jinabhadra with *Cūrṇi*,<sup>5</sup> *Bṛhatkalpa-Bhāṣya*,<sup>6</sup> *Mūlācāra*,<sup>7</sup> *Śrī-Pañcāśaka-Prakarana*<sup>8</sup> of Haribhadra with Abhaya-deva's Commentary, and *Pravacana-sāroddhāra*<sup>9</sup> with *Vṛtti*. Yaśovijaya, in his *Sāmācārī-Prakarana* with auto-commentary gives a critical exposition of the subject.

#### MEANING

Explaining the expression *sāmācārī*, Ācārya Malayagiri, in his commentary on the *Āvaśyaka Nir-yukti*<sup>10</sup> says : *samācāra* stands for right conduct, that is, the set of activities performed by the cultured; the expression *sāmācārī* is derived from *samācāra*.<sup>11</sup>

The word *sāmācārī* may be compared with the expression *sāmācārīkaḥ* of the *Āpastamba Dharmasūtra*<sup>12</sup> and the *Gautama Dharmasūtra*.<sup>13</sup> The *Mitākṣarā Vṛtti* on the *Gautama Dharmasūtra* defines *sāmācārīka* as follows : The word *samaya* stands for popular convention; the practices based on such conventions are called *sama-*

*yācāra*; and, thus, *sāmācārīka* means the practices based on popular conventions that are found in the Smṛti texts which derived their validity from the Vedas.<sup>14</sup>

In the Buddhist scripture the word *sāmīcī* which means right or proper conduct may be taken as equivalent to the *sāmācārī* of the Jainas. This is evident from the characterization of the monastic Order as *sāmīcī-paṭipanno*, that is, following the right course, the other qualifications in this context being *supaṭipanno* (well-behaved), *ujupaṭipanno* (of straightforward behaviour), and *ñāya-paṭipanno* (judiciously disposed).<sup>15</sup>

The *Mūlācāra* explains *sāmācāra* as equanimity (*samadā*), or right conduct (*sammācāro*), or unvarying and uniform conduct (*samo ācāro*), or the conduct common to the entire monastic Order (*savvesiṃ sammāṇam*).<sup>16</sup>

*Sāmācārī* stands for the general conduct, behaviour or deportment of the monastic Order. It has no fixed content. It falls in three categories, namely, (1) the *ogha* which is derived from the 20th *Prābhṛta* (called *Oghaprābhṛta*) of the 3rd *Vastu* (called *Ācāra*) of the 9th *Pūrva*, and is embodied in the

*Oghaniryukti*, (2) the tenfold *sāmācārī* (that we are going to expound below) based on the XXVIth chapter of the *Uttarādhyayana*, and (3) the *padavibhāga-sāmācārī* which is contained in the Cheda Sūtras which are derived from the same 9th *Pūrva* as mentioned above.<sup>17</sup> The *Mūlācāra*<sup>18</sup> identifies the tenfold *sāmācārī* with *ogha-sāmācārī* and includes all other *sāmācārīs* under the *padavibhāga-sāmācārī*. This is also the view of Śāntisūri, the commentator of the *Uttarādhyayana Sūtra*. The *Pravacana-sāroddhāra*<sup>19</sup> designates the tenfold *sāmācārī* as *cakravāla-sāmācārī*, whereas according to the *Bṛhatkalpa-Bhāṣya*,<sup>20</sup> the *sāmācārīs* other than the tenfold *sāmācārī* fall under the *cakravāla-sāmācārī*. Precisely speaking, the daily routine duties of a monk constitute the *cakravāla-sāmācārī*.<sup>21</sup>

The ten rules of monastic deportment appear to have been formulated in consonance with the spiritual vigilance (*apramattatā*) of a monk who is expected to be in the seventh *guṇasthāna* (stage of spiritual development) called *apramatta*. Every act of his should be preceded by an awareness that he is going to engage himself in a particular activity concerned with monastic life. The ten rules are as follows seriatim:

### THE TEN SĀMĀCĀRĪS

#### (1) *Ichhākāra* (Skt. *icchākāra*) :

No coercion or compulsion is desirable in monastic deportment which should be absolutely a volun-

tary act. This aspect of monastic behaviour is characterized by the expression *icchākāra*, which stands for the principle of 'voluntarism'. In brief, all monastic acts are absolutely voluntary and self-imposed. This is the general rule. A monk should be absolutely independent and self-supporting. He should not seek any help from a fellow monk as far as possible. He should exert himself fully without sparing any of his abilities in the performance of his duties towards the welfare of the organization.<sup>22</sup>

Although the monastic Order is thus supposed to be a purely voluntary organization, yet occasions may arise when a monk is to be warned to behave in accordance with the rules. Such warning is an application of the *ājñā* or the command. In case a monk is recalcitrant, some sort of coercion is also possible. In brief, an Order may be either a voluntary organization (*icchākārī*), or guided by the counsel of the Head (*ājñākārī*), or forced to act properly (*balābhiyogakārī*).<sup>23</sup>

#### (2) *Micchākāra* (Skt. *mithyākāra*) :

In case of lapse, a monk has to retrace and repent for the misconduct. This is called *micchākāra*.<sup>24</sup>

#### (3) *Tahakkāra* (Skt. *tathākāra*) 'Assent' :

On occasions of the sermons or any other instructions by the preceptor the disciples are to give their complete assent with humility. This is called *tahakkāra*, i.e., the acceptance of the preceptor's words.<sup>25</sup>

(4) *Āvassiyā* (Skt. *āvaśyakī*) 'leaving the abode for necessary work' :

When a monk has to move from his abode for some necessary duty, he has to be aware of that act. Such awareness is technically called *āvaśyakī kriyā* meaning that he is immediately going to engage himself in that act.<sup>26</sup>

(5) *Nisīhiyā* (Skt. *naiṣedhikī*) :

On the completion of that act, when he returns to his abode, he has to be aware that he has completed the duty. This is technically called *nisīdhikā*.<sup>27</sup> The *āvaśyakī* is mainly concerned with *samitis* whereas *naiṣedhikī* is related in essence to *guptis*. In brief, they represent the positive and the negative aspects of monastic behaviour.<sup>28</sup>

In this connection the *Āvaśyaka Niryukti* says that there is no essential difference between *āvassāī* and *nisīhiā*. Their difference, if any, is morphological and not semantic. The formality of *āvassāī* is observed while going out, whereas that of *nisīhiā* is observed while returning from outside. Both these acts are imperative and are not different in essence or content. The purpose of these two observances is to cultivate vigilance or awareness of anything that is done or of any idea that may cross the mind. There is, thus, an essential identity between the two monastic practices<sup>29</sup>

In comparatively later times, the practice of these formalities appears to have been extended to

entry into and exit from a temple of the *jina* (*jināyatana*) or the abode of ascetics (*yatinivāsa*).<sup>30</sup> The word uttered at the entry was *nisīdhikā* and that uttered at the exit *āsīdhikā*. For the ascetics it was specifically prescribed that they should observe these formalities while occupying a place or eating or going to bed or going out for any necessary purpose.<sup>31</sup> The words used here are *asahī* and *nisahī* respectively, which are obviously derived from *āvassāī* and *nisīhiā*. This is also confirmed by the use of the expressions *āsīā* and *nisīhiā* in the *Mūlācāra*,<sup>32</sup> in connection with the ten *sāmācārīs* enumerated there. In the *Bhagavatī Ārādhana*,<sup>33</sup> the same words (*nisīdhīyā*, *āsīā*) are used in the same sense.

Paṇḍita Āśādhara exposes the spiritual aspect of these two formalities and confirms his view by quoting a number of verses from earlier texts. Two of these verses are as follows :

"The *nisahī* is truly observed by him who has established himself in his soul or has withdrawn himself from all passions ; in the case of others it is a mere formal utterance. Similarly, only the ascetic who has renounced all desires is the observer of *asahī* in the true sense of the term ; such an ascetic is not only an utterer of the word *asahī* (but a sincere practitioner of the spirituality embodied in the word)".<sup>34</sup>

(6), (7) *Āppucchanā* (Skt. *Āpṛcchanā*) and *Paḍipucchanā* (Skt. *Pratipṛcchanā*) :

Similarly a monk has to seek the permission of his superior for an

act he has to perform for himself or for others. These formalities are called *āpṛcchanā* and *pratipṛcchanā*.<sup>35</sup> *Āpṛcchanā* is sometimes explained as initial permission and *pratipṛcchanā* as confirmation of that permission or obtaining a fresh permission for what has once been refused.<sup>36</sup>

(8) *Chandanā* (Skt. *Chandanā*) :

The eighth type of deportment, *chandanā*, is concerned with the invitation of the superior or the fellow monks to take what has been brought, as a monk should not keep anything secret.<sup>37</sup>

(9) *Abbhutṭhāna* (Skt. *Abhyutthāna*) or *nimamtaṇā* (Skt. *nimantraṇā*) :

Rendering services to the organization in respect of food, medicine, robes, etc., is called *abbhutṭhāna*.<sup>38</sup> Sometimes, the expression *nimamtaṇā* is used in place of *abbhutṭhāna*. *Nimamtaṇā* means permission of elders regarding what is to be acquired for them.<sup>39</sup>

(10) *Uvasampayā* (Skt. *Upasampadā*) :

The last type of deportment is called *uvasampayā* which means approaching a teacher in another *gaṇa* (group) for acquiring special knowledge on a particular subject for a limited period.<sup>40</sup>

Among these ten deportments, the last, *viz. upasampadā* deserves a detailed exposition. It is resorted to when another *gaṇa* (group) of monks is to be approached for a specific purpose, such as special study of a scripture or special kind

of services which are not available in one's own *gaṇa*.

As regards special study,<sup>41</sup> it can be necessary for three reasons, *viz.* for (i) strengthening the knowledge of what has been studied in one's own *gaṇa*; (ii) the filling up of the lacunae in the text; or (iii) the study of a particular text which is not possible in one's own *gaṇa*. These three purposes are respectively called *vaṭṭanā* (Skt. *vartanā*), *aṇusamdhanā* (Skt. *anusandhanā*) and *gahaṇam* (Skt. *grahaṇam*),<sup>42</sup> and they fall under *jñāna-upasampadā*. Similar purposes may also relate to *darśana-upasampadā*, *i.e.*, going to another *gaṇa* in order to get clarification regarding *darśana* (faith). Similarly, one can go to another *gaṇa* for offering specific services (*vaiyāvṛtya*) and performing penance (*kṣapaṇā*).<sup>43</sup>

The above mentioned rules of deportment throw welcome light on the spirit of the monastic organization which was an absolutely voluntary society devoted to self-service and service of the fellow monks. Theoretically, no monk enjoyed a right for getting service from any other monk. What each monk was entitled to was the duty to serve himself and the fellow monks. Of course, each monk was required to offer voluntary service to his superiors, who, however, did not demand, theoretically, any such services as a matter of right.

Another important aspect of the *sāmācārī* is the vigilance which a monk was expected to cultivate. At the time of undertaking any



necessary duty, he was expected to remain fully aware of the act, technically called *āvassiyā*, until it was completed; and on completion also, he was to detach himself formally from the act, which was technically called *nisīhiyā*. In case of lapse, he was to retrace and repent (*micchākāra*). The monk was to give assent (*tahakkāra*) to whatever was done by his superiors or the organization, which implied that every member of the organization fully participated in the activity of the monastic society. The monk was to invite (technically called *chandaṇā*) the fellow monks to partake of what he collected in his begging round and ask them for any further requirements of theirs (technically called *nimaṃtaṇā*) that he could

meet in his next begging round. The monk was required to obtain the permission of the Head for engaging himself in any act concerned with himself or the Order. This was technically called *āpucchāṇā* (seeking permission). In case a fresh approval of the superior monk or the organization was to be taken, it was called the act of *paḍipucchāṇā* (confirmation).

This system of *sāmācārī* throws light on the cohesive character of the monastic organization. In fact, it was a voluntary body, governed by rules framed by itself, and practically with no authority to enforce them. It was the good will of each monk that worked as an impelling power behind the administration.

## References

- 1 XXV. 7.555.
- 2 X. 102.
- 3 XXVI.
- 4 V. 665.
- 5 Pp. 341-354.
- 6 Vv. 1378-1623.
- 7 IV. vv. 125 ff.
- 8 XII.
- 9 Vv. 760-767.
- 10 V. 665.
- 11 samācāraṇaṃ samīcāraḥ—śiṣṭācāri-  
taḥ kārya-kalāpaḥ, samācāra eva  
sāmācāryam...
- 12 I. 1. 1.
- 13 I.8.11.
- 14 pauraṣeyī vyavasthā samayaḥ, tan-  
mūlā ācārāḥ samayācārāḥ, teṣu  
bhavāḥ samayācārikāḥ smārtā  
dharmāḥ.
- 15 Aṅguttara Nikāya, II, p. 60  
(Nālandā).
- 16 samadā sāmāyāro sammācāro samo  
vā āyāro/savvesiṃ sammāṇaṃ sāmā-  
cāro du ācāro//—Mūlācāra, IV, v.123.
- 17 Malayagiri's commentary on Āvaś-  
yaka Nirukti, v. 665.
- 18 IV, v. 124.
- 19 Vv. 760-761.
- 20 Vv. 1381, 1624.
- 21 Bṛhatkalpa Bhāṣya, v. 1265 Commen-  
tary.
- 22 Āvaśyaka Nirukti, vv. 668-669. jai  
abbhatthijja paraṃ kāraṇajāe karijja  
se koi/tatthavi icchākāro na kappai  
balābhiogo u//abbhuvagayammi naj-  
jai abbattheuṃ na vaṭṭai paro u//aṇi-  
gūhiyabalaviriṇa sāhuṇā tāva hoy-  
avvaṃ//
- 23 Malayagiri's commentary on Āvaś-  
yaka Nirukti, v. 677.
- 24 Āvaśyaka Nirukti, vv. 683-688 ;  
Mūlācāra IV.v. 126; Uttarajjhayaṇāṇi,  
XXVI. 6.
- 25 Āvaśyaka Nirukti, vv. 689-690;  
Mūlācāra, IV. v. 126; Uttarajjhaya-  
ṇāṇi, XXVI. 6.
- 26 Uttarādhyayana Bṛhadvṛtti, p. 534.
- 27 Ibid., p. 534.

## 10 *The Sāmācārī*

- 28 Āvaśyaka Niryukti, vv. 694-695.  
29 āvassaiṃ ca niṃto jaṃ ca aiṃto  
nisīhīṃ kuṇai/vaṅjaṇameaṃ tu  
duhā attho puṇa hoi so ceva//—Āva-  
śyaka Niryukti, v. 692.  
30 Anagāradharmāmṛta, VIII, v. 130.  
31 Bhagavati Ārādhanā, Vijayodayā-  
ṭṭikā on v. 150.  
32 IV, vv. 126-127.  
33 V.2056.  
34 Anagāradharmāmṛta, VIII, p. 641.  
35 Āvaśyaka Niryukti, v. 697.  
36 Ibid., v. 697 ab.  
37 Ibid., v. 698 c; Mūlācāra, IV, v. 128,  
Uttarajjhayaṇāṇi, XXVI. 6.  
38 Uttarajjhayaṇāṇi, XXVI. 7.  
39 Āvaśyaka Niryukti, v. 697d; Mūlā-  
cāra IV, v. 128.  
40 Ibid, vv. 698-700 ; Mūlācāra, IV,  
v. 128 ; Uttarajjhayaṇāṇi, XXVI. 7.  
41 Ibid., vv. 701-702.  
42 Ibid., vv. 698-699.  
43 Ibid., v. 699 cd.

# III

## THE ASAMĀHITTHĀNAS

or

### The Twenty Occasions of the Imbalance of Mind

The first chapter of the *Āyāra-dasāo* deals with twenty occasions of the imbalance of mind, which are as follows :

#### THE TWENTY OCCASIONS

1. Walking quickly (*davadava-cārī*) without circumspection. Though the explicit reference is to walking alone, other kinds of activities are also implied. Such implication is also to be understood in the cases that follow.

2. Walking without wiping off the place with the broom (duster, *rajoharaṇa*).

3. Walking by badly wiping off the place with the broom.

4. Use of additional beds and seats.

5. Reproaching or insulting one's superiors in rank (*rāṭiṇia-pari-bhāsī*).

6. Finding fault with (the conduct or morality or intellectual competence of) one's superiors.

7. Causing injury to one-sensed beings (such as vegetation) for the sake of one's enjoyment and embellishment (*bhūovaghāie*).

8. Becoming inimical.

9. Becoming angry.

10. Indulgence in backbiting (*piṭṭhimamsie*).

11. Repeated self-assertion (arro-

gance).

12. Raising of new unraised disputes (*ahigaraṇa*).

13. Raising of the condoned and settled old disputes.

14. Study of the scriptures at prohibited periods.

Or

Study of the prohibited scriptures.

15. Moving with hands and feet not properly dusted or wiped off.

16. Shouting loudly.

17. Creation of dissension.

18. Instigation of quarrels.

19. Engagement in eating from sun-rise to sun-set.

20. Not preserving equilibrium of mind during the begging tour.

These occasions of mental imbalance can roughly be distributed over the first three *samitis*, namely, *īryā*, *bhāṣā* and *eṣaṇā*. The number twenty here is arbitrary, because there can be many other occasions with reference to different sense-organs, objects and passions. In fact, there can be as many types of loss of self-control or self-possession as there are causes and conditions of the disturbance and agitation of the mind.

In the Digambara tradition, these imbalances are not specifically

## 12 The *Asamāhiṭṭhānas*

mentioned. But in the *Mūlācāra*,<sup>1</sup> the expression *asamāhi* is found in the same sense. This indicates the importance of the topic in monastic conduct, which appears elaborated by the Śvetāmbara elders.

### IN BUDDHISM

Let us now see how such imbalances have found a record in the Buddhist monastic code which was definitely influenced in some way or other by the life led by the Jaina monks and nuns in those days.

The first occasion of imbalance may be compared with several *sekhiyā dhammā* (rules connected with training prescribed for the Buddhist monks and nuns). For instance, the *sekhiya dhamma* no. 5 prescribes that a monk should learn to enter a house, completely self-possessed and not indulging in careless movement of his limbs. Again no. 11 prescribes that he should not enter the house with a wavering body (*kāyappacālakam*) or with body stiffened (*khambhakato*).

Corresponding to the occasion of imbalance of mind no. 5, there is the Buddhist *pācittiya* no. 2 which reads *on.asavāde pācittiyam*. Here *omasa* means reproach or insult. The etymology of the word is not known but the commentary explains it as 'insulting' by pointing out to the birth, name, family, profession, etc., of one's superiors. In the *Cūrṇi* of the *Āyāradasāo* there is the mention of eight *madasthānas* (sources of pride), namely, *jāti* 'birth', etc., in this connection. There is, therefore, no doubt that there is a very close, relation between these two concepts.

Similarly, in place of the occasion of imbalance no. 7, there is the *pācittiya* no. 11 which reads *bhūtagāmapātavyatāya pācittiyam*, that is, for destruction of vegetable growth there is an offence of expiation. It is interesting to note here that although, in Buddhism, the vegetable growth is not due to the existence of soul or life in it, their monastic code prohibits destruction of vegetation, most certainly under the influence of the Jaina view of the vegetable kingdom as possessed of life and soul.

The occasion of imbalance no. 10 may be compared with the *pācittiya* no. 3 which says; *bhikkhupesūñṇe pācittiyam*, that is, there is an offence of expiation in backbiting or slandering.

Again, the occasion of imbalance no. 13 finds its very close parallel in the *pācittiya* no. 63 which runs as follows: *yo pana bhikkhu jānaṃ yathāadhammam nihatādhikaraṇaṃ puna kammāya ukkoṭeyya, pācittiyam* which means "whatever monk should knowingly open up for a further act a legal question settled according to rule, there is an offence of expiation." This rule provides an insight into the legal disputes that were a common feature of the monastic organizations of those days.

Similarly the 16th imbalance has a parallel in the 13th *sekhiya dhamma*, the 17th in the 10th *saṅghādisesa*.

### IN BRĀHMAṆISM

In the Brāhmaṇical texts on the *yatidharma*, and the duties of a

*brahmacārin*, similar rules are prescribed. A *brahmacārin*, for instance, is asked to be self-possessed and self-controlled and very careful while collecting alms. In the *Yājñavalkya-smṛti*,<sup>2</sup> it is said that an ascetic should beg food, being wakeful (*apramatta*). There are some chapters in the *Smṛti* literature, that are exclusively devoted to *yatidharma*. For instance, in the *Vasiṣṭha-*

*smṛti*,<sup>3</sup> there is a full section on *yatidharma* where *paiśunya* (backbiting), *matsara* (envy), *abhimāna* (pride), *ahaṅkāra* (egotism), *aśraddhā* (absence of faith), *anārjava* (crookedness), *ātmastava* (self-praise), *paragarhā* (condemning others), *dambha* (deception), *lobha* (greed), *moha* (delusion), *krodha* (anger) and *asūyā* (repugnance) are mentioned as the disqualifications of an ascetic.

### References

1 IV. v. 171.

2 II. 58.

3 Sūtras 244-267.

# IV

## THE SABALAS

OR

### The Twenty-One Types of Monks with Tainted Conduct

#### MEANING

The Prakrit expression *sabala* is identical with the Sanskrit word *śabala* meaning spotted or variegated. Here it means a taint, blemish, corruption or infection. A monk whose conduct is tainted or corrupt is also called *sabala*.

In the *Aṅguttara Nikāya*<sup>1</sup> of the Buddhists, the terms *khaṇḍakārī* (maker of splits), *chiddakārī* (maker of holes), *sabalakārī* (maker of taints), and *kammāsakārī* (maker of spots) are given as the antonyms of *santatakārī* (acting consistently) and *santatavutti* (behaving consistently). Here *sabala* is obviously a person of bad conduct (*dussīla*). Similarly, the negative expressions *akhaṇḍāni*, *acchiddāni*, *asabalāni*, *akammāsāni* are also used in the *Dīgha Nikāya*.<sup>2</sup>

A distinction is made between a monk who is *sabala* (tainted) and a monk who is fallen from his monkhood (*acarittī*). So far as the *mūlaguṇas* (basic qualifications, or primary rules, viz. the five great vows, *mahāvratas*) are concerned, a monk is called tainted so long as he indulges himself in *atikkama* (transgression, pollution of the mind),

*vaikkama* (infringement) and *atiyāra* (violation of the rule and perpetration of the offence). But as soon as he indulges in *aṇāyāra* (misconduct), he falls down from his life of a monk. Here *atikkama* stands for the desire for some offence, *vaikkama* for the preparation for that offence, *atiyāra* for committing that offence, and *aṇāyāra* for enjoying that offence and addiction to it.<sup>3</sup>

As distinguished from the above-mentioned case of *mūlaguṇas*, there are offences relating to the *uttaraguṇas* (secondary rules), viz. *ādhākkama* (acceptance of food prepared for oneself), etc., which do not make the offender fall down from his monkhood even if he passes through all the four stages of the offence, but makes him only *sabala* (tainted).

Another criterion of distinguishing the *sabala* from the *acarittī* is that the former is the perpetrator of offences that deserve only one of the first seven categories of *Prāyaścitta* (expiation) and not any from the last three beginning with the *mūla*, while the latter is the doer of sins punishable with any of the last three *prāyaścittas* according to their gravity.

An offence is committed in stages starting with the intention. The penalty prescribed is in accordance with the stage of the offence. For instance, for the initial stage of intending to do some offence, it is sufficient to confess the guilt as a *dukkāḍa* (wrong-doing). And at a later stage, some higher penalty is necessary. This principle has been accepted also in the monastic code of the Buddhists. Let us here quote the second *pārājika* concerned with *adinnādāna* (stealing) and see how different penalties are prescribed for the different stages.

*yo pana bhikkhu adinnaṃ theyya-saṅkhātama ādiyeyya, yathārūpe adinnādāne rājāno corama gahetvā haneyyuma vā bandheyyuma vā pabbājeyyuma vā oro'si bālo'si mūḷho'si theno'sīti tathārūpama bhikkhu adinnaṃ ādiyamāno ayam pi pārājiko hoti asamvāso ti.*<sup>4</sup>  
(Whatever monk, with an intention to steal, should take what has not been given to him, in such manner of taking as kings, catching a thief, flog him or imprison him or banish him, saying: "you are a robber, you are foolish, you are wrong, you are a thief", even so a monk taking what is not given him, is also one who is *pārājika* (defeated), is *asamvāsa* (not worthy of living together on account of the diversity of behaviour, purpose and training).

Now suppose a monk intends to steal some thing which is hidden under ground. He seeks for a companion or he seeks for a hoe or a basket or goes towards the hidden treasure. At this stage the offence is *dukkāḍa*. Again, he lays hold of

the pot. Here also there is an offence of *dukkāḍa*. But now if he shakes (*phandāpeti*) it, he commits a grave offence called *thullaccaya* (a serious transgression). Further, if he removes the pot from the place, and appropriates its contents, he commits the gravest guilt called *pārājika* which makes him liable to be expelled from the Order.<sup>5</sup>

Now let us enumerate the offences called *sabala* (taint) as contained in the second chapter of the *Āyāradasāo*, mentioning similar ideas, if any, in the Buddhist code.

## THE TWENTY-ONE SABALAS

### 1. *Hatthakamma* (masturbation).

This is comparable to the Buddhist *saṅghādisesa* no. 1 which reads: *sañcetanikā sukkavissatṭhi saṅghādiseso* (intentional emission of semen is a matter entailing the penalty to be imposed by the *saṅgha*). This is a very heavy punishment, next only to the one prescribed for the *pārājika* offence which is the gravest. The emission is effected by using the hand (*hatt-hena upakkamitvā*).

### 2. *Mehūṇa-paḍisevaṇā* (sexual intercourse).

This is comparable to the Buddhist *pārājika* no. 1 amended as "yo pana bhikkhu methunaṃ dhammam paṭiseveyya antamaso tiracchānagatāya pārājiko hoti asamvāso" (whatever monk should indulge in sexual intercourse even with an animal is one who is *pārājika* 'defeated' and is no longer fit to live with the *saṅgha*), commuted into *saṅghādisesa* in connection with the case

of the *upāsikā* named Saddhā.<sup>6</sup>

In Jainism, as in Buddhism, the sexual intercourse is one of the gravest sins. But its gravity is reduced under special circumstances. If such an offence is committed under an unavoidable necessity and has a strong ground and justification (*sālamba*) and is accompanied with utmost self-control (*jayañā*) and remorse, its gravity was commuted from that of the *pārāñcika* into the one of a *śabala*.

The above-mentioned two *śabala*s (taints) are much discussed in the monastic code of the Jainas and the Buddhists. The discussions are sometimes carried on in great detail. In some cases the line of demarcation between offences that are to be considered as cases of *śabala* or *acarittī* is very thin. The principle of benefit of doubt is often applied in such cases. The last stage of offence, *viz.* *anācāra*, is the crucial test. The definition of *anācāra* is difficult issue. If the result of an offence is freely enjoyed without any compunction, it is *anācāra*. The definition *paribhoge anāyāro* means that as soon as the offender begins to relish the result of his offence he commits *anācāra*. Sometimes the word *āsvādana* is used in place of *paribhoga*. Amitagati's statement "*vadantyanācāramihātisaktatām*" (that is, the unmitigated and absolute attachment to the result of a crime is *anācāra*) is impressive. It is thus the psychological factor that is most important in determining the gravity of an offence which starts with the intention and motive

and ends in the satisfaction of the offender.

The above-described two offences are elaborately treated in the first few *sūtras* of the *Niśītha Adhyayana* and the *Bhāṣya* and *Cūṇi* on them. This treatment has an astonishing affinity with that of the relevant text of the *Pārājika-Pāli*. This affinity is certainly not accidental but presupposes a common monastic code that was prevalent in the days of the Buddha and Mahāvira and perhaps formulated in still earlier times. We do not, of course, know the exact nature of the language in which that common code was written. But there is no doubt that the language in which the above texts have come down to us is a direct descendant of that common language.

The expression *śabala* is not found in the above-mentioned sense of a moral taint in Brāhmanical literature. Almost an exact equivalent of it is found in the word *avakīrṇa* (which is a similar offence) or *avakīrṇin* (the offender). The word *avakīrṇa* means 'scattered' or 'spread over' which comes very near to the meaning of the word *śabala* 'spotted, variegated'.

We quote below *Manusmṛti*<sup>7</sup> on the subject :

"The *avakīrṇin* shall sacrifice to *Nirṛti* at night, at the crossroads, a one-eyed ass by the ritual appropriate to sacrifices of cooked food (118).

"Having offered oblations in fire, he shall finally pour oblations of ghee to Vāta, Indra, the Teacher, and Agni, with the Ṛk verse



“*samā*”, etc. (119).

“Those who know *dharma* and utter the Veda say that it is a breach (*atikrama*) of his observance if a twiceborn who has undertaken the observance intentionally emits semen (120).<sup>8</sup>

“To the Maruts, to Puruhūta (Indra), to the Teacher, and to the Fire, to these four passes the Brāhmic glory of the man bound by the observance, who is an *avakīrṇin* (121).

“When this sin has been committed he shall clothe himself in the ass’s hide and go begging to seven houses, proclaiming his act (122).

“Subsisting on a single meal consisting of the alms received from there and ritually cleansing himself at the three periods (morning, noon and evening), he is purified after one year (123)”.

Dr P.V. Kane, in his *History of Dharmasāstra*,<sup>9</sup> tracing the genesis of the idea of *avakīrṇin*, writes as follows :

“The most reprehensible act in a *brahmacārin* was to have sexual intercourse with a woman. The *Taittirīya Āraṇyaka*<sup>10</sup> speaks of the *prāyaścitta* for such a *brahmacārin* who is called *avakīrṇin*. The *Gautama Dharmasūtra*<sup>11</sup> quotes the *Taittirīya Āraṇyaka*..., and further provides that he should kindle fire at midnight on a new moon day and then offer two *ājya* oblations by way of penance...The *Baudhāyana Dharmasūtra*<sup>12</sup> contains the same rules. Jaimini<sup>13</sup> prescribes that ordinary (*laukika*) fire is to be used for the *paśu* to be sacrificed (viz. ass to *Nirṛti* which is symbolic

of the stupid lapse the student is guilty of) and Śabara quotes a Vedic passage that ‘a *brahmacārin* who has become *avakīrṇin* should sacrifice ass to *Nirṛti*’. The *Āpastamba Dharmasūtra*,<sup>14</sup> *Vasiṣṭha Dharmasūtra*,<sup>15</sup> *Manusmṛti*<sup>16</sup> and *Yājñavalkya-smṛti*<sup>17</sup> contain a similar provision. The *Manusmṛti*<sup>18</sup> and *Viṣṇu Dharmasūtra*<sup>19</sup> prescribe that a *brahmacārin* so guilty should for one year wear the skin of the ass, should beg for food at seven houses announcing to them his lapse, should bathe thrice and then only he becomes pure.”

The above treatment of the subject clearly shows the different patterns of punishment prescribed in Jainism and Buddhism on the one hand, and Brāhmaṇism on the other. Another important aspect of the subject that draws our attention is the bewildering details found in the Jaina and Buddhist texts as opposed to the simplicity of the offence in the Brāhmaṇical literature. Dr I. B. Horner, in her Introduction to *The Book of the Discipline*<sup>20</sup> (*Vinaya Piṭaka*) has characterized the relevant passages as ‘crude’, and has raised three points in this connection. “In the first place”, she says, “they were neither spoken nor written down for a general public, but were intended only for the devotees of celibacy. Secondly, the motive which led to their being uttered or written down was not a desire to shock, but the need to prevent unchastity. Thirdly, the pattern on which the compilers of the *Suttavibhaṅga* worked was one of almost unbelievable detail, for in

their efforts to be lucid, case after case of possible or actual deviation from the general rule was investigated, penalised and perpetuated. Hence it cannot justly be said that the tendency to be detailed is greater or more insistent in one *pārājika*, or in one *saṅghādiseṣa* than in others. Such lack of restraint as is found may be embarrassing to us, but it must be remembered that early peoples were not so much afraid of plain speech as we are. No stigma of indecency or obscenity should therefore be attached to such Vinaya passages as seem unnecessarily outspoken to us. For they were neither deliberately indecent nor deliberately obscene. The matters to which they refer had to be legislated for as much as had matters of theft and murder, of choosing sites for huts and vihāras." These passages, however, are regarded by her interesting historically, scientifically and psychologically, even psycho-analytically, because they might be of value to anyone making a detailed comparison of Eastern and Western monachism.

But the question remains why the subject is treated so elaborately in Jainism and Buddhism whereas it finds a very brief representation in the Brāhmaṇical discipline. One of the reasons was perhaps the admission in the monastic organizations of persons irrespective of their age and worldly experience by the Jainas and the Buddhists. There was, however, an intervention of two stages of life, viz. those of the *grhastha* and the *vānaprastha* between the *brahmacarya* and *saṃnyāsa*

in the Brāhmaṇical way of life. This was evidently responsible for the comparative lack of sexual aberrations mentioned in the Brāhmaṇical literature. The absence of intensive moral and spiritual programmes was also perhaps responsible for those aberrations in the life of monks and nuns who mostly found themselves divorced and isolated from the common run of mankind. The Jaina *ācāryas* were aware of this fact and recommended a heavy daily routine for their monks and nuns to ward off the vagrancy of their minds.

After this long digression, we come to the other *sabalas* beginning with the third.

### 3. *Rāibhoṇa* (taking food at night).

This is comparable to the Buddhist *pācittiya* no. 37 : *yo pana bhikkhu vikāle khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā pācittiyam*. Here a monk is prohibited from taking food in the afternoon. In the *Yājñavalkya-smṛti*<sup>21</sup> a *yati* (ascetic) is allowed to beg food only in the fourth quarter of the day. It follows, therefore, that the Buddhists and the Brāhmaṇas also did not allow taking food at night.

### 4. *Āhākamma-bhoṇam* (taking food prepared for the monk).

### 5. *Rāipimḍa-bhoṇam* (taking food offered by the king).

6. *Kīyam* (purchased), *pāmiccam* (borrowed), *acchijjam* (snatched), *aṇisittḥam* (not disowned), *āhaṭṭu dijamānam* (offered as carried from elsewhere for the monk).

### 7. *Enjoyment of a given up article repeatedly.*

8. Changing *gaṇa* (group) more than once within six months.

9. Crossing navel deep stream thrice a month.

This is comparable to the Buddhist *pācittiya* no. 53 : *udake hasadhamme pācittiyam* which is explained as 'if the monk immerses the part above the ankle in the water, or draws it out or swims, there is an offence of expiation'. In this connection the practice of taking bath by a monk also deserves attention. The *pācittiya* no. 57 : *yo pana bhikkhu orenaddhamāsam nahāyeyya pācittiyam* (whatever monk should bathe at intervals of less than half a month, there is an offence of expiation).

10. Practising deceit (*māiṭṭhāṇa*) thrice a month.

This is comparable to *pācittiya* no. 73...*mohanake pācittiyam*. Here *mohanaka* means cheating, deceiving, pretending.

This comparison may throw light on the meaning of the Prakrit word *māiṭṭhāṇa* which is probably derived from the Sanskrit *māyāsthāna* > *māyaṭṭhāṇa* > *māiṭṭhāṇa*.

11. Accepting food from him who has given residence (*sāgāria-piṇḍa*).

12. Committing injury to life deliberately (without any sufficient reason).

This is comparable to the Buddhist *pācittiya* no. 61 : *yo pana bhikkhu sañcicca pāṇam jīvītā voropeyya pācittiyam* (whatever monk should intentionally deprive a living thing of life, there is an offence of expiation).

13. Telling a lie deliberately.

This is comparable to the Budd-

hist *pācittiya* no. 1 : *sampajānamusāvāde pācittiyam* (in telling a conscious lie, there is an offence of expiation).

14. Taking deliberately what is not given.

15. Deliberately standing, lying down, or sitting on live earth (*aṇam-tarahiyā*).

16. (The above acts) on earth wet with live water and covered with live dust.

17. The same acts on a live stone slab, a clod of earth, worm-eaten timber, and a place infested with living organisms, eggs, beings possessed of two or more senses, seeds, vegetation, dew or hoar-frost, ants, fungus, moist earth, spider's web.<sup>22</sup>

18. To partake of deliberately the root, bulb, stem, skin (bark), sprout (shoot), leaf, flower, fruit, seed, vegetation.

This is comparable to the Buddhist *pācittiya* no. 11 : *bhūtagāmapātavyatāya pācittiyam* (here *bhūtagāma* 'vegetable growth' refers to five kinds of *bīja* (seed), viz. *mūla bīja* (propagated from roots), *khandha-bīja* (propagated from stems), *phaḷu-bīja* (propagated from germs), *agga-bīja* (propagated from cutting), *bīja-bīja* (propagated from seeds). This can be compared with *Dasaveyāliya*<sup>23</sup> where the expressions used are *agga-bīya*, *mūla-bīya*, *pora-bīya* *khandha-bīya*, *bīya-ruha*, etc.

19. Crossing navel deep stream ten times a year (Vide *sabala* no. 9).

20. Practising deceit ten times a year (Vide *sabala* no. 10).

21. Partaking of *asana* (food), *pāṇa* (drink), *khāima* (dainties) or *sāima* (spices), deliberately taking

*it from hands or pot, or ladle, or utensil moist with cold (live) water.*

### References

- 1 II, p. 200.
- 2 II, p. 65; III, p. 190.
- 3 Vide Mūlācāra, XI, 11, with Vasu-  
nandi's Commentary. Also Āyāradasāo  
Niryukti, vv. 12-14, Cūrṇi : paḍisuṇaṇe  
atikkamo, paḍabhede vatikkamo gah-  
aṇe atiyāro, paribhoge aṇāyāro. For  
further discussion of the issue, vide the  
next article "The Four Stages of Sin."
- 4 Pārājika Pāli, p. 55.
- 5 Ibid., p. 58.
- 6 Ibid., p. 49.
- 7 XI. 118-23.
- 8 If one unintentionally emits semen by  
day or by night one should perform a  
lighter penance, lighter still if in a  
dream. Yājñavalkya-smṛti, III, 279  
9 Vol. II, part I, p. 374.
- 10 II. 18.
- 11 III. 7. 1-4.
- 12 IV. 2. 10-13.
- 13 VI. 8. 22.
- 14 I. 9. 26. 8.
- 15 23. 1-3.
- 16 XI. 118-21.
- 17 III. 279.
- 18 XI. 122-123.
- 19 28. 49-50.
- 20 Part I, p. xxxvii.
- 21 III. 58 with the Aparārka-ṭīkā.
- 22 Cf. Dasaveyāliya, VIII. 13-15.
- 23 IV. 8.

## V

### THE FOUR STAGES OF SIN

#### IN JAINISM

The problem of sin or monastic crime that we are going to consider here will be discussed from the standpoint of monastic conduct. What is considered as the gravest stage spiritually is sometimes considered as almost negligible monastically. For instance, a person falls down to the lowest level of spirituality as soon as his mind is polluted by passions. But such pollution is not considered a grave offence in the monastic code of crimes and punishments. In fact, in the Canon Law, *pramāda* or the sway of passions and non-vigilance of mind is not considered a punishable offence. An ordinary monk is like a miserable person plunged upto his ears in debt and cannot be seriously taken to task for every act of mental pollution that he may indulge in. The only punishment prescribed for such an offence is confession (*ālocanā*) and retracing (*pratikramaṇa*)<sup>1</sup> The Jaina monastic legislators consequently recognised four stages of a monastic offence, namely, *atikrama* (transgression, pollution of the mind), *vyatikrama* (infringement), *aticāra* (violation of the rule and perpetration of the offence), *anācāra* (misconduct). In

the *Cūrṇi* on the *Āyāradasāo Nir-yukti*,<sup>2</sup> the above four terms are explained as follows :

*tattha paḍisuṇaṇe atikkamo, pad-abhede vatikkamo, gahaṇe atiyāro, paribhoge aṇāyāro.*

The implication is that as soon as countenance is given to an offence, one arrives at the first stage called *atikrama*. The second stage, called *vyatikrama*, consists in a fall from the station of monastic discipline (*padabheda*). In the third stage, called *aticāra*, the offence is committed (say an act of theft), and finally in the fourth stage, called *anācāra*, the offender starts taking great pride in his achievement.

Vasunandi, in his commentary on the *Mulācāra*,<sup>3</sup> explains *atikramaṇa* as the monk's desire for worldly pleasures (*viṣayābhikāṅkṣā*), *vyatikramaṇa* as acquisition of ways and means (*upakaraṇārjanam*) for successful operation, *aticāra* as disregard of vows (*vrataśaithilyam*), a bit licentious behaviour (*iṣad asaṃyama-sevanam*), and *anācāra* as breach of the vows (*vratabhaṅga*) and absolutely wayward behaviour (*sarvathā svecchayā pravartanam*).

A very lucid exposition of the above-mentioned four stages of an offence is given by Amitagati in his

*Paramātma-dvātrīṃśikā*,<sup>4</sup> which runs as follows :

*kṣatim manaḥ-śuddhi-vidher atikramam  
vyatikramam śīlavṛter vilāṅghanam;  
prabho 'ticāram viṣayeṣu varatanam  
vadantyanācāram ihā tisaktatām.*

(*Atikrama*, they say, consists in the pollution of the texture of the mind; *vyatikrama* in crossing the barriers of vows; *aticāra*, O Lord, in indulgence in the pleasures of the world; and *anācāra* in excessive attachment to them.)

The above-mentioned four stages can be illustrated in the case of the *ādhākarma* offence. Suppose a devotee closely related to the monk invites him to his house for offering food specially prepared for him. The monk (1) accepts the invitation, (2) proceeds towards the place with his bowl, enters the house, and extends his bowl, (3) accepts the 'food', returns to the abode to inform his superior, starts eating, and finally, (4) swallows the food. Here acceptance of invitation is *atikrama*. The monk's movement towards the house upto the extension of the bowl is *vyatikrama*. Acceptance of the food upto the start of eating is *aticāra*. Actual swallowing of the food is *anācāra*.<sup>5</sup>

The punishment prescribed for the first three stages mentioned above is heavy one month (*māsaguru*) austerity divided into three grades of increasing intensiveness. The punishment for the fourth stage in heavy four month (*caturmāsaguru*) austerity.<sup>6</sup>

## IN BUDDHISM

In Buddhist monasticism also similar stages are distinguished for the purpose of meting out different categories of punishment. For instance, if one digs a pit for a man saying : 'falling into it he will die,' there is an offence of *dukkāṭa* (wrong-doing); the man falls down into it, there is an offence of *dukkāṭa* (wrong-doing); in falling down a painful feeling arises, there is an offence of *thullaccaya* (grave transgression); if he dies, there is an offence involving *pārājika* (defeat). Again suppose one digs a pit without a purpose and says of whoever falls into it, 'he will die', there is an offence of *dukkāṭa* (wrong-doing); a man falls down into it, there is an offence of *dukkāṭa* (wrong-doing); in falling down a painful feeling arises, there is the offence of *thullacaya* (grave transgression); if he dies, there is an offence involving *pārājika* (defeat).<sup>7</sup>

Let us take another case. A monk commands another monk saying 'deprive so and so of life', there is an offence of *dukkāṭa* (wrong-doing) for the commander; the monk commanded, thinking this is the person (to be deprived of life), kills him, there is an offence involving *pārājika* (defeat) for both; but in case he, by mistake, kills another person (not intended to be killed), there is an offence involving *pārājika* (defeat) for the murderer, there being no offence for the instigator.<sup>8</sup>

The above account is from the Pali Vinaya Piṭaka. In Sanskrit

Buddhism, the offence of killing is very precisely defined by Vasubandhu in his *Abhidharma-kośa*. Taking away of life (*prāṇātīpāta*), according to him, is an aforethought killing of another person unerringly.<sup>9</sup> This definition clearly sets forth three factors of genuine offence of killing, namely (1) forethought, (2) separate identity of the person to be killed, and (3) killing of the intended person. If any of these factors is wanting, it will not be a case of genuine killing.

In this connection, Vasubandhu enters a caveat against the Nirgrantha philosophers who attributed sin to the killer of a living being even if such killing was not premeditated on the analogy of fire that burns the limb of a person, whether he puts it into fire intentionally or unintentionally.<sup>10</sup> This definition of killing would, according to Vasubandhu, make sin a mechanical affair bereft of any spiritual significance. Simply looking at a beautiful maiden or touching her without any mental pollution would be an act of sin. The example of fire is absurd according to him. It cannot prove the validity of the definition.

Vasubandhu's definition of *prāṇātīpāta* appears to be influenced by the early Buddhist conception as explained above on the basis of the Vinaya Piṭaka.

Let us now see how the Jaina thinkers look at the problem. Umāsvāti in his *Tattvārthasūtra*,<sup>11</sup> defines *himsā* (violence, injury) as taking away of life under the sway of non-vigilance rooted in passions

(*pramatta-yogāt pṭāṇavyaparopāṇam himsā*). The expression '*pramatta-yoga*' represents the essence of the definition. The concept of *pramāda* is very wide as it comprises eight factors, namely, (1) ignorance, (2) doubt, (3) wrong notion, (4) attachment, (5) hatred, (6) unsteady vigilance, (7) disrespect for principles of righteousness, and (8) perversity of mental, vocal, and physical activity.<sup>12</sup> The scope of *pramāda*, thus interpreted, is so wide that any mental or moral lapse, however small or covert, on the part of the doer is bound to make him incur the offence of violence (*himsā*). An act may be voluntary or involuntary. The moral character of a voluntary act is obvious, but that of involuntary acts not is so. They may spring forth from subconscious propensities that are rooted in passions and perversities. The Jaina philosophers characterize such involuntary acts as covertly immoral and as such make its perpetrator incur offence. Thus, for instance, if a person has not taken the vow of desisting from violent activities through thought, speech, and body, he incurs offence for all kinds of activities that he may be engaged in voluntarily or involuntarily or even tacitly at the subconscious level. The vow, according to the Jaina philosophers, brings about a sort of moral purity which saves him from perpetrating sinful acts even in thought, much less in practice. This is a very wholesome moral principle accepted in some way or other by all systems of thought believing in spirituality and asceticism.

Vasubandhu's criticism of the Jaina definition of *himsā* is thus found to be inspired by an incorrect appraisal of the Jaina philosopher's standpoint. The definition of *prāṇ-ātipāta* given by him obviously pertains exclusively to the social life and the formal code of monastic conduct. It is not applicable to the spiritual life. The Buddha, as is well known, attached supreme importance to the mental act. The very opening verse of the *Dhammapada* lays down that it is the mind that predominates everything; it is the mind that transcends all; it is the mind that pervades every thing; if one speaks or acts with a polluted mind, suffering surely pursues him even as the wheel follows the foot of the ox which draws the cart.<sup>13</sup> We do not mean to accuse Vasubandhu of any purposeful deviation from the Buddha's Norm, but only want to assert that his definition is intended to satisfy the popular conception, and the legal formalities of the monastic order.

### IN BRĀHMANISM

After this digression which was necessary to define the Buddhist and Jaina positions on the issue of *himsā*, let us now consider the Brāhmanical view of the stages of a sin or crime. The *Taittirīya Saṃhitā*<sup>14</sup> says: "He who threatens a brāhmaṇa should be fined a hundred, he who strikes a brāhmaṇa should be fined a thousand, he who draws blood would not reach (or find) the abode of *pitṛs* for as many years as the dust particles that may be made into a paste by the quantity of

blood drawn. Therefore one should not threaten a brāhmaṇa with assault nor strike him or draw his blood." The *Gautama Dharmasūtra*<sup>15</sup> has a similar dictum, viz. that threatening a brāhmaṇa with assault in wrath prevents entry into heaven for a hundred years (or leads to hell for a hundred years).<sup>16</sup>

The *Manusmṛti*<sup>17</sup> also repeats the same dictum. It is thus clear that Brāhmanism also recognized the stages of a sin.

Another aspect of the Brāhmanical law concerning punishment may be mentioned here. The *Bṛhatpārāśara*<sup>18</sup> and Kautilya's *Arthashastra*<sup>19</sup> lay down that the award of punishment must be regulated by a consideration of the motive and nature of the offence, the time and place, the strength, age, conduct (or duties), learning, monetary position of the offender and by the fact whether the offence is repeated.<sup>20</sup>

The right of private defence of person or property from an *ātatāyin* (desperado) was recognized by the Brāhmanical Dharmaśāstra works. Aparārka (on *Yājñavalkya-smṛti*<sup>21</sup>) remarks that persons have to be regarded as *ātatāyin* while they are about to set fire or to kill or are in the act of setting fire or killing and the like, that where it is not possible to prevent them from doing what they intend to do except by killing them, there only the texts allow killing, but where it is possible to prevent them by merely wounding them with a weapon or stick, killing them would be an offence.<sup>22</sup>



## IN MODERN LAW

The above-described stages of sin or crime and the attitude of the Indian law-givers to crimes and punishments find striking parallels in modern law. We should like to illustrate our point with reference to the crime of homicide in English law.

In modern English law-books the crime of homicide is considered as having four distinct stages, namely, assault, aggravated assault, manslaughter, and murder. Assault stands for violent attack with physical means as blows or weapons. Aggravated assault is regarded as more heinous than a common assault. It is an assault combining an intent to commit crime other than that involved in the mere assault itself. Manslaughter is the unlawful killing of a human being without expressed or implied malice. Murder means the killing of a person secretly or with concealment as opposed to an open killing. The first-degree murder deserves either capital or severe punishment because of being willful and premeditated, being committed with atrocity or cruelty (as by poisoning, starvation, mayhem, or torture), being committed in the course of the commission of a serious felony (as arson, burglary or kidnapping), or being committed after lying in wait for the purpose of killing the victim. The second-degree murder is all other murder not classified as first-degree murder.<sup>23</sup>

Murder and manslaughter have

been distinguished thus: "Two categories of criminal homicide are recognized: murder (those committed with malice after-thought) and manslaughter (all criminal homicides that are not murder)... In the modern law two divisions of manslaughter are recognized: voluntary and involuntary. The most important type of voluntary manslaughter consists of sudden killing in anger or "heat of passion" by one who has suffered serious provocation from the deceased. Not all provocations are legally adequate to reduce a homicide from murder to manslaughter. (Cf. Aparārka's view quoted above). Blows or other physical injuries inflicted on the accused by the deceased may be regarded by the jury as adequate. The killing of one found committing adultery with the slayer's wife may also amount to voluntary manslaughter. In most Anglo-American jurisdictions mere words, however insulting, do not constitute adequate provocation; but in a few U.S. jurisdictions, as well as in England and Wales since the Homicide act, 1957, a contrary rule obtains. The proper definition of involuntary manslaughter has been the subject of considerable controversy. It was asserted by the common-law commentators that any killing resulting from commission of an unlawful act is a criminal homicide. This offence was murder if the unlawful act was a felony, but manslaughter, if a misdemeanour. Involuntary manslaughter may also be committed

## 26 The Four Stages of Sin

when, without intent to kill, the actor engages in unjustifiable dangerous behaviour resulting in death to another.”<sup>24</sup>

### CONCLUSION

The above brief account of grades of crime and punishment

from the Jaina, Buddhist and Brāhmanical ancient literature and its comparison with modern law should throw ample light on the essential unity of all legal speculations by the thinkers all over the world, concerned with religious, social and cultural welfare of mankind.

### References

- 1 Bṛhat-kalpa-Bhāṣya, verse 1655. Malayagiri, commenting on this verse, says: manasā 'panne' pyaparādhe nāsti tapaḥ-prāyaścittaṃ sthavirkalpikānām. ālocanā-pratikramaṇa-prāyaścitte tu tatrāpi bhavata iti mantavyam.
- 2 Vv. 12-14.
- 3 XI. 11.
- 4 Verse 9.
- 5 Vyavahāra-Bhāṣya-pīṭhikā, pp. 44-46.
- 6 Ibid., gāthā 44 (p. 18 a), with Malayagiri's ṭīkā.
- 7 Pārājika Pāli, p. 94.
- 8 Ibid., p. 92.
- 9 Abhidharma-kośa, IV. 73 ab : prāṇātipātaḥ sañcintya parasyābhrānta-māraṇam.
- 10 Ibid., Bhāṣya : abuddhi-pūrvād api prāṇivadhāt kartur adhamaḥ, yathā agnisamyogād dāha iti nirgranthāḥ.
- 11 VII. 8.
- 12 Svopajña-Bhāṣya-ṭīkā on Tattvārthasūtra, VII. 8, p. 65 : ajñānaṃ saṃśayaś-caiva mithyājñānaṃ tathaiva ca; rāgo dveṣo'navasthānaṃ smṛter dharmeṣvanādarah. yoge duṣprāṇidhānaṃ ca pramādo' ṣṭavidhaḥ smṛtaḥ; tena yogāt pramattaḥ syād apramattas tato 'nyathā.
- 13 manopubbaṅgamā dhammā manoseṭṭhā manomayā; manasā ce paduṭṭhena bhāsati vā karoti vā; tato naṃ dukkham anveti cakkam va vahato padaṃ.
- 14 II. 6. 10. 1-2.
- 15 III. 3. 20-22.
- 16 P.V. Kane : History of Dharmaśāstra, Vol. II, part I, pp. 151-52.
- 17 XI. 206-07.
- 18 P. 284.
- 19 IV. 20.
- 20 P.V. Kane : op. cit., III, pp. 391-92.
- 21 III. 227.
- 22 P.V. Kane : op. cit., pp. 517-18.
- 23 Webster's Third New International Dictionary, 1976, s.v. murder.
- 24 Quoted from Encyclopaedia Britannica, 1973, Vol. II, p. 647. Portion in brackets is ours.

# VI

## ĀSĀYANĀ

or

### Disrespectful Conduct

The third chapter of the *Āyāra-dasāo* gives thirty-three types of *āsāyanā* (Skt. *āsātanā* derived from ā+√sad causative, meaning destroying, cutting off completely) 'disrespectful conduct' which are as follows :

A *seha* 'disciple' commits the offence of disrespect :

1. If he walks in front of the *rāyaṇiya* 'superior in respect of knowledge or monastic standing' (without any specific reason).

2. If he walks by the side of the *rāyaṇiya* (because such walking may entail touching the robe or rubbing any limb of him).

3. If he walks too near to the superior.

4. If he stands in front of the superior.

5. If he stands by the side of the superior.

6. If he stands too near to the superior.

7. If he sits in front of the superior.

8. If he sits by the side of the superior.

9. If he sits too near to the superior.

10. If at the place of easing

oneself, he washes before allowing the superior to do so.

11. If on return from the place of easing oneself (*viyāra-bhūmi*) or the place of study (*vihāra-bhūmi*), he performs *āloyaṇā* (self-examination at the completion of the visit) before allowing the superior to do so.

12. If he indulges in a talk in advance with an outsider who has come for a talk with the superior.

13. If at night or the afternoon, the superior asks "Venerables, are you asleep or waking?" and if the waking monks do not answer (deliberately).

14. If on return from begging *asaṇa* (food), *pāṇa* (drink), *khāima* (sweets), *sāima* (condiments), he performs *āloyaṇā* (confession) in front of another monk instead of the superior.

15. If on return from begging *asaṇa* (food), *pāṇa* (drink), *khāima* (sweets), *sāima* (condiments), he shows the alms to another monk instead of the superior.

16. If on return from begging *asaṇa* (food), *pāṇa* (drink), *khāima* (sweets), *sāima* (condiments), he invites other monks instead of the superior before inviting the latter.

17. If on collecting, together with the superior, *asaṇa* (food), *pāṇa* (drink), *khāima* (sweets), *sāima* (condiments), he distributes them without the permission of the superior, among whomsoever he wishes, in good quantity.

18. If on collecting *asaṇa* (food), *pāṇa* (drink), *khāima* (sweets), *sāima* (condiments), he partakes of them along with the superior, in good quantity (*khaddham khaddham*), the vegetable food (*dāgam dāgam*), the dainties (*usaḍham usaḍham*), juicy food (*rasiyam rasiyam*), delicious food (*maṇuṇṇam maṇuṇṇam*), choice food (*maṇāmam maṇāmam*), fatty food (*niddham niddham*), dry and spiced (*lukkham lukkham*) food.

19. If he does not respond to the call of the superior.

20. If he responds to such call unmoved from the place where he is.

21. If he answers by a counter question like “What do you say?”

22. If he replies by addressing the superior in second person singular (*tumaṃti*) which is an impolite way of addressing the superior.

23. If he answers in a harsh tone.

24. If he retorts (angrily) in the same words as used by his superior.

25. If he attempts to revise the statement of the superior.

26. If he ascribes loss of memory to his superior.

27. If he does not feel elated at the sermon of the superior.

28. If he tries to dissolve the assembly that is being addressed by the superior.

29. If he disrupts the address being delivered by the superior.

30. If he repeats the same story twice or thrice as has already been narrated by the superior before the assembly that has not risen up, not broken up, not interrupted, not scattered.

31. If he rubs the bed and the mat of the superior with his feet and walks without begging pardon in humility and modesty.

32. If he stands on, sits on, and lies down upon the bed and the mat of the superior.

33. If he stands on, sits on, and lies down upon a seat which is higher than or on the same level with that of the superior.

There are different arrangements of the *āsāyaṇās* in different texts. The following table will show the difference :

| <i>ĀDas</i> <sup>1</sup> | <i>SVVr</i> <sup>2</sup> | <i>HĀVr</i> <sup>3</sup> |
|--------------------------|--------------------------|--------------------------|
| 1                        | 2                        | 1                        |
| 2                        | 3                        | 2                        |
| 3                        | 1                        | 3                        |
| 4                        | 5                        | 4                        |
| 5                        | 6                        | 5                        |
| 6                        | 4                        | 6                        |
| 7                        | 8                        | 7                        |
| 8                        | 9                        | 8                        |
| 9                        | 7                        | 9                        |
| 10                       | 10                       | 10                       |
| 11                       | 11                       | 11                       |
| 12                       | 13                       | 13                       |
| 13                       | 12                       | 12                       |
| 14                       | 14                       | 14                       |
| 15                       | 15                       | 15                       |
| 16                       | 16                       | 16                       |
| 17                       | 17                       | 17                       |
| 18                       | 18                       | 18                       |
| 19                       | 19                       | 19                       |

|    |       |       |
|----|-------|-------|
| 20 | 33    | 21    |
| 21 | 21    | 22    |
| 22 | 22    | 23    |
| 23 | 20    | 20    |
| 24 | 23    | 24    |
| 25 | 24    | ×     |
| 26 | 25    | 26    |
| 27 | ×     | 25    |
| 28 | 27    | 28    |
| 29 | 26    | 27    |
| 30 | 28    | 29    |
| 31 | 29    | 30    |
| 32 | 30    | 31    |
| 33 | 31+32 | 32+33 |

Briefly speaking, in the *Samavāya*, our no. 27 is missing and our no. 33 is split up into two, viz. 31 and 32. In the Haribhadra's Commentary on the *Āvaśyaka Niryukti*, on the other hand, our no. 25 is missing, and our no. 33 is split up into two, viz. 32 and 33. The difference in the serial numbers will be apparent from the table.

The word *āsāyaṇā* is used in the sense of 'injuring' in the *Āyāro*<sup>4</sup>. In the *Mūlācāra*,<sup>5</sup> the expression *āsaṇā* (*āsādanā*) is used in the same sense with reference to the five *astikāyas*, six kinds of living beings, the five *mahāvratas*, the eight *pravācana-mātās*, and the nine *tattvas*, thus making a total of thirty-three items.

There are some other ways of enumerating the items. For instance, sometimes the items of disregard are counted under the categories of *jñāna* (books of the scripture), *deva* (deity), *guru* (teacher), etc. In respect of *deva*, such items are ten or forty or

eighty-four according to different calculations. In a similar way, various items are given under the other two categories.<sup>6</sup> In brief, all occasions of disrespectful behaviour or impolite conduct are regarded as cases of *āsāyaṇā*.

In the *Paḍikkamañjhayāna* of the *Āvaśyaka Sūtra*, the thirty-three *āsāyaṇās* are described differently. Here the disrespectful conduct is stated to be in respect of the following :

*Arahamta* (the adorable), *siddha* (the emancipated), *āyariya* (preceptor), *uvajjhāya* (teacher), *sāhu* (monk), *sāhuṇī* (nun), *sāvaya* (layman), *sāvīgā* (laywoman), *deva* (god), *devī* (goddess), *ihaloga* (this world), *paraloga* (the other world), *kevali-panṇatta-dhamma* (religion as propounded by the omniscient), *sadeva-maṇuyāsuraloga* (the world consisting of gods, men and *asuras* 'demi-gods'), *savva-pāṇa-bhūya-jīva-satta* (beings with two, three, and four senses, vegetation, the five-sensed animals, and other living beings), *kāla* (time), *suya* (scripture), *suya-deva* (the scripture-deity), *vāyaṇāyariya* (the expounder preceptor) *vāiddha* (uttered topsyturvy), *vaccāmeliya* (mixing up the texts), *hīṇakkhariya* (omission of syllable), *accakkhariya* (addition of syllable), *payahīṇa* (omission of words), *vinayahīṇa* (lacking humility), *ghosahīṇa* (improperly accented), *jogahīṇa* (lack of mental, vocal and physical steadiness), *suṭṭhu dinna* (taught beyond the capacity of the student), *duṭṭhu paḍicchiya* (learnt with im-

pure design), *akāle kao sajjhāo* (untimely study), *kāle na kao sajjhāo* (abstaining from study at the proper time), *asajjhāye sajjhāyam* (to study what is not to be studied in respect of time, place, subject, etc.), *sajjhāīye na sajjhāyam* (abstaining from study of what is to be studied in respect of time, place, subject, etc.). All these are concerned with wrong way of acquiring knowledge and are offences of wrong-doing (*dukkada*).

The above-mentioned classifications do not appear to be based on any definite principle. The number thirty-three is common to three of the above-stated classifications. The overall impression given by these different modes of counting types of disrespectful conduct is that attempts were made by different authors at different times to bring together the occasions of disrespect and misconduct with reference to a particular way of life, based on principles determined at random.

In the *Uttarajjhayaṇāni*<sup>7</sup> the duties of a disciple towards his teacher are lucidly given. In the *Dasveāliya Sutta*<sup>8</sup> also such duties are prescribed. In the same text,<sup>9</sup> it is laid down that the disciple who practises modesty in his conduct, listens to his preceptor's words with devotion and a sense of service, and desires to do as he is ordered by the preceptor, and does

not offend (*āsāyayai*) him in any way, is a monk worthy of respect. Such disciple offers due respect to the monks who are superior and senior in age and monastic standing and is obedient to them and abides by their counsel and carries out their command.

## IN BUDDHISM

In the Buddhist Vinaya, the duties of the disciple towards his *ācārya* are very elaborately given in the *sekhiyā dhammā* no. 57 to 72. It has been laid down that the teacher should not teach if the disciple is not properly behaved.

## IN BRĀHMANISM

In the *Manusmṛti*,<sup>10</sup> the duties of the student towards his teacher are similarly defined. There duties are laid down for *brahmacārins* and not for the *yatis*. But the duties of the *yatis* are not essentially different, in this case, from those of the *brahmacārins*. The treatment of the subject in the *Manusmṛti* is comparatively fuller so far as the relationship between the teacher and the taught is concerned. In the *āsāyanā* list there are some items which are only indirectly concerned with teaching, being mainly concerned with the general conduct of monks and nuns vis-a-vis the *ācārya*.

## References

- 1 Āyāradasāo, III.
- 2 Samavāyāṅga Vṛtti, 33.
- 3 Hāribhadriya Āvaśyaka Nirayukti Vṛtti, Pratikramaṇādhyayana.
- 4 I. 6. 5. 104.
- 5 II. 54.

- 6 Vide Abhidhāna-Rājendra, Vol. II, p. 478 (s.v. *āsāyanā*).
- 7 I. 18-30, 37-38, 40-47.
- 8 IX, 2. 17-21.
- 9 IX, 3. 2-3.
- 10 II. 192-205.

# VII

## GAṆISAMPADĀ

or

### The Qualifications of the Gaṇin (Religious Head)

The subject is treated under three broad heads in the fourth chapter of the *Āyāradasāo*. The heads are : (I) Qualifications of the *gaṇin*, (II) *Vinaya-paḍivattī* of the *ācārya*, and (III) *Vinaya paḍivattī* of the *antevāsin* (student).

#### I. QUALIFICATIONS OF THE GAṆIN.

These qualifications are eight in number, viz. (1) *āyāra* (conduct), (2) *suya* (learning), (3) *sarīra* (personality), (4) *vayaṇa* (diction), (5) *vāyaṇā* (exposition), (6) *mati* (perception), (7) *paoga* (apt application), and (8) *samghaparīṇṇā* (comprehensive planning).

Of these qualifications, each is subdivided into four kinds as follows :

1. *Āyāra* (conduct) : In respect of *āyāra*, the *gaṇin* is (a) *saṃjama-joga-jutta*, constantly vigilant about his behaviour); (b) *asampaggahiya-appā* (enjoying non-obsession of the mind); (c) *aniyata-vitti* (homeless), and (d) *vuḍḍha-sīla* (steadfast observer of the vows signifying maturity).

2. *Suya* (learning) : In respect of *suya*, the *gaṇin* is (a) *bahussuya* (of versatile study), (b) *parijīya-*

*suya* (deeply familiar with the scripture); (c) *vicitta-suya* (possessing expertise in his own and alien traditions); and (d) *ghosavisuddhi-kāraa* (able to teach correct pronunciation).

These qualifications may be compared with those mentioned in the Pāli *Mahāvagga*,<sup>1</sup> where a monk is described as *bahussuto*, *āgatā-gamo*, *dhammadharo*, *vinayadharo*, *mātikādharo*, *paṇḍito*, *vyatto*, *medhāvī*, *lajjī*, *kukkuccako*, *sikkhā-kāmo*.

According to the *Gautama Dharma-sūtra*,<sup>2</sup> the characteristics of a *bahuśruta* are—knowledge of the Vedas and the Vedāṅgas and proficiency in logic, history, Purāṇas, etc. He should moreover be fully conversant with the duties of a priest and the rules of social conduct.

3. *Sarīra* (personality) : It is also of four kinds, viz. (a) *āroha-pariṇāha-sampanna* (symmetrical); (b) *anotappa-sarīra* (unreproachable body); (c) *thirasamghayaṇa* (with strong bone-joints); and (d) *bahupaḍipunṇindiya* (with perfectly and fully developed sense-organs).

4. *Vayaṇa* (diction) : In respect of *vayaṇa*, he is (a) *ādeya-vayaṇa* (of

impressive diction); (b) *mahuravayaṇa* (of sweet and attractive diction); (c) *aṇissiya-vayaṇa* (of unbiased diction); and (d) *asamāiddhavayaṇa* (of unambiguous diction).

5. *Vāyaṇā* (exposition) : In respect of *vāyaṇā*, he (a) *viḷayaṃ uddisai* (selects the subject matter according to the interest of the disciple); (b) *viḷayaṃ vāyei* (explains the meaning fully); (c) *pariṇivvāyiya vāei* (brings the subject home to the disciple); and (d) *atthanijjāvaya* (exposes the sequence of the subject).

The Prakrit word *pariṇivvāyiya* can be compared with the Pāli word *pariyāpuṇana*<sup>3</sup> which means 'mastery over' or 'accomplishment in'.

6. *Mati* (perception) : It is also of four kinds, viz. (a) *avaggaha* (sense-perception); (b) *thā* (speculation); (c) *avāya* (determination); and (d) *dhāraṇā* (retention).

Each of these four kinds is again subdivided into six subvarieties. Thus the sense-perception may be (i) quick, (ii) comprehensive of many things at a time, (iii) comprehensive of the manifold character of the thing, (iv) steadfast perception, (v) unbiased comprehension, and (vi) unambiguous comprehension. The subvarieties of speculation and determination are exactly the same as the above-mentioned ones. The six subvarieties of retention are, however, slightly different as follows : (i) retention of many things, (ii) retention of the manifold character of a thing, (iii) retention of memories, (iv) retention of what is difficult to remem-

ber, (v) retention without any bias, and (vi) retention without ambiguity.

7. *Paoga* (apt application or art of debate) : It is of four kinds, viz. (a) application of one's knowledge after a complete assessment of one's own powers in debate, (b) application of one's knowledge in debate after a full assessment of the *parisā* (assembly), (c) application of one's knowledge in debate after a full appreciation of the environment (*khetta*) of the debate, (d) application of one's knowledge in debate after a full estimation of the nature of the adjudicators, the ability of the opponent and the attitude of the authorities, etc. (*vatthu*).

In the *Aṅguttara Nikāya*,<sup>4</sup> the *tathāgata* is likened to a *cakravartin* king who governs his kingdom through righteousness which consists of the following five factors : (i) the purpose (*attha*), (ii) the duty (*dhamma*), (iii) the measure (*mattā* Skt. *mātrā*), (iv) the time (*kāla*), and (v) the assembly (*parisā*).

8. *Samgha-pariṇṇā* (comprehensive planning for the Order) : It is also of four kinds, viz. (a) selection of a suitable place for the rainy retreat with sufficient accommodation for the whole Order including guest monks that may visit the place, (b) arrangement of sufficient outfit such as cot, plank, bed, mat, etc., for the use of the Order and other inmates, (c) performance of all necessary arrangements at proper times, and (d) due attention and reverence to all companions according to their rank and



status.

The above eightfold *gaṇi-sam-padā* is differently explained in the *Pravacanasāroddhāra*,<sup>5</sup> and its commentary which gives a number of other views from a source which is different from the *Āyāradasūo*.

## II. VINAYA-PAḌIVATTĪ OF THE ĀCĀRYA.

In addition to the above eight qualifications, our text gives some additional ones that easily follow from the above-mentioned ones. It is the duty of the *ācārya* properly to train the student in the practice of the discipline (*vinaya-paḍivattī*) which is of four kinds as follows :

(i) *Āyāra-viṇaya* (discipline qua conduct) : It is fourfold, viz. (a) deportment qua self-restraint (*sam-yama-sāmāyārī*), (b) deportment qua austerity (*tava-sāmāyārī*), (c) deportment qua communal living (*gaṇa-sāmāyārī*), and (d) deportment qua solitary life (*ekalla-vihāra-sāmāyārī*).

(ii) *Suya-viṇaya* (discipline qua learning) : It is also fourfold, viz. (a) teaching the recitation of *sūtras* (*suttaṃ vāei*), (b) bringing home the meaning of the *sūtras* (*atthaṃ vāei*), (c) teaching according to the capacity of the student or teaching what is beneficial to the student (*hiyaṃ vāei*), and (d) teaching the *sūtras* completely without any residue (*nissesaṃ vāei*).

(iii) *Vikkhevaṇā-viṇaya* (discipline qua assurance, by dissuading the student from wrong faith). It is also fourfold, viz. (a) training the student in what was not under-

stood by him before and firmly convincing him of the new knowledge, (b) to train the student who has thus understood the truth in the discipline practised by the *ācārya* himself, (c) re-establishing him in the righteousness from which he had fallen down, and (d) exertion of the *ācārya* himself ceaselessly for the welfare, joy, forbearance, emancipation, and continuity of the righteousness.

(iv) *Dosa - nigghāyaṇa - viṇaya* (discipline qua eradication of passions). It is also of four kinds, viz. (a) calming down the anger of the angry, (b) calming down the hatred of the hateful, (c) removal of the doubt of the doubtful, and (d) making the student perfectly self-possessed and equipoised.

## III. VINAYA-PAḌIVATTĪ OF THE ANTEVĀSIN.

The qualifications and the duties of the *gaṇin* are followed by the fourfold duties of the student (*antevāsin*) that result from the training received by him from the *gaṇin*. These duties are :

(i) *Uvagarāṇa-uppāyaṇayā* (acquisition of outfit) : It is fourfold, viz. (a) acquisition of outfit that has not been acquired, (b) preservation of the old used outfit, (c) augmentation of the meagre quantity of outfit, and (d) proper distribution of the outfit.

(ii) *Sāhillayā* (co-operation) : It is also fourfold, viz. (a) to be agreeable in words, (b) to be agreeable in physical action, (c) rendering physical comforts to the teacher, and (d) being favourably disposed to the

teacher in all matters.

(iii) *Vaṇṇasamjāṇayā* (appreciation of merits). It is also fourfold, viz. (a) appreciation of the true merits, (b) expulsion of the slanderer, (c) encouragement of the admirer, and (d) rendering service to the elders.

(iv) *Bhāra-paccoruhaṇayā* (alleviation of the burden). It is also fourfold, viz. (a) bringing back the deserter to the fold, (b) training the novice in conduct and rules of begging alms, (c) exerting oneself in the proper service to the sick partners, and (d) exerting oneself ceaselessly and in the right manner for fostering forbearance and calmness in respect of the disputes that may arise among the partners, being free from attachment or hatred and without partiality, cultivating the spirit of equanimity and abiding by the rules of jurisprudence.

The student should behave in such a manner that his partners should desist from wordly duels, dissensions, quarrels, passions, abusing one another by using second person singular (*tumamtumā*), so that they may fully practise self-restraint, self-control, equilibrium and be vigilant, being engaged in practising penance.

A critical look at the contents of this *ajjhayaṇa* (chapter) would show that the concept of *gaṇin* here is very broad. In fact, the *gaṇin* has to discharge the function of all the classes of five *ācāryas*, viz. *pravrajaka*, *digācārya*, *śrutoddeṣṭā*, *śrutasamuddeṣṭā* and *āmnāyārthavācaka* as mentioned in the *Tattvār-*

*tha-Bhāṣya*.<sup>6</sup> He has to train the disciples who are also, in their turn, required to fulfil their duties of alleviating the burden of the teacher and keep the Order away from disputes, dissensions and quarrels.

In the Buddhist Vinaya also the monks engaged in quarrels and dissensions are very severely denounced. In the *Mahāvagga*,<sup>7</sup> the Buddha expresses his deep disgust against such monks. In fact, he segregated himself from the Order for some time in Order to ventilate his displeasure with internal quarrels. The following words of the Buddha give full expression to his feeling of joy in secluded life away from such quarrelsome monks.

*ahaṃ khu pubbe ākkinno na phāsu vihāsim tehi kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārkehi bhassakārakehi saṅghe adhikarānakārakehi so'mhi etarāhi eko adutiyo sukhaṃ phāsu viharāmi aññatreva tehi kosambakehi bhikkhūhi bhaṇḍanakārkehi kalahakārakehi vivādakārkehi bhassakārakehi saṅghe adhikarānakārakehi.*

Formerly, beset by those monks of Kosambi, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order, I did not live in comfort; but now that I am alone with no other, I am living in comfort, removed from those monks, makers of strife...makers of legal questions in the Order.

As regards the *sampadā* or the qualifications of a *gaṇin*, it is to be noted that the Head of an Order is

expected to exert himself for the well-being of himself as well as others. Such exertion is called *ātma-hitapratipatti-sampāt* and *para-hita-pratipatti-sampāt* respectively in Buddhism.<sup>8</sup> The Buddha is considered as possessed of both kinds of *sampāt*. He pursued a discipline (*pratipatti*) that enabled him to get self-enlightenment by totally eradicating his own darkness of ignorance. This is *ātma-hita-pratipatti-sampāt* which is accompanied with infinite compassion (*karuṇā*) that compels him to exert ceaselessly for universal welfare, called *para-hita-pratipatti-sampāt*.

In the *Manusmṛti*,<sup>9</sup> the functions of an *ācārya* are given as

initiation (*upanayana*) and teaching the Vedas and the six Vedāṅgas and the Upaniṣads. The *ācārya* confers a new spiritual life on the disciple, which is undecaying and immortal.<sup>10</sup>

The subject of the qualifications of the Head of a religious organization or an *ācārya* who confers a new life by initiating the pupil in the path of mental and moral purification was considered an important part of culture in all branches of Indian thought. This is evident from the comparative notes that we have been able to insert in our treatment of the subject of *gaṇi-sampadā*.

## References

- |   |                                     |
|---|-------------------------------------|
| 1 P. 28.                                    | 6 IX. 6.                            |
| 2 I, 8. 4-11.                               | 7 P. 383.                           |
| 3 Pali-English Dictionary. s.v. Pariyāpuṇa. | 8 Vide Abhidharmakośa-Bhāṣya, I. 1. |
| 4 Vol. II, p. 402.                          | 9 II. 140.                          |
| 5 Vv. 543-46.                               | 10 Manusmṛti, II, 148.              |

# VIII

## CITTASAMĀHITTHĀNAS

or

### The Ten Stages of the Concentrated Mind

#### I. INTRODUCTORY

The fifth chapter of the *Āyara-dasāo* gives a very lucid and simple exposition of the entire course of spiritual development, starting with the practice of the five *samitis* (compartment) and three *guptis* (restraints), and passing to the various stages of knowledge, through the practice of meditation. The chapter can be considered as one of the earliest Ardhamāgadhī texts embodying the essence of Mahāvīra's teaching. It gives in fact the *nirgrantha* ideology in its simplest form. The eight matrices of the scripture (*pravacana-mātā*) are here held to constitute the entire course of preliminary conduct which is the basis of spiritual progress. They are followed by the practice of meditation which leads to the various stages of enlightenment. These stages are briefly ten as described below :

#### II. THE TEN STAGES

1. At the first stage of the concentrated mind, there arises the knowledge of the essential nature of things (*dhamma-cintā*) that was never experienced before at any

time and the entire range of the *dhammas* is comprehended as a result thereof.

Such knowledge has a very close affinity to what is expressed in the following utterance of the Buddha when he attained enlightenment about the first noble truth called *dukkha* (suffering)<sup>1</sup> : *idam dukkham ariya-saccam ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhūṃ udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi* (on realizing that this indeed is the noble truth of suffering, there arose in me vision, knowledge, insight, wisdom, light, not heard of before at any time). Such experience is repeated in respect of the other three noble truths, *viz.* the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering. Such enlightenment is called *dhammacakkhu* (the eye that discerns the nature of the truth).

The *dhamma-cintā* mentioned above is identical with what is called *samyag-darśana* (right vision) that is identical with the fourth *guṇasthāna*. Even as the person born blind can see the world as it is on the sudden acquisition of the

eye-sight, so can the soul having experienced the vision see the truth as it is. Such vision is comparable to the *ṛtambharā prajñā* of *Yogadarśana*.<sup>2</sup>

2. At the second stage, there arises the memory of one's own past lives as a result of the practice of meditation. Such memory did never arise in him before at any time.

This is known as *pubbe-nivāsā-nussatiññāna* (memory of the past lives) in Buddhism, which is the result of meditation.<sup>3</sup>

In the *Yogadarsana*, this is called as *janmakathantā-sambodha* (the memory of the whereabouts of past lives) that arises on the achievement of stead-fastness in the vow of non-possession (*aparigraha-sthairye janmakathantā-sambodhaḥ*).<sup>4</sup> The meditation on the *samskāras* (impressions) can also lead to the memory of the past lives.<sup>5</sup>

3. At the third stage, there arise veritable dreams that were never experienced before.

The tradition says that Lord Mahāvīra saw ten dreams before attaining *kaivalya*, which symbolized his future achievement.<sup>6</sup> (*Thāṇam*, X. 103). The Buddha also is reported to have dreamt five dreams before attaining *sambodhi*.<sup>7</sup>

The importance of dream for the steadiness of the mind is recognized in the *Yogadarśana*<sup>8</sup>: *svapna-nidrājñānālambanam ca*, that is, the mind of the *yogin* who has seen a beautiful image of Śiva in dream or has a memory of deep pleasant sleep develops steadiness in medita-

tion.

4. At the fourth stage, there arises an unprecedented vision of deities, divine supernormal powers, divine radiance, divine majesty.

In the *Yogadarśana*,<sup>9</sup> it is said that a *yogin* is able to meet his desired deities by means of *svādhyāya* 'recitation of scripture' (*svādhyāyād iṣṭadevatā-samprayogaḥ*). Again in it<sup>10</sup> *mūrdhjayotiṣi siddha-darśanam*, it is said that the *yogin*, by concentrating his mind on the light of the *suṣumnā*, gets the vision of emancipated souls who live in the region between the earth and the heaven.

5. At the fifth stage, there arises clairvoyance (*ohiñāna* Skt. *avadhi-jñāna*) which did never arise before.

This is comparable to the *diḅbacakkhuññāna* of the Buddhists.<sup>11</sup>

In the *Yogadarśana*,<sup>12</sup> *tataḥ prātibhaśravaṇa-vedanādarśāsāvādvārī jāyante*, it is said that extra-sensory perception of subtle, concealed remote, past and future objects takes place by the power of meditation, and it is possible for the *yogin* to hear, feel, see, taste and smell supersensuous sound, feeling, colour (and shape), taste, and smell.

6. At the six stage, which is not different from the fifth and is rather a necessary concomitant of it, there arises clair-intuition (*ohid-amsaṇa*, Skt. *avadhidarśana*).

The distinction between *ñāna* and *daṃsaṇa* has been discussed by the great Jaina *ācāryas* like Siddhasena Divākara, Jinabhadraṇi Kṣamāśramaṇa and also by Yaśo-

vijaya of the seventeenth century A.D. The expression *darśana* (which is the Sanskrit form of *dam-saṇa*) has also a quite different connotation. It means the realization of truth as it is without the services of any other instrument of knowledge. It is direct intuition of the truth.

7. At the seventh stage, there arises the power of telepathy (*maṇa-pajjava-nāṇa*) which never arose before. The *yogin* can now know phases of the mind of the fully developed rational five-sensed beings.

This is comparable to the Buddhist *cetopariyañāna*,<sup>13</sup> that is achieved by the power of meditation.

In the *Yogadarśana*,<sup>14</sup> *pratyaya-sya paracitta-jñānam*, it is laid down that by concentration on the mind of others, there arises the knowledge of other minds.

8. At the eighth stage, there arises pure and perfect knowledge that never arose before, and the *yogin* is able to know the cosmos (*loka*) and the transcosmos or a-cosmos (*aloka*).

The nature of pure and perfect knowledge which is expressed by the word *kevala-nāṇa* is a controversial issue. Usually *kaivalya* is identified with *sarvajñatā* (omniscience). But in the Yoga system of philosophy, *kaivalya* is pure light of consciousness that has nothing to do with knowledge in the ordinary sense of the term. In Jainism also, *kaivalya* is evidently purity of the soul cleansed of its impurity of passions (*kaṣāya*). The

Buddhist conception of *bodhi*, the equivalent of Jaina *kaivalya*, also deserves mention in this connection. The *bodhi* is defined by Vasubandhu in his *Abhidharma-kośa*,<sup>15</sup> as the knowledge of the non-rise of *kleśa* (affliction) in the future and also the knowledge of its absolute destruction (*anutpāda-kṣaya-jñāne bodhiḥ*).

Corresponding to this highest state of knowledge of the Jainas, there is the highest stage of *vipassanā-ñāṇa* (introspective knowledge) called *āsavakkhaya-ñāṇa* (knowledge of the destruction of the intoxicant afflictions).<sup>16</sup> The power of omniscience is also ascribed to the Buddha.

In the *Yogadarśana*,<sup>17</sup> there is the mention of *vivekajam jñānam* which is almost identical with the *sarvajñatā* of Jainism. Such knowledge is achieved by concentration on the moment and its sequence (*kṣaṇa-tatkramayoḥ samyamād vivekajam jñānam*).

9. At the ninth stage, there arises pure and perfect intuition (*kevala-damśaṇa*) that never arose before.

The distinction between *kevala-jñāna* and *kevala-darśaṇa* and their occurrence in succession is a debatable issue.

10. At the tenth stage, which is the highest, there arises pure and perfect disembodied existence, the like of which was never attained before. It is the cessation of all suffering.

This is the highest attainment called *siddhatva*. It can be compared to the *anupādisesa-nibbāṇa*

of the Buddhists, ignoring the negative interpretation that is imposed on the concept by scholars, ancient as well as modern.

### III. VERSIFIED SUMMARY

The account of the ten stages of the concentrated mind is followed by seventeen *ślokas* (verses) that contain the summary of the chapter. In consideration of their lucid style and the importance of their contents as giving a complete view of the *nirgrantha* discipline, we are tempted to attempt a versified rendering of them :

1. With mind pure and passionless,  
And deeply in meditation engrossed;  
Firm in righteousness with doubts gone,  
The joy of *nivāna* one achieves.
2. With the recollection of lives past,  
Never for this world he longs;  
The highest state of the self,  
Perceives he in memory deep.
3. Dreams true forthwith he dreams,  
Restrained fully as he is;  
Crossing the ocean of *samsāra* soon,  
Releases himself from suffering all.
4. Taking abode in wilderness,  
And meditating in loneliness;  
With scanty diet, self-restrained,  
Gets vision of deities soon.

5. Free from desires all,  
Enduring misfortunes, resigned;  
The power of clairvoyance he gets,  
Engaged in penance and self-possessed.
6. With coloration by austerities made clean,  
Shines bright his intuition pure;  
Above, below and in front,  
Does his clear intuition spread.
7. With coloration restrained in full,  
And free from discursive view;  
Liberated from bondage clean,  
His soul the mental phases does know.
8. When the coating over knowledge,  
Vanishes in full;  
The victor does know,  
The cosmos and a-cosmos too.
9. When the coating over intuition,  
Vanishes in full;  
The victor does intuit,  
The cosmos and a-cosmos too.
10. When by intensive penance pure,  
Freed is he from delusions all;  
The entire cosmos and a-cosmos too,  
Intuits he, restrained in full.
11. As when pricked on the crest,  
A palm-tree dies;  
So do the *karmas* wither,

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- When delusion departs for good. departs.
12. As when the commandant is killed,  
The army does flee;  
So do the *karmas* vanish,  
When delusion has for ever gone.
13. As fire smokeless,  
Is extinct with fuel exhausted;  
So do the *karmas* decay,  
When delusion for ever departs.
14. As a tree with roots dried up,  
Grows not even though watered;  
So never rise the *karmas*,  
When delusion for ever
15. As of the seeds burnt up,  
Sprouts do never come;  
So of the karmic seed decayed,  
Sprouts of *samsāra* do never spring.
16. Relinquishing the body gross,  
And the name and status;  
Also tearing up the life-span and suffering,  
Pure he becomes, the Perfect One.
17. Thus enlightened, O long-lived one,  
And with mind concentrated;  
Following the stairs pure,  
Purity does the soul attain.

#### References

- 1 Mahāvagga, p. 13.  
2 I. 48.  
3 Mahāvagga, p. 71.  
4 Yogadarśana, II. 39.  
5 Ibid, III. 18.  
6 Thāṇaṃ, X, 103.  
7 Aṅguttara Nikāya, II, p. 480.  
8 I. 38.  
9 II. 44.  
10 III. 32.  
11 Dīgha Nikāya, I, p. 72.  
12 III. 36.  
13 Dīgha Nikāya, I, p. 70.  
14 III. 19.  
15 IV. 67ab.  
16 Dīgha Nikāya, I, p. 73.  
17 III. 53-54.



# IX

## THE FOUR MONASTIC COURSES

The monastic course begins with the renunciation of the world and acceptance of the five great vows, and continues till the end of life without any break. There are rules of monastic life that are to be strictly followed and any breach of them is duly expiated. The monastic course is essentially unitary and single. But it can be distinguished, in its aspect of intensiveness, into several stages that are, from one view-point, four in number. These are known as (I) the Elder's Course (*sthavira-kalpa*), (II) the Victor's

Course (*jina-kalpa*), (III) the Purificatory Cooperative Course (*parihāra-viśuddhi-kalpa*), and (IV) the Time-bound Course (*yathā-landaka-kalpa*). The Victor's Course is formulated in imitation of the one followed by Lord Mahāvīra himself, as recorded in the *Āyāro*.<sup>1</sup> The Elder's Course is designed in view of the limitations of ordinary human beings, the final end, however, being the Victor's Course. In between these two lie the other two courses. A brief account of the the four courses is attempted here.

### I

#### STHAVIRA-KALPA

or

#### The Course of the Elders

The word 'elder' (*sthavira*) is used in the sense of a 'cenobite', i.e., a monk who lives in a 'stem' (*gaccha*) or a group (*gaṇa*). The cenobites fall into five categories : (i) preceptor (*ācārya*), (ii) teacher (*upādhyāya*), (iii) monk (*bhikṣu*), (iv) 'senior' (*sthavira*), and 'junior' (*kṣullaka*).<sup>2</sup>

The course of the elders is described under eight main heads viz. (I) initiation and ordination (*pavvajjā*, Skt. *pravrajyā*), (II)

training (*sikkhāpaya*, Skt. *śikṣā-pada*), (III) comprehension of meaning (*atthagahaṇa*, Skt. *arthagrahaṇa*), (IV) life of a wanderer (*aniyaavāsa*, Skt. *aniyatavāsa*), (V) consummation (*nippatti*, Skt. *niṣpatti*), (VI) itinerary (*vihāra*), (VII) deportment (*sāmāyārī*, Skt. *sāmācārī*), and (VIII) essential features (*ghī*, Skt. *sthiti*).<sup>3</sup>

A brief account of these heads is given below, showing the main features of each head.

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### I. Initiation and Ordination (*Pravrajyā*).<sup>4</sup>

There are two categories of pupils, viz. (i) those who spontaneously (*abhisameccā*, Skt. *abhisametya*) accept initiation, and (ii) those who need inspiration and instruction (*soccā*, Skt. *śrutvā*) from an *ācārya*. Occurrence of an event such as the memory of the past lives leading to spontaneous renunciation of the world is called *abhisamāgama*, which sometimes takes place without any apparent cause.

It is the duty of the *ācārya* to attract his audience to the following ways of religious life strictly according to priority :

(i) *Yati-dharma* : the monastic way.

(ii) *Śrāddha-dharma* : the way of the lay devotee.

(iii) *Samyag - darśana* : cultivation of right faith.

(iv) *Madya-māmsa-virati* : abstinence from alcoholic drinks and non-vegetarian food.

(v) *Virati-phala* : the merits of abstinence.

The *ācārya* incurs offence in case he does not observe the order of priority.<sup>5</sup>

### II. Training (*Sikṣāpada*).<sup>6</sup>

The next duty of the *ācārya* is to train the disciple in the scripture (*grahaṇa-śikṣā*), and the deportment (*āsevana-śikṣā*). It appears that at the time of the author of the *Bṛhatkalpa-Bhāṣya* the disciples preferred to remain satisfied

with *āsevana-śikṣā* only, the *grahaṇa-śikṣā* being more or less ignored. This is evident from the lengthy discussion of the necessity and merits of *grahaṇa-śikṣā* in the *Bhāṣya*. The following eight special merits of training in the scripture are given<sup>7</sup> :

(i) *Āyahia* (Skt. *ātmahita*) : welfare of the self.

(ii) *Pariṇṇā* (Skt. *parijñā*) : (a) *jñā-parijñā*—cultivation of knowledge, and (b) *pratyākhyāna-parijñā*—cultivation of renunciation.

(iii) *Bhāva-saṃvara* : practice of spiritual self-restraint consequent upon the knowledge of the scripture.

(iv) *Nava-nava-saṃvega* : ever growing fear of worldly life.

(v) *Nikkampayā* (*niṣkampatā*) : steadiness of faith and austerity including self-discipline and self-control.

(vi) *Tava* (*tapas*) : twelfefold penance.

(vii) *Nijjarā* (*nirjarā*) : acceleration in shaking off the karmic matter.

(viii) *Paradesiyattam* (Skt. *para-deśikatva-mārgadeśikatva*) : enhancement of competence in attracting pupils to the right path.<sup>8</sup>

### III. Comprehension of Meaning (*Arthagrahaṇa*).<sup>9</sup>

A period of twelve years was prescribed for the study of the scripture (*sūtra-grahaṇa*), and another period of twelve years for understanding the meaning of the scriptural texts.<sup>10</sup> The pupil here learns to distinguish the varieties of

the *sūtras* such as (i) *saṃjñā-sūtras*—containing the technical words, (ii) *svasamaya-sūtras*—concerned with one's own doctrines, (iii) *para-samaya-sūtras*—concerned with alien doctrines, (iv) *utsarga-sūtras*—concerning the general rules of conduct, (v) *apavāda-sūtras*—concerning the exceptions to the general rules of conduct, (vi) *hīnākṣara-sūtras*—containing lacunae of syllables, (vii) *jinakalpika-sūtras*—concerned with the Victor's Course, (viii) *sthavirakalpika-sūtras*—concerned with the Elder's Course, (ix) *āryāsūtras*—concerned with the nuns, (x) *kālika-sūtras*—concerned with time, past or future, (xi) *vacanādi-sūtra*—concerned with the grammatical number, gender, etc.<sup>11</sup>

#### IV. Life of a Wanderer (*Aniyata-vāsa*).<sup>12</sup>

After fully mastering the scriptural texts and their meaning, a monk is to travel throughout the length and breadth of the country familiarizing himself with the flora and fauna, and the geographical conditions,<sup>13</sup> and the different dialects of the different regions, which are likely to throw light on vocabulary employed in the scriptural texts.<sup>14</sup> Moreover, wide travelling gives him an opportunity to verify the contents of the scriptural texts depicting the life and culture of the people in the different parts of the country. Mere knowledge of the scripture is compared to the experience of a person born blind, while the verification of the scriptural descriptions as actually lived by the

people is like the achievement of vision for the first time by the blind.<sup>15</sup>

The merits of visits to the different countries are :

(i) Purification of the faith (*damsaṇasoḥi*) : On account of the direct acquaintance with the place hallowed by the occurrence of different important events, such as the birth, renunciation, enlightenment, first sermon, and emancipation (*nirvāṇa*) of the *tīrthaṅkaras* and other eminent personages (*śalākā-puruṣas*), the faith is purged and intensified (*āgāḍha*).<sup>16</sup>

(ii) Confirmation (*sthirīkaraṇa*) of the faith of the followers, the devotees, and the people at large.<sup>17</sup>

(iii) Efficiency in regional languages (*deśa*) : The visits enable the monk to learn different dialects and propagate his religion among the people of the different regions through their own dialects, and attract them to the Order.<sup>18</sup>

(iv) Development of Extraordinary Personality (*aiśesa*=Skt. *aiśaya*)<sup>19</sup> : During the visits to different places, the monk gets an opportunity to develop his knowledge and power of expression, and influence people, who, as a result, imbibe faith in the extraordinary powers of the *ācārya*. These extraordinary powers fall into three categories : (a) those pertaining to the scripture and its meaning (*sūtrārthātīśaya*), (b) those pertaining to deportment (*sāmācārī-aiśaya*), and (c) supernatural powers through cultivation of *vidyās* or the occult sciences. The third category comprising supernatural powers is

sometimes considered as falling under the first category and thus the number of these categories is reduced to two.

(v) Geographical knowledge including flora and fauna (*janapada-parīkṣā*)<sup>20</sup> : During his wide travels, the monk gets an opportunity to acquaint himself with the social activities of the people and all other aspects of their life, habits and customs, sources of maintenance of life, and so on.

#### V. Consummation (*Niṣpatti*).<sup>21</sup>

The consummation is discussed under the following four heads :

(i) *Admission of Disciples (Upasampadā)*<sup>22</sup> : During his visits, the monk (would-be *ācārya*) succeeds in attracting inquisitive people who would like to learn the scripture and its meaning from him. He develops such abilities that people flock to him, attracted by his great qualities and traits. The *ācārya* does never speak of himself, but his intrinsic merits spontaneously attract people, because it is the nature of such merits to shine bright without any external effort. Those merits are like gems that are mute and silent, but are estimated at millions (of rupees) by expert jewellers.<sup>23</sup> By dint of the excellence of his knowledge and conduct, he attracts monks and nuns of other stems to his own fold. This is called *upasampadā*. During his travels, he also gets opportunity, at religious celebrations and meetings of monks and nuns, to demonstrate his learning, and thus

attract able monks and nuns to his own Order. On account of his successful exertion for the prosperity of his Order, he is installed as an *ācārya* on his return from the travels. His mature experience is now fruitful. Now if he is asked by his teacher to make journeys to different parts of the country, he is able to get the assistance of his new disciples whom he admitted during his past travels to those places.

(ii) *Stabilization of the Order (Sthirīkaraṇa)*<sup>24</sup> : Now, for stabilizing the Order, he properly trains his disciples in the scriptural lore (*grahaṇa-sīkṣā*) and rules of monastic conduct (*āsevana-sīkṣā*). Under this head, self-estimation and estimation of the followers are also considered. Along with the consideration of the needs of the Order, such as food and outfit, the *ācārya* is also required to assess his own ability to sustain the Order in times of famine and other natural calamities. He has to safeguard his Order against the moral and spiritual lapses of himself and the members of the Order. The Order is also to be acquainted with all possibilities of adverse situations, and trained in facing such circumstances with patience and forbearance strictly in accordance with the rules of monastic conduct, as far as possible.

(iii) *Discrimination in Imparting Knowledge (Paḍicchaṇā)*: The *ācārya* should, at this stage, discriminate between the *saṃvigna* (genuinely detached from the world) monks

and others (such as *pārśvastha*, i.e., prone to laxity, and the like). To the former, he should impart knowledge of the scripture, and cultivation of faith in the discipline and also give training in the rules of conduct; but to the latter, he should impart only the training in the rules of conduct, and desist from imparting knowledge of the scripture. The reason seems to be that those who are not genuinely detached from the world should be asked to observe the monastic rules and cultivate proper behaviour in consonance with the requirements of the Order. In case they do not conform to the monastic standard, they should forthwith be expelled from the Order.

The Order consisted of the *saṃvignas* and the *pārśvasthas*. The *pārśvasthas* were again of two kinds: (i) initiated by another *pārśvastha*, and (ii) initiated by a *saṃvigna*. The *saṃvignas* again fell into two categories, viz. (i) *samaṇunna* (identical with *sāmbhogika*), and (ii) *asamaṇunna*.<sup>25</sup>

The monk initiated by the *pārśvastha* is subject to *ālocanā* with effect from the date of initiation. There were also monks who were originally initiated by the *saṃvigna*, but later, on account of lapses, fell down (*avasanna*) to the level of *pārśvastha*. Such monks are called *saṃvigga-purāṇa* (Skt. *purāṇa-saṃvigna*). They are subject to *ālocanā* (confession) from the date of their fall.

As regards *saṃvigna*, who falls into two categories, viz. *samaṇunna*

and *asamaṇunna*, the rule is that if he has deserted his own stem, he is to be subjected to *ālocanā* from the date of his desertion, and after complete purification through proper expiation, such as *tapas* (austerities), *cheda* (cutting down of the standing), or *mūla* (re-initiation), he is to be reinstated in the *sāmācārī* of the stem, called '*Cakravāla*'.

(iv) *Training in Scripture and Its Meaning (Vācanā)*<sup>26</sup> : After they have learnt the *cakravāla sāmācārī* in full, the disciples are to be trained in the scripture and its meaning. The *ācārya* should warn them again and again against the lapses in *sāmācārī* prescribed for the *gaccha* and any kind of non-vigilance, but he should always be moderate in warning, and never aggressive.<sup>27</sup> But if the monks were found to be recalcitrant and disobedient, they should be expelled with utmost caution (*nicchavaṇā*, Skt. *niṣkāsanā*).<sup>28</sup>

#### VI. Itinerary (*Vihāra*).

Unlike that of the practitioners of the Victor's Course<sup>29</sup> the itinerary (*vihāra*) of the elders is unrestricted (*apratibaddha*) in respect of numerical strength, place, etc.,<sup>30</sup> and may be discussed in detail under the following heads :

(i) *Time (Kāla)* : The itinerary commences at the end of the rain-retreat (*varṣāvāsa*) on the first day of *Mārgaśīrṣa* under usual circumstances, and continues for eight months. It may commence earlier or may also be delayed in special cases.<sup>31</sup>

(ii) *Place (Kṣetra)* : Proper survey of the place is necessary before commencing the itinerary. The preceptor should consult his stem (*gaecha*) or group (*gaṇa*) before sending monks for the survey work (*kṣetra-pratyupekṣaṇa*). Various expiations<sup>32</sup> have been prescribed for the non-fulfilment of this condition.

The preceptor should take advantage of the experience of the experts in his stem and get the places covered by the itinerary duly surveyed. In the absence of proper survey in advance, his party may face obstructions like thieves, ferocious beasts, mosquitoes and insects, famines, trials and tribulations, calamities and misfortunes, and so on. The places included in his itinerary may be inhabited by uncivilized people (*mleccha*) or unchaste women in the garb of nuns (*tāpasī*). The preceptor should consult both his own disciples and the guest monks (*paṭicchaga*) who might be there at that time, because otherwise he may hurt their feelings, and create dissension that may harm his plan of itinerary. In brief, it is the duty of the preceptor to consult all the monks and nuns, irrespective of their age and monastic standing, treating the whole stem or group as one well-knit organization. Any kind of discrimination in the act of consulting on the part of the preceptor was considered an offence that was penalized by light-monthly-penance (*māsa-laghu*).

The responsibility of the disciples in this matter is not less than

that of the preceptor. If, on being properly asked, a disciple does not give a complete and correct information about the place being considered for itinerary, he is guilty of an offence punishable by a light-monthly-penance (*māsa-laghu*), and the whole responsibility of any inconvenience caused to the group or the stem falls on him.

In other words, the preceptor and his disciples and guest monks should share the responsibility jointly.

(iii) *Inspection Party (Pratyupekṣakāḥ)* : For the purpose of survey, the inspection parties consisting of seven, five, or three monks should be constituted and despatched in different directions. Those who are experienced in survey work proceed on their duty with the permission of their Head (*gaṇāvucchedaka*). In the absence of such experts, the Head himself should proceed. The following are unfit for the survey work : (a) attendant (*vaiyāvṛtṭyakara*), (b) novice (*bāla*), (c) old (*vṛddha*), (d) mortifier (*khamaya*, Skt. *kṣapaka*), (e) monomaniac, such as a book-worm, (*vahamta* = Skt. *yogavāhin*), and (f) non-adept (*agītārtha*).

Only the adept (*gītārtha*) disciples should be engaged in the survey work. But in the absence of such experts, any among the above six in order of priority beginning from the last mentioned, may be commissioned. Such selection on the part of the *ācārya* obliges him to observe different kinds of penances.

Thus, if he is compelled to commission an attendant or a novice or an old monk, he has to observe heavy-four-monthly penance (*cauguruka*), whereas in the case of the last three, *viz.* mortifier, mono-maniac, and the non-adept, he has to observe "light-monthly-penance" (*laghu-māsa*). The reason is that the absence of such monk from the Order causes some disadvantages, such as difficulty in begging food and medicine for the ailing monk in the absence of attendants, or the assistance (though illegitimate) of deities or the common men in the absence of the mortifier whom the deities and the common people might favour, and so on. Likewise there are many a disadvantage like inefficiency on the part of such commissioned monks on account of their physical infirmity or intellectual immaturity or unilateral interest, and the like.<sup>33</sup>

The above-mentioned six types of monks should be given specific instructions before being commissioned. For instance, the non-adept should be given proper instruction in the deportment prescribed in the *Ogha-Niryukti* (*i.e.*, *ogha-sāmācārī*).<sup>34</sup> If a non-adept is not available, the mono-maniac (*vahamta*) should be advised to give up his angularities and mania before being despatched on duty. In his absence a mortifier is to be asked to give up his mortifactory practices. As regards the attendants, they should be asked to leave a complete account of the pivotal families (*sthāpanā-kulāni*) specially devoted to the Order. Similarly the party

of the novices or the physically infirm monks should be supplemented respectively by experienced and physically strong ones (*vr̥ṣabha*).<sup>35</sup>

This procedure of despatching surveyors in different directions makes separate provisions for the monks living in the stem (*gacchavāsī*), and the monks practising the Time-bound Course attached to stem (*gaccha-pratibaddha-yathālandika*). The stem should despatch at least three monks in one direction, while the latter (*i.e.*, the *gaccha - pratibaddha - yathālandika*) only two in one particular direction. As regards the remaining three directions, it is the responsibility of the Head of the stem to send surveyors in the other three directions for the stem itself and the *yathālandika* group.<sup>36</sup>

(iv) *Survey (Pratyupekṣaṇa)* : The duties of the survey parties included a survey of proper places for easing nature (*sthaṇḍila*), facilities of drinking water, resting places, availability of alms-food, the intermediate short distance resting places, climate, the route of the itinerary, and such other matters.<sup>37</sup>

The members of the *yathālandika* parties followed their daily routine as usual, whereas others did not engage themselves in study, but collected food from a nearby village. The latter do their survey work in the afternoon, which included occupation of an abode, performance of the daily duties (*āvāśyaka*), and evening study, and resting and sleeping for two quarters. Optionally, instead of sleeping, they

might continue their study or meditation till morning. At the end of the first half quarter of the day, the group went out on the begging tour. This exceptional case of begging in the forenoon is defended on the ground that the newcomers should cultivate acquaintance with the families of the alms-givers and ascertain the availability of suitable abodes for the Order that might include the place in their itinerary. Such begging can be done also in the middle and the last quarters of the day for the aforesaid purpose, and also to ascertain the availability of yoghurt, milk, butter, molasses, porridge (*khīra*), etc., for the infant (*atarāṇa*), ailing, decrepit, mortifier, and guest monks.<sup>38</sup>

It is interesting to note in this connection that the alms-giving families were differently designated in respect of their faith or absence of it in the monastic Order. Thus the expression *dīna-śrāddha* stood for the families which were by nature inclined to offer alms to the Order. Similarly, *abhigama-śrāddha* stood for those families that practised *anuvratas*, *samyaktva-śrāddha* for the people who were established in the fourth *guṇasthāna* called *avirata-samyagdr̥ṣṭi*. There were families that professed wrong faiths (*mīthyā-dr̥ṣṭi-kulāni*), and again, families called *māmāka* who prohibited the entrance of monks in their houses; again there were those called *aciyatta*, who were unsympathetic towards the monks. It was the duty of the survey party to distinguish such families for the

purpose of the itinerary of the Order to particular places.<sup>39</sup>

As regards the selection of abodes (*upāśraya*), the rule was that the abodes that were built or repaired or reconditioned for the Nirgrantha Organizations or for the *śramaṇas* in general, were not considered acceptable. In those days, the *śramaṇa* community comprised the *Tāpasas* (hermits), the *Śākyas* (Buddhists), the *Parivrājakas* (wanderers), the *Ājīvikas* (the followers of Gośālaka), and the Nirgranthas (*i.e.*, the Jaina monks and nuns).<sup>40</sup>

Regarding the location of the abode, it is explained with reference to the different parts of a bull lying down facing east and inclined towards the left. If the abode was located at (the space occupied by) the horns, it was likely to be a source of quarrels; if at the feet, there would be lack of stability; if at the rectum, there was the likelihood of abdominal disorder (*puṭṭa-roga*); if at the tail, there was the likelihood of eviction; if at the mouth (throat), there would be abundance of food; if at the head or the hump, there would be abundance of outfit, reception, and worship; if at the shoulder or the neck, there would be rush of incoming monks and nuns; if the abode was selected at the space occupied by the abdomen, the order would enjoy all amenities in their fullness (*dhāya*, Skt. *dhṛāta*).<sup>41</sup>

As far as possible, the abode should be selected outside the village in a *caitya* of a temple (*devakula*). If such abode was not available, an abode inside the village



might be selected with the permission of the owner.<sup>42</sup> For the usable (*prāyogya*) equipments such as cot, mat, spittoon, etc., and the use of the spots of the abode for easing oneself, washing robes, and so on, express permission was needed. In the absence of an express permission, it would be taken as implied, on the analogy of the example of hospitality (*bhojana-dṛṣṭānta*), which automatically included all aspects of lodging and boarding.<sup>43</sup>

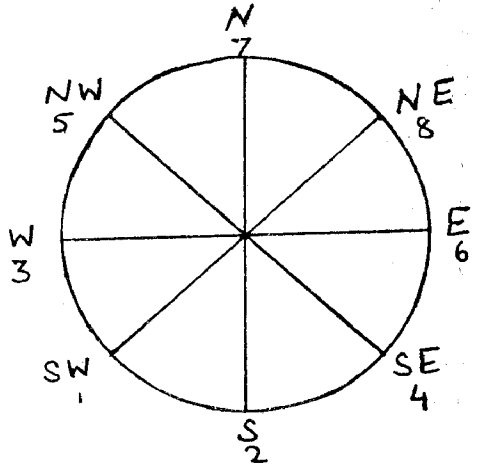
As regards the owner's query about the duration of the stay, no definite answer was to be given, or the decision could be left to the owner himself or the *ācārya*, according to the circumstance, though ordinarily the duration was only one month. The numerical strength of the monks was to be kept indefinite by comparing the function of the *ācārya* to that of the ocean which constantly expands and contracts and has the capacity to accommodate all that may seek shelter. There are, however, expiations prescribed for the unauthorized use of the equipments,<sup>44</sup> and also for defining the duration of the stay, or the numerical strength of the monks in advance.<sup>45</sup>

If the owner himself happened to select the particular monks for stay or propose a particular number irrespective of who those monks were, that was tantamount to lack of permission. Monks should not accept such abode under ordinary circumstances. But if no other suitable abode was available, they could use such abode.<sup>46</sup>

(v) *Guest Monks* : Great care was taken for the comforts of the guest monks. If there was no accommodation, an even number of monks could be transferred to other abodes to accommodate the guests. But if the abode was earmarked in advance for particular monks, the guest monks were apprised of the fact. But if, in spite of such apprising, the guest monks continued to occupy the abode, they were liable to a light-monthly penance (*laghu-māsika*).<sup>47</sup>

(vi) *Selection of Site for Cemetery* : Another important part of the survey work was the selection of cemetery (*mahāsthāṇḍīla*). Malaya-giri<sup>48</sup> here mentions that selection of a suitable place for disposal of dead bodies was an important item of town planning in those days. In fact, the planning started with such selection as the first item.

As regards the location of the cemetery, the following diagram will illustrate their directions in order of priority :



The results of selection of these directions for the cemetery are respectively as follows :

- SW<sub>1</sub> Abundance of food and the consequent atmosphere of tranquillity and peace.
- S<sub>2</sub> Paucity of food and drink.
- W<sub>3</sub> Theft of equipments.
- SE<sub>4</sub> Mutual bickerings, and the resultant chaos.
- NW<sub>5</sub> Disputes and quarrels.
- E<sub>6</sub> Dissension and split in the organization.
- N<sub>7</sub> Health hazards.
- NE<sub>8</sub> Fatal misfortunes.

Random selection of sites for cemetery led to bad consequences mentioned above, and they (survey party) incur penance of the category of "Four-months' uncommuted" (*caturmāsa-anudghāta*), and also the faults concerned with command (*ājñā*), etc., and disservice (*virā-dhanā*) to the Order.<sup>49</sup>

(vii) *Abodes for Time-bound Penance* : The abodes selected by the above-mentioned survey party are generally not suitable for the observers of the Time-bound Penance (*yathālandika*), because of the latter's specific and special rules of begging alms and selection of abodes that are not subject to repair, reconditioning, etc.<sup>50</sup>

(viii) *Return of Survey Party* : As a general rule, the survey party should not make any commitment as to their return to the places surveyed, because such commitment may not be fulfilled for various causes, or may stand in the way of the

particular abode being used by other parties of monks who might be in urgent need of that abode. In both such cases, the members of the survey party incur offences, such as blameworthy command (*ājñādayaḥ doṣāḥ*) expiable by a light-monthly penance.<sup>51</sup>

On the completion of the survey work, two members of the party returned to the *ācārya*, and submitted their report confidentially to him in the night, so that nobody else might overhear. Such precaution was taken in order to avoid controversy (*asaṃkhaḍa*=*kalaha*) that might arise in favour or against the selection of a particular place or abode. The reporter incurs offence, if he divulges the report to others, which is expiable by a light-monthly-penance.<sup>52</sup>

(ix) *Selection of Abode* : It is the prerogative of the *ācārya* to decide upon the selection of the place, keeping in view the amenities, specially facilities for the observance of the daily routine of study, meditation, etc., and the availability of alms at proper time. Different monks may like different places according to their personal interests such as availability of delicious food, or better opportunity for conducting recitation of the scripture, or devoting themselves to the deep understanding of it, and so on. The *ācārya*, however, has to keep in view the overall interests of the organization and strict observance of the rules prescribed.<sup>53</sup> Here, the *ācārya* is guided by the example of the donkey (*duṭṭhassa*) that, if overfed, would jump and break the

earthenware, and if underfed, would become too weak to carry them.<sup>54</sup> Special care of health is prescribed for a monk above fifty-five, who may need special food to preserve his health. For the old and convalescing monks, suitable places (other than the place selected for the whole Order), in accordance with their convenience, were selected, and they were put in charge of an adept (*gītārtha*) monk. The convalescing monks were recalled after their full recovery which might take 5, 10 or 15 days.<sup>55</sup>

(x) *Departure from Abode* : While leaving the abode, proper permission of the house-owner was necessary; otherwise a light-monthly-penance (*laghuka-māsa*) was to be observed as expiation.<sup>56</sup> This permission was considered necessary as a popular custom and expression of gratitude. Departure from place without informing the owner might also entail suspicion in the mind of the house-owner and also the neighbours. Non-observance of such customary duties was calculated to have an adverse effect on the future of the Order. The departure of the Order should not be too abrupt to cause suspicion in the minds of the people of the place or any member of the house-owner's family. Nor should the date of departure be divulged in advance to prevent dislocation of the routine programme of the people and their indulgence in carnivals (*pāhudiā*, Skt. *prābhṛtikā*) to celebrate the occasion.<sup>57</sup>

(xi) *Procedure for Seeking Permission* : In order that the depar-

ture did not appear too abrupt, it was necessary to keep the house-owner and the local people aware that the survey parties had been despatched and the Order was waiting for their report. The conditions favourable for departure should also be impressed upon them gradually, so that they might be psychologically prepared for the day of the farewell. And on the eve of the departure, the house-owner should be entertained with religious stories, which could result in his prayer for conferring ordination on him, or accepting him as a lay devotee partially observing the vows (*aṇuvratin* or *deśa-virata*), or his being confirmed in right faith (*darśana-śrāddha*) that is an equivalent of the fourth *gūṇasthāna* (*avirata-samyagdr̥ṣṭi*) or at least becoming an admirer of the Order, desirous of offering his services to it.

(xii) *Time of Departure* : As regards the exact hour of departure, it would depend on the distance to be covered. Ordinarily, the Order moves after the first two quarters of the day. But depending on the distance, the itinerary may start at the end of the first quarter or during the first quarter itself after inspection (*pratilekhanā*) of the outfit, or immediately after or even before the sunrise,<sup>58</sup> if the distance was too long, and the Order was likely to suffer from thirst, fatigue, and other privations. But if any particular monk, *khag-gūḍa* 'drowsy or sluggish or punctilious', was unwilling to violate the rule, he might be allowed to start

later on, having been apprised of the destination.

The date and time of departure are fixed considering the lunar days (*tithi*), such as *nandā*, *bhadrā*, etc., the astrological divisions (*karana*) of the day such as *bava*, *bālava*, etc., and the constellations (*nakṣatra*) that are favourable to the leader of the Order. The advance party consists of the adept (*gītārtha*) monks, who were capable of reading the omens.<sup>59</sup>

At the time of departure, the *ācārya* should appreciate the services rendered by the house-owner, and encourage him for further services to the Order. The other monks should pack up their outfit behind a curtain (*cilimili*),<sup>60</sup> set up for the sake of privacy. The transport of the outfit should be entrusted to physically strong monks, sparing as far as possible the infant, old, and ailing monks, allowing the latter to carry their own usual minimum (*ahājāyam*) outfit.<sup>61</sup> In the Order there were usually some pre-determined (*ābhigrahika*) monks who were used to carry the excess outfit of the infant, old, and sick monks.<sup>62</sup>

(xiii) *Expiation for Overstay* : On the itinerary the Order could halt at a suitable place for the prescribed period of one day only, and penance was prescribed for any overstay, which increased with the length of the stay.<sup>63</sup> Six gradually intensive kinds of penance (*tapah*)<sup>64</sup> are prescribed for the halts of two to seven days; for a halt beyond seven days, the expiations called *cheda*, *mūla*, *anavasthā-*

*pya* and *pārāñcika* were prescribed for stays of 8, 9, 10 and 11 days respectively.<sup>65</sup>

According to some texts, a harsher punishment was prescribed for such overstays. - The harshness of the punishment varies directly with the status of the monk. For instance, for a similar overstay, "heavy four-monthly-penance" is prescribed for the *ācārya*, "light one-monthly-penance" for a *bhikṣu* (ordinary monk).<sup>66</sup>

The chief reason for this punishment was the probable inconvenience caused to the house-owner at the next stay, and to the Order itself on account of the sudden change in the schedule of pre-arranged itinerary. In addition, such overstay could result in the Order's undue attachment to the place or people of the locality.<sup>67</sup>

(xiv) *On Arrival* : On reaching the destination, the adept should read the omens while entering the abode, exactly as he did at the time of departure from the previous place. A senior member of the advance survey party should greet the *ācārya* who should then express his appreciation of the house-owner for offering residence to the Order.<sup>68</sup>

(xv) *Maryādā* or *Sāmācārī* 'Department' : The first item now is the allotment of space to the monks according to their seniority. For the *ācārya*, three apartments called *nivāta* (unbreezy), *pravāta* (breezy), and *nivāta-pravāta* (unbeezy-cum-breezy) were reserved, and for other monks, proper accommoda-

tion was allotted strictly according to seniority. The Order was now made acquainted with the wishes of the house-owner in respect of the place for the sick monks, the site for easing oneself, washing pots, place for study and meditation etc.<sup>69</sup>

(xvi) *Sthāpanā* : The next item of importance was *sthāpanā*, i.e., acquaintance with the families according to their devotion to the Order, falling under the categories mentioned before.<sup>70</sup> The item is called *sthāpanā*, because the adept monks properly point out (*vyavasthāpayanti*) the families that were to be approached or avoided for the purpose of alms.<sup>71</sup> This act fell within the duties of the members of the survey party. Special routes were prescribed for going to these families for alms. It was only a particular group of adept monks engaged in special services to the *ācārya* and old and sick monks, who was allowed to go to the pivotal families (*sthāpanā-kula*). Such families were known as *aisesī* (Skt. *atiśeṣī*), i.e., extraordinarily devoted to the Order. The reason is that the entry of more than one group for special diet, medicine, etc., could cause annoyance (*camaḍhanā*) to the family, resulting in the non-availability in future of those articles<sup>72</sup> for the *ācārya* and the old, sick, and the guest monks.

(xvii) *Monks unfit for Service* (*vayāvacca*, Skt. *vaiyāvṛtṭya*) : Indolent (*alasa*), gluttonous (*ghasira*), drowsy (*suvira*), mortifier (*khamaga*), swayed by the passions of anger,

pride, deceit and greed (*koha-māṇa-māyā-lohilla*), peeper (*kouhala*) and studious (*paḍibaddha*) monks should never be sent to the pivotal families.<sup>73</sup> For, the indolent and drowsy monk, if they reached there earlier, would incur the blemish of *virāhaṇā* (Skt. *virāḍhanā*)—disser-vice to the *ācārya*, etc., because they would not be able to get the required material; and in case they reached there late, they would incur the blemish of *ussakka* (Skt. *uṣṣaḥkaṇa*), i.e., late cooking, because in that case the food would be cooked for them after the usual time; and they would also be responsible for the blemish of (*thavaṇā*, Skt. *sthāpanā*)—storing food beforehand. In the case of a monk going earlier for alms, there is also the possibility of not getting anything whatsoever (*alābha*), and also the almsgiver's cooking food earlier *avasakka* (Skt. *avaṣṣaḥkaṇa*), or getting inferior material that is unhealthy for the *ācārya* or the sick monks. Again, if the monk was gluttonous, he would either serve the *ācārya* with cold food, if he collected the food for the *ācārya* before collecting the same for himself, or would incur the offence of *avaṣṣaḥkaṇa*, if he entered the select families before time. In case he collected food for himself at the outset, he would reach the pivotal families late, and if, in order to avoid this delay, he collected food from the pivotal families before collecting for himself, he would not get sufficient food to fill his own belly, which would result in chronic (*anāgāḍha*) or acute (*āgāḍha*) ailments (*pari-*

*tāpa*).<sup>74</sup>

Similarly the mortifier and the monks under the sway of the passions would also incur such offences for reasons which are obvious. The mortifier may collect necessary alms for his *ācārya*, and nothing for himself. The monks under the sway of passions may anger the alms-giver, and thus do harm to his religious faith. The peeper and studious monks may also incur the offences of *avaṣvaṣkaṇa* and *abhiṣvaṣkaṇa* (= *utṣvaṣkaṇa*) as already explained in the case of the indolent, drowsy and gluttonous attendant monks.

(xviii) *Monks fit for service* : In order to avoid all these blemishes and offences, it is necessary that the attendant monk should be free from all the above-mentioned defects, and should positively be (a) *kaḍa-yogī* (Skt. *kṛtayogin*), i.e., experienced and adept, (b) *nāya-sīlāyāra* (Skt. *jñāta-sīlācāra*), i.e., well-versed in the vows and the *cakravāla-sām-ācāri*, (c) *gurubhattimā* (*gurubhaktimān*), i.e., devoted to the *guru*, and (d) *vinīta*, i.e., modest. These qualifications of the attendant monks are considered very valuable for the welfare and prosperity of the Order because such attendants are capable of infusing faith in the alms-giver and also train him in rendering proper service to monks and nuns, among whom there can be practitioners of different intensive courses requiring special knowledge on the part of the alms-giver to satisfy their needs.<sup>75</sup>

(xix) *Pure and Impure Alms* : In the conditions of bounty, it was

sinful both for the alms-giver and the monk to give and take what was 'impure' (i.e., not in conformity with the basic rules of the scripture). But in circumstances of famine and other exigencies, it was considered positively wholesome to offer or receive what was even not strictly according to the rules, on the analogy of alms offered and accepted for the sick monks.<sup>76</sup>

The usable (*prāyogyā*) food and drink fall under two categories : (i) *samecayia* (Skt. *sañcayika*), i.e., storable, such as ghee, molasses, sweets, etc., and (ii) *asamecayia* (Skt. *asañcayika*), i.e., non-storable such as milk, yoghurt, boiled rice, soup, etc.. The usables of the first category should be accepted only at intervals when unavoidably required for the sick and the guests, while those of the latter category can be freely accepted for daily use from the pivotal families (*sthāpanākula*).<sup>77</sup>

(xx) *Department at Begging of Food and Drink* (*Bhaktapāna-grahaṇe sāmācārī*) : The monks should properly consider the following points while going to the alms-giver :

(a) The quantity of rice, etc., (*davvappamāṇa*) cooked there.

(b) Counting (*gaṇaṇā*) the measures of ghee, etc., used there or counting of number of persons who dine there.

(c) The salty dainties, condiments, etc., or curry (*khāria*).

(d) Incensed or flavoured (*phoḍia*) with pepper, *jīraka* (cumin seed), etc..

(e) The proper time (*addhā*) when alms are available there.

Only a single party should enter the house, because the entry of more than one party is likely to entail fifteen blemishes of preparation, *udgama-doṣa* (beginning from *ādhā-karma* and ending in *anisṛṣṭa*, the blemish called *ajjhoara* (Skt. *adhya-vapūraka*) being included under *miśrajāta*)<sup>78</sup>. (a-b) Concerning the quantity of the edible, etc., it is laid down that a full meal could be accepted if the food was cooked regularly for a fixed number of ten persons. But a monk is not allowed to go to such families on the next day, because the alms-giver may add some more quantity to the usual one in order to accommodate such monk, and consequently incur the blemish of *ajjhōyara*.<sup>79</sup> But if the food is cooked for an indefinite number of persons, may be ten or even less, irregularly, a monk is permitted to go there for alms everyday without break. (c - d) The same rule applies with regard to the saṭṭy dainties and dainties incensed with pepper, *jīraka* (cumin seed) and other condiments. (e) As regards time, it should be strictly observed, because otherwise the blemishes of *avaṣvaṣkaṇa* and *utṣvaṣkaṇa* may be incurred.

(xxi) *Divisions of the Jaina Order and Commensality*: The *Bṛhatkalpa Bhāṣya*<sup>80</sup> gives a very valuable information of the days of its author, regarding the divisions of the Jaina Order into different *gacchas* (stems). The *Bhāṣyakāra* characterizes his own *gaccha* as *saṃvigga* (Skt. *saṃvigna*) and those of others as *asaṃvigna*. Among the *saṃvignas* again, there were two

branches — *sāmbhogika*<sup>81</sup> (commensal) and *asāmbhogika* (non-commensal).

The *saṃvigna* monks should not go to the families entertaining the *asaṃvignas*, because fifteen blemishes are likely to be incurred there. In special circumstances, for the sake of the old and the sick monks, one could go to such families and receive alms, provided they were absolutely pure and permissible strictly according to the rules.

In the case of non-commensal *saṃvigna* new-comers (*āgantuka*), the rule is that the pre-settled (*vāstavya*) monks might agree to allow them to go to the pivotal families and sustain themselves by means of accepting residua from unfamiliar houses (*ajñātoñcha*).<sup>82</sup>

In the case of the pre-settled monks being intolerant, the pivotal families might be equally divided for the purpose of alms among the new-comer *gacchas* (stems) and the pre-settled ones. But, in case the new-comer *gacchas* were tolerant, they might take to the practice of accepting residua from unfamiliar houses (*ajñātoñcha*), allowing the pre-settled ones to go to the pivotal families.

All the above rules were applicable to the Order of nuns also.

If it were not possible to accommodate the commensal party of new-comers in the same abode, they might be accommodated in a separate abode. In such case, the junior *ācārya* (*avama-ratnādhika*) and his party should go to the abode of the senior one to take

meal along with him. If any member or members of the party of either *ācāryas* were unwilling on account of ill-health or immaturity, they were allowed to finish their meal at their own abode, and then leaving behind the immature members, others would accompany the junior *ācārya* to the abode of the senior one.

In case, the junior *ācārya* himself was physically unable to go to the senior *ācārya*, or unable to wait upto that time or there was none else competent to give necessary instruction in deportment or confession (*ālocanā*) to the immature members, then the two *ācāryas* might take their meals separately. But if the senior *ācārya* were pleased to do so, he might go to the abode of the junior *ācārya* for the purpose of the meal (*samuddeśārtha*).<sup>83</sup>

In case, there were more than one party of new-comers, the pre-settled party should provide one experienced attendant monk (*vaiyāvṛtṭyakara*) to accompany his counterpart from the new-comer party or parties for the purpose of collecting alms. In such case, the experienced monk should reduce proportionately his own share of alms in order to accommodate the new-comers.

It was generally prohibited to go to the families devoted to *asamvīgnas*. But in extreme cases of necessity for the sick monks, such families could be approached for food and drink that was worthy of acceptance.

### VII. *Deportment (Sāmācārī)*

As regards the tenfold *sāmācārī*

prescribed for the *sthavira-kalpa*, vide the chapter "*The Ten Sāmācārīs*."

The observance of all the ten rules or only a few of them would depend on the status of the practitioner. For instance, the deportment of *tahakkāra* is not applicable to the *ācārya* or the Head of the *gaṇa* or the *gaccha* as he has not to confirm his faith in any of the instruction or sermon delivered to others by the subordinate monks.

In addition to the tenfold *sāmācārī* there is another consisting of 27 items<sup>84</sup> that would be described in connection with the practice of the Victor's Course.<sup>85</sup> It, however, deserves a brief treatment here so far as the practitioners of the Elder's Course are concerned.

(1) *Knowledge of Scripture (Śruta)*: The minimum study expected of the practitioners of the Elder's Course is cultivation of the eight scriptural matrices (*pravacana-māta*), viz. five compartments (*samitis*) and three restraints (*guptis*) of mind, speech and body. The maximum extent is the entire scripture including the fourteen *Pūrvas*.<sup>86</sup>

(2) *Bone-joints (Samhanana)*: All the six types of bone-joints are possible. Forbearance (*dhṛti*) may be either strong or weak.<sup>87</sup>

(3) & (4) *Trials and Tribulations (Upasarga), Calamities and Misfortunes (Ātaṅka)*: They may be able or unable to tolerate them.<sup>88</sup>

(5) *Sufferings (Vedanā)*: They may or may not be able to tolerate them.<sup>89</sup>



(6) *Numerical Strength (Kati janāḥ)* : The minimum strength of a *gaccha* is 3, the maximum strength being fixed at 32,000 as was the case with the Order of Rṣabhasena, the first *gaṇadhara* of the first *Tīrthaṅkara*, Lord Rṣabha.<sup>90</sup>

(7) *Place for Easing oneself (Sthanḍila)* : The first type of *sthanḍila*, viz. *anāpātama-asamlōkam* (i.e., not frequented by people, nor exposed to their sight), is prescribed. In exceptional cases, other types of *sthanḍilas* were permissible.<sup>91</sup>

(8) *Abode (Vasahi)* : The act of wiping alone was permissible, but in special circumstances possessiveness and reconditioning (or repairing) were also allowed.<sup>92</sup>

(9) *Duration of Stay (Kiyaccira)* : It could be shortened or lengthened according to circumstances.<sup>93</sup>

(10)-(19) 'Easing oneself' to 'How many would stay' (*uccāra to vatsyatha kati janāḥ*):<sup>94</sup> Considerable relaxations were made in these rules under special circumstances. Malayagiri disposes of all these items by the cryptic statement : 'In all these cases, the prohibition is effective, if there is no special reason for the violation of the rule; that is, in ordinary circumstances, the monks and nuns continue to stay but they may resort to exception if there was any valid reason, with utmost care and caution.'<sup>95</sup>

(20)-(27) 'Begging of Alms' to the 'Victor's Course' (*bhikṣācaryā to jinakalpa*) : Similar relaxations are also provided in item nos. 20 to 27.<sup>96</sup>

### VIII. Essential Features (Sthiti)

The general principle in considering the items under the 'Essential Features' is that the restrictions peculiar to the other three courses (*kalpas*)<sup>97</sup> are not applicable here, inasmuch as the latter are practised only by specially qualified monks who belong to the first or second generation of the *tīrthaṅkaras* (founders, to be precise, the revivers of the religion).

(1)-(11) 'Place of birth,' etc. upto 'Meditation' (*Kṣetra upto dhyāna*) : These are practically the same as in the Victor's Course and can be understood by common sense, with necessary alteration of details that follow spontaneously from the general rules of conduct.

The reader will do well if he goes through pp. 66-69 before reading this *dvāra* of essential features.

(12) *Number (Gaṇanā)* : At the stage of initiation, the minimum number may be nil at a particular time, or one, two or three upto the maximum of 2000 to 9000; and the minimum number of those engaged in practice may be 2000 *koṭi* and maximum 9000 *koṭi*.<sup>98</sup>

(13) *Secret Resolve (Abhigraha)* : Such resolve pertains to (a) the substance (*dravya*), or (b) the place (*kṣetra*), or (c) the time (*kāla*), or (d) the mode (*bhāva*).

(a) As regards the substance, the resolve refers to the nature of the food to be accepted and also the mode and the instrument (ladle, etc.) of offer.<sup>99</sup>

(b) The place refers to the lanes, where the alms-giving houses and families are situated. Such

lanes may be visited in movements that are ; (i) straight (*rjvī*), (ii) up and down (*gatvā pratyāgatikā*), (iii) zigzag (*gomutrikā*). (iv) grass-hopper-like (*pataṅga-vīthikā*), (v) rectangular (*peḍhā*), (vi) semi-rectangular (*ardhapeḍhā*), (vii) internally spiral like a conch (*abhyantara-sambukā*), and (viii) externally spiral like a conch (*bahiḥ sambukā*).<sup>100</sup> The resolve about the 'spatial measure of the food' and the 'houses situated in the village of monk's sojourn or any other' also fall under the item of 'place'.<sup>101</sup>

(c) As regards time, the resolve is made about the hours of the begging round which may be either usual time, or any time, before or after it. The reason in favour of begging before or after the usual time is the avoidance of the inconvenience to the givers and recipients such as paupers and habitual beggars, and the demerit of the usual time is the possibility of incurring the blemishes related to the activities of the householder before and after the act of giving (*puraḥ-karma, paścāt-karma*).<sup>102</sup>

(d) As regards the *bhāvābhigraha*, it refers to the various modes of the giver's movements or postures that are to be satisfied strictly according to the resolve of the monk. For instance, if the resolve is to receive food from the hands of the householder who is weeping or shackled and so on, that is an example of '*bhāvābhigraha*'.<sup>103</sup>

(14) and (15) *Initiation (Pravrājanā)* and *Tonsure (Muṇḍāpanā)* :

They are to be understood as comprising the other four, viz. (i) *śikṣāpanā* 'training', (ii) *upasthāpanā* 'ordination', (iii) *sambhuñjanā* 'commensalism', and (iv) *samvāsanā* 'cohabitation'. This is technically called *sacittadraya kalpa*, i.e., department in respect of animate beings. All these functions can be transferred to other competent *ācārya* in case of personal inability on account of ill health or other reasons.<sup>104</sup>

(16) *Expiation for Mental Indulgence (Manasā āpattiḥ)* : Unlike the practitioner of the Victor's Course, a monk observing the Elder's Course, is exempted from expiation for mental indulgence in sin, technically called *atikrama*.<sup>105</sup> The reason given is that such monk is like the miserable person plunged deep in debt, who will never be able to repay. If such monk was subjected to expiation for every mental indulgence, there will be no end of the matter. He is, however, liable to the expiations of *ālocanā* (confession) and *pratīkramaṇa* (retrace).<sup>106</sup>

(17) and (18) *Exception (Kāraṇa)* and *Avoidance of Physical and Medical Treatment (Niṣpratīkarma)* : Unlike the observer of the Victor's Course,<sup>107</sup> the practitioner of the Elder's Course, in a special circumstance, could deviate from the general rule and take resort to physical care and medical treatment.<sup>108</sup>

(19) and (20) *Time of Begging Food and Departure (Bhaktam panthāḥ)* : Such exceptions are also applicable to the case of the time of begging tour, and departure from the place.<sup>109</sup>

## II

## JINA-KALPA

or

## The Course of the Victors

*Resolute Conduct and Resolute Death*

The highest end of monastic life is spiritual elevation and perfection of the self, and preparation for dying in peace. These ends received proper treatment from the philosopher-saint Socrates, and were also dealt with in the statement of Cicero and the great essayist Montaigne who devoted a long essay to the subject that to philosophize is to learn to die. According to Cicero, "to study philosophy is nothing but to prepare one's self to die."<sup>110</sup> Socrates, in conversation with his friends in prison while awaiting death, tells them that "the true votary of philosophy is always pursuing death and dying." He tries to prove to them, by his action as well as by his words, that "the real philosopher has reason to be of good cheer, when he is about to die."<sup>111</sup>

Two very significant terms have been used to denote the intensive course of spiritual discipline, each consisting of three stages. These terms are *abhyudyata-vihāra* and *abhyudyata-marāṇa*, i.e., 'resolute conduct' and (scriptural prescription for) 'resolute death.'<sup>112</sup>

Under the category, represented by the former, fall three intensive courses, viz. (i) the *jina-kalpa* or

Victor's Course, (ii) *suddhāparihāra-kalpa* or Purificatory Cooperative Course, and (iii) *yathālanda-kalpa* or Time-bound Course, while under the latter come the following three: (i) *bhatta-paccakkhāṇa* or suspension of aliment, (ii) *imṅiṇī* or limited suspension of movement, and (iii) *pāvagamāṇa* or penitential death (absolute suspension of movement).

*I. The Basic Conditions*

The most essential features of the Victor's Course is an eremitical life as distinguished from the life in the cenobitic organization. A concrete knowledge of the principles of monastic life and a penetrating insight into the nature of truth is essential for the aspirant to this form of highest spiritual discipline.

The following are the basic conditions of initiation into the Victor's Course: perfection in physical and mental forbearance, power of enduring austerities, and a strong physique capable of bearing all hardships, and freedom from fear.<sup>113</sup> Only the persons possessed of these qualities in full are entitled to leave the monastic organization and retire into the life of the Victor (*jina*).

**II. Tulanā (Comparative Estimate)**

Here the Victor's Course starts. This is in fact the counterpart of the sixth *dvāra*, called *vihāra*, of the Elder's Course. The first five *dvāras* mentioned under the Elder's Course are common to both the Courses, being the basic preliminaries of the monastic courses in general.

Through *tulanā* or 'consideration of the pros and cons of such retirement, and a relative estimate of its consequence', the aspirant would take the final decision to adopt the Victor's Course. *Tulanā* has a number of aspects :

(1) Firstly, it refers to the officers who are fit for higher penances. The usual qualification of an aspirant to the Victor's Course is the status and position of the monastic officers, viz. *ācārya*, *upādhyāya*, *pravartaka*, *sthavira*, and *gaṇāvachchadaka*.

(2) Secondly, *tulanā* has reference to mental and physical abilities of the aspirant. With the advancement in spiritual life, there comes a stage when several avenues of intense spiritual endeavour present themselves. But the aspirant has to be very cautious in selecting the alternative that is most suitable to him. The condition of health, the power of forbearance and the prospects of longevity are to be considered carefully. If it is found that the vitality is meagre, the aspirant is to undertake any one of the three ways of the spiritual pursuit of death. But if the vital powers are intact and a long life is clearly envisaged, the aspirant may

undertake the Victor's Course provided he is physically fit to travel and lead a solitary life independently of assistance from anybody else. But if, in spite of the good conditions of the vital powers, he finds himself incapable of leading a solitary life on account of his physical infirmity, he is advised to retire to *vyddhāvāsa* 'the monastery of old monks'.<sup>114</sup>

(3) Thirdly, *tulanā*, in its aspect of estimation or test of the abilities of the possible successor, who is appointed temporarily on trial to discharge the duties of an *ācārya*,<sup>115</sup> is concerned with the future of the monastic organization which should be given the highest priority, if necessary, by sacrificing one's personal spiritual ambitions.<sup>116</sup> The cause of the organization should in no case be allowed to suffer. The charge of pessimism, fatalism and escapism levelled against the Indian monastic Order is thus found to have no valid ground.

(4) Fourthly, the most important precondition of undertaking an intensive course of penance is a penetrating self-estimate (*tulanā*) in the following five *praśasta bhāvanās* (wholesome thoughts),<sup>117</sup> i.e. concrete tests which determine the propriety of leaving the monastic Order for the sake of personal emancipation : (i) *tava*, (ii) *satta*, (iii) *suya*, (iv) *egatta*, and (v) *bala*.

(i) *Tava* (Skt. *tapas*)<sup>118</sup> : The conquest of hunger and thirst is the first test, which may consist in fasting even for a period of six months at a stretch, if that became necessary.

(ii) *Satta* (Skt. *sattva*)<sup>119</sup> : The second item is the conquest of fear and sleep. For the conquest of fear, the aspirant should practise *kāyotsarga* 'detachment from body and concentration on self' at various places including the cemetery. He should remain vigilant and avoid sleep, thus mostly keeping himself at the stage of the seventh *guṇasthāna*, called *apramatta* 'freedom from wakelessness'.

(iii) *Suya* (Skt. *śruta*)<sup>120</sup> : He should practise the recitation of the scripture with uniform speed and carefulness so that even in the absence of any device for measuring time, he is in a position to measure time by means of the length of the scriptures recited. The implication is that not a single moment should pass unnoticed, and there should be no lapse of vigilance. His familiarity with the contents of the scripture should be deep and penetrating so that the distinction between the self and the faculty of knowledge is obliterated.

(iv) *Egatta* (Skt. *ekatva*) : It means complete spirit of renunciation and withdrawal into solitude, isolating oneself from all external relationships, including those with the preceptors and close colleagues.<sup>121</sup>

(v) *Bala* (or endurance of *upa-sarga*) : It stands for the unlimited tolerance of hardships, dissociating oneself completely from all worldly ties, with extraordinary power of forbearance.<sup>122</sup> Such hardship may be physical as well as mental. The aspirant starts with a strong

physique which gradually, on account of the penances like fasting, is attenuated and becomes weak; but this weakness is compensated by the augmentation of the power of *dhṛti* 'forbearance, tenacity'. In other words, the *yogin's* mental forbearance varies inversely with the decrease of his physical strength.

This self-assessment (*tulanā*) has two other counterparts, viz., *bhāvanā* and *parikarma*.<sup>123</sup>

### III. *Bhāvanā* (Self-contemplation)

*Bhāvanā*<sup>124</sup> is the practice of self-contemplation leading to the conquest of the senses and passions, and rectification of conduct and activities of mind, speech, and body.<sup>125</sup> *Bhāvanā*, in essence, is the cultivation of the spiritual values for the elimination of the passions.

### IV. *Parikarma* (Purification)

The consummation of self-estimation (*tulanā*) and self-contemplation (*bhāvanā*) is *parikarma*, i.e., purification. *Parikarma* has two aspects : Firstly, it is concerned with the purification of the soul through the conquest of the senses, passions and the rectification of one's conduct, mental and physical. Secondly, at a higher stage of penance, which may be immediately followed by the adoption of the Victor's Course, it is concerned with the reduction of the quantity of outfit and paraphernalia, and suspension of aliment as far as possible through a stricter observance of the rules of begging food, and im-

posing on oneself secret resolves (*abhigraha*) to test one's capacity for the most extreme form of self-mortification, finally leading to fasting upto death technically called, *abhyudyata-śāsana* or *abhyudyata-maraṇa*.

The first aspect of *parikarma* is achieved by the five *praśasta bhāvanās*<sup>126</sup> or tests mentioned above.

In the second aspect of *parikarma*, out of the four basic necessities of life, viz. (i) shelter, (ii) medicine, (iii) outfits such as garments, and (iv) food, the aspirant has already done away with the first two, and is now bent upon reducing the last two. Besides the reduction and final elimination of monastic outfits, the most important item of *parikarma* is the begging of food which is now restricted in various ways, including its quality, by the aspirant. In monastic life one is to be very careful in respect of begging food—*piṇḍaiṣaṇā*. He is now absolutely indifferent about the quality of the food, remaining satisfied even with stale and insipid inferior quality of grains easily available everywhere. Health is now no concern for the aspirant. His spirituality sustains him through this great spiritual ordeal.

#### V. Monastic Outfit (*Upakaraṇa*)

As regards the monastic outfit like robe, bowl, etc., he does not accept the new ones until the old ones are out of use and new ones are offered.<sup>127</sup>

#### VI. Posture

The aspirant has now no fixed

habitat. He has now to practise physical posture of *ukkuḍua* (Skt. *utkuṭaka* squatting) only, and not any other kind.<sup>128</sup>

#### VII. Adoption of the Victor's Course

Ordinarily the Victor's Course is adopted in the presence of a *tīrthaṅkara* or a *gaṇadhara* or a monk versed in fourteen or ten *pūrvas*, or in the absence of any of these, under a banyan tree or an *aśoka* tree, or other suitable trees. Before the adoption of such Course, a competent *gaṇin* who has headed the organization temporarily on trial should be placed in charge of the organization. In case the aspirant himself is not a *gaṇin*, the formality of placing another *gaṇin* in charge would not be necessary.

#### VIII. Forgiveness and its Merits

Then the aspirant should approach the monastic organization for mutual forgiveness. On the completion of the ceremony of forgiveness, the aspirant is freed from the emotional thorns and passions. The formality of forgiveness confers six merits, viz. (i) absence of thorns of deceit, etc., (ii) humility, (iii) illumination of the spiritual path for the practice of others, (iv) freedom from burden of crimes committed in the past, (v) solitude on account of his isolation consequent upon forgiveness, (vi) absence of attachment on account of the dissociation from the Order of disciples.<sup>129</sup>

#### IX. Admonition to the Successor<sup>130</sup>

Before departure, the aspirant

gives the following admonition to his successor :

“You should nourish the organization with enthusiasm according to the prescriptions and prohibitions. You should not mind my leaving the organization, because this is the traditional way of teachers and disciples, as you have also to leave the organization after transfer of charge to an able successor in due course.

“You should not fail in your duty to offer due reverence to your seniors in learning and standing, and to those worthy of respect. You should also encourage the monks for the performance of austerities (*tapas*), learning the scriptures (*svādhyāya*), and service to the organization (*vaiyāvṛtṭya*) according to their capacity for the attainment of ‘freedom from karmic bondage’ (*nirjarā*).”

#### X. Admonition to other Monks<sup>131</sup>

“Do not belittle your new pontiff on the ground that he is junior or equal in standing, or less learned than yourselves, and do not think that you are not bound to obey his orders and direction on those grounds. He is now your Head in my place and should be duly honoured by you on account of his superior qualities and abilities. You should offer complete obedience and loyalty to him.”

#### XI. Departure

After giving such admonitions, the aspirant for the Victor’s Course leaves the organization with his outfit, like a bird with its wings.

He proceeds alone towards a place fit for his monthly resort. He can travel only upto the end of the third quarter of the day, and has to stop wherever he is at that time, without proceeding any further.

#### XII. Deportment (*Sāmācārī*)

This is the counterpart of the seventh *dvāra* of the Elder’s Course.

Out of the ten *sāmācārīs*,<sup>132</sup> the five, viz. *icchākāra*, *tahakkāra*, *paḍipucchaṇā*, *chamdaṇā* and *nimaṃtaṇā*, stand excluded for a *jinakalpika* (follower of the Victor’s Course), because these are necessary only when a monk lives in a society of monks. The remaining five are resorted to as and when necessary in connection with his daily duties and association with the householders.<sup>133</sup> This number can be reduced to three, viz. *āvāsīyā*, *nisīhiyā*, and *uvasampayā*, in special cases.<sup>134</sup>

In addition to the above ten types of *sāmācārī*, there are others, called *cakravāla* that may become necessary in the daily routine of the *jinakalpika*. Additional rules of conduct are discussed under the following twenty-seven heads :<sup>135</sup>

(1) *Knowledge of Scriptures (Śruta)*: The minimum scriptural knowledge required of an aspirant to the Victor’s Course is his acquaintance with the third *vastu* (section) concerned with *ācāra*, in the ninth *Pūrya* known as *Pratyākh-yāna*. This is necessary because a study of this text enables the aspirant to know the proper time for undertaking the Victor’s Course. The maximum range of

scriptural knowledge of such an aspirant is the study of the ten *Pūrvas* in part only, because a complete knowledge of the ten *Pūrvas* would rather disqualify him for such undertaking on account of the fact that such an ascetic could effect greater dissociation (*nirjarā*) of karmic matter through higher services to the dissemination of scriptural knowledge and doing social service.<sup>136</sup>

(2) *Bone - joints (Saṃghayaṇa, Skt. Saṃhanana)*: The aspirant to the Victor's Course should be possessed of a strong physical structure with joints characterized as *vaj: ar-ṣabhanārāca - saṃhanana*.<sup>137</sup> This gives him the necessary power of forbearance (*dhṛti*) which is of the nature of mental steadiness as unshakable as the wall made of *vajra* (the material as hard as the diamond) or the thunderbolt of Indra.<sup>138</sup>

(3) *Trials and Tribulations (Upasarga)*: These may occur or may not occur, but the aspirant always has to remain prepared to endure them with equanimity and patience.<sup>139</sup>

(4) *Calamities and Misfortunes (Ātaṅka)*: These also may arise or not, but the aspirant has always to remain prepared to bear them.<sup>140</sup>

(5) *Sufferings (Vedanā)*: This is of two kinds: (i) self-imposed (*ābhuyapagamikī*), being due to the undertaking of the Victor's Course, and (ii) earned (*aupakramikī*) on account of the past *karman*. Under the first category are the routine plucking of hair, the austerity of exposure of body to the sun, and

so on; under the second are included various diseases, old age, and other painful sufferings earned due to the past *karman*.<sup>141</sup>

(6) *Number (Kati janāḥ)*: There can be only one aspirant living alone,<sup>142</sup> without any companion aspirant, as he has to live a solitary life, both physically and spiritually.

(7) *Place for easing oneself (Sth-aṅḍila)*: This is considered with reference to a place that is frequented or not frequented by people, and that is exposed and not exposed to their sight. The various combinations of these alternatives would give rise to four situations.<sup>143</sup> The only one among these prescribed for the aspirant is a place which is neither frequented nor exposed to sight. Such a place is also suitable for depositing worn-out garments.<sup>144</sup>

His excrement is meagre and unbroken (whole) giving no occasion for besmearing the body, on account of his scanty and dry food.<sup>145</sup> He never uses any other kind of place for easing himself or depositing his worn-out garments or any other kind of activity, even if he has to stop them for a very long period on account of natural calamities or periods of trials and tribulations. This extreme form of hardship is relaxed in the case of the monastic Course of the Elders.<sup>146</sup>

(8) *Abode (Vasati)*: The aspirant to the Victor's Course should have no possessiveness to the abode nor should he indulge in any kind of reconditioning it such as painting or embellishing. In the *sthavi-*



*ra-kalpa* also this is prohibited, although wiping of the place is permissible for them.<sup>147</sup> The aspirant to the *jinakalpa* does not plug up the holes, nor does he interfere if the abode is being demolished, nor does he close the doors or bolt them. The *sthavirakalpikas*, however, can undertake such acts under special unavoidable circumstances, but not out of whim (*darpa*).<sup>148</sup>

(9-15) *Kiyaccira-uccāra-prāśra-vaṇa-avakāśa-tṛṇaphalaka-samrakṣaṇa-samsthāpanā* : He does not accept an abode with any preconditions laid down by the owner, such as (9) duration of stay, (10-11) restriction about the place for easing oneself of stool and urine, (12) restriction in respect of seats, (13) restriction about using straw, wood-pieces, etc., (14) protection of fields from being grazed by cattle, and (15) repair of dilapidated abode.<sup>149</sup>

(16-19) *Prābhṛtikā-agni-dīpaka-avadhāna* : He should not take abode in a place where (16) sacrifices are performed, or (17) a lamp is burning, or (18) fire is kindled, or (19) he is asked to look after the abode.<sup>150</sup>

(20) *Vatsyatha kati janāḥ* : In case the house-owner expresses the least hesitation in offering a place, he should not accept the offer. For, the abode may already be over-crowded, and the owner may feel embarrassment in allowing him to stay.<sup>151</sup>

(21-24) *Bhikṣācaryā-pānaka-lep-ālepa-(alepa)* : This is concerned with going out for begging food or drink and acceptance of them, from a smeared hand or pot.<sup>152</sup> (21-22) He goes out for begging in the third quarter of the day with a

secret resolve (vide *parikarma*)<sup>153</sup> for food and drink, (23-24) refusing sticky (or oily) and accepting only non-sticky edibles and drinks, such as dry pulse and gram and gruel.<sup>154</sup>

(25) *Avoidance of Ācāmla* : He should avoid acidic and sticky non-acidic drink and food.<sup>155</sup>

(26) *Avoidance of paḍimā* : He avoided the intensive courses of fasting for month, etc., or penances called *bhadra*, *mahābhadra*, etc.<sup>156</sup>

(27) *Māsakalpa (Conduct during Monthly Stay)* : (a) Division of a village or town was made into six avenues for the purpose of begging so that he could visit any one of these each day without any fixed order, in order to be easily able not to allow prior knowledge of his visit to the prospective alms-giver, who may unwittingly indulge in *ādhākarma*, etc., in respect of dry or fried food (*avagāhima*), which will remain *pūtika* (unacceptable) for a period of three days.<sup>157</sup>

On being asked by a disappointed housewife about the reason of not obliging her with acceptance of food, the ascetic may keep silent or observe as follows : "Uncertain indeed are the abodes (and tours) of the ascetics, just as those of the bees, cattle, birds, and autumnal clouds."<sup>158</sup>

(b) The reason of such division is that the *jinakalpika* has to repeat his visit to the first *vīthi* (avenue) on the seventh day.<sup>159</sup>

(c) At the same village or town, there can sojourn seven *jinakalpikas* in the maximum. No two *jinakalpikas* should visit the same *vīthi* (avenue) simultaneously. This is

a rule to be rigidly observed. They do not converse with each other.

### XIII. Essential Features (*Sthiti*)

Now we come to what is the counterpart of the eighth *dvāra* (head) of the Elder's Course called *sthiti* (essential features), which is explained under 20 subheads :<sup>160</sup>

(1) *Kṣetra* (*Place of birth and place of adopting and practising the intensive conduct of the Victor's Course*) : Both these places should be situated in any of the *karma-bhūmis*.<sup>161</sup> So far as the latter (the place of adopting and practising) is concerned, it may take place outside the *karmabhūmis*, in the circumstance of the aspirant's being carried away outside the *karmabhūmis* by some god (*sāharāṇa*, Skt. *saṃharāṇa*).<sup>162</sup>

(2) *Kāla* (*Time of birth, adopting and practising jinalpa*) : His birth and adopting are necessarily in the third or the fourth *ara* (division) of the *avasarpinī* (descending) time-cycle, while his practice may continue into the fifth division. In the *utsarpinī* time-cycle, the position is just the reverse. In other words, the birth is possible in the second, third, and fourth divisions, while the adopting is possible only in the third and the fourth division. The adoption and practice are not possible in the second division, because the monastic Order (*tīrtha*) itself has not come into existence in that division, as it is possible only in the third.<sup>163</sup>

In the Jain cosmography, there are regions where *avasarpinī* and *utsarpinī* do not occur in all their

divisions, there being only four out of six, viz. *suṣama-suṣama*, *suṣama*, *suṣama-duṣama* and *duṣama-suṣama*,<sup>164</sup> apportioned according to the regions. Specifically speaking, the fourth division occurs in the regions of the *Mahāvideha*, and there only the *jinakalpika* can be born and adopt and practise the Course. There are, however, exceptions in respect of the regions and the divisions of time-cycle, so far as the adoption and the practice are concerned. Suppose a would-be *jinakalpika* is born in the *Mahāvideha*, but is carried away by some divine agency to another region where the divisions of time-cycle may be different. In that case, the adoption and the practice are possible in all the six divisions, according to the circumstance.<sup>165</sup>

(3) *Cāritra* (*Monastic Stages*) : There are five monastic stages, viz. (i) *sāmāyika* 'initiation', (ii) *chedo-pasthāpanīya* 'ordination or confirmation', (iii) *parihāravisuddha* 'intensive conduct of Purificatory Cooperative Course' (iv) *sūkṣma-samparāya* 'the stage where the rise of subtle passions only is possible' (which is identical with the tenth *guṇasthāna*),<sup>166</sup> and (v) *ya-thākhyāta* 'the highest state of monastic life'.<sup>167</sup>

An aspirant established in the first or the second monastic stage is qualified to adopt the Victor's Course.<sup>168</sup> The tradition says that the second stage was introduced by Lord Mahāvīra for the first time, and it was prevalent in the times of Rṣabha as well, there being

no such stage in the times of the other *tīrthaṅkaras*. It is interesting to note in this connection that in the Buddhist monastic organization, there are similar stages known as *pabbajjā* and *upasampadā*,<sup>169</sup> the latter corresponding to *uvatthāna* (or *chedopasthāpanīya*) of *Mahāvīra*.

Apart from the question of adoption of the Victor's Course, there is the issue of the higher stages called *sūkṣma-samparāya* and *yathākhyāta* of the ladder of subsidence<sup>170</sup> (*upaśamaśreṇi*).<sup>171</sup> The aspirant to the Victor's Course, it should be noted in this connection, cannot ascend the 'ladder of destruction' (*kṣapaka-śreṇi*) which is possible only for the practitioner of the Elder's Course.

(4) *Tīrtha (Religious Reign)* : The Victor's Course is possible only during the currency of the religious rule established by a *tīrthaṅkara*. It cannot be possible either before the advent of such rule or after its extinction.<sup>172</sup>

(5) *Paryāya (Standing)* : It is two-fold : (i) *gṛhi-paryāya* 'the length of householder's life'; and (ii) *yati-paryāya* 'the length of monastic life'. The former is identical with *janma-paryāya*, because it is calculated from the date of birth. The aspirant's age must be 29 in the minimum<sup>173</sup> and his minimum monastic standing must be 20. Thus calculated, if a person gets ordination at the age of 9, he has to wait at least for 20 years for adopting the Victor's Course.

(6) *Āgama (Scriptural Study)* : The aspirant does not undertake

the study of any new scripture, but properly retains his memory of the previously studied scripture intact, in order to preserve the balance and steadiness of his mind.<sup>174</sup>

(7) *Veda (Sex)* : The aspirant must be a male or possessed of an unafflicted neutral sex, the female sex thus being excluded. During the practice of the Victor's Course, he remains either possessed of the sex (*saveda*) or can become sexless (*aveda*)<sup>175</sup> on the achievement of the higher spiritual state (*i.e.*, the ninth *guṇasthāna*) in the ladder of subsidence (*upaśama-śreṇi*).

(8) *Kalpa (Practice)*, compulsory (*sthita*) or optional (*asthita*) : There are 10 practices (*kalpa*) which are to be compulsorily followed by the monastic Orders of the first and the last *tīrthaṅkaras*. Some of these practices are, however, optionally observed by the followers of the remaining twenty-two *tīrthaṅkaras*.<sup>176</sup> But as the practitioners of the Victor's Course can belong to the Orders of all the *tīrthaṅkaras* they fall under both the categories, *viz.* those observing the practices compulsorily or those doing so optionally, according as they belong to the Orders of the particular *tīrthaṅkara*.<sup>177</sup>

(9) *Liṅga (Monastic Equipment—Physical and Spiritual)* : So far as the physical equipments (*dravya-liṅga*, such as robe, pots, broom, etc.) are concerned, the practitioner may or may not be possessed of them, but he is necessarily possessed of the spiritual equipment, *bhāva liṅga*, such as the *mahāvra-*

tas (the great vows), the *samitis* and the *guptis*. At the time of initiation, he has both these kinds of equipments, but later on he may be dispossessed of the physical equipment, and left with only the spiritual one, which is the essential feature of the practitioner.<sup>178</sup>

(10) *Leśyā (Colour Indices)* : Initially the practitioner of the Victor's Course has necessarily any of the three benevolent *leśyās* and none of the three malevolent ones. But later on he may change to any one of the six. The practitioner, however, would not sink to the deeper levels of the malevolent *leśyās*, and also would not continue to be there for a long period.<sup>179</sup>

(11) *Dhyāna (Meditation)* : The practitioner, at the time of initiation, is in a state of gradually deepening meditation on the nature of things (*dharmadhyāna*), but later on he may fall down to the inauspicious (*aprasāsta*) categories of *dhyāna*, viz. meditation on account of painful experience (*ārta*) or the eruption of the passion of anger (*raudra*). But this fall is not mostly so deep as to be capable of producing a resultant (*anubandha*) in the future, because of the predominance of virtuous propensities in him.<sup>180</sup>

(12) *Gaṇanā (Number)* : At the stage of initiation, the maximum number of such practitioners may be upto 900 at a particular moment, but the maximum number of those engaged in practice may be 9000 at a particular moment. The minimum number in the for-

mer case is one, two, three, etc., while in the latter it is 2000.<sup>181</sup>

(13) *Abhigraha (Secret Resolve)* : The practitioner of the Victor's Course does not make occasional secret resolves pertaining to begging, etc., as the Victor's Course itself is a lifelong resolve.<sup>182</sup>

(14 and 15) *Pravrājana, Muṇḍāpana (Initiation and Tonsure or Hairplucking)* : He does not initiate or give advice to any ordinary candidate. But in a special case of an extraordinary candidate who is sure to adopt a monk's life, he may recommend him to competent learned monk (*gītārtha*) for initiation. Similarly, he would not accept a candidate for hairplucking.<sup>183</sup>

(16) *Minimum Expiation* : He is liable to the third category of punishment, viz. *aṇugghāya*, i.e., *caturguruka* for even mentally indulging in a subtle act of transgression (*aticāra*).<sup>184</sup>

(17) *Kāraṇa (Unexceptional Conduct)* : His conduct is not liable to any exception or change under any circumstance (*kāraṇa*), such as going to another *ācārya* for knowledge, and so on.<sup>185</sup>

(18) *Nispratikarma (Avoidance of Physical Care and Medical Treatment)* : He does not even clean his eyes or take any medicine for any ailment.<sup>186</sup>

(19) & (20) *Bhaktam (Time of begging food) and panthāḥ (departure)* : He should perform these duties in the third quarter of the day,<sup>187</sup> devoting the remaining quarters mostly to the practice of *kāyotsarga*. As regards the second

duty of departure from the place, it would depend on his health and capacity to move. He does not incur any blame if he has to stay

for a longer time or even permanently at a particular place under such circumstance.<sup>188</sup>

### III

## PARIHĀRAVIŚUDDHIKA OR ŚUDDHAPARIHĀRIKA

or

### Purificatory Cooperative Course

#### I INTRODUCTORY

The order of treatment of Victor's Course as given in the *Bṛhatkalpa Bhāṣya*,<sup>189</sup> and followed by us in our above description, is applicable to the Purificatory Cooperative Course (*parihāraṅviśuddhika*) as well as the Time-bound Course (*yathālandakā*). We should therefore note here only the points of departure from the Victor's Course.<sup>190</sup>

#### *II Extension of the Rules of Victor's Course and their Exceptions.*

(1) *Place and Time of Practice* : The practice of the Purificatory Cooperative Course is possible only in the reign of the first and the last *tīrthaṅkaras*, who are born in the last part of the third and the fourth periods of the descending time-cycle.

As regards the regions of such practitioners, it is possible in the ten regions of Bharata and Airāvata.

(2) *Period of Floruit* : In the reign of Rṣabha, the first *tīrthaṅkara*, it flourishes for one hundred thousand *pūrvas*<sup>191</sup> only of the third period, while it lasts for several scores of years in the reign of the

last *tīrthaṅkara*.<sup>192</sup> But the maximum duration of the practice of the Course by the practitioner is one *pūrvakoṭi* less 29 years, because his longevity is one *pūrvakoṭi* and he cannot adopt the practice before he is 29. Similarly, a disciple initiated by such practitioner will also be able to practise the Course for the same number of years. Thus the total length would come to two *pūrvakoṭis* less fifty-eight years.

In the same way, in the reign of the last *tīrthaṅkara*, the maximum duration of the practice of this penance by a particular aspirant can be  $100 - 29 = 71$  years. This is calculated on the presumption that the practitioner lives for full 100 years, which is the maximum length of life in the period under reference. The total length in this case would be  $71 + 71 = 142$  years.

The reason of the discontinuance of this Course beyond the second generation of the *tīrthaṅkara* is that only the *jina* himself or the disciple initiated by the *jina* can initiate an aspirant into the practice of this Course. A disciple's disciple (*sthāpita - sthāpaka*) cannot do so.<sup>193</sup>

(3) *Qualifications* : The aspirant to this Course must be perfectly established in *samyag-darśana* (right faith), and *samyak-cāritra* (right conduct). As regards the scriptural knowledge, he must be conversant with the nine *Pūrvas* in the minimum, and with the ten *Pūrvas* less a part in the maximum. He must also be familiar with the five *Vyavahāras* (the sources of monastic law),<sup>194</sup> and the twofold *kalpa* (conduct), viz. (i) The Course of the Victors (*jinakalpa*), and (ii) the Course of the Elders (*sthavirakalpa*), or the twofold *sthāpanākalpa* (conduct qua commissioning a monk), viz. (i) *akalpa-sthāpanākalpa* (non-commissioning of untrained monks), and (ii) *śaikṣasthāpanākalpa* (commissioning of trained monks).<sup>195</sup>

He is also possessed of consummate knowledge of the ten categories of expiations (*prāyaścittas*).

The aspirant knows, by the power of his extraordinary scriptural knowledge, his life-span, his own physical strength (*bala*), vital powers (*vīrya*), and capacity (*parākramā*). He can also see the future health-hazards (*pratyapāya*).

(4) *Permission of the Tīrthāṅkara* : Such aspirant has to seek the permission of the *tīrthāṅkara* and get his advice about the proper way (*mārga*) such as deportment (*sāmācārī*), which includes all the *pramāṇas* (the numerical strength of different categories) and the various types of secret resolves (*abhigraha*). As regards the numerical strength, it refers to the *gaṇa* (group), the outfits (*upadhi*), and the compa-

nions. In addition to this, he is also advised by the *tīrthāṅkara* on the acceptable food (*dravya*), the place, and the period for monthly stay (*māsa-kalpa*) or the stay during the rainy seasons (*varṣāvāsa*), and also the control of the passions like anger, the abandonment of embellishment, the *leśyās*, and meditation (*dhyāna*), and such other items of mental and moral discipline.

(5) *Abhigraha (Secret Resolve)* : As regards the acceptance of food and drink and outfit, he adopts the same procedure as prescribed for the Victor's Course (*jinakalpa*).

(6) *Time of Adoption and the Numerical Strength of Groups* : The aspirants adopt this Course not long after the sunrise, after finishing the act of confession (*āloyaṇā*) and disowning the wrong doing (*mithyā-duṣkṛta*). Now they form three groups, each consisting of nine monks in the minimum.

The duties among the nine monks of each group are distributed as follows : one of the nine is made the leader of the group (*kalpasthita*) and four of them are appointed as assistants (*parihārīka*) in penance, and the remaining four as sub-assistants (*anu-parihārīka*).<sup>196</sup>

For the practitioner of this Course no misfortunes and calamities arise during the first eighteen months. They may, however, arise after that period, and in case any of those practitioner dies or adopts the Victor's or the Elder's Course, then the following procedure should

be adopted for the next eighteen months : The same number of new monks should be admitted from among those that may be willing to enter the group. The remaining candidates should be kept in reserve and engaged in self-assessment (*tulanā*)<sup>197</sup> as regards their competence. Their deportment should be in harmony with that of the assistants and the sub-assistants. If an adequate number of candidates arrives, then together with them, they would constitute a separate group (*gaṇa*).

In case no one has left the group at the end of the first eighteen months, the new candidates should be asked to wait till their number comes to nine, so that a new group could be constituted.

(7) *Prāyaścitta* : The leader of each group engaged in this course is competent enough to prescribe expiation according to the offence that might be admitted by the participants. This rule applies to both the assistants and sub-assistants.

The assistants and the sub-assistants would bow down, avow (*aloyaṇā*) and vow not to commit (*paccakkhāṇa*) any offence in the future.

(8) *Silence* : They practise their Course in silence, excepting occasional queries on and study of the scriptural texts and their meaning. On special unavoidable occasions, a member can express himself in respect of his bare necessities and activities.

(9) *Penances* : The following table illustrates the maximum,

medial, and minimum extent of penance undertaken by the practitioners in the three seasons.

| <i>Number of Meals<br/>Dropped</i> | <i>Rainy Season</i> | <i>Winter</i> | <i>Summer</i> |
|------------------------------------|---------------------|---------------|---------------|
| Maximum                            | 12 meals            | 10 meals      | 8 meals       |
| Medial                             | 10 meals            | 8 meals       | 6 meals       |
| Minimum                            | 8 meals             | 6 meals       | 4 meals       |

(10) *Breaking of Fast (Pāraṇa) and Change of Duties* : At the end of the twelve meal penance (*dvādaśam tapaḥ*), the practitioners (assistants) break their fast by *ācāmla* (subsistence on a single-meal-a-day consisting of saltless cereal of any one kind). They beg alms separately, with secret resolves in respect of the last five *eṣaṇās*. They do not partake of food, etc., jointly.<sup>198</sup> The remaining participants of the group, *viz.* the leader and the sub-assistants would constitute a subgroup, eating and living together (*sambhoga*) and undertake *ācāmla* everyday. The leader, however, does not go on the begging tour, which is done by the sub-assistants. The assistants observe the penance for the first six months. Similarly, the sub-assistants also do the same, while others discharge the function of the sub-assistants. At the end of the first twelve months, the leader observes the penance. Then anyone among the rest is made the leader, while others discharge the function of the assistants or sub-assistants according to their fitness,<sup>199</sup> there being no incompatibility in this arrangement, because the service to the Order or a group is a

common responsibility of each member, irrespective of his monastic status. In other words, at the end of the first six months, the assistants retire having completed their penance (*nirviṣṭakāyika*), and are followed by the sub-assistants as the observers of the penance for the next six months. At the end of the twelve months, the duty of observing the penance falls on the leader for the next six months.

(11) *Options at the End of Eighteen Months*: At the end of the eighteen months, such practitioners have the option of continuing the penance or adopting the Victor's Course, or reverting to the Course of the Elders. Those who continue in the Course may do so irrespective of their numerical strength, which may fall down to eight or even less.

The above account distinguishes four *kalpas* (conduct), viz. (i) the conduct of those who have fulfilled the penance (*nirviṣṭa*), (ii) the conduct of those who are fulfilling the penance (*nirviśamāna*), (iii) the Victor's Course, and (iv) the Course of the Elders. Adding to these four, the two conducts, viz. *Sāmāyika* (Initiation) and *Chedopasthāpanīya* (Ordination), we get six types of conduct (*kalpasthiti*) arranged in the following order: (i) *sāmāyika*, (ii) *chedopasthāpanīya*, (iii) *nirviśamāna*, (iv) *nirviṣṭakāyika*, (v) *jinakalpa*, and (vi) *sthavirakalpa*. Of these six, the third and the fourth may be subject to the entrance (*samavatāra*) into the second while the first four may have entrance into the last two.

The monks who revert to the

Course of the Elders at the end of the Purificatory Cooperative Course are known as *itvara* (engaged in temporary practice), while those who adopt the Victor's Course are called *Yāvatkathika*, i.e., practitioners for whole life.<sup>200</sup>

The Purificatory Cooperative Course has thus three alternatives, viz. (i) adoption of the Victor's Course, (ii) continuance of the same Purificatory Cooperative Course, or (iii) reversion to the Course of the Elders.

(12) *Upsarga, Ātañka, and Vedanā*: It is an established convention (*jīta*) that trials and tribulations (*upsarga*), misfortunes and calamities (*ātañka*), and sufferings (*vedanā*) do not take place in the case of the practitioners of *itvarika* (temporary) Purificatory Cooperative Course.

(13) *Samharaṇa*: The practitioners cannot be kidnapped by any agency.

(14) *Kāla (Time)*: Their flourish is possible only in the *avasarpinī* and *utsarpinī*, and not in *no-avasarpinī*, etc., as in the case of the *jinakalpika*.

(15) *Kalpa-sttāiti*: As a rule, this penance is possible only in the *sttāiti-kalpa* (fixed conduct).<sup>201</sup>

(16) *Cāritra (Monastic Stages)*: Each monastic stage has several points of development of self-control called *saṃyama-sthāna*. In the first two stages, viz. initiation and ordination, the minimum points of self-control are similar, there being parity of purification (*viśuddhi-sāmya*). In the case of practitioners of the Purificatory Cooperative Course, their points of self-control are much higher in quality—their



qualitative difference from those of the first two types of monastic stages being innumerable × innumerable<sup>202</sup> times purer.<sup>203</sup>

The purity of those points is again graded, the highest points being innumerable<sup>204</sup> times purer than the lowest. Such purity is possible also in the first two stages of monastic conduct, because a spiritual aspirant does not necessarily adopt the Purificatory Cooperative Course for higher spiritual development. In such case, his purification is exclusively due to his station in the first two monastic stages. This purity attained through the Purificatory Cooperative Course or directly without such Course, is followed by the stage of the rise of subtle passions only (*sūkṣma-sam-parāya*) which lasts for less than a *muhūrta* and is attended with innumerable<sup>205</sup> points of *saṃyama* (self-control) that are purer successively. This is followed by a single solitary moment of self-control which is infinitely purer being the consummation of purity, called the ideal stages of monastic life (*yathākh-yāta*).<sup>206</sup>

The practitioner of the Purificatory Cooperative Course may revert

to the first, called *sāmāyika*, or the second called *chedopasthāpanīya* stage of conduct, and therefrom, can directly go to the fourth stage of monastic conduct, viz. *sūkṣma-sam-parāya*. In such case the aspirant is technically called *puvvaḍḍivāṇṇo* (i.e., one who passed through the Course in the past), but is not established in it at the moment he passes on to the higher stage of the monastic conduct.<sup>207</sup>

(17) *Numerical Strength Relating to Groups and Personnel* : The following table gives the maximum and minimum number of practitioners groupwise and personwise in respect of the *paḍivajjamaṇa* and *puvvaḍḍivāṇṇa*.<sup>208</sup>

| Practitioners          | No. of Groups each of 9. |      | No. of persons |      |
|------------------------|--------------------------|------|----------------|------|
|                        | Min.                     | Max. | Min.           | Max. |
| 1. Initial Adoption    | 3                        | 900  | 27             | 8100 |
| 2. Old Practitioners   | 200                      | 900  | 1800           | 8100 |
| 3. Subsequent Entrants |                          |      |                |      |
| (a) New                | Nil                      | Nil  | 1              | 8    |
| (b) Old                | Nil                      | Nil  | 1              | 8    |

#### IV

### YATHĀLANDAKA

or

### The Time-bound Course

#### I MEANING

The expression *landa* stands for time. Here the minimum span of time is the time taken by the wet

palm to dry,<sup>209</sup> and not an infinitesimal instant, because the latter is unsuitable in the context of a monastic course.<sup>210</sup> The maximum

period denoted by the expression, in connection with the Time-bound Course, is five days.<sup>211</sup> The observers of this Course are called *yathālandika*, because they go on the begging round for a maximum period of five days only in a particular avenue, and not beyond that period.<sup>212</sup> In the minimum, three *gaṇas* (groups), each consisting of five members, undertake the Course.<sup>213</sup>

## II. *The Points of Agreement and Departure.*

On the *tulanā* (estimate), etc.,<sup>214</sup> there is essential agreement between the Victor's Course and the Time-bound Course, there being points of departure only in respect of the items of *sūtra* (knowledge of scriptures),<sup>215</sup> *bhikṣācaryā* (going out on begging tour),<sup>216</sup> *māsakalpa* (conduct during the monthly stay)<sup>217</sup> and *pramāṇa* (or *gaṇanā* 'numerical strength').<sup>218</sup> A brief account of these items is given below :

(i) *Sūtra* (*Knowledge of Scriptures*): The practitioners of the Time-bound Course fall into two categories, viz. (i) *gacchapratiḥddha* (tied to the original stem), and (ii) others (not so tied), each of the two again being subdivided as the *jinās* (those who would pass on to the Victor's Course), and *sthaviras* (those who would revert to the Elder's Course).<sup>219</sup> The *gacchapratiḥddhas* are so called because they are yet to learn the meaning of a part of the text which they were engaged in the study of under their *ācārya*. Such practi-

tioners have to complete the study under the same *ācārya*, along with practising their penance. Usually the *ācārya* himself has to go to them for teaching the remaining part, though in the special circumstance of his inability to move to another place, the practitioner of the Time-bound Course has to go to the *ācārya* for learning the left-over portion. In the latter case, the teaching is to be conducted in a lonely place to avoid the presence of other disciples. The reason is that the *yathālandika* is not expected to offer obeisance to his erstwhile seniors, on account of his observance of a higher spiritual discipline. The sudden discontinuance of study mentioned above is accounted for by the chance occurrence of specially auspicious lucky stars for undertaking the Time-bound Course.<sup>220</sup>

The points of basic differences between the practitioners of the Time-bound Course, belonging to the categories of those intending to revert to the Elder's Course and those intending to pass on to the Victor's Course, are as follows :

(a) In the case of their inability on health grounds to observe the Course, the former can revert to their original stem (*gaccha*) to be received with sympathy and given all necessary medical treatment even in cases of extremely difficult types of diseases.<sup>221</sup>

(b) The practitioners of the former category keep alms-bowl and also wear robes. These outfits are optional in the case of the second

category of practitioners, depending on their initial resolution to utilize or not these outfits.<sup>222</sup>

(ii) *Bhikṣācaryā* (Going out on Begging Tour): The *yathālandika* group can live in the same village or town for one month. They have, however, to divide the place in six parts, called *vīthis* (avenues), and spend five days in each part restricting their begging tour also to that avenue. In this way, they can spend the full month at one place. In case the village is not big enough, they can select five other nearby villages for the purpose of the monthly stay and begging rounds using one village as one *vīthi*. In the rain-retreat, they can stay at one place for four months at a stretch.<sup>223</sup>

As regards their jurisdiction (*uggaha*), it is identical with that of the original stem in the case of the *yathālandikas* tied to the stem, there being no such restriction in the case of those not so tied.<sup>224</sup>

(iii) *Māsakalpa* (Conduct during Monthly Stay): During the rain-retreat, they spent four months in a village or town, whereas at other times they could stay there only for one month.

But the special condition for the observers of the Time-bound Course was that they could not spend more than five days at a stretch in a particular part of the village called *vīthi*.<sup>225</sup> And this is the justification of the nomenclature *yathālandika*, meaning an observer of the five day course, as distinguished from the observers of

the other three courses.

As regards the jurisdiction, the same rule as mentioned under the *bhikṣācaryā* will be applicable.

(iv) *Numerical Strength Relating to Groups and Personnl*: The following table gives the maximum and minimum number of practitioners groupwise and personwise in respect of the *paḍivajjamāṇa* and *puvvaḍivanna*.<sup>226</sup>

| Practitioners          | No. of Groups each of 9. |      | No. of persons |           |
|------------------------|--------------------------|------|----------------|-----------|
|                        | Min.                     | Max. | Min            | Max.      |
| 1. Initial Adoption    | 3                        | 900  | 15             | 4500      |
| 2. Old Practitioners   | Nil                      | Nil  | 2<br>Koti      | 2<br>Koti |
| 3. Subsequent Entrants |                          |      |                |           |
| (a) New                | Nil                      | Nil  | 1              | 100       |
| (b) Old                | Nil                      | Nil  | Nil            | Nil       |

### In the Vijayodayā

Our account of the four monastic courses has been based mainly on the *Bṛhatkalpa-Bhāṣya*. There are, however, other similar courses which have not found place in our treatment. For instance, the twelve *bhikṣu-pratimās* also form an intensive course to be practised by a single monk, unlike the Elder's Course, or the Purificatory Cooperative Course, or the Time-bound Course. It is also distinct from the Victor's Course, as it consists of twelve definite stages, one following the other. There is no such gradation in the Victor's Course.

The different courses have found a lucid exposition in the *Vijayodayā*

*Ṭīkā*<sup>227</sup> on the *Mūlārādhana*. The Course of the Elders is not given there. The order of treatment of these courses in the *Mūlārādhana* as explained by the *Vijayodayā* is as follows :

- (I) *Athālanda*;
- (II) *Parihāra*;
- (III) *Jinakalpa*.

The author of the *Vijayodayā* makes some observations in connection with these courses, that throw further light on the subject. We note here the most important ones.

#### I. *Athālanda*

(a) The monks unable to undertake Purificatory Cooperative Course (*parihāra - viśuddhi*) adopt the *Athālanda* (Time - bound Course).

(b) This course is adopted by a group of five, eleven, or nine monks.

(c) Their outfit is *autsargika*, i.e., they possess no outfit. However, they keep *pratīlekhanā* (or *piccha*, 'broom or brush' usually made of feathers) soft enough to wipe off small living beings without injuring them, in any way, from the sitting places, or from the path during their journey to other places or study-spots or begging rounds. But otherwise they endure all hardships, abandoning the attachment to the body and not using any outfit (such as robes, bowls, etc.) in imitation of the conduct of the *jina* (victor).<sup>228</sup>

(d) The cenobitical character of this course is justified on the ground

that the practitioners may need help at times of sickness or other kinds of privations, specially when they undertake austerities. The implication is that the observers of this course are not perfectly capable of enduring all kinds of *parīśahas* (hardships) under all circumstances.

(e) Another important feature of the practitioners of this course is that they cultivate vigilance and awareness round the clock, avoiding sleep and are engrossed in uninterrupted meditation. But they do not take such vow and are not transgressors if slumber forces itself on them (*yadi balād āyātā nidrā, tatrākṛta-pratijñā*).<sup>229</sup> This reminds us of Lord Mahāvīra's ascetic life as recorded in the *Āyāro*, where the Lord's constant vigilance and self-awareness are expressed as follows:<sup>230</sup>

*niddaṃ pi no pagāmae. sevai bhagava-  
vaṃ uṭṭhāe;  
jaggāvai ya appānaṃ isiṃ sāiyāsī  
apaḍiṇṇe.*

(Even sleep for pleasure and rest,  
The Lord, waking, did never seek;

And waked himself up,  
When by chance drowsy, the unaffected One).

(f) They undertake the vow of silence excepting on three occasions, viz. (i) query as to the path, or (ii) the acceptability of food, etc., or (iii) permission of the house-owner for stay.

The *Vijayodayā* specifically mentions that to the queries about his

movement and about the duration of his stay, etc., the only reply that he could give is "I am a *śramaṇa*" (*śramaṇo'ham*).<sup>231</sup> This also reminds us of the *Āyāro* :<sup>232</sup>

*ayaṃ antaraṃsi ko ettha, ahaṃ aṃsi'  
tti bhikkhu āhaṭṭu;  
ayaṃ uttame se dhamme tusiṇe se  
kasāie jhāi.*

(Who is inside there ?

I am here, a *bhikṣu*, said He;

That was His way unique,

Silent, though ill-treated, medi-  
tated He).

Sometimes people asked him to leave the place (*apasarātaḥ sthānāt*).<sup>233</sup> This is also an echo of the *Āyāro* :<sup>234</sup>

*uvasaṃkamantaṃ apaḍiṇṇaṃ gāma-  
tiyaṃ pi appattaṃ;  
paḍinikkhamittu lūsiṃsu yāo paraṃ  
palehi'tti.*

(Him, on journey, the unaffected

One,

Though village yet was not  
reached,

Coming out, they attacked,

Saying 'Get away from here'

(g) It was, however, optional for them to cleanse their eyes of dust, or to pull out thorns from their bodies. This was, however, compulsory for the *jinakalpika*.<sup>235</sup>

(h) They would go on the begging round in the third quarter when the decrepit (*krpaṇa*), street beggars (*vanīpaka*), birds and animals have left the place. This is comparable to the *Āyāro* :<sup>236</sup>

*adu māhaṇaṃ vā samaṇaṃ vā, gāma-  
piṇḍolaḡaṃ ca ahiṃ vā;  
sovāgaṃ mūsiyāraṃ vā, kukkuraṃ vā  
vivihaṃ ṭhiyaṃ purao.  
yittiecheyaṃ vajjanto, tes'appattiyaṃ  
pariharanto;*

*mandaṃ parakkame bhagavaṃ, ahiṃ-  
samāno ghāsaṃ esitthā.*

(Or a *māhaṇa* or a *samaṇa*,

A village-beggār or a guest;

A *cāṇḍāla*, or a cat,

Or a dog, standing on the  
way;

Obstructing not their liveli-  
hood;

And frightening them not;

Slowly moved the Lord,

And begged his food, injuring  
none).

(i) They may acquire some supernatural powers such as assuming bodies (*vikriyā*) according to their desire, flying through air (*cāraṇatā*), and feeding people with milk products at will (*kṣīrāsra-vitva*).<sup>237</sup>

## II *Parihāra-viśuddhi*

(a) The monks unable to adopt the Victor's Course could undertake the *Parihāra-viśuddhi-kalpa* (Purificatory Cooperative Course). The *Vijayodayā* explains that the *parihārikas* and the *anuparihārikas* are so called because the *parihāra-samyama* (service to the group) is an essential part of their conduct.<sup>238</sup> The expression 'cooperative' in our rendering of the course is in fact intended to stress this aspect of service in the course.

(b) The *Vijayodayā* asserts that if the number of persons undertaking the course be three, one of them is made the *kalpasthita* (the leader of the group), another a *parihārika* (attendant), and the third an *anuparihārika* (sub-attendant). Similarly, if the total num-

ber is five, one of them is made the *kalpasthita*, two are made the *parihārikas* and the remaining two are appointed as the *anupari-hārikas*.

(c) On the completion of the course they may attain clairvoyance (*avadhi*), telepathy (*manahparyaya*) and even omniscience (*kevala*), or emancipation disincarnate (*siddhi*).<sup>239</sup> In the *Dhavalā*,<sup>240</sup> it is said that the practitioner of this course cannot attain any *guṇasthāna* beyond the seventh. The *Pañcasamgraha*<sup>241</sup> asserts that such practitioners cannot achieve the power of telepathy (*manahparyaya*). These views of the *Dhavalā* and the *Pañcasamgraha* are to be reconciled with the view of the *Vijayodayā* that even omniscience was possible on the completion of this course. The fact appears to be that the aspirant does not get telepathy or omniscience during the practice of the course, there being no inconsistency if he achieved such knowledge on the completion of it.

### III. *Jinalkalpa*

(a) The most important aspect of the *jinalkalpa* 'Victor's Course', as pointed out in the *Vijayodayā*, is that the adoption of this course is possible at all times<sup>242</sup> and not only in the time of the *jina* or his immediate successor. This is also true of the practitioner of the *athālanda* (*yathālanda*) course.<sup>243</sup> This difference of view is evidently due to the insistence of a section of the Jaina *Saṅgha*, viz. the Digambaras and the Yāpaniyas, on the Victor's Course to be the only

course that is to be followed by the ideal monk, the other courses being only imperfect approximations to the ideal one, namely, the *jinalkalpa*.

(b) Another remarkable difference as mentioned in the same work in respect of the Victor's Course is that the practitioners could attain omniscience<sup>244</sup> which was denied to them in the *Bṛhatkalpa Bhāṣya*.<sup>245</sup> This is an important issue having an essential bearing on the relative importance of the Elder's Course which had a wider application to the welfare of the society and the people at large. The practitioner of the Victor's Course withdraws himself completely from all social contact, devoting himself exclusively to his personal spiritual welfare. The Victor's Course was thus a purely personal affair whereas the Elder's Course provided a better opportunity to propagate the religion in the interest of humanity in general. This human aspect of the monastic course thus gets its due importance in the Elder's Course. The denial of omniscience to the follower of the Victor's Course by the Śvetāmbaras seems inspired by the conception of the Elder's Course as the only way to universal welfare that transcends personal ambition that is self-centred and indifferent to the well-being of others.

### *The Elder's Course in the Digambara Tradition*

The origin of the Elder's Course is an important issue. It presupposes an elaborate code of

conduct and intimate association of the *ācārya* with the laity on the one hand and the members of the Order on the other.

The practitioners of the *jinalkalpa* were practically completely isolated ascetics leading an eremitical life. But the followers of the Elder's Course had to live an active life in the interest of the fourfold *Saṅgha*—the lay men and women, and the monks and nuns. The Digambara view of the Elder's Course is very much influenced by their conception of *sthavirakalpa* being not much different from that of *jinakalpa*. The monks of *sthavirakalpa* are allowed to look after the social welfare to a very limited extent. The Svetāmbara view, on the other hand, provided a wider scope to the monastic Order. Lord Mahāvīra's attitude in this regard is, however, difficult to ascertain. The accounts found in the Ardhamāgadhī Āgamas that are extant confirm the view that Lord Mahāvīra took live interest in all aspects of life : social, political, scientific, and so on. In the words of Dr Schubring, Lord Mahāvīra was "the most versatile thinker, we know of in ancient India",<sup>246</sup> His ascetic life, of which we find an authentic record, unmixed with myth, in the *Āyāro*, was responsible for the conception of the *jinalkalpa*. Lord Mahāvīra's active life starts with his first sermon after his enlightenment at the end of his ascetic career. The aim of the *jinakalpa*, as described in monastic treatises, is, however, not an active life of the practitioner devoted to

public welfare, on the completion of the course. This is very peculiar. The Digambara account of the life of Lord Mahāvīra, after the attainment of omniscience, is very meagre and provides very little information about the versatile and magnetic personality of the Lord.

Mahāvīra's introduction of nudity (*acela-dharma*)<sup>247</sup> did not perhaps enjoy lasting influence. His Order of monks and nuns continued to follow, it appears, the time-honoured monastic code inherited from the Pārśva's Order, preserved in the *Pūrvas* that formed a part of the twelfth *Āṅga*, called *Dr̥ṣṭivāda*, which must have been a store-house of the doctrines of pre-Mahāvīra Indian thinkers, both Vedic and non-Vedic. This also explains the authority of the *Cheda-sūtras*, said to have been composed by Bhadrabāhusvāmin about 150 years after the *parinirvāna* of the Lord. The relevant question in this connection is the final source of authority for Bhadrabāhu himself. If Lord Mahāvīra did not give these rules, where they were derived from? We may here venture to suggest that the earlier monastic code was inherited from sources which were pre-Mahāvīra, and the inheritance was bequeathed to the followers of Nigaṅṭha Nāyaputta by the twenty-third *tīrthanā-kara* Pārśva. It is admitted that the *Cheda-sūtras* and even the *Dasa-veyāliya* owe their authority to the *Pūrvas* which were considered to be their original source.<sup>248</sup>

The controversy about the keeping of outfits such as robes,

bowls, etc., as discussed in the *Vijayodayā*,<sup>249</sup> is clearly based on the *Pūrvāgamas* (ancient Āgamic texts) that are still extant and sanction the use of those articles.<sup>250</sup> Pandit Nathuram Premi has also conclusively proved that the *munis* (monks) and *āryikās* (nuns) were classed in the same category by the author of the *Mūlācāra*.<sup>251</sup> Now, as the authority of the *Mūlācāra* and the *Mūlārādhana* is acceptable to the Digambaras, it is necessary to reconcile nudity with the use of clothes by a section of monks on the one hand, and the entire community of nuns on the other. The authenticity of the texts containing the references to monastic outfits is also an important problem that may be reviewed in the light of our above-mentioned suggestion.

The pre-Mahāvīra character of the Nirgrantha monastic code is also proved by the fact that the Buddha prescribed many a rule after the pattern of that code. He

was familiar with the *caujjāma dhamma*<sup>252</sup> which he ascribed to Nigaṇṭha Nāyaputta, though, in fact, it was a discipline propounded by Pārśva. It is evident from such ascription that Lord Mahāvīra's innovations of the "five *śikṣāpadas*" was not known to the Buddha. Moreover, the characterization of the Nirgranthas as *ekasāṭaka*<sup>253</sup> also proves that the Buddha was familiar more with the Pārśva's discipline than with that of Nigaṇṭha Nāyaputta. To be precise, the Buddha mistook the Pārśva's discipline as that of Lord Mahāvīra. The controversy on nudity recorded in the *Uttarajjhayaṇāṇi* between the followers of Pārśva and Mahāvīra and the attempt at reconciling the two disciplines can be considered as a proof in favour of our contention. Nudity was not universally accepted and a solution to the issue was sought in a spirit that was representative of the non-absolutistic (*anekānta*) attitude of the participants at the debate.

## References

- 1 Chapter IX. That the Victor's Course was conceived in imitation of the actual ascetic life of the *jina* is admitted by the Jaina thinkers. Cf. *Bhāva-saṅgraha*, v. 123 cd :  
jiṇa iva viharanti sadā  
te jīṇakappe ṭhiā samaṇā
- 2 BKBh, v. 1447.
- 3 Ibid., v. 1446 (=1132).
- 4 Ibid., vv. 1132 ff.
- 5 Ibid., vv. 1133-42.
- 6 Ibid., vv. 1143-1218.
- 7 Ibid., v. 1162.
- 8 Ibid., vv. 1163-71.
- 9 Ibid., vv. 1219-22.
- 10 Ibid., v. 1220.

- 11 Ibid., v. 1221.
- 12 Ibid., vv. 1223-40.
- 13 Ibid., v. 1239.
- 14 Ibid., vv. 1223.
- 15 Ibid., v. 1224.  
*jo vi pagāso bahuso guṇio paccakkaō  
na uvaladdho/  
jaccamdhassa vā camdo, phuḍo vi  
samto tahā sa khalu||*
- 16 Ibid., v. 1227.
- 17 Ibid., v. 1228.
- 18 Ibid., vv. 1229-31.
- 19 Ibid., vv. 1235-38.
- 20 Ibid., v. 1239.
- 21 Ibid., vv. 1241-79.
- 22 Ibid., vv. 1242-52.



- 23 Ibid., v. 1243, Commentary :  
 abhaṇantā vi hu najjanti, supurisā  
 guṇagaṇehiṃ niyaehiṃ/  
 kiṃ bollanti maṇio, jāo lakkhehiṃ  
 ghippaṃti//
- 24 Ibid., vv. 1253-58.
- 25 Cf. Āyāro, VIII. 1. 1, 2, 28, 29  
 (J.V.B.).  
 The expression *samaṇunna* (Skt.  
*samanujña*, but *samanojña* according  
 to Malayagiri, which appears in-  
 correct) stands for *sāmbhogika*.
- 26 BKBh., vv. 1266-77.
- 27 Ibid., vv. 1268.
- 28 Ibid., v. 1272.
- 29 Vide infra, pp. 30ff.
- 30 BKBh, Commentary on v. 1447.
- 31 Ibid., v. 1450.
- 32 (a) *Apratyupekṣā* (lack of survey)  
 leading to light four-monthly  
 expiation (*māsalaḡhu*).
- (b) *Ājñā-bhaṅga* (breach of Law)  
 leading to heavy four-monthly  
 expiation (*māsaguru*).
- (c) *Anavasthā* (indecision) leading  
 to light four-monthly expiation  
 (*māsalaḡhu*).
- (d) *Mithiyātva* (perversion of faith).
- (e) *Samyama-virādhanā* (breach of  
 restraint) leading to corresponding  
*prāyaścitta*.
- (f) Sending the surveyor without  
 consulting the stem leading to light  
 -monthly expiation (*māsalaḡhu*).
- 33 BKBh, vv. 1450-1470.
- 34 Vide the chapter on Sāmācārī.
- 35 BKBh, v. 1471.
- 36 Ibid., v. 1472.
- 37 Ibid., v. 1473.
- 38 Ibid., vv. 1474-1483.
- 39 Ibid., v. 1489.
- 40 Ibid., Commentary on vv. 1490-1491.
- 41 Ibid., v. 1495.
- 42 Ibid., saṃgraha-gāthā, 1496.
- 43 Ibid., v. 1499.
- 44 Ibid., v. 1498.
- 45 Ibid., v. 1501.
- 46 Ibid., v. 1502.
- 47 Ibid., v. 1503.
- 48 Ibid., Commentary on v. 1505 :  
 grāma-nagarādinām tatprathamatayā  
 niveṣyamānānām vāstuvīdyānusāreṇa  
 prathamam śmaśāna-vāstu nirūpya  
 tataḡ ṣeṣāni deva-kula-sabhā-sau-  
 dhādi-vāstūni nirūpyante.
- 49 Ibid., vv. 1509-1510.
- 50 Ibid., vv. 1511-1513.
- 51 Ibid., vv. 1514-1515.
- 52 Ibid., vv. 1518-1522.
- 53 Ibid., vv. 1525-1526.
- 54 Ibid., v. 1527.
- 55 It is interesting to note in this con-  
 nection that in ancient medical science,  
 the minimum convalescing periods  
 for different species are as follows :  
 Dog : 1 day; Man : 5 days; Bull :  
 15 days; Elephant : 60 days. Cf.  
 Ibid., v. 1530.
- 56 Ibid., vv. 1531-32.
- 57 Ibid., vv. 1533-1537.
- 58 Ibid., v. 1543:  
 tadubhaya suttaṃ paḡilehaṇā ya  
 uggayamaṇuggae vā vi/  
 paḡicchāhigaraṇa teṇe, naṡṡhe khag-  
 gūḡa saṃgāro//  
 This is in contrast with the original  
 law. Vide BKS, III. 47.
- 59 BKBh, v. 1545.  
 The bad omens are as follows : a  
 dirty and ill-dressed fellow, or with  
 body smeared with oil, a dog cross-  
 ing the path from left to right, a  
 hunch-backed or a dwarf, a red-  
 robbed monk (Buddhist), a follower  
 of Kaṇāda, a hermit of dubious  
 character (*sarajaska*), a diseased  
 person such as a leper, a person  
 with mutilated limbs, a miserable  
 person, a physician, a saffron-robed,  
 and a person with his body smeared  
 with ashes.
- 60 Cf. Buddhist Hybrid Sanskrit Dic-  
 tionary, p. 231 :  
*Cilimilika* or *ciliminikā*—some kind  
 of cloth, or article made of cloth; cf.  
 Pali *cilimikā*, *cimilikā*; Ardha-Māga-  
 dhī *cilimīṇī* curtain. Cloth used as a  
 curtain, also *cilimiliga*, *cilimiliyā*,  
*cilimili*: also cf. Cūlavagga, Nalanda,  
 p. 243; also cf. the Sanskrit root  
 √cila (=to put on clothes).
- 61 BKBh, v. 1552 :  
 bālāyā uvahiṃ, jaṃ voḡhuṃ taranti  
 tattiyam giṇhe/  
 jahanneṇa ahājāyam, sesam taruṇā  
 virimcanti//
- 62 Ibid., Commentary on v. 1552.

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- 63 Ibid., v. 1558.
- 64 The six gradually intensive penances are :
- (i) Light-monthly penance (māsala-ghu).
  - (ii) Heavy-monthly penance (māsa-guru).
  - (iii) Light-four-monthly penance (caturlaghu).
  - (iv) Heavy-four-monthly penance (caturguru).
  - (v) Light-six-monthly penance (ṣaḍ-laghu).
  - (vi) Heavy-six-monthly penance (ṣaḍ-guru).
- 65 BK Cūrṇi quoted by the commentator; BKbH, Commentary on v. 1559.
- 66 Ibid., v. 1560.
- 67 Ibid., v. 1561.
- 68 Ibid., vv. 1570-1572.
- 69 Ibid., vv. 1574-1575.
- 70 Vide supra, p. 48.
- 71 BKbH, v. 1580.
- 72 Ibid., v. 1584 (Niryukti-gāthā).
- 73 Ibid., v. 1592 :
- alasaṃ ghasiraṃ suviraṃ, khamagaṃ  
koha-māṇa-māyā-lohillaṃ/  
koūhala paḍibaddhaṃ, veyāvaccam  
na kārijjā//
- 74 Ibid., Commentary on v. 1956 : tata-  
śca avamāhāratayā tasyaiva-anāgā-  
dha-āgādha-paritāpādayo doṣāḥ.
- 75 BKbH, vv. 1602-1607.
- 76 Ibid., v. 1608 :
- saṃtharaṇammi asuddhaṃ, doṇha vi  
gīṇhanta-dintayāṇa'hiyaṃ/  
āura-diṭṭhantaṇaṃ, taṃ ceva  
hiyaṃ asaṃtharaṇe//
- This was the view of the liberal monastic legislators, which, however, was not definitely acceptable to the puritans who would stick to the general law enunciated in the scriptures that were acceptable to them. The Bhāṣya here reflects only the position of the Order of which its author might have been a learned advocate.
- 77 Ibid., v. 1609.
- 78 Cf. Piṇḍaniryukti, v. 269; Dasaveā-  
liyaṃ, V, 1. 55.
- 79 BKbH, v. 1612.
- 80 Ibid., vv. 1615 ff.
- 81 The institution of *saṃbhoga* has been treated of in the Buddhist monasticism also. The term apparently enjoys a wider association there, as it is concerned with participation in a monastic act (*saṅgha-karma*) like *uposatha*, etc., and sleeping under the same roof. (Vide *Pācittiya*, p. 185, Nalanda). But if *saṃbhoga* is taken in its wider connotation as defined by Malayagiri in his Commentary on Bṛhatkalpa Bhāṣya, v. 1617, there is no essential difference between the Jain and Buddhist concepts of *saṃbhoga*. Malayagiri here explains *sāṃbhogika* as *ekasāmā-cārika*, i.e. follower of the same type of conduct and rules of deportment : *sāṃbhogikā ekasāmācārikāḥ*. Here, *sāmācārī* is almost identical with the *sāmīcī* of the Buddhists.
- 82 Cf. Dasaveāliyaṃ, VIII. 23; IX. 3. 4; X, 16.
- 83 Cf. Gacchācāra Prakīrṇaka, v. 96, Commentary.
- 84 Cf. BKbH, vv. 1382-84.
- 85 Vide infra, pp. 63 ff.
- 86 BKbH, v. 1627 cd.
- 87 Ibid., v. 1628 ab.
- 88 Ibid., v. 1628 cd.
- 89 Ibid., v. 1629 ab.
- 90 Ibid., v. 1630 ab.
- 91 Ibid., v. 1630 cd.
- 92 Ibid., v. 1629 cd.
- 93 Ibid., v. 1631.
- 94 Cf. infra, pp. 64 ff.
- 95 BKbH, v. 1632, Commentary : eṭeṣ-  
vapi niṣkāraṇe pratiṣedhaḥ, na vasa-  
ntīti bhāvaḥ, kāraṇe tu yatanāṃ  
kurvantī.
- 96 Ibid., v. 1633.
- 97 Vide infra, pp. 66 ff.
- 98 BKbH, v. 1647.
- 99 Ibid., v. 1648.
- 100 Ibid., v. 1649 a.
- 101 Ibid., v. 1649 bcd.
- 102 Ibid., vv. 1650-1651.
- 103 Ibid., v. 1652.
- 104 Ibid., v. 1654.
- 105 Cf. the Chapter on The Four Stages of Sin.

- 106 BKBh, v. 1655.  
 107 Vide infra, p. 68.  
 108 BKBh, v. 1655, Commentary.  
 109 Ibid.  
 110 Syntopicon, I, p. 1018.  
 111 Ibid.  
 112 BKBh, v. 1282 ff.  
 113 Ibid., VI, vv. 6483ab, 6484 :  
 gacchammi ya ñimmāyā, dhīrā jāhe  
 ya muṇiya-paramatthā. (v. 6483ab).  
 dhitibaliyā tavasūrā, ninti ya  
 gacchāto te purisa-sihā/  
 bala-vīriyasamghayaṇā, uvasagga-  
 sahā abhīrū ya// (v. 6484).  
 114 Ibid., v. 1284.  
 115 Ibid., v. 1285ab.  
 116 Haribhadra's Pañcavastuka,  
 vv. 1380-81.  
 117 BKBh, v. 1328, Commentary.  
 118 Ibid., vv. 1329-1332.  
 119 Ibid., vv. 1333-1339.  
 120 Ibid., vv. 1340-1344.  
 121 Ibid., vv. 1345-1352.  
 122 Ibid., vv. 1353-1358.  
 123 PSU vṛtti, p. 126 : tulanā bhāvanā  
 parikarma iti ekārthāḥ.  
 124 *Bhāvanā* (self-contemplation). It is  
 wholesome (*praśasta*) as well as  
 unwholesome (*apraśasta*), just like  
 meditation (*dhyāna*), which may be  
 good (*śubha*) as well as bad (*aśubha*).  
 For the aspirant of Victor's Course,  
 the *praśasta bhāvanās* are prescribed  
 and the *apraśasta* ones are prohi-  
 bited.  
 125 BKBh, vv. 1286-1329.  
 126 Ibid., v. 1328, Commentary.  
 127 Ibid., v. 1285cd.  
 128 Ibid., vv. 1364-65.  
 129 Ibid., vv. 1367-1370.  
 130 Ibid., vv. 1371-1372.  
 131 Ibid., v. 1373.  
 132 Vide the Chapter on Sāmācārī.  
 133 BKBh, v. 1379 :  
 āvasi nisīhi micchā, āpucchuvasam-  
 padam ca gihiesu/  
 annā sāmāyārī, 'na hoṃti se sesiyā  
 pañca//  
 134 Ibid., v. 1380 :  
 āvāsīyaṃ nisīhiyaṃ, mottuṃ uva-  
 sampayaṃ ca gehiesu/  
 sesā sāmāyārī, na hoṃti jīṇakappie  
 satta//  
 135 Ibid., vv. 1381-84.  
 136 Ibid., v. 1385 :  
 āyāravatthutaiyaṃ, jahannayaṃ hoi  
 navamapuvvassa/  
 tahiyaṃ kālaṇṇānaṃ, dasa ukkoseṇa  
 bhinnārip//  
 Commentary : sampūrṇa-daśapūrva-  
 dharah punar amoghavacanatayā  
 pravacana-prabhāvanā-paropakārādi-  
 dvāreṇaiva bahutarāṃ nirjarā-lāb-  
 ham āsādayati ato nāsau jina-kalpaṃ  
 pratipadyate.  
 137 The different *saṃhananas* give an  
 idea of Jaina osteology, specially,  
 the aspect relating to the strength of  
 the joints of the human body. *Vaj-  
 rasabhanārāca* - *saṃhanana* stands  
 for the joint of bones fastened toge-  
 ther in a special way (*nārāca*, i.e.,  
*markaṭabandha*) surrounded by a  
 bony ring or plate (*ṛṣabha*) with a  
 bony nail (*vajra*) piercing the plate  
 and the two bones. This symbolizes  
 extra-ordinary sturdiness and  
 strength. The other five *saṃhana-  
 nas* are to be understood *mutatis  
 mutandis*. The second structure is  
 called *ṛṣabhanārāca*, there being no  
 nail (*vajra*). The third one is called  
*nārāca*, the bones being held toge-  
 ther by the special kind of fastening  
 (*nārāca*) alone. The fourth is called  
*ardhanārāca*, the fastening being on  
 one side of the joint, and the fifth  
 is called *kīlikā*, there being only a  
 bony nail holding them together  
 without any kind of fastening. The  
 sixth is called *sevārta*, because the  
 bones are here only in mutual to-  
 uch (*sevā*) and are held together by  
 an oily material which they always  
 need for their sustenance. (Cf.  
*Paṇṇavaṇā Sutta*, Vṛtti, pp. 470-72).  
 138 BKBh, v. 1386ab : paḍhamilluga-  
 samghayaṇā, dhiṇe puṇa vajjakuḍḍ-  
 asamāṇā.  
 139 Ibid., v. 1387ab.  
 140 Ibid., v. 1387cd.  
 141 Ibid., v. 1388.  
 142 Ibid., 1388d.  
 143 Cf. Uttarādhyayana Sūtra, XXIV.  
 16-17.

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- 144 BKBh, v. 1389.  
 145 Ibid., v. 1390 :  
 appaṃ abhinnaṃ vaccaṃ, appaṃ  
 lūhaṃ ca bhoyaṇaṃ bhaṇiyaṃ/  
 dīhe vi uvasagge, ubhayamavi atha-  
 mḍile na kare//
- 146 Ibid., v. 1630; vide supra, p. 57  
 147 Ibid., v. 1391 :  
 amamatta aparikammā, niyamā  
 jīṇakappiyaṇa vasahīo/  
 meva ya therāṇaṃ, muttūṇa  
 pamajjaṇaṃ ekkaṃ//
- 148 Ibid., v. 1392 :  
 bile na ḍhakkanti na khajjamāṇiṃ  
 goṇāi vārinti na bhajjamāṇiṃ/  
 dāre na ḍhakanti, na va'ggalinti  
 dappena therā bhaiā u kajje//
- 149 Ibid., vv. 1393-94.  
 150 Ibid., v. 1395.  
 151 Ibid., v. 1896; also cf. Haribhadra's  
 Pañcavastuka, v. 1450.  
 152 Cf. Mūlācara, p. 371.  
 153 Vide supra, p. 61.  
 154 BKBh, v. 1397.  
 155 Ibid., v. 1398ab.  
 156 Ibid., v. 1398cd.  
 157 Ibid., vv. 1400, 1401ab.  
 chavvīho gāmaṃ, kāuṃ ekkikiyaṃ  
 tu so aḍai/  
 vajeuṃ hoi suhaṃ, aniyayavittissa  
 kammāi// (v. 1400)  
 abhiggahe dattḥuṃ karaṇaṃ, bhatt-  
 ogāhimagā tinni pūyaṃ/ (v. 1401ab).
- 158 Ibid., vv. 1410, 1411 :  
 kiṃ nāgaya ttha taiyā asavvaṃ me  
 kao tuha nimittaṃ/  
 iha puṭṭho so bhagavaṃ bhiyāse  
 imaṃ bhaṇai//  
 aniyatāo vasahīo, bhamarakulāṇaṃ  
 ca gokulāṇaṃ ca/  
 samaṇāṇaṃ saṇṇāṇaṃ, sāraiaṇaṃ ca  
 mehāṇaṃ//
- 159 Ibid., v. 1401d.  
 160 Ibid., vv. 1413-14.  
 161 Cf. Tattvārtha Sūtra, III. 37.  
 162 BKBh, v. 1415.  
 163 Ibid., v. 1416.  
 164 Cf. Tattvārtha Sūtra, III. 27.  
 165 BKBh, v. 1417.  
 166 Cf. Tatia, Nathmal : *Studies in Jaina  
 Philosophy*, p. 278.  
 167 Cf. Tattvārtha Sūtra, IX. 18.  
 168 BKBh, v. 1418ab.  
 169 Vinaya Piṭaka, Mahāvagga, p. 23  
 (Nalanda).
- 170 BKBh, v. 1418 cd.  
 171 Cf. Tatia, Nathmal : *Studies in Jaina  
 Philosophy*, pp. 275-276.  
 172 BKBh, v. 1419a.  
 173 The number 29 here has a special  
 significance, because Lord Mahā-  
 vīra renounced the world at this age  
 and started practising the *jinakalpa*,  
 which illustrates all the rules pres-  
 cribed for the penance. We shall  
 have occasion at the end of the chap-  
 ter to demonstrate with reference  
 to the ninth *adhyayana* (chapter) of  
 the first *śrutaskandha* (book) of the  
*Āyāro* how these rules are found  
 there verbatim.
- 174 BKBh, v. 1420a.  
 175 BKBh, v. 1420bcd.  
 176 Vide Mūlārādhana, v. 421.  
 177 BKBh, v. 1421a.  
 178 Ibid., v. 1421b : liṅge bhayaṇā u  
 davvaliṅgeṇaṃ; Commentary :  
 liṅge cintyamāne bhajanā tu dra-  
 vyalīṅgena kāryā. tu-śabdo viśeṣaṇe,  
 kiṃ viśiṇaṣṭi? prathamataḥ prati-  
 padyamāno dravya-bhāva-liṅga-  
 yukta eva bhavati. ūrdhvaṃ api  
 bhāvaliṅgaṃ niyamād bhavati  
 dravyaliṅgaṃ tu jīrṇatvāt caurādi-  
 bhīr apahṭatvād vā kadācinna  
 bhavatyapi. uktaṅca—  
 iyaraṃ tu jīṇabhāvēhiṃ sayayaṃ  
 na hoi vi kayāi/  
 na ya teṇa viṇā vi tahā jāyai se  
 bhāvaparihāṇi//  
 Pañcavastuka, v. 1502.
- 179 BKBh, v. 1421cd.  
 180 Ibid., v. 1422ab.  
 181 Ibid., v. 1422cd.  
 182 Ibid., v. 1423ab.  
 183 Ibid., v. 1423bcd.  
 184 Ibid., v. 1414b; also Commentary  
 on v. 1423.  
 185 BKBh, v. 1424b.  
 186 Ibid., v. 1424a.  
 187 *Yājñavalkya Smṛti* (III.58) prescribes  
 the fourth quarter of the day for  
 begging food instead of the third  
 prescribed here. In this connection  
 the following sūtra of *Vasīṣṭha  
 Smṛti* (sūtra no. 250) is worth  
 notice : muṇḍo- 'mamo- 'pari-  
 grahaḥ saptāgarāṇy asaṃkalpitāni

- cared bhaikṣyaṃ vidhūme sannamusale.
- 188 BKBh, 1424cd.
- 189 Ibid., v. 1132.
- 190 BKBh, vv. 6447-6481; also cf. *Aṇuogaddārāṃ* (English translation), p. 173n.
- 191 1 pūrva is equivalent to 84,000,00×84,000,00 years. Cf. *Aṇuogaddārāṃ* (English translation), p. 131.
- 192 BKBh, v. 6450 :  
puvvasaya-sahassāṃ, purimassa  
aṇusajjati/  
viṣaggaso ya vāsāṃ, pacchimassāṇ-  
usajjati//
- 193 Ibid., 6453 :  
paḍivannā jīṇindassa pādamūlammi  
je viū/  
thāvayanti u te aṇṇe, ṇo u thāvita-  
thāvagā//
- 194 See the chapter on Five Vyavahāras.
- 195 BKBh, vv. 6442-3.
- 196 Ibid., v. 6463.
- 197 Vide *tulanā* in *Jinakalpa*, supra, p. 59.
- 198 BKBh, v. 6473, Commentary : na parasparaṃ samuddeśāṇādi-sambhogam kurvanti.
- 199 Ibid., v. 6474. Cf. footnote 3 on p. 1703 : śeṣāḥ punar anuparihārikatvaṃ parihārikatvaṃ vā yathāyogyam pratipadyante.
- 200 Ibid., v. 1426cd.
- 201 Ibid., v. 1431c.
- 202 Cf. *Aṇuogaddārāṃ*, 502.
- 203 The mathematical calculation of purity is an invention exclusively of the Jaina thinkers. It appears that their close association with the mathematicians of the ancient period is responsible for such mathematical orientation of psychological facts. In fact the atomic theory of the Jainas played an important part in the exact calculation of the spiritual development of the soul.
- 204 Here the 'innumerable' means the number of space-points in the *loka*.
- 205 This innumerable number is to be understood as identical with the same number of time-instants constituting an *antarmuhūrta*. Cf. *Aṇuogaddārāṃ*, 367, 511.
- 206 BKBh, v. 1432-33.
- 207 Ibid., v. 1434.
- 208 Ibid., vv. 1435-37.
- 209 BKBh, v. 1438, Commentary : landas tu bhavati kālah...yāvātā kālenodakārdrāḥ karaḥ śuṣyati tāvān jaghanyaḥ.
- 210 Cf. PSU, *Tikā*, p. 173 A : asya ceha jaghanyatvaṃ pratyākhyāna-niyama-viśeṣādiṣu viśeṣatā upayogitvat. anyathā 'tisūkṣmatarasyāpi samayā-dilakṣaṇasya siddhāntoktasya kālasya sambhavāt.
- 211 BKBh, v. 1438, Commentary : utkrṣṭaḥ pañca rātrindivāni.
- 212 Ibid. : utkrṣṭam landam pañcarātrarūpaṃ ekasyaṃ vīthyam caraṇa-śilā yasmāt, tato'mi...yathālandikā ucyante.
- 213 Ibid., trayo gaṇā amuṃ kalpaṃ pratipadyante...landamānam utkrṣṭam pañcātmakam ekaikasya gaṇasya puruṣāṇam pramāṇam draṣṭavyam.
- 214 Vide supra, pp. 59 ff.
- 215 Vide supra, p. 64, where the expression *śruta* is used instead. This discrepancy is explainable on the ground that the Prakrit version varies as *sūya* or *sutta* in the original texts.
- 216 Vide supra, p. 65.
- 217 Vide supra, p. 65.
- 218 Vide supra, p. 68.
- 219 BKBh, v. 1414, Commentary : yathālandikā dvidhā, gaccha-prati-baddhā itare ca. punar ekaike dvidividhā—jinās ca, sthāvirās ca.
- 220 Ibid., v. 1440.
- 221 Ibid., v. 1442.
- 222 Ibid.
- 223 Ibid., v. 1440, Commentary; PSU, Commentary, pp. 173B and 174A.
- 224 PSU, v. 616 :  
gacche paḍibaddhāṇam ahalandiṇam  
tu aha puṇa viśeso/  
uggaha jo tesim tu so āyariyāṇa  
ābhavai//
- 225 PSU, p. 173A and 173B.
- 226 BKBh, vv. 1443-5.
- 227 Pp. 353-6.
- 228 Vijayodayā, p. 353 : athālanda-samyatānām liṅgam autsargikam...

- prāṇasaṃyama-pālanārtham...grhīta-  
pratīlekhanā grāmāntaragamane,  
vihārabhūmi-gamane...
- 229 Ibid.
- 230 Āyāro, IX. 2.5.
- 231 Vijayodayā, p. 353.
- 232 IX. 2.12.
- 233 Vijayodayā, p. 353.
- 234 IX. 3.9.
- 235 Cf. Āyāro, IX 1.20 :  
acchiṃ pi no pamajjiyā, no vi ya  
kaṇḍūyaye muṇi gāyaṃ.
- 236 IX. 4. 11-12.
- 237 Cf. Āyāro, VIII. 8.24; Yoga-  
darśana, III. 48-51.
- 238 Vijayodayā, p. 254 : kalpasthitam  
ācāryam muktva śeṣāṇām ardhā  
agre parihāra-samyamaṃ grhṇanti  
iti parihārikā bhāṇyante śeṣās  
teṣām anuparihārikāḥ.
- 239 Ibid., p. 256 : avadhīr manaḥparya-  
yam kevalam vā yoga-samāptau  
prāpnuvanti siddhyanti vā.
- 240 Vol. I, 1, sūtra 126.
- 241 I. 194.
- 242 Vijayodayā, p. 356 (line 19) :  
kālateḥ sarvadā.
- 243 Ibid., p. 354 (line 9) : kālateḥ  
sarvadā.
- 244 Ibid., p. 356 : avadhī-manaḥ-  
paryayam kevalam vā prāpnuvanti  
kecit. kevalinas te niyamena  
sidhyanti.
- 245 BKBh, v. 1420, Commentary ; tatra  
jinakalpikasya tadbhave kevalot-  
pattipratīṣedhāt.
- 246 The Doctrine of the Jainas, p. 40.
- 247 Cf. Uttarajjhayaṇāṇi, XIII. 13.
- 248 Vide H.R. Kapadia : A History of  
the Canonical Literature of the  
Jainas (Bombay, 1941), pp. 87-90,  
and pp. 15-16 for Bhadrabāhu as the  
author of the Chedasūtras, etc.
- 249 Mūlārādhana, v. 421, Vijayodayā,  
pp. 609-616.
- 250 Vijayodayā, pp. 611-2 : athaivaṃ  
manyase pūrvāgameṣu vastrapātrādi-  
grahaṇam upadiṣṭam tathā hy ācāra-  
praṇidhau bhāṇitam—pratīlikhet  
pātrakambalam dhruvam iti...sūtra-  
kṛtasya puṇḍarīka—adhyāye kathī-  
tam—na kahejjo dhammakahaṃ  
vattha-pattādihedum iti niṣedhe  
'pyuktam—kasiṇāṃ vatthakamba-  
lāṃ... āryikānām āgame anujñātum  
vastraṃ kāraṇāpekṣayā. bhikṣūṇāṃ  
hrīmān ayogyaśarīravayavo duścā-  
mābhilambamānabījo vā pariśaha-  
sahane vā akṣamaḥ sa grhṇāti...  
tathā coktam kalpe—hirihetukam vā  
hoi dehaduguñcam ti...
- 251 Jaina Sahitya aurā Itihāsa (Hindi),  
Bombay, 1956, p. 552.
- 252 Dīgha Nikāya, I, p. 50.
- 253 Aṅguttara Nikāya, III, p. 93.

# X

## THE IDEAL MONK

The *Uttarajjhayaṇāṇi*, XV, and the *Dasaveāliyam*, X, contain under the common caption “Sa Bhikkhū” the essential characteristics of the ideal monk. We give here a versified English rendering of the two chapters, each English verse being preceded by its Prakrit original. The contents of these two chapters are comparable to those of the Bhikkhuvagga of the Pali *Dhammapada*.

### *Uttarajjhayaṇāṇi*, XV SA-BHIKKHUYAM

1. *moṇaṃ carissāmi samecca dhammaṃ*  
*sahiḥ uju-kaḍḍe niyāna-chinne*  
*saṃthavaṃ jahejja akāma-kāme*  
*annāesī parivvaḍ, sa bhikkhū.*  
(1) A monk's life shall I lead, perceiving the truth,  
Wishing well, upright, tearing off intents deep;  
Abandoning acquaintance, longing not for objects sensual,  
Who begs from families strange, he is indeed the ideal monk.
2. *rāovarayaṃ carejja lāḍhe*  
*virāḍ veyaviyāya-rakkhīḥ <ya>*,  
*pannē abhibhū ya savva-damsī*  
*jē kamhiṃ ci na mucchiḥ, sa bhikkhū.*  
(2) With affection ceased, and vivacious,  
Abstaining, knowing the lore, self-protected,  
Wise and conquering, perceiving all,  
Who is attached not anywhere, he is indeed the ideal monk.
3. *akkosa-vaḥaṃ viittu dhīre*  
*muṇi carē lāḍhiḥ nīccāṃ āya-gutte;*  
*avvagga-maṇḍe asaṃpahiṭṭhe*  
*jē kaṣiṇaṃ ahiyāsaḍ, sa bhikkhū.*

- (3) Overcoming abuse and injury, steadfast,  
 Vivacious ever, the sage travels self-protected,  
 Undistracted in mind, not elated,  
 Who endures all, he is indeed the ideal monk.
4. *pantam sayanāsaṇaṃ bhaittā*  
*sī'unhaṃ vivihaṃ ca dāmsa-masagam*  
*avvagga-manñe asampahiṭṭhe*  
*jē kasiṇaṃ ahiyāsaṅ, sa bhikkhū.*
- (4) Using beds and seats lowly,  
 Cold and heat diverse, gnats and mosquitoes,  
 Undistracted in mind, not elated,  
 Who endures all, he is indeed the ideal monk.
5. *na sakkaim icchaī, na pūyaṃ,*  
*no vi ya vandaṇagam, kuo pasamsam;*  
*jē samjaṅ suvvaṅ tavassī*  
*sahiṅ āya-gavesaṅ, sa bhikkhū.*
- (5) Desires not treatment respectful, nor homage,  
 Nor reverence, let alone praise;  
 Self-restrained, keeping the vows, ascetic,  
 Wishing well, who introspects the self, he is indeed the ideal  
 monk.
6. *jēṇa puṇa jahāi jīviyaṃ*  
*mōham vā kasiṇaṃ niyacchaī*  
*[nara] nārim pajahē sayā tavassī*  
*na ya koūhallam uvē, sa bhikkhū.*
- (6) For whom one gives up life,  
 Or falls into delusion deep;  
 Such women ever, the ascetic, avoids,  
 And is not enamoured, he is indeed the ideal monk.
7. *chinnam sarā bhomam antalikkham*  
*sumiṇam lakkhaṇa-daṇḍa-vatthu-vijjam*  
*aṅga-viyāram sarassa vijjam*  
*jē vijjāhī na jīvaī, sa bhikkhū.*
- (7) The rent (in garment), tones, (portents) earthly and celestial,  
 Dreams, science of signs, staffs and building-sites,  
 Defects physical, and the science of cries,  
 Who lives not on sciences such, he is indeed the ideal monk.
8. *mantam (mūlam) vivihaṃ ca vejja-cintam,*  
*vamaṇa-vireyaṇa-dhūmanetta-siṇāṇam*  
*āura-saraṇam tigicchiyaṃ ca,*  
*taṃ parinnāya parivvaṅ, sa bhikkhū.*



- (8) Charms strange and doctor's prescriptions,  
 Emetics, purgatives, fumigation, and bathing,  
 The patient's asylum and treatment medical,  
 Eschewing, who renounces, he is indeed the ideal monk.
9. *khattiya-gaṇa ugga rāyaputtā*  
*māhaṇa bhoiya viviha-sippiṇo ya,*  
*no tesī vaē siloga-pūyam;*  
*taṃ parinnāya parivvaē, sa bhikkhū.*
- (9) Kṣatriyas, guilds, Ugras, princes,  
 Māhaṇas, Bhogas, and artisans of all sorts;  
 Who praises not, nor honours,  
 And avoiding them, renounces, he is indeed the ideal monk.
10. *gihiṇo jē pavvaiṇa diṭṭhā*  
*appavaiṇa va saṃthuyā havejjā,*  
*tesim ihaloīya-pphal'aṭṭhā*  
 [jo] *saṃthavā na karei <je>, sa bhikkhū.*
- (10) The householders whom, after renouncing, he met,  
 Or, ere renunciation, was acquainted with;  
 With them, who, for gains earthly,  
 Cultivates not acquaintance, he is indeed the ideal monk.
11. *sayaṇāsaṇa-pāṇa-bhojanam*  
*viviham khāima-sāimam paresim*  
*adae paḍisehiē niyaṇṭhe*  
*jē tattha na paussaī, sa bhikkhū.*
- (11) Beds and seats, drink or food,  
 Dainties various, and spices, by others,  
 Refuses to partake of, the Nirgrantha,  
 Who gets not angry, he is indeed the ideal monk.
12. *jam kim c'āhāra-pāṇa-jāyam*  
*viviham khāima-sāimam paresim [laddhum]*  
*jo taṃ tivihēṇa nāṇukampe*  
*maṇa-vaya-kāya-susaṃvuḍē, sa bhikkhū.*
- (12) Food and drink of kind any,  
 And dainties various, and spices, by others,  
 (Being offered), who blesses them not in the triple way,  
 Restrained in thought, word, and deed, he is indeed the ideal  
 monk.
13. *āyāmagam ceva javodanam ca*  
*sīyam sovīram javōdagam ca*  
*no hīlaē piṇḍā nīrasam tam,*  
*panta-kulāi parivvae, sa bhikkhū.*

- (13) Rice-water and barley-pap,  
Cold sour gruel, and barley-water,  
Inspid alms, who despises not,  
And visits the houses lowliest, he is indeed the ideal monk.
14. *saddā vivihā bhavanti loe*  
*divvā māṇussagā tahā tiriēcā*  
*bhīmā bhaya-bheravā urālā—*  
*jē soccā na vihijjā, sa bhikkhū.*
- (14) Sounds manifold there are in the world,  
Of gods and men, and of beasts too,  
Dreadful, frightening and awful ones;  
Who bears them unperturbed, he in indeed the ideal monk.
15. *vādaṃ vivihaṃ samecca loe*  
*sahiē khey'aigē ya koviy'appā*  
*panne abhibhū ya savva-damsī*  
*uvasantē aviheḍaē, sa bhikkhū.*
- (15) Knowing doctrines different in the world,  
Wishing well, griefless, and learned;  
Wise, conquering, and perceiving everything,  
Tranquil and unoffensive, he is indeed the ideal monk.
16. *asippa-jīvī agihē amitte*  
*j'i'indīē savvao vippamukke*  
*aṇu-kkasāī lahu-appa-bhakkhe*  
*ceccā gihāṃ egacarē, sa bhikkhū.*
- (16) Not living on craft, without house and friends,  
Subduing his senses, free from ties all;  
With passions tenuous, eating light and little,  
Houseless and living alone, he is indeed the ideal monk.

*Dasaveāliyaṃ, X*  
*SA-BHIKKHŪ*

1. *nikkhamma-m-āṇāya buddha-vayaṇē*  
*niccaṃ citta-samāhio havejjā*  
*itthīna vasaṃ na yāvi gacchē,*  
*vantaṃ no paḍiyāyāī [je], sa bhikkhū.*
- (1) Abiding by the Law, who renounces the world,  
Contemplates ever on the words of the Enlightened One;  
And avoiding all women, swallows not back  
The vomit, he is indeed the ideal monk.

2. *puḍhaviṃ na khaṇḍe [na] khaṇāvāḍe,*  
*sīḍyagā na piḍe [na] piyāvāḍe,*  
*agaṇiṃ sattham jahā su-nisiyaṃ*  
*taṃ na jalē na jalāvaḍe [ je], sa bhikkhū.*
- (2) Who digs not the earth, nor makes others dig,  
 Drinks not water cold<sup>1</sup>, nor makes others drink;  
 Kindles not fire, the weapon sharp,  
 Nor gets it kindled, he is indeed the ideal monk.
3. *aṇiḷeṇa na vīḷe na vīyāvāḍe,*  
*hariyūṇi na chindē [na] chīdāvaḍe;*  
*bīyāṇi sayā vivajjayanto*  
*saccittaṃ nāhāraḍe [ je], sa bhikkhū.*
- (3) Who fans not the air, nor gets it fanned,  
 Wounds not the vegetation, nor makes others wound;  
 Always gives up the seeds, and takes not  
 The live food, he is indeed the ideal monk.
4. *vahaṇaṃ tasa-thāvarāṇa hoī*  
*puḍhavi <jala> taṇa-kaṭṭha-nissiyāṇaṃ,*  
*tamhā uddeṣiyaṃ na bhūñjē,*  
*no vi paḍe na payāvaḍe [ je], sa bhikkhū.*
- (4) Involves as that, killing of being, mobile and immobile,  
 Infesting earth, straw, and wood,  
 Who accepts not the food for himself intended;  
 Nor cooks, nor gets cooked, he is indeed the ideal monk.
5. *roittā Nāyaputta-vayaṇaṃ*  
*appa-samē mannejja chap-pi kāḍe*  
*pañca ya phāḍe mahavvayāṃ*  
*pañcāsava-saṃvāraḍe [ je], sa bhikkhū.*
- (5) With unshakable faith in the words of the Nāya-scion,  
 Who identifies himself with the world of sixfold beings;  
 And observes in full the five vows great,  
 Restraining the five doors of influx, he is indeed the ideal  
 monk.
6. *cattāri vaṃḍe sayā kasāḍe*  
*dhuva-jogī ya havejja buddha-vayaṇḍe,*  
*ahaṇḍe nijjāya-rūva-rayāḍe*  
*gihi-jogaṃ parivajjaḍe [ je], sa bhikkhū.*

<sup>1</sup> Here 'cold' stands for 'live' (*sacitta*).

- (6) Giving up passions fourfold,  
 Absorbed always in words of the Enlightened One;  
 Without possessions, away from silver and gold,  
 Who forsakes the world, he is indeed the ideal monk.
7. *sammad-diṭṭhī sayā amūdhē*  
 “atthi hu nāṇē tavē ya samjamē ya”  
*tavasā dhuṇāi purāṇa-pāvaṃ*  
*maṇa-vaya-kāya-susaṃvuḍḍē [ je], sa bhikkhū.*
- (7) With faith set right, and ever from delusion free,  
 Believer in wisdom, austerity and restraint;  
 Who shakes off sins old by penance (from the soul),  
 Restrained in thought, speech, and body, he is indeed the  
 ideal monk.
8. *taheva asaṇaṃ <va> pāṇagaṃ vā*  
*vivihaṃ khāima-sāimaṃ labhittā*  
 “hohi attho suē parē vā”  
*taṃ na nihē na nihāvaē [ je], sa bhikkhū.*
- (8) And thus on getting any food or drink,  
 Dainties various, and spices;  
 Intending to use them on the morrow or further still,  
 Who stores them not, nor gets stored, he is indeed the ideal  
 monk.
9. *taheva asaṇaṃ <va> pāṇagaṃ vā*  
*vivihaṃ khāima-sāimam labhittā*  
*chandiya sāhammiyāṇa bhunjē,*  
*bhoccā sajjhāya-raē ya jē, sa bhikkhū.*
- (9) And also on getting any food or drink,  
 Dainties various, and spices;  
 Inviting fellow monks, who eats,  
 And engages in study after eating, he is indeed the ideal monk.
10. *na ya vuggahiyam kaḥam kahejjā*  
*na ya kuppē nihu’ indiē pasantē,*  
*saṃjama-dhuva <dhīra> joga-juttē*  
*uvasantē aviheḍaē [ je], sa bhikkhū.*
- (10) Who indulges not in talks contentious,  
 Nor is angered, with senses unruffled, and tranquil;  
 Always devoted, and absorbed in restraint full,  
 Quiet and calm, belittling none, he is indeed the ideal monk.

11. *jo sahai hu gāma-kaṇṭaē*  
*akkosam ca pahāra-tajjaṇāo [ya],*  
*bhaya-bherava sadda sa-ppahāsē*  
*sama-suha-dukkha-sahē ya jē, sa bhikkhū.*
- (11) Who tolerates the set of sensual thorns,  
 Abuses, beating, and rebukes;  
 Scornful laugh, terrible, dread and loud,  
 And, with equanimity, pleasure and pain, he is indeed the  
 ideal monk.
12. *paḍimam paḍivajjiyā masāṇē*  
*no bhāē bhaya-bheravāi dissā,*  
*viviha-guṇa-tavo-rāē ya niccam*  
*na sarīram c'abhikaṅkhai [je], sa bhikkhū.*
- (12) In intensive penance at the cemetery engaged,  
 Who fears not the terrible and dreadful sight;  
 Engaged ever in various deeds of merit and penance,  
 Longs not for the body, he is indeed the ideal monk.
13. *asaim vosatṭha-catta-dehē*  
*akkuṭṭhē va haē va lūsiē vā*  
*puḍhavīē samē muṇi havejjā*  
*aṇiyāṇe akuūhalē [ya je], sa bhikkhū.*
- (13) Every now and again, detached and aloof from body,  
 Abused or beaten or wounded;  
 The saint who remains unmoved like the earth,  
 Free from desires and curiosity, is indeed the ideal monk.
14. *abhibūya kāṇa parīsaḥāim*  
*samuddharē jāi-pahāo appayam*  
*viittu jāi-maraṇam mahabbhayam*  
*tavē raē sāmaṇiē [je], sa bhikkhū.*
- (14) Physically enduring hardships all,  
 From metempsychosis himself who saves;  
 And realizes the dreadfulness of birth and death,  
 In ascetic penance engaged, he is indeed the ideal monk.
15. *hattha-samjaē pāya-samjaē*  
*vāya-samjaē samjaiṇdiyē*  
*ajjhapparaē susamāhiyappā*  
*suttattham ca viyāṇai [je], sa bhikkhū.*
- (15) Restraining the hands, and also the feet,  
 Restraining the speech, and the senses too;  
 Absorbed in self, and with self centered deep,  
 Who knows scripture in letter and in spirit, he is indeed the  
 ideal monk.

16. *uvahimmi amucchiṅ agiddhṅ*

*annāya-uñcham pula-nippulāe*

*kaya-vikkaya-sannihō virāṅ*

*savva-saṅgāvagaṅ [ya jḗ], sa bhikkhū.*

(16) Neither attached to possessions, nor greedy of them,

Begging remnants from families strange, and free from monk-  
hood hollow;

Abstaining from purchase, sale, and hoarding,

Who is away from attachment all, he is indeed the ideal monk.

17. *alola-bhikkhū na rasesu giddhe*

*uñcham carḗ jīviyā nābhikañkhī*

*iḍḍhim ca sakkāraṅ pūyaṅam ca*

*caḗ ṭhiy'appa añihḗ [ je], sa bhikkhū,*

(17) The mendicant, with senses not loose, nor greedy of tasty food,

Living on remnants, and longing not for life;

Powers supernal, respect, and reverence, who wants not;

With self steadfast and energy unconcealed, is indeed the

ideal monk.

18. *na param vaejjāsi "ayam kusīle",*

*jeṅ' annḗ kuppejja, na tam vaejjā;*

*jāniya patteyā puṅṅa-pāvam*

*attāṅam na samukkasḗ [ je], sa bhikkhū,*

(18) Who calls not anyone names,

And says not what angers him;

Knowing the virtues and vices of each,

Exalts not himself to the skies, he is indeed the ideal monk.

19. *na jāi-matte na ya rūva-matte,*

*na lābha-matte na sueṅa matte,*

*mayāṅi savvāṅi vivajjayanto*

*dhamma-jjhāṅa-raḗ ya jḗ, sa bhikkhū.*

(19) Who prides not himself on caste, nor on beauty,

Nor on gain, nor on learning;

Eschewing all prides,

Absorbed in meditation on dhamma, he is indeed the ideal  
monk.

20. *paveyaḗ ajja-payam mahā-muṅī,*

*dhammḗ ṭhio ṭhāvayaī param pi;*

*nikkhamma vajjejja kusīla-liṅgam*

*na yāvi hāsaṅ kahae [ je], sa bhikkhū.*

(20) Teacher of the noble goal, the great saint,  
Himself established in steadfastness, establishes others too;  
Renouncing all, who shuns the vestiges of monkhood bad,  
Indulges not in laughter silly, is indeed the ideal monk.

21. *taṃ deha-vāsaṃ asuṃ asāsayam*  
*sayā caḍ nicca-hiya-ṭṭhiy' appo;*  
*chindittu jāi-maraṇassa bandhaṇam*  
*uvei bhikkhū apuṇāgamam gaim*

*tti bemi.*

(21) The mortal frame impure and fragile,  
One should ever forsake, steady in perennial weal of self,  
Tearing off the bondage of birth and death,  
The monk attains the state, from metempsychosis free.

— Thus do I say.

# XI

## THE VICTOR'S PENANCE

The Uvahāṇasuyam (the śruta on penance) of the *Ayāro* (First Śrutaskandha, Chapter IX) gives a vivid picture of the ascetic life of Lord Mahāvīra, that sets the example to be followed by the aspirants to *jina-hood*. It is in fact a description that led the authors of Jaina monasticism to formulate the *Jinakalpa*, the Victor's Course, of which we have given a brief account in the chapter "The Four Monastic Courses". Here we give a versified English rendering of the Uvahāṇasuyam, each English verse being preceded by its Prakrit original. The Prakrit expression *uvahāṇa* is comparable to the Pali word *padhāna*, meaning 'exertion, energetic effort, striving, concentration of mind'.

### UVAHĀṆASUYAM

#### I

1. *ahāsuyam vaissāmi, jahā se samaṇe bhagavam uṭṭhāya;*  
*samkhāḥ tamsi hemante, ahuṇā pavvaie rūttthā.*
- (1) Relate shall I, as actually I heard,  
How that Samaṇa, the Lord, waking,  
Perceiving, in that autumn,  
Travelled, just ordained.
2. *no cev'imeṇa vattheṇa, pīhissāmi tamsi hemante;*  
*se pāraḥ āvakahāe, eyam khu aṇudhammiyam tassa.*
- (2) With this robe, shan't I,  
Cover myself that autumn (vowed He),  
And observed (the vow) for ever;  
His obedience to the Law indeed was such.
3. *cattāri sāhie māse, bahave pāṇa-jāiyāgamma;*  
*abhirujjha kāyam viharimsu, ārusiyāṇam tattha himsimsu.*
- (3) More than four months,  
Living beings of varieties many, gathering,  
Climbing, crawled over His body,  
And wounded Him stinging in anger and wrath.



4. *saṃvaccharam sāhiyam māsam, jam na rikkā'si vatthagam bhagavam;*  
*acelae tato cāi, tam vosajja vattham aṇagāre.*

(4) For a year and a month,  
The robe the Lord left not off;  
(But), naked and relinquishing was He, then,  
Giving up the robe, as a houseless monk.

5. *adu porisim tiriya-bhittim, cakkhumāsajja antaso jhāi;*  
*aha cakkhu-bhīya-sahiyā, te "hantā-hantā" bahave kandimsu.*

(5) Then on wall in front of man's length,  
Fixing His eyes, inwardly did He meditate;  
Frightened by His eyes, and assembled,  
Exclaiming 'Oh alas, Oh alas' cried many.

6. *sayañehim vīmissēhim, itthio tattha se parinnāyā;*  
*sāgāriyam na se seve, iti se sayam pavesiyā jhāi.*

(6) In abodes intermixed,  
Women He avoided;  
In sexual act He never indulged,  
(But), secluding Himself, meditated deep.

7. *je ke'ime agāratthā, mīsibhāvam pahāya se jhāi;*  
*puṭṭho vi nābhībāsimsu, gacchai nāivattāi añjū.*

(7) Whosoever were there in the house,  
Shunning them all, He meditated alone;  
Answered not, when asked,  
Left, but unconcerned, never swerving.

8. *no sukaram etam egesim, nābhībāse abhivāyamāṇe;*  
*hayapuvvō tattha daṇḍehim, lūsiyapuvvō appapunṇehim.*

(8) Not easy indeed was it for all,  
Not to respond, being greeted,  
Or with sticks beaten,  
Or cut by people of merit thin.

9-10. *pharusāim duttiikkhāim, aiyacce muṇī parakkamumāṇe;*  
*āghāya-naṭṭa-gīyāim, daṇḍajuddhāim muṭṭhijuddhāim. (9)*  
*gaḍhie mihu kahāsu, समयाम्मि नāyasue visogē adakkhū;*  
*etāim so urālāim, gacchai nāyaputte asaraṇāe. (10)*

(9-10) (Sounds) harsh and the unbearable,  
Overcoming, the Sage exerted hard;  
The tales, dances, and songs,  
Stick-fighting and boxing, (9)

And people in conversation,  
And compacts, the Nāya-scion, griefless, (avoided);  
All sights coarse and vulgar,  
The Nāya-son left, recalling not. (10)

11. *avi sahie duve vāse, sīodam abhoccā nikkhante;*  
*egattagae pihiyacce, se abhinnāyadaṃsaṇe sante.*

(11) And for more than a couple of years,  
Before renouncing, cold<sup>1</sup> water He eschewed;  
Solitary, guarding His body (and mind),  
With intuition gained, and tranquil.

12. *puḍhaviṃ ca āu-kāyam, teu-kāyam ca vāu-kāyam ca;*  
*paṇagāim bīya hariyāim, tasa-kāyam ca savvaso naccā.*

(12) Beings earth-bodied, water-bodied,  
Fire-bodied, and air-bodied too,  
Lichens, seeds, vegetation,  
And creatures mobile, fully He perceived.

13. *eyāim santi paḍilehe, cittamantāim se abhinnāya;*  
*parivajjiyāṇa viharitthā, iti saṃkhāe se mahāvīre.*

(13) These He marked as facts existent,  
And knowing them as objects animate,  
Injured them not, and wandered,  
Perceiving the truth, the Hero Great.

14. *adu thāvarā tasattāe, tasajīvā ya thāvarattāe;*  
*adu savvaḥṇiyā sattā, kammunā kappiyā puḍho bālā.*

(14) The immobile turns into the mobile,  
And the mobile also goes the immobile's way;  
The beings of species manifold,  
Ignorant, are differently by karma wrought.

15. *bhagavaṃ ca evaṃ annessiṃ, sovaḥie hu luppai bāle;*  
*kammaṃ ca savvaso naccā, taṃ paḍiyāikkhe pāvagaṃ bhagavaṃ.*

(15) And convinced was the Lord,  
With possessions, shall perish, the ignorant.  
Knowing the karma perfectly well,  
The evil, the Lord forsook.

16-17. *duvihaṃ samecca mehāvī, kiriyam akkhāy'anelisiṃ nāṇī;*  
*āyāṇa-soyam aivāya-soyam, jogam ca savvaso naccā. (16)*  
*aivattiyam anāuṭṭiṃ, sayam annessiṃ akaraṇayāe;*  
*jass'itthio parinnāyā, savvakammāvahāo se adakkhū. (17)*

<sup>1</sup> Here 'cold' stands for 'live' (*sacitta*).

- (16-17) Comprehending the twofold, the Prudent,  
 The *kiriyā*-(and-*akiriyā*) doctrine unique, expounded by the wise,  
 The current inflowing and the current vicious,  
 And knowing activity (threefold) in full, (16)  
 Indulged not in that vice,  
 Himself, and dissuaded others too;  
 Women forsooth He completely forsook  
 As source of evil all, and was the seer true. (17)
18. *ahākaḍam na se seve, savvaso kammuṇā ya adakkhū;*  
*jam kiṃci pāvagam bhagavam, tam akurvam viyaḍam bhuñjitthā.*
- (18) What was made for Him He never used,  
 As the Law of karma He perfectly knew,  
 In whatever was sinful, the Lord,  
 Indulged not, and the immune alone He consumed.
19. *no sevā ya paravattham, parapāe vi se na bhuñjitthā;*  
*parivajjiyāna omāṇam, gacchai saṃkhaḍim asaraṇāe.*
- (19) Another's robe He never used,  
 Nor did He eat from vessels of others;  
 The (crowded and) despicable,  
 Avoided feasting places, recalling not.
20. *māyannē asaṇa-pāṇassa, nānugiddhe rasesu apaḍinne;*  
*acchim pi no pamajjiyā, no vi ya kaṇḍūyaye muṇi gāyam.*
- (20) Measure of food and drink, He knew,  
 Greedy not of tastes, unaffected,  
 Rubbed not even the eye,  
 Nor did the Saint His body scratch.
21. *appam tiriyaṃ pehāe, appam piṭṭhao u pehāe;*  
*appam buie apaḍibhāṇi, panthapehī care jayamāṇe.*
- (21) Little looking sideward,  
 And turning behind little;  
 In reply, speaking little,  
 Vigilant, looking on His path, He wandered.
22. *sisiraṃsi addhapaḍivanne, tam vosajja vattham anagāre;*  
*pasārettu bāhum parakkame, no avalambiyāṇa khandhamsi.*
- (22) On winter half advanced,  
 The Ascetic, leaving off the robe,  
 And stretching the arms, exerted Himself;  
 (But) never by them, the shoulders He clasped.

23. *esa vihī aṇukkanto, māheṇeṇa maīmayā;*  
*apaḍinneṇa vīreṇa, kāsaveṇa mahesiṇā.*

— *tī bemi.*

- (23) This course, indeed, was followed,  
By the Māhaṇa wise;  
The Hero, unaffected,  
The Kāsava, the Seer Great.

— Thus do I say.

## II

1. *cariyāsaṇāim sejjāo, egaiyāō jāō buiyāo;*  
*āikkha tāim sayañāsaṇāim jāim sevitta se mahāvīre.*

- (1) Of the accustomed seats and abodes,  
Reported as they are,  
Those abodes and seats please relate  
That the Great Hero did use.

2. *āvesaṇa-sabhā-pavāsu, paṇiyasālāsu egayā vāso;*  
*aduvā paliyaṭṭhāṇesu, palālapuñjesu egayā vāso.*

- (2) At workshops, assembly halls, water-sheds,  
And shops, sometimes He lodged;  
Or at manufactories  
And under straw-sheds sometimes He dwelt.

3. *āgantāre ārāmāgāre, nagare vi egayā vāso;*  
*susāṇṇe sunnagāre vā, rukkhamūle vi egayā vāso.*

- (3) At travellers' halls, garden-houses,  
And towns sometimes He lodged;  
At cemetery or deserted house,  
And at the foot of trees, sometimes He dwelt.

4. *eteḥim muṇī sayañehim, samaṇe āsi patelasa vāse;*  
*rāṇḍiyam pi jayamāṇe, appamatte samāhie jhāi.*

- (4) At such abodes, the Sage,  
The Ascetic, some thirteen years spent;  
Day and night careful,  
And vigilant, meditating, quiet and calm.

5. *niddam pi no pagāmāe, sevai bhagavaṇ uṭṭhāe;*  
*jaggāvai ya appāṇam, īsim sāiyāsī apaḍinne.*

- (5) Even sleep for pleasure and rest,  
The Lord, waking, did never seek;  
And waked Himself up,  
When by chance drowsy, the unaffected One.
6. *sambujhamāṇe punarāvi, āsimsu bhagavam uṭṭhāe;  
nikkhamma egayā rāo, bahim camkamiyā muhuttāgam.*
- (6) Rising (from sleep), again,  
The Lord seated Himself, waking;  
And going out in the night sometimes,  
Walked about for a while.
7. *sayanehim tassuvasaggā, bhīmā āsī aṇegarūvā ya;  
samsappagā ya pāṇā, aduvā pakkhiṇo uvacaranti.*
- (7) At those abodes, trials,  
Terrible and manifold He had;  
The crawling creatures,  
And birds upon Him preyed.
- 8-10. *adu kucarā uvacaranti, gāmarakkhā ya sattihatthā ya;  
adu gāmiyā wasaggā, itthī egaiyā puriso ya. (8)  
ihaloiyāim paraloiyāim bhīmāim aṇegarūvāim;  
avi subbhi-dubbhi-gandhāim, saddāim aṇegarūvāim. (9)  
ahiyāsae sayā samie, phāsāim virūvarūvāim;  
araim raim abhibhūya, rīyai māhaṇe abahuvāi. (10)*
- (8-10) And bad people molested Him,  
The village-guards, and the lancers too;  
The trials by the village folk,  
And varieties of women and men too; (8)  
Of this world and the other world,  
Terrible and of sorts many;  
And smells, good and bad,  
Sounds of varieties diverse; (9)  
Endured He ever self-restrained,  
Touches of varieties great;  
Overcoming displeasure and pleasure,  
Travelled the Māhaṇa, silent and calm. (10)
11. *sa jaṇehim tattha pucchimsu, egacarā ri egayā rāo;  
avvāhie kasāitthā, pchamāṇe samāhim apaḍinne.*
- (11) Interrogated by wayfarers there,  
And sometimes at night by waylayers too;  
Unmoved and silent, maltreated by them,  
Engrossed in meditation, unaffected, was He.

12. *ayam antaraṃsi ko ettha, ahaṃ aṃsi 'tti bhikkhū āhaṭṭu;*  
*ayam uttame sē dhamme, tusiṇē sa kasāie jhāi.*

(12) Who is inside there ?

I am here, a *bhikṣu*, said He;  
That was His way unique,  
Silent, though ill-treated, meditated He.

13-15. *jamsippegeḥ paveyanti, sisire mārue pavāyante;*  
*tamsippege aṇagārā, himavāe nivāyaṃ esanti. (13)*  
*saṅghāḍiō pavisissāmo, ehā ya samādahamaṇā;*  
*pihiyā vā sakkhāro, aīdukkhaṃ himaga-saṃphāsā. (14)*  
*tamsi bhagavaṃ apaḍinne, ahe viyaḍe ahiyāsae dāvie;*  
*nikkhamma egayā rāo, cāei, bhagavaṃ samiyāe. (15)*

(13-15) Some tremble with cold,

In winter, when gales blow;  
Then some monks houseless,  
At ice-fall, seek place sheltered from wind; (13)  
Rugs shall we wrap round,  
And kindling fuel,  
Or staying indoors, shall we bear,  
So painful the touches cold; (14)  
In (winter) that, the Lord, unaffected,  
Endured (pain) so terrible, strong in will;  
And going out in the night, sometimes,  
The Lord endured, quiet and calm. (15)

16. *esa vihī aṇukkanto, māhaṇeṇa maīmayā;*  
*apaḍinneṇa vīreṇa, kāsavēṇa mahesiṇā.*

— *tīi bemi.*

(16) This course, indeed, was followed,

By the Māhaṇa, wise;  
The Hero, unaffected,  
The Kāsava, the Seer Great.

— Thus do I say.

### III

1. *taṇaphāse sīyaphāse ya, teuphāse ya dāmsa-masage ya;*  
*ahiyāsae sayā samie, phāsāim virūvarūvāim.*

(1) The touches of grass and the touches of cold,  
The touches of fire and gnats and mosquitoes too;  
Ever did He, with equanimity, bear,  
The touches of varieties diverse.

2. *aha duccara-lāḍham acāri, vajjabhūmiṃ ca subbhabhūmiṃ ca;  
pantam sejjam sevimsu, āsanagāim ceva pantāim.*
- (2) Then travelled He, in the Lāḍhas, the pathless tract,  
The Vajjabhūmi and the Subbhabhūmi;  
Rough beds there He used,  
And rough seats too.
3. *lāḍhehim tassuvasaggā, bahave jāṇavayā lūsimsu;  
aha lūhadesie bhatte, kukkurā tattha himsimsu nivaimsu.*
- (3) In the Lāḍhas, dangers many He faced,  
Attacked was He, by natives many;  
In that land of insipid food,  
Dogs ran at Him to bite.
4. *appe jaṇe nivārei, lūsaṇae suṇae ḍasamāṇe;  
chuchukārenti āhamṣu, samaṇam kukkurā ḍasantu'tti.*
- (4) Few people warded off,  
The dogs, attacking and biting the *samaṇas*;  
Crying chu-chu instead,  
They let the dogs bite.
5. *elikkhae jaṇe bhujjo, bahave vajjabhūmiṃ pharusāsī;  
laṭṭhim gahāya nālīyam, tattha eva viharimsu.*
- (5) People there were mostly such,  
Many in the Vajjabhūmi, on coarse food lived;  
Carrying stick and staff,  
Travelled there (the *samaṇas* too).
6. *evam pi tattha viharantā, puṭṭha-puvvā ahesi suṇaehim;  
samluñcamāṇā suṇaehim, duccaragāṇi tattha lāḍhehim.*
- (6) Travelling even thus (equipped),  
Bitten were they by dogs;  
And also torn by them;  
Dangerous indeed, were the Lāḍhas to travel.
7. *nidhāya daṇḍam pāṇehim tam kāyam vosajjamanagāre;  
aha gūmakaṇṭae bhagavam, te ahiyāsae abhisameccā.*
- (7) Without enmity against creatures those,  
Abandoning the body, the Houseless Monk,  
The set of thorns sensual, the Lord,  
Endured, with patience, knowing full.
8. *nāo saṃgāmasīse va, pārāe tattha se mahāvīre;  
evam pi tattha lāḍhehim, aladdhapuvvo vi egayā gāmo.*

- (8) Like the elephant at the head of battle,  
Victorious was the Hero Great;  
And there in the Lādhas,  
No village sometimes was reached.
9. *uvasamkamantam apaḍinnam, gāmantiyam pi appattam;*  
*paḍinikkhamittu lūsimsu, eyāo param palehi tti.*
- (9) Him, on journey, the unaffected One,  
Though village yet was not reached,  
Coming out, they attacked,  
Saying 'Get away from here'.
10. *haya-puvvō tattha daṇḍeṇam, aduvā muṭṭhiṇā adu phaleṇam;*  
*adu leluṇā kavāleṇam, hantā-hantā bahave kandiṃsu.*
- (10) Striking Him with stick,  
Or with fist, or lance-head;  
Or with clod, or potsherd,  
Exclaiming 'Oh alas, Oh alas', cried many.
11. *mamsūṇi chinnapuvvāim, uṭṭhubhanti egayā kāyam;*  
*parissahāim luncimsu ahava pamsuṇā avakiriṃsu.*
- (11) His flesh was cut,  
And on His body, sometimes they spat;  
Tortured Him, inflicting hardships,  
Or with dust they covered Him.
12. *uccālaiya nihaṇimsu, aduvā āsaṇāo khalaiṃsu;*  
*vosaṭṭhakāe paṇayāsī, dukkhasahe bhagavam apaḍinne.*
- (12) Throwing Him up, they let Him fall,  
Or in His postures, they disturbed Him;  
Abandoning the body, modestly did He,  
Bore suffering, the Lord, unaffected.
13. *sūro saṃgāmasīse va, saṃvuḍe tattha se mahāvīre;*  
*paḍisevamāṇe pharusāim, acale bhagavam rūṭṭhā.*
- (13) Or like the hero at the head of battle.  
Armoured (self-restrained), there the Hero Great,  
Bearing all hardships,  
Unmoved, the Lord, travelled.
14. *esa vihī aṇukkanto, māhaṇeṇa māimayā;*  
*apaḍinneṇa vīreṇa, kāsaveṇa mahesiṇā.*
- *tti bemi.*



- (14) This course, indeed, was followed,  
By the Māhaṇa wise;  
The Hero, unaffected,  
The Kāsava, the Seer Great.

—Thus do I say.

IV

1. *omoyariyam cācī, apuṭṭhe vi bhagavam rogehīm;*  
*puṭṭho vā se apuṭṭho vā, no se sājjai teiccham.*
- (1) Scanty food the Lord ever took,  
Though by diseases unattacked;  
Attacked or not attacked;  
Medical treatment, he desired not.
2. *samsohaṇam ca vamaṇam ca, gāyabbhamgaṇam siṇāṇam ca;*  
*sambāhaṇam na se kappe, danta-pakkhāṇam parinnāe.*
- (2) Purgatives and emetics,  
Anointing the body, and bathing,  
And massaging behoved Him not;  
From cleansing teeth, he ever abstained.
3. *vīrae ya gāmadhammehīm, rīyai māhaṇe aḥahuvāi;*  
*sisirammi egayā bhagavam, chā, aē jhāi āsī ya.*
- (3) Averse from pleasures sensuous,  
Wandered the Māhaṇa speaking but little;  
In winter sometimes, the Lord,  
Meditated, seated in the shade.
4. *āyāvāi ya gimhāṇam, acchai ukkuḍue abhi āte;*  
*adu jāvaittha lūheṇam, oyaṇa-manthu kummāsenam.*
- (4) To heat, he exposed Himself, in summer,  
Or facing hot wind, sat squatting;  
And lived on rough food,  
Rice, pounded jujube and beans.
5. *eyāṇi tiṇṇi paḍiseve, aṭṭha māse ya jāvae bhagavam;*  
*apiṭṭha egayā bhagavam, addhamāsam aduvā māsam pi.*
- (5) Only taking these three, the Lord,  
Sustained himself, eight months,  
Drank not water, sometimes,  
For a fortnight or even a month.

6. *avi sâhie duve māse, chappi māse aduvā āpivittā;*  
*rāyovarāyam apadinne, annagilāyam egayā bhunje.*  
 (6) And for more than two months,  
 Or six months, He did not drink;  
 Day and night awake, unaffected,  
 Stale food sometimes, He took.
7. *chatthenam egayā bhunje, aduvā atthameṇa dasameṇam;*  
*duvālasameṇa egayā bhunje, pehamāṇe sāmāhim apadinne.*  
 (7) The sixth (meal), sometimes He took,  
 Or the eighth or the tenth;  
 The twelfth, sometimes, He took,  
 Engrossed in meditation, unaffected.
8. *naccāna se mahāvīre, no vi ya pāvagam sayam akāsī;*  
*annehim vi na kārithā, kīrantam pi nāṇujāñitthā.*  
 (8) Knowing (the truth), the Hero Great,  
 Never did commit any sin Himself;  
 Nor induced others do,  
 To sins of others, nor did he consent.
9. *gāmam pavise nayaram vā, ghāsam ese kaḍam paraṭṭhāe;*  
*suvisuddham esiyā bhagavam, āyata-jogayāe sevittā.*  
 (9) Village or town he entered,  
 Begging food for others made;  
 Food perfectly immune, the Lord begged,  
 And used, with impulses restrained in full.
- 10-12. *adu vāyasā diginchantā, je anne rasesiṇo sattā;*  
*ghāsesanāe ciṭṭhante, sayayam nivaie ya pehāe. (10)*  
*adu māhaṇam vā, samaṇam vā, gāmapiṇḍolagam ca ahiṃ vā;*  
*sovāgam mūsiyāram vā kukkuram vā viviham ṭhiyam purao. (11)*  
*vitticcheyam vajjanto, tes'appattiyam pariharanto;*  
*mandam parakkame bhagavam, ahimsamāṇo ghāsam esittā. (12)*  
 (10-12) And the hungry crows,  
 Or the creatures thirsty;  
 Waiting there, intent on food,  
 Seeing them, assembling oft; (10)  
 Or a māhaṇa or a samaṇa,  
 A village-beggar or a guest;  
 A cāṇḍāla, or a cat,  
 Or a dog, standing on the way; (11)  
 Obstructing not their livelihood,  
 And frightening them not;  
 Slowly moved the Lord,  
 And begged His food, injuring none. (12)

13. *avi sūiyam vā sukkam vā, sīyapiṇḍam purāṇa-kummāsam;  
adu bakkasam pulāgam vā, laddhe piṇḍe aladdhae davie.*

(13) And spiced or unspiced,  
Cold food, old bean,  
Or old pap, bad grain,  
Even secured or not, contented was He.

14. *avi jhāi se mahāvīre, āsaṇatthe akukkue jhānam;  
uddham ahe tiriyaṃ ca, pehamāṇe samāhim apañinne.*

(14) And meditated, the Hero Great,  
Seated in some posture, undistracted, in meditation;  
(Looking) above, below, in front.  
Engrossed in meditation, unaffected.

15. *akasāi v'gayag'hī, saddarūvesu amucchie jhāi;  
chaumatthe vi parakkamamāṇe, no pamāyaṃ saim pi kuvvitthā.*

(15) Passionless, freed from greed,  
Not attached to sounds and colours, meditated He;  
Exerting hard, vestiges of karma though still there,  
Non-vigilant He never was.

16. *sayam eva abhisamāgamma, āyaya-jogam āyasoḥie;  
abhinivvude amāille, āvakahaṃ bhagavaṃ samiyāsī.*

(16) By Himself knowing the truth,  
With impulses restrained, and self purified;  
Finally liberated was He, deceitless,  
Throughout life, self-controlled was the Lord.

17. *esa vihī anukkanto, māhaṇeṇa māimayā;  
apañinneṇa vīreṇa, kāsaveṇa mahesiṇā.*

— *tti bemi.*

(17) This course, indeed, was followed,  
By the Māhaṇa wise;  
The Hero, unaffected,  
The Kāsava, the Seer Great.

— Thus do I say.

## APPENDIX

### A note on the word “monasticism”

The word ‘monasticism’ is derived from the Greek word *μόνος* meaning ‘alone, solitary’, from which a whole family of words has been formed :

*μονή* and *μοναστήριον*, ‘monastery’ ; *μοναχός*, ‘monk’ or ‘solitary’ ; *μονάσειν*, ‘to lead the solitary life’ ; *μονάζοντες*, ‘solitaries’ ; *μονάστρια*, ‘nun’ ; *μοναδικός*, *μοναχικός*, *μοναστικός*, *μονήρης*, ‘monastic’ ; *μονάζουσα*, *μοναχοῦσα*, *μοναχή*, ‘nun’ ; τὸ *μοναχικόν*, ‘monasticism’ ; *μοναστικῶς*, ‘monastically’ ; *μοναχισμός*, ‘monachism’.

In Latin this word has given *monachus* and its derivatives *monacha*, *monachus*, *monachatus*, *monachare*, *monachizare*, *monachismum*, *monachatio*, *monasterium* and a few other words.

All these words, derived as they are from the same root, indicate the idea of solitude, of isolation. This solitude must not, however, be interpreted as implying absolute isolation—such as that of the hermit in the desert. The term ‘monk’ has come to be applied to men living the same life in common—a life in which they are indeed separated from the world, but not from one another.

—Adapted from  
*Encyclopaedia of Religion and Ethics*,  
Vol. VIII, page 781.

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## SANSKRIT, PRAKRIT AND PALI WORDS

- abbattheyuṃ, to seek help 9n.  
 abbatthijja, on request 9n.  
 abbhutṭhāṇa (abhyutthāna), rendering of service to the organisation 8.  
 abbhuvagayammi, on being accepted 9n.  
 ābhavaṃtito, monastic propriety 1.  
 ābhavaṃto (ābhavat), monastic propriety 1.  
 ābhāvaṇā (ābhāvanā), monastic propriety 1.  
 ābhavantiko, monastic propriety 1.  
 abhigama-śrāddha, families practising aṇuvratas 48.  
 abhiggaha (see abhigraha) 84n.  
 abhigraha, secret resolve 57, 62, 68, 70.  
 ābhigrahika, predetermined 52.  
 abhimāna, pride 13.  
 abhinnaṃ, unbroken 84n.  
 abhīru, free from fear 83n.  
 abhisamāgama, occurrence of an event such as memory of past life leading to spontaneous renunciation of the world 42.  
 abhisameccā (abhisametya), spontaneously accepting initiation 42.  
 adhiṣvaṣkaṇa (=utṣvaṣkaṇa), see ussakka 54.  
 abhyantara-śambukā, internally spiral like a conch 58.  
 abhyudyata maraṇa, resolute death 59, 62.  
 abhyudyata-śāsana, fasting unto death 62.  
 abhyudyata-vihāra, resolute conduct 59.  
 ābhyupagamikī, self-imposed 64.  
 ācāmla, acidic and sticky non-acidic drink and food 65, subsistence on a single-meal a day consisting of saltless cereal of any kind 71.  
 ācāra, conduct vii, 63.  
 ācārapraṇidhi, name of a scripture 86n.  
 acarittī (acaritī), fallen from monkhood 14.  
 ācārya, head of a saṃgha with scriptural learning and high discipline 1, 2, 18, 41, 42, 43, 44, 49, 60.  
 accakkhariya (atyakṣarika), addition of syllable (a fault connected with knowledge) 29.  
 acchijjaṃ (āchedya), snatched 18.  
 acela-dharma, monastic practice of nudity 79.  
 aciyatta (=apriya), unsympathetic towards the monks 48.  
 addhā, proper time when alms are available 54.  
 addhapaḍivanna, half-advanced 99.  
 ādeya-vayaṇa (ādeya-vacana), of impressive diction 31.  
 ādhākamma (ādhākarma), acceptance of food prepared for the monk 14, 18.  
 ādhākarma, see ādhākamma 22, 55, 65.  
 adharma, sin 26n.  
 adhikaraṇakāraḥ, makers of legal question 34.  
 adhyayana, chapter 84n.  
 adinnādāna (adattādāna), stealing 15.

- adinnam, not offered 15.  
 āgāḍha, intensified, acute 43, 53.  
 āgama, scripture 8<sup>c</sup>n.  
 āgama, a source of monastic legislation 1, scripture or a person conversant with at least upto ninth Pūrva 2, scriptural study 67.  
 āgantuka, new-comer 55.  
 agga-bīja (agrabīja), plant propagated from cuttings 19.  
 agītārtha, non-adept 46.  
 agni, vedic god of fire 16.  
 agnihotra, sacrificing to Agni XXI.  
 ahājāyaṃ (yathājātam), usual minimum outfit 52, 81n, minimum 81.  
 ahalandīṇam, of the observers of the time-bound course 85n.  
 ahākaḍam, what was made for him 99.  
 ahaṅkāra, egotism 13.  
 āhaṭṭu dijjamāṇam (āhṭya dīyamānam), offered as carried from elsewhere for the monk 18.  
 ahigaraṇa (adhikaraṇa), (raising new unraised) disputes 11.  
 aiseṣa (=atiṣaya), development of extra-ordinary personality 4.  
 atiseṣī (atiṣeṣī), extra-ordinarily devoted to the order 53.  
 ājīvikas, followers of Gośālaka 48.  
 ajjhayaṇa (adhyayana), chapter 34.  
 ajjhoara (adhyavapūraka), addition of some quantity of food to the usual one in order to accommodate a monk 55.  
 ajjhoyara, see ajjhoara 55.  
 ājñā, warning to monk to behave according to the rules 6, 50.  
 ājñābhaṅga, breach of law 81n.  
 ājñādayaḥ doṣāḥ, blameworthy commands, etc. 50.  
 ājñākārī, guided by the counsel of the Head. 6.  
 ajñāna, ignorance 26n.  
 ajñātoñcha, begging from unfamiliar houses 55.  
 ājya, melted butter used for oblations or for pouring into the holy fire at the sacrifice 17.  
 akāle kao sajjhāo (akāle kṛtaḥ svādhyāyaḥ), untimely study 30.  
 akalpa-sthāpanā kalpa, conduct relating to non-commissioning of untrained monks 70.  
 akiriya (akriya), the doctrine that propounds the non-existence of soul 99.  
 ākinno, beset by 34.  
 akṛtapratijñāḥ, those who do not take a vow, unresolved 76  
 alābha, possibility of not getting anything 53.  
 alasa, indolent 53, 82n.  
 alepa, accepting only non-sticky edibles and drinks 65.  
 ālocanā, confession 21, 45, 56, 58, 70, 71.  
 aloka, transcosmos or a-cosmos 38.  
 āloko (ālokaḥ), light 36.  
 āloyaṇā (ālocanā), self-examination 27.  
 āmnāyārthavācaka, an ācārya who reveals inner meaning of *utsarga* (the general rules of conduct), and *apavāda* (the exceptions to the general rules of conduct) 34.  
 amoghavacanatayā, on account of his words being fruitful 83n.  
 āṇā (ājñā), a source for monastic legislation; sanction of any ācārya 1.  
 anācāra, breach of vows 21; excessive attachment to the pleasures of the world 22.  
 anācāra, misconduct 16, 21.  
 anāgāḍha, chronic 53.  
 aṇamtarahiyā (anantarhitā), living 19.

anussuta, not heard of before at any time 36.  
 anāpātaṃ-asamlokaṃ, a place for easing themselves used by monks, not frequented by people and not exposed to their sight 57.  
 anārjava, crookedness 13.  
 anavasthā, indecision 81n.  
 anavasthānam, unsteady vigilance 26n.  
 anavasthāpya, the ninth variety of expiation in which a monk is temporarily debarred from observing a vow and made to undergo penance 52.  
 aṅyāra (anācāra), enjoying of offence and addiction to it 14, the fourth stage of sin 20, misconduct 21.  
 anekānta, non-absolutistic attitude 80.  
 aṅga, a part of canonical literature 79.  
 aṅga viyāraṃ, physical defects 88.  
 aṅsiṭṭhaṃ (aṅsiṣṭam), taking of anything not disowned by the almsgiver 18.  
 aṅsiṣṭa, see aṅsiṭṭhaṃ 55.  
 aṅsiṣṭa-vayaṇa (aṅsiṣṭavacana), one having unbiased diction 32.  
 aniyāvāsa (aniyatāvāsa), life of a wanderer 41, 43.  
 aniyatāo, not fixed beforehand 84n.  
 aniyata vitti (aniyatavṛtti), homeless 31, 84n.  
 annā (anyāḥ), others 83n.  
 annāesī, strange families, 87.  
 anotappa-sarīra (anupatrapya śarīra), unrepachable body 31.  
 antalikkhaṃ, celestial 88.  
 antarmuhūrta, an interval of time equivalent to 48 minutes 85n.  
 anubandha, resultant 68.  
 aṅudhammiyaṃ, obedience to the

law 96.  
 aṅugghāya (anudghāta) unmitigated severity of expiation 68.  
 aṅukkasāī, with tenuous passions 90.  
 anupādisesa-nibbāna (anupādiṣeṣa-nirvāṇa), Buddhist equivalent to siddhahood 38.  
 anuparihārika, sub-attendant monks practising the purificatory cooperative course 70, 77, 78, 86n.  
 anuparihārikatvam, duties of the sub-assistant 85n.  
 anusamḍhaṇā (anusandhanā), filling up of lacunae in the text in the context of special study 8.  
 anutpādaśaya-jñāna, knowledge of the absolute destruction of affliction 38.  
 aṅuvratin, observer of partial vows 51.  
 apaḍiṇṇe, unaffected 76, 99, 100, 101, 104.  
 aparikammā, not reconditioning 84n.  
 apavāda sūtra, sūtras concerning the exceptions to the general rules of conduct 43.  
 apramatta, freedom from wakelessness (seventh guṇasthāna) 6, 13, 61.  
 apramatta, vigilant 26n.  
 apraśasta, inauspicious 68, 83n, unwholesome 83n.  
 apratibaddha, unrestricted 45.  
 apratyupekṣā, lack of survey 81n.  
 āpucchā, initial permission 83n.  
 āpucchānā (āpucchānā), asking for permission of the superior to perform an act for himself or others, initial permission 7, 8, 9.  
 ara, division 66.  
 arahamta, the adorable 29.

- ardhanārāca, a saṃhanana where fastening is on the one side of the joint 83n.
- ardhapeḍha, semi-rectangular 58.
- ariya-saccaṃ (ārya-satyam), noble truth 36.
- ārōha-pariñāha-sampanna, symmetrical 31.
- ārta (dhyāna), engrossing in painful thoughts 68.
- arthagrahaṇa, comprehension of meaning 42.
- āryāsūtras, sūtras concerned with the nuns 43.
- āryikā, nun 86n.
- asahī, derived from āvassīā and equivalent to it 7.
- asajjhāye sajjhāīyaṃ (asvādhyāye svādhyāyaḥ) to study what is not to be studied in respect of time, place, subject etc. 30.
- asamāhi (asamādhi), imbalance of mind 12.
- asamāhiṭṭhāṇa (asamādhisthāna) occasion of imbalance of mind 11.
- asamaṇunna (asamanujña), see asāmbhogika 45.
- asāmbhogika, non-commensal 55.
- asaṃcayīa (asañcayika), non-storable 54.
- asaṃdiddha vayāṇa (asandigdha vacana), unambiguous diction 32.
- asaṃkalpitāni, not pre-meditated 84n.
- asaṃkhaḍa (=kalaha), controversy 50.
- asaṃppaggaḥīya-appā (asampraḡhīta-ātmā), one enjoying non-obsession of mind 31.
- asaṃtharaṇe, in circumstances of famine and other exigencies 82n.
- asaṃvigna, opposite of saṃvigna 55, 56.
- asaṇa (asāna), food 19, 27, 28.
- āsaṇā (āsādanā), injuring 29.
- asaṇapāṇa, food or drink 89.
- asaraṇāe, not recalling 97, 99.
- asāvajja (asāvadya), immaculate 2.
- āsavakkhaya-ñāṇa (āsraṇakṣaya-jñāna), knowledge of the destruction of the intoxicant afflictions 38.
- āsāyaṇā (āsātanā), disrespectful conduct 27, 28, 29.
- āsāyayai (āsātayati), offends 30.
- āsevana-śikṣā, training in the rules of monastic conduct 44.
- āsiā, equivalent to asahī 7.
- āsīdhikā, word uttered at the exit from the temple of a jina 7.
- aśoka, a kind of tree 62.
- aśraddhā, absence of faith 13.
- asthita (kalpa), optional practice 67.
- astikāya, extended substances 29.
- aśubha, bad 83n.
- asuddhaṃ (asuddham), impure 82n.
- asūyā, repugnance 13.
- āsvādana, see paribhoga 16.
- ātaṅka, calamities and misfortunes 56, 64, 72.
- ataraṇa, infant 48.
- ātātāyin, desperado 24.
- athālanda, see yathālanda 76, 78.
- athālandasaṃyata, an ascetic observing the time-bound course 85n.
- athaṃḍila, place unfit for easing oneself 84n.
- aticāra, disregard of vows 21; indulgence in pleasures of the world 22.
- aticāra, violation of the rule and perpetration of the offence, 3rd stage of sin 14, 21, 68.
- atikkaṃa (atikrama), transgression, pollution of mind 20, 21.

- atikrama, breach of observance according to the Veda 17, transgression, pollution of mind (first stage of sin) 21, mental indulgence 58.
- atikramaṇa, desire for worldly pleasures 21, 22.
- atiyāra (aticāraḥ), violation of the rule and perpetration of the offence 20, 21, 22.
- ātmahita pratipatti-sampat, well-being of oneself (in Buddhism) 35.
- ātmastava, self-praise 13.
- atthagahaṇa (arthagrahaṇa), comprehension of meaning 41.
- atthaṃ vācī (atthaṃ vācayati), brings home the meaning of the sūtras 33.
- atthanijjāvaya (artha-niryāpaka), exposes the sequence of the subject 32.
- aupakramikī, earned 64.
- āura-diṭṭhanteṇaṃ, on the analogy of alms offered and accepted for the sick monks 82n.
- autsargika, relating to the general rules of conduct 76.
- autsargikam (liṅgam) usual practice (non-possession of any outfit, which is the usual, *autsargika*, practice) 85n.
- avadhāna, to look after the abode 65.
- avadhi, clairvoyance 78, 86n.
- avagāhima, dry or fried food 65.
- avaggaha (avagraha), sense-perception 32.
- avakāśa, restriction in respect of seats 65.
- avakīrṇa, scattered; an offence (in Brāhmanism) equivalent to *śabala*, spotted, variegated 16.
- avakīrṇin, offender, genesis of—by P.V. Kane 16, 17.
- avama-ratnādhika, junior ācārya 55.
- avasakka (avaśvaṣkaṇa), cooking of food earlier by almsgivers, 53.
- avasanna, fallen down to the level of the pārśvastha 45.
- avasarpinī, descending (time cycle) 66, 72.
- āvasi (āvaśyakī), leaving the abode for necessary work 83n.
- āvāsiyaṃ (āvaśyakī), leaving the abode for necessary work 83n.
- āvassīā (āvaśyakī) (āvaśyakī kriyā), leaving of the abode for necessary work, concerned with samitis, observed while going outside 7, 9, 63.
- āvassiyaṃ (āvaśyakī), leaving the abode for necessary work 10n.
- avaśvaṣkaṇa, see avasakka 54, 55.
- āvaśyaka, daily duties 47.
- avāya, determination 32.
- aveda, sexless 67.
- āsevana-sikṣā, training of the disciple in deportment 42.
- avidyā, ignorance 4, 5.
- avirata-samyagdṛṣṭi, the fourth stage of spiritual development called vowless right faith 48, 51.
- āyahia (ātmahita), welfare of the self 42.
- āyāra (ācāra), conduct; qualification of the gaṇin 31.
- āyāravatthutaiyaṃ, third vastu (section) concerned with ācāra 83n.
- āyāra viṇaya (ācāra vinaya), discipline qua conduct 33.
- āyariya (ācārya), preceptor 29.
- ayogyaśarīrāvayava, possessed of an ugly limb 86n.
- bahiḥ śambukā, externally spiral like a conch 58.

- bahu paḍipunṇindiya (bahuprati-pūrṇendriya) with perfectly and fully developed sense-organs 31.
- bahussuya (bahuśruta), of versatile study 31.
- bala, unlimited tolerance of hardship 61, physical strength 70.
- bāla, novice 46.
- balābhīyogakārī, a monastic order forced to act properly 6.
- balābhīoga, coercion 9n.
- bālava, an astrological division of the day 52.
- bala-vīriyasamghayaṇā, with strong and powerful bone-joints 83n.
- bambhacera (brahmācarya), celibacy XX.
- bambhaṇa (brāhmaṇa), XX.
- bava, astrological division of the day 52.
- bhadrā, a particular lunar day 52.
- bhadra, an intensive course of penance 65.
- bhajanā, division 84n.
- bhaktam panthāḥ, time of begging and departure 58.
- bhaktapāna-grahaṇe sāmācārī, deportment at begging of food and drink 54.
- bhakta, pratyākhyāna, renunciation of aliment 2.
- bhaṇḍanakārakā, makers of strife 34.
- bhāra-paccoruhaṇayā (bhāra-pratyavarohaṇatā), alleviation of the burden 34.
- bhāṣā (samiti), carefulness relating to speech 11.
- bhassakārakā, makers of brawls 34.
- bhatta-paccakhāna, see bhakta-pratyākhyāna 59.
- bhāva, mode 57.
- bhāvābhigraha, modes and postures of the giver to be satisfied according to the resolve of the monk 58.
- bhāvaliṅga, spiritual equipment 67, 84n.
- bhāvanā, practice of self-contemplation, cultivation of spiritual values 61, 83n.
- bhāvaparīhāṇi, dispossession of the spiritual equipment 84n.
- bhāva-saṃvara, spiritual self-restraint 42.
- bhikkhupesunṇe pācittiyam, (Buddhist) expiation for the offence of backbiting or slandering 12.
- bhikṣācaryā, going out on begging tour, 57, 65, 74, 75.
- bhikṣu, monk 41, 52, 87, 102.
- bhikṣu-pratimās, an intensive course to be practised by a single monk 75.
- bhogas, the name of a dynasty 89.
- bhojana-dṛṣṭānta, example of hospitality 49.
- bhojanam, food 89.
- bhojanīyam, edible 18.
- bhomaṃ, earthly 88.
- bhūovaghāie (bhūtopaghātikaḥ), causing injury to one-sensed beings for one's enjoyment 11.
- bhūtagāma (bhūtagrāma), vegetable kingdom 19.
- bhūtagāmapātavyatāya pācittiyam, (Buddhist) expiation of an offence of destruction of vegetable growth 12.
- bīyācese(dvīṭīyādeśe), alternately 84.
- bīja-bīja, vegetable propagated from seeds 19.
- bīya-ruha (bīja-ruha), vegetable propagated from seeds 19.
- bodhi, Buddhist equivalent of Jaina kaivalya 38.
- bodhisattva, a buddha in the making XIX.
- bollanti, speak 81.

- brahmacārin (Brāhmaṇical), person who observes celibacy 13, 17, 30.  
 brahmacharya, the first part of the Brāhmaṇical way of life 18.  
 caitya, temple of yakṣa 48.  
 cakkaṃ, wheel 26n.  
 cakkhum (cakṣu), vision 36.  
 cakravāla-sāmācārī, (Pravacana sārōddhāra) same as ten-fold sāmācārī; daily duties of a monk, 6, 45, 63.  
 camadhāṇā (camadhanā), annoyance 53.  
 caraṇa, conduct XIX.  
 caranātā, yogic power of flying through air 77.  
 cāritra, monastic stages 66, 72.  
 caturguru, heavy four-monthly penance 82n.  
 caturguruka, see caturguru 68.  
 caturlaghu, light four-monthly penance 82n.  
 caturmāsa-anudghāta, four months' uncommuted penance 50.  
 caturmāsa guru, see caturguru 22.  
 cauguruka, see caturguru 47.  
 cāujjāma dhamma (cāuryāma dharma), the discipline of four vows 80.  
 cetopariyañāṇa (Buddhist cetaspariyajñāṇa), telepathy 38.  
 chandaṇā (chandana) invitation of superior or fellow-monk to take what has been brought 8, 9, 63.  
 cheda, a kind of expiation effected by the cutting down of the monastic standing 45, 52.  
 chedopasthāpanīya, ordination or confirmation 66, 67, 72, 73.  
 chiddakārī (chidrakārī), having faulty conduct 14.  
 chinnam, rent 88.  
 cilimī, a kind of cloth used as a curtain 52, 81n.  
 cittasamāhiṭṭhāṇa, (cittasamādhi-sthāna), the stages of concentrated mind 36.  
 dāgaṃ-dāgaṃ (deśī), vegetable food 28.  
 dāha, burning 26n.  
 dambha, deception 13.  
 daṃsaṇasoḥi (darśana-śuddhi), purification of the faith 43.  
 dāna-śrāddha, families by nature inclined to offer alms to the order 48.  
 daṇḍa, staff 88.  
 daṇḍajuddhāim, stick-fighting 97.  
 darpa, whim 65.  
 darśana, realization of truth without the services of any other instrument of knowledge 38.  
 darśana-śrāddha, confirmed in right faith 51.  
 darśana upasampad, going to another gaṇa to get clarification regarding faith 8.  
 davadavacārī (dravaṃdravaṃcārī), walking quickly without circumspection and similar activities 11.  
 davvappamāṇa (dravyapramāṇa), quantity of rice etc., cooked in the context of begging alms 54.  
 dehaduguñchaṃ, desire to hide the body, 86n.  
 deśa, efficiency in regional languages 43.  
 deśa-virata, observing the partial vows 51.  
 devakula, temple 48.  
 dhammacakku (Buddhist dharmacakṣu), eye that determines the nature of truth 36.  
 dhamma-cintā(dharma-cintā), knowledge of the essential nature of things 36.  
 dhāraṇā, an authority for monastic legislation, rules formulated after

- a consideration of relevant texts 2, retention 32.
- dharmadhyāna, gradually deepening meditation on the nature of things 68.
- dhāya (dhrāta), enjoyment of amenities in their fullness 48.
- dhitibaliyā, strong in forbearance 83n.
- dhṛti, forbearance 56, 61, 64.
- dhūma-netta, fumigation 8.
- dhyāna, meditation 68, 70, 83n.
- dibba-cakkhuñña (Buddhist divya-cakṣur jñāna), faculty of clairvoyance (cf. avadhi jñāna) 37.
- digācārya, an ācārya who grants permission to disciples to accept anything 34.
- digambara, a sect of the Jaina believing in the efficacy of nudity for attaining liberation 11, 80.
- dīpaka, lamp 65.
- dosa-nigghāyaṇa viṇaya (doṣa-nirghātana vinaya), discipline qua eradication of passions 33.
- dravya, substance 57, acceptable food 70.
- dravyaliṅga, physical equipment 67, 84n.
- dukkāḍa (duṣkṛta), wrong doing 15, 30.
- dukkāṭa (Buddhist duṣkṛta), wrong doing (cf. dukkāḍa) 15, 22.
- dukkha (Buddhist duḥkha), suffering, the first noble truth of Buddhism 26n, 36.
- duṣama-duṣama, the sixth aeon of the time-cycle 66.
- dussīla (duḥśīla), a person of bad conduct 14.
- duṭṭhassa (duṣtāśva), donkey 50.
- duṭṭhu paḍicchiya (duṣṭhu pratīcchita), learnt with improper design; (fault connected with knowledge) 29.
- dvādaśaṃ tapaḥ, the twelve meal penance 71.
- dvāra, head 60, 63, 66.
- dveṣa, hatred 26.
- egacare, living alone 90, 101.
- egatta (ekatva), complete spirit of renunciation and withdrawal into solitude 60, 61.
- ekalla-vihāra-sāmāyārī (ekkāki-vihāra sāmācārī), deportment qua solitary life 33.
- ekasāmācārika, followers of the same type of conduct and rules of deportment 82n.
- ekaśāṭaka, having a single vestment 80.
- eṣaṇā (:amiti), carefulness relating to receiving alms 11, situations concerning acceptance of food and drink 71.
- gaccha, stem 41, 45, 46, 55, 74.
- gacchapratibaddha, tied to the original stem 74, 85n.
- gaccha-pratibaddha - yathālandaka, monks practising the time-bound course attached to stem 47.
- gacchavāsī, monks living in the stem 47.
- gahaṇaṃ (grahaṇam), a kind of jñāna upasampad; study of a particular text which is not possible in one's own gaṇa 8, 20, 21.
- gāmapiṇḍogaṃ, village beggar 77.
- gaṇa, organisation of monks 8, 41, 46, 70, 71, 74, 85n.
- gaṇadhara, apostle 57, 62.
- gaṇanā, counting of measures of ghee etc, used for ascertaining the number of persons who dine at the house of an almsgiver; number or numerical strength 54, 57, 68, 74.



- gaṇāvacchedaka, a monk-officer in charge of a part of a gaṇa, responsible for supplying necessities to the order 46, 60.
- gaṇin, head responsible for discharging the functions of all the classes of the five ācāryas 34, 62.
- gaṇisampayā (gaṇisampad), qualifications of the religious head 2, 31.
- gaṇa-sāmāyārī (gaṇa-sāmācārī), deportment qua communal living 33.
- gatvā-pratyāgatikā, movement up and down 58.
- ghasira, gluttonous 53, 82n.
- ghosahīṇa (ghoṣahīṇa), improperly accented 29.
- ghosavisuddhikāraa (ghoṣaviśuddhikāraka), a gaṇin able to teach correct pronunciation 31.
- gītārtha, adept monk 46, 51, 52, 68.
- gomūtrikā, zigzag movement 58.
- grahaṇa-śikṣā, training of the disciple in scripture 42, 44.
- gṛhastha, the householder's stage of the Brāhmaṇical way of life 18.
- gṛhi-paryāya, the length of householder's life 67.
- guṇasthāna, the fourteen stages of spiritual development of a jīva 6, 36, 48, 61, 66, 67.
- guptis, restraints 56, 68.
- guru, teacher 29.
- gurubhattimā (gurubhaktimān), devoted to the guru 54.
- hatthakamma (hastakarma), masturbation 15.
- hiṃsā, violence 23.
- hīṇākkhariya (hīṇākṣarika), omission of syllable 29.
- hīṇākṣara-sūtra, sūtras containing lacunae of syllables 43.
- hirihetuka, cause of shyness 86n.
- hiyaṃ vāei (hitam vācayati), teaching what is beneficial 33.
- hrīmān, shy 86n.
- icchākāra, voluntary monastic behaviour 6, 9n, 63.
- icchākārī (saṃgha), voluntary organization 6.
- ihā, speculation; second stage in the generation of sensual knowledge 32.
- ihaloga (ihaloka), this world 29.
- iṃgiṇī, limited suspension of movement 59.
- īryā (samiti), carefulness relating to movement 11.
- īṣad asaṃyama-sevanam, a bit licentious behaviour 21.
- īṣṭadevatā, desired deity 37.
- itvara, engaged in temporary practice 72.
- jaghanya, minimum 83n, 85n.
- janapadaparīkṣā, geographical knowledge including flora and fauna 44.
- janma-kathantā-sambodha, memory of the whereabouts of past lives 37.
- jāti, caste 12.
- janya (yatanā), self-control 16.
- jinakappia, see jina-kalpika 83n.
- jina, victor 7, 59, 69, 76, 78, 85n.
- jinās, practitioners of the Time-bound Course who will pass on to the Victor's Course 74.
- jinakalpa, the Course of the Victor 41, 59, 65, 70, 76, 78, 79, 83n, 84n, 96.
- jinakalpika, practitioners of the Victor's Course 63, 65, 66, 72, 77, 78, 86n.
- jinakalpika-sūtra, sūtras concerned

- with the Victor's Course 43.  
 jinahood, the state of a jina 96.  
 jināyatana, temple of the jina 7.  
 jīraka, cuminseed 54.  
 jīya, (jīta), the fifth authority of monastic legislation which stands for customs and conventions firmly established on account of their repeated practice by the eminent ācāryas 1, 2.  
 jñāna, books of scripture 29.  
 jñāna-upasampad, going to another gaṇa to get clarification regarding knowledge 8.  
 jñā-parijñā, cultivation of knowledge 42.  
 joga-hīna (yoga-hīna), lack of mental, vocal and physical steadiness 29.  
 kaḍayogī (kṛtayogī), experienced and adept monk 54.  
 kaivalya (Jaina), purity of the soul cleansed of its impurity of passions; (Yoga) pure light of consciousness that has nothing to do with knowledge 37, 38.  
 kalahakārakā, makers of quarrels 34.  
 kāla, time 45, 57, 66.  
 kāle na kao sojjhāo (kale na kṛtaḥ svādhyāyaḥ), abstaining from study at proper time 29.  
 kālika-sūtras, sūtras which could be studied at prescribed times only 43.  
 kalpa, conduct or course 57, 67, 70, 72, 85n.  
 kalpasthita, leader of the group 70.  
 kalpasthita, engaged in the course 86n.  
 kalpasthiti, practice of ascetic rules, types of conduct 72.  
 kāma, worldly desires 3.  
 kammāsakārī (kalmaṣakārī), maker of spots 14.  
 karaṇa, astrological divisions of the day 52.  
 kāraṇa, exception in a special circumstance 58, 66, 68.  
 kāraṇāpekṣa, dependent on a special circumstance 86n.  
 karma-bhūmi, region of labour (agriculture etc.) 66.  
 karuṇā, compassion 35.  
 kāsava (kāśyapa), name of a clan, 100, 101, 105, 107.  
 kasiṇāṃ, entire 86n.  
 kati janāḥ, numerical strength 57, 64.  
 kāyappacālakam (kāyapra-cālakam), wavering of body 12.  
 kāyotsarga, renouncing of attachment to the body for a particular period or for one's life-time 68.  
 kevala, omniscience 78, 86n.  
 kevala-damśaṇa (kevala-darśana), pure and perfect intuition 38.  
 kevali-paṇṇatta-dhamma (kevali-prajñapta-dharma), religion as propounded by the omniscient 29.  
 khādaniyam, hard or solid food 18.  
 khaddham khaddham (deṣī), in good quantity 28.  
 khaggūḍa, drowsy or sluggish or punctilious 51, 81n.  
 khāima (khādima), dainties, sweets 19, 27, 28, 89.  
 khamaga (kṣapaka), mortifier 53, 82n.  
 khamaya (kṣapaka), mortifier 46.  
 khambhakato (stambhakṛtaḥ), stiffened body 12.  
 khandha-bīja (skandha-bīja), plants propagated from stem 19.  
 khaṇḍakārī, maker of splits 14.  
 khāria (kṣārita), salty dainties, condiments or curry 54.

- khetta (kṣetra), environment (of the debate) 32.
- khīra (kṣīra), porridge 48.
- kīlika, a saṃhanana where bones are held together with a bony nail without any fastening 83n.
- kīriyā, a doctrine that propounds the existence of the soul 1.
- kiyaccira, duration of stay 57, 65.
- kīyam (krītam), purchased 18.
- koha-māna-māyā-lohilla (krodha-māna-māyā-lohina), swayed by the passions of anger, pride, deceit and greed 53, 82n.
- koṭi, ten millions 57.
- koūhala (kutūhalin), peeper; curious person 53.
- koūhala-paḍibaddham, imbibing curiosity 82n.
- kriyā, action XVII.
- krodha, anger 13.
- kṣapakaśreṇī, ladder of annihilation 67.
- kṣapaṇā, penance 8.
- kṣetra, place 46, 57, 66.
- kṣetra-pratyupekṣaṇa, survey of place 46.
- kṣīrāsrahitva, a supernormal power of feeding people with milk products at will 77.
- kṣullaka, junior 41.
- lāḍha, ancient name of a province of West Bengal 103, 104.
- lāḍhe, vivacious 88.
- laghu-māsa (laghuka-māsa, laghu-māsika), light monthly penance 47, 49, 51.
- lakkhaṇa, science of signs 88.
- landa, time 73, 85n.
- lepālepa, acceptance of food from a smeared hand or pot 65.
- leśyās, colour indices 68, 70.
- liṅga, monastic equipment 67, 85n.
- lobha, greed 13.
- loka, cosmos 38, 85n.
- lukkham lukkham (rūkṣam rūkṣam), dry and spiced 28.
- madasthāna, source of pride 12.
- madya-māmsa-virati, abstinence from alcoholic drinks and non-vegetarian food 42.
- mahābhadra, a penance 65.
- māhaṇa, an epithet of Mahāvīra 89, 100, 101, 102, 105, 106, 107.
- mahāpadesas, sources of authority of monastic law in Buddhism 3.
- mahāvideha, the name of a region in Jaina cosmology, 66.
- mahāvratas, the great vows 14, 29, 67.
- mahuravayaṇa (madhura vacana), sweet and attractive diction 32.
- māiṭṭhāṇa, māyāṭṭhāṇa (māyasthāna), deceit 19.
- manaḥparyaya, telepathy 78, 86n.
- maṇāmaṇ maṇāmaṇ (manaāpta manaāpta), choice food, 28.
- māmāka, persons who prohibited the entrance of monks in their houses 48.
- manasā āpattiḥ, expiation for mental indulgence 58.
- maṇa-pajjava-ṇāṇa (manaḥ-paryaya jñāna), telepathy 38.
- manomayā, pervaded by mind 26n.
- manopubbaṅgama, predominated by mind 26n.
- manoseṭṭha, transcended by mind 26n.
- mantam, charm 88.
- maṇuṇṇam maṇuṇṇam (manojñam manojñam), delicious food 28.
- mārga, proper way such as deportment (sāmācāri) 70.
- mārgadeśikatva, see paradesiyattam 42.
- marut (Vedic), storm-god 17.

- mārgaśīrṣa, the name of a lunar month 45.  
 markatabandha, see nārāca 83n.  
 maryādā (or sāmācārī), deportment 52.  
 māśaguru, heavy one-month austerity 22, 82n.  
 māśakalpa, conduct during monthly stay 65, 70, 74.  
 māśa-laghu, light monthly penance 46, 81n, 82n.  
 matsara, envy 13.  
 mati, perception 31.  
 mehūṇa paḍisevaṇā (maithuna-pratisevaṇā), sexual intercourse 15.  
 mēthunaṃ, sexual intercourse 15.  
 micchā, repentance 83n.  
 micchākāra (mithyākāra), retracing and repenting by a monk for his misconduct 6, 9.  
 miśrajāta, a fault incurred by an ascetic by accepting food prepared for both an ascetic and a householder 55.  
 mithyāḍḍṣṭi-kulāni, families that professed wrong faith 48.  
 mithyāduṣkṛta, withdrawing from wrong doing 70.  
 mithyājñānam, wrong notion 26n.  
 mithyātva, perversion of faith 81n.  
 mleccha, uncivilized people 46.  
 moha, delusion 13.  
 mohanaka, cheating, deceiving, pretending 19.  
 mahāsthaṇḍila, cemetery 49.  
 mottuṃ, excluding, 83n.  
 mūla, a type of expiation in the form of re-initiation 45, 52.  
 mūla-bīya (mūla-bīja), plants propagating from roots 19.  
 mūlaguṇa, basic rules or qualifications 14.  
 muṇḍāpana, tonsure or hairplucking 58, 68.  
 mūsiyāram, cat 77.  
 muṭṭhijuddhāim, boxing 97.  
 nakṣatra, constellation 52.  
 ṇāṇa (jñāna), knowledge XX, 36.  
 nandā, a particular lunar day 52.  
 nārāca, a saṃhanana where bones are held together by a special kind of fastening (nārāca) alone 83n.  
 nava-nava-saṃvega, ever growing fear of worldly life 42.  
 ṇāya-patipanno (nyāya pratipannaḥ), judiciously disposed 5.  
 nāya-sīlāyāra (jñāta-sīlācāra), well-versed in the vows and the cakravāla sāmācārī 54.  
 nāya-son (jñātr-son), an epithet of Mahāvīra 98.  
 nicchuvāṇā (niṣkāśanā), expelling with utmost caution 45.  
 niddhaṃ niddhaṃ (snigdhaṃ snigdhaṃ), fatty food 28.  
 nijjarā (nirjarā), shaking off the karmic matter from the soul 42, 63, 64.  
 nikkampayā (niṣkampatā), steadiness of faith and austerity 42.  
 nimamtaṇā (nimantraṇā), permission of elders regarding what is to be acquired for them 8, 9, 63.  
 nipphatti (niṣpatti), consummation 41.  
 nirgranthas, Jaina monks and nuns 23, 26n, 39, 48, 80, 89.  
 nirjarā, see nijjarā 83n.  
 nirvāṇa, emancipation 43.  
 nirviṣṭa, see nirviṣṭa-kāyika 72.  
 nirviṣṭakāyika, retiring having completed penance 72.  
 nirviṣṭamāna, those who are fulfilling the penance 72.  
 nisahī, see nisīhiā 7.  
 nisīdhikā, word uttered at the entry into a temple of the jina 7.

- niśhi, see niśdhikā 83n.  
 niśhiā (niśdhikī), awareness regarding completion of duty, it is concerned with guptis; observed while returning from outside 7, 9, 63.  
 niśhiā, equivalent to nisahī 7.  
 niśhiyaṃ, see niśdhikā, 83n.  
 niśthiyaṃ, see niśdhikā 10n.  
 niṣpatti, see nipphatti 44.  
 niṣpratikarma, avoidance of physical care and medical treatment 58, 68.  
 nissesam vāci (niṣeṣaṃ vācayati), teaching the sūtras completely without residue 33.  
 nivāta, unbreezy 52.  
 nivāta-pravāta, unbreezy-cum-breezy 52.  
 nirṛti (Vedic), the goddess of death and corruption 16, 17.  
 nirvāna (nirvāṇa), liberation XIX.  
 no-avasarpinī, regions where the avasarpinī does not occur in all its divisions 72.  
 ogāhimaga, fried 84n.  
 ogha, a category of sāmācārī, derived from Ogha Prābhṛta, the 20th Prābhṛta 5.  
 ogha sāmācārī, Mūlācāra identifies with tenfold sāmācārī; also see ogha 6.  
 ohidamaṣaṇa (avadhi-darśana), clair-intuition 37.  
 omāṇaṃ, despicable 99.  
 ohiṇāṇa (avadhijñāna), clairvoyance 37.  
 omasa, reproach or insult 12.  
 omasavāde pācittiyaṃ (Buddhist), an expiation related with utterance of reproaching and insulting words 12.  
 orenaddhamāsaṃ, at intervals of less than half a month 19.  
 pabbajjā (Buddhist pravrajyā), initiation 67.  
 paccakhāṇa (pratyākhyāna), vow not to commit any offence 71.  
 pācittiya (Buddhist), expiation 12, 18, 19.  
 padabheda, preparation for an offence 20, 21.  
 payahīṇa (padahīna), omission of words 29.  
 pada, foot 26n.  
 padavibhāga sāmācārī, a class of sāmācārī contained in the Cheda Sūtras derived from the 9th Pūrva, includes all other sāmācārīs 6.  
 paḍhamilluga, first 83n.  
 paḍibaddha (pratibaddha), studious (monks) 53.  
 paḍibaddha, attached 85n.  
 paḍicchaga (pratīkṣaka), guest monks 46.  
 paḍicchana (pratīcchanā), discrimination in imparting knowledge 44.  
 paḍilekhana, inspection 81n.  
 paḍimā (pratimā), intensive courses of fasting for a month etc. 65.  
 paḍipucchanā (pratipucchanā), asking for permission to perform an act for others 7; confirmation of permission or obtaining a fresh permission for what has been refused 8, 9.  
 paḍisuṇaṇa, acquiescence 20, 21.  
 paḍivajjamāṇa (pratipadyamāna), subsequent entrant 73.  
 paḍivannā, practitioner 85n.  
 paduṭṭheṇa manasā, with polluted mind 26n.  
 pagāmāe, for pleasure and rest 76, 77.

- pāhudiā (prābhṛtikā), carnivals 51.  
 paśūnya, back-biting 13.  
 paliyatṭhāṇesu, at manufactories 100.  
 pāmiccaṃ (deśī), borrowed 18.  
 pāṇa (pāna), drink 19, 27, 28.  
 pānaka, acceptance of drink 65.  
 pañcarātrarūpaṃ, for five nights 85n.  
 pañcātmakam, consisting of five persons 85n.  
 pantaṃ, stale food 88.  
 paññā (prajñā), insight 36.  
 panthāḥ, departure 68.  
 paoga (prayoga), apt application or art of debate 31, 32.  
 pāvogamaṇa (prāyopagamana), penitential death (absolute suspension of movements) 59.  
 paradesiyatta (paradesīkatva), enhancement of competence in attracting pupils to right path 42.  
 paragarhā, condemning others 13.  
 parahita-pratipatti-sampat (Buddhist), exerting oneself for the well-being of others, universal welfare 35.  
 pārājika (Buddhist), gravest guilt making the monk liable to be expelled from the Order 15, 16, 18, 22.  
 parākrama, capacity 70.  
 pāramitā, perfection in the practice of charity, moral precepts, etc. XIX.  
 pārāṇa, breaking of the fast 71.  
 pārāñcika, expiation in the form of expulsion 16, 52.  
 parasamaya-sūtra, sutra concerned with alien doctrines 43.  
 parasyābhrānta-māraṇam, killing of another person unerringly 26n.  
 paribhoga, relishing of the result 16, 20, 21.  
 parihāarakatvam, duties of the attendant 85n.  
 parihāraviśuddha, practitioner of purificatory co-operative course 41, 66, 69, 76.  
 parihāraviśuddhi kalpa, purificatory cooperative course, 76, 77.  
 parihārika, assistant monks practicing the purificatory cooperative course 70, 86n.  
 parihāra saṃyama, service to the group 86n.  
 pariḷiḷiḷi-suya (paricitaśruta), deeply familiar with scripture 31.  
 parikarma, purification of the soul through the conquest of the senses, passions etc. 61, 62, 65, 83n.  
 pariṇirvāṇa, liberation 79.  
 parinivvāviya vāei (parinirvāpya vācayati), brings the subject home to the disciple 32.  
 pariṇṇā (pariḷiḷiḷi), cultivation 42.  
 parisā (pariṣat), assembly 32.  
 paritāpa, ailment 53.  
 parivrājakas, wanderers 48  
 pariḷiḷiḷi (Buddhist), mastery or accomplishment 32, 35n.  
 pārśvastha, monk prone to laxity 45.  
 paryāya, duration of standing 67.  
 paścāt karma, blemishes related to the activities of the house-holders after the act of giving 58.  
 pasu, brute (symbolic of stupidity) 17.  
 pataṅga vīthikā, grass-hopper-like movement 58.  
 pātrakambalam, pot and blanket 86n.  
 pavajjā, see pabbajjā 41.  
 peḍḍhā, rectangular movement 58.  
 phaḷu bīja, plants propagating from germs 19.

phoḍia (sphotita), incensed or flavoured 54.  
 piccha, broom or brush 76.  
 pihiyacca, guarding his body 98.  
 piṇḍaiṣaṇā, carefulness in begging food 62.  
 piṭṭhimamsia (pṛṣṭhamāmsika), indulgence in backbiting 11.  
 pitṛs (Brāhmaṇical), deceased ancestors 24.  
 porabiya (parvabija), plants propagating from joints 19.  
 porisim tiriya-bhittim, wall of man's length 97.  
 prābhṛtikā, sacrifices performed for deities 65.  
 pradhāna, exertion, energetic effort, striving, concentration of mind 96.  
 pramāda, sway of passions and non-vigilance of mind 21, 23.  
 pramatta, non-vigilant 26 n.  
 pramatta-yoga, mental, vocal and physical activity associated with pramāda 23.  
 pramatta-yogāt prānavyaparopanaṃ hiṃsā, violence in taking away of life under the sway of non-vigilance rooted in passions 23.  
 pramāṇas, numerical strength of different categories 70, 74.  
 prāṇasamyama, life and self-restraint 86 n.  
 prāṇātipāta, (Vasubandhu) taking away of life; an aforethought of killing of another person unerringly 23, 26 n.  
 praśasta, wholesome 83 n.  
 praśasta - bhāvanās, wholesome thoughts 60, 62.  
 praśravaṇa, easing oneself of urine 65.  
 prātibha, extra-sensory 37.  
 pratikramaṇa, retracing 21, 58.

pratilekhanā, inspection of outfit 51, broom or brush 76.  
 pratipatti, discipline 35.  
 pratyākhyāna, the name of the ninth Pūrva 63.  
 pratyākhyāna-parijñā, cultivation of renunciation, 42.  
 pratyapāya, future health hazards 70.  
 pratyayasya paracitta-jñānam, by concentration on the minds of other, there arises the knowledge of other mind 38.  
 pratyupekṣakāḥ, inspection-party 46.  
 pratyupekṣaṇa, survey 47.  
 pravacana-mātā, scriptural matrices, namely five samitis and three guptis 29, 36, 56.  
 pravacana-prabhāvanā, dissemination of scriptural knowledge 83n.  
 pravrajyā, see pabbajjā 42.  
 pravartaka, a monk-officer responsible for the administration of the saṃgha 60.  
 pravāta, breezy 52.  
 pravrajaka, an ācārya who initiates the disciples 34.  
 pravrajānā, initiation 58, 68.  
 prāyaścitta, expiation 1, 14, 70.  
 prāyogya, usable 49, 54.  
 pubbe-nivāsānussatiñāṇa (pūrvanivāsānusmṛtijñāna), memory of past lives 37.  
 purākarma, blemishes of the activities of the householder before the act of giving 58.  
 puruhūta, (Vedic) Indra 17.  
 pūrva, a variety of Jaina scripture 1, 2, 62, 64, (84,000,00 × 84,000,00 years) 85 n.  
 pūrvāgamas, ancient Āgamic texts 86n.  
 pūrva-koṭi, ten million pūrvas 69.

- pūtika, unacceptable on account of its being mixed with ādhākarmika food 65.
- pūtiyaṃ, unacceptable 84.
- puṭṭa roga (deśī), abdominal disorder 48.
- puvvaṇṇa (pūrva-pratipanna), one who passed through the course in the past 73.
- rāga, attachment 26 n.
- rāibhoṇa (rātribhojana), taking food at night 18.
- rāipinḍa bhoṇa (rājapinḍa-bhojana), taking food offered by the king 18.
- rajoḥaraṇa, broom 11.
- rāovarayaṃ, with ceased affection 87.
- rasiyaṃ rasiyaṃ (rasitaṃ rasitaṃ) juicy food 28.
- rātiṇia-paribhāsī (rātnika-paribhāsī), insulting one's superior in rank 11.
- raudra (dhyāna), engrossing in thoughts resulting from the eruption of the passion of anger 68.
- rāyaṇiya (rātnika), superior in respect of knowledge or monastic standing 27.
- ṛjvī, straight 58.
- ṛk, (Vedic) hymn 16.
- ṛṣabha-nārāca (saṃhanana), the joint of bones fastened together in a special way surrounded by a bony ring or plate with no nail (vajra) 83n.
- ṛtambharā prajñā, right vision in Yogadarśana 37.
- sabaḷa (śabaḷa), a monk of tainted conduct 14, 16, 17.
- sabalakārī (śabalakārī), maker of taints in conduct 14.
- sa-bhikṣu, an ideal monk 90.
- sacittadravyakalpa, deportment in respect of animate beings 58.
- sadeva-maṇuyāsuraloga (sadeva-manujāsuraloka), the world consisting of gods, men and demigods 29.
- ṣaḍguru, heavy six monthly penance 82 n.
- ṣaḍlaghu, light six monthly penance 82 n.
- sāgāria-piṇḍa (sāgārika-piṇḍa), taking food from one who has given residence 19.
- sāharaṇa (saṃharaṇa), being carried away by some god 66.
- sāhillayā (sāhāyakatā), cooperation 33.
- sāhu (sādhu), monk 29.
- sāhuṇī (sādhvī), nun 29.
- śaikṣa-sthāpanā-kalpa, commissioning of trained monks 70.
- sāima (svādīma), spices, condiments 19, 27 28.
- sāimaṃ, spices 89.
- śākyas, the Buddhists 48.
- śalākāpuruṣas, eminent personages 43.
- sālamba, having strong ground and justification 16.
- samā, an incantation of the Ṛk beginning with the word samā 17.
- samācāra, right conduct including the set of activities performed by the cultured 5.
- sāmācārī, general conduct, behaviour, deportment of the monastic order 5, 6, 8, 9, 41, 45, 56, 63, 70, 83 n.
- sāmācāra, equanimity, right conduct or unvarying and uniform conduct or the conduct common to the entire monastic order 5.
- sāmācārī-atiśaya, extra-ordinary powers pertaining to deportment 43.



samacariyā, deportment XX.  
 samadā (samatā), equanimity 5, 9n.  
 samaṇa, non-Vedic monks 48, 56,  
 103, 106.  
 samaṇa-nigamaṭṭha (śramaṇa-nirgrantha),  
 Jain monk 1.  
 samaṇunna (samanujña), identical  
 with sām̐bhogika 45.  
 samavatāra, entrance 72.  
 samaya, popular convention 5.  
 samayā (samatā), equanimity XX.  
 sām̐yācārīka, practices based on  
 popular convention 5.  
 sām̐yārī, see sām̐cārī 83 n.  
 sām̐yāro, see sām̐cārī 9 n.  
 sām̐yika, initiation 66, 72, 73.  
 sambhoga, eating and living together  
 71, 82 n.  
 sām̐bhogika (ekasām̐cārīka), followers  
 of the same type of conduct and  
 rules of deportment 82n, commensal  
 55, see samaṇunna 45.  
 sambhuñjanā, commensalism 58.  
 sambodhi, equivalent of kaivalya  
 37.  
 samcayia (sañcayika), storable 54.  
 samgaha-pariññā, comprehensive  
 knowledge and planning for the  
 order 31, 32.  
 samgha-karma, monastic act 82 n.  
 samhanana, bone-joint 56, 64, aspects  
 relating to strength of joints of the  
 human body 83 n.  
 samharaṇa, kidnapping 72.  
 sām̐cī, right conduct equivalent of  
 sām̐cārī 5, 82 n.  
 sām̐cī-paṭipanno (sām̐cī-prati-  
 pannaḥ), following the right course  
 of conduct 5.  
 samitis, attitude of carefulness 11,  
 compartments 56, 68.  
 samjama (samjama), self-restraint  
 XX.  
 samjama-joga-jutta (samjama-yoga,

yukta) constantly vigilant about  
 one's behaviour 31.  
 samjñā-sūtra, sūtras containing the  
 technical words 43.  
 samkalpa, will 3.  
 samkhaḍī, feasting places 99.  
 sammācāro (samyagācāraḥ), right  
 conduct 5, 9 n.  
 samnyāsa, the fourth and the last  
 part of the Brāhmaṇical way of  
 life 7, 18.  
 samo ācāro (sama ācāraḥ), uniform  
 conduct 5.  
 samprayoga, meeting 37.  
 samrakṣaṇa, protection of field from  
 being grazed by cattle 65.  
 samsāra, transmigration XVIII.  
 samśayaḥ, doubt 26 n.  
 samskāras, impressions 37.  
 samsthāpanā, dilapidated abode  
 requiring repairs 65.  
 samtharaṇa, abundance 82 n.  
 samthava, acquaintance 87.  
 samuddeśanā acceptance of food  
 85 n.  
 samuddeśārtha, for the purpose of  
 the meal 56.  
 samvāsanā, cohabitation 58.  
 samvāsa, worthy of living together  
 15.  
 samvigga (samvigna), see samvigna  
 55.  
 samvigga-purāṇa (purāṇa-samvig-  
 na), fallen down to the level of  
 pārśvastha 45.  
 samvigna, genuinely detached from  
 the world 44, 45, 55.  
 samyak cāritra, right conduct 70.  
 samyag-darśana, cultivation of  
 right faith XIX, 36, 42, 70.  
 samyaktva-śrāddha, people estab-  
 lished in the fourth guṇasthāna  
 48.

- saṃyama, self-control 73.  
 saṃyama-sāmāyārī (saṃyama-sām-  
 ācārī), deportment qua self-rest-  
 raint 33.  
 saṃyama-sthāna, points of develop-  
 ment of self-control 72.  
 saṃyama-virādhānā, breach of rest-  
 raint 81 n.  
 sañcicca, intentionally 19.  
 saṅgha, order of monks 79.  
 saṅghādidesa (saṅghādidēśa), in-  
 struction to the order 12, 15, 18.  
 santatakārī, behaving consistently  
 14.  
 sarā, tones 88.  
 sarajaska, a hermit of dubious cha-  
 racter 81 n.  
 sarassa vijjā, science of cries 88.  
 sārāia (śārādika), autumnal 84n.  
 sarīra (śarīra), personality 31.  
 sarvathā svecchayā pravartanam,  
 absolutely wayward behaviour  
 21.  
 sarvajñatā, omniscience 38.  
 satta (sattva), conquest of fear and  
 sleep 61.  
 sauṇa (śakuna), bird 84.  
 sāvajja (sāvadya), vicious 2.  
 sāvaya (śrāvaka), layman 29.  
 sveda, possessed of sex 67.  
 sāvīgā (śrāvikā), laywoman 29.  
 savva-pāna-bhūya-jīva-satta, beings  
 with two, three and four senses,  
 vegetation, the five-sensed animals,  
 and other living beings 29.  
 savvesiṃ sammāṇam (sarveṣāṃ  
 samānam), common to entire mo-  
 nastic order 5.  
 seha, disciple 27.  
 sekhiyā dhammā, duties of disciple  
 towards his teacher 12, 30.  
 sevārta, saṃghanana where bones  
 are only in mutual touch and are  
 held together by an oily material  
 83n.  
 siddha, the emancipated 29.  
 siddhatva, highest attainment 38.  
 siddhi, emancipation discarnate 78.  
 sikkhāpaya (śikṣapada), training 41,  
 42, 58, 80.  
 śila (śīla), religious and moral vows  
 3.  
 śmaśāna, cemetery 81.  
 soccā (śrutvā), needing inspiration  
 and instruction 42.  
 śrāddha-dharma, the way of the lay  
 devotee 42.  
 śruta, knowledge of scripture 54,  
 63, 85 n.  
 śrutārthhātīśaya, extra-ordinary po-  
 wers pertaining to scripture and  
 its meaning 43.  
 śruta-samuddeṣṭā, an ācārya who  
 imparts special instructions in  
 scriptures to make home their  
 thorough comprehension to the  
 disciples 34.  
 śrutaskandha, book 84 n.  
 śrutoddeṣṭā, the ācārya who initi-  
 ates the teaching of the scriptures  
 34.  
 sthaṇḍila, proper place for easing  
 nature 47, 57, 64.  
 sthāpanā, acquaintance with the  
 families according to their devo-  
 tion to the order 53.  
 sthāpanā-kalpa, conduct qua com-  
 missioning a monk 70.  
 sthāpanā-kula, pivotal families 47,  
 53, 54.  
 sthāpita-sthāpaka, a disciple's dis-  
 ciple 69.  
 sthavira, senior, 41, 60, those who  
 would revert to the Elder's Course  
 74.  
 sthavira, elder 85 n.  
 sthavira-kalpa, the Course of the  
 Elders 41, 56, 64, 70, 79.

- sthavirakalpika, observing elder's conduct 26 n.
- sthavirakalpika-sūtra, sūtra concerned with the Elder's Course 43.
- sthiikaraṇa, confirmation of the faith of the followers 43, 44.
- sthita, compulsory, 67
- sthitakalpa, fixed conduct. 72.
- sthiti, essential features 57. 66.
- śubha, good 83 n.
- śuddhāparihāra-kalpa, purificatory cooperative course 59.
- śuddhāparihārika, observer of purificatory cooperative course 69.
- sūkṣma-samparāya, stage resulting from the rise of the subtle passions 66, 67 73.
- sumiṇa, dream 88.
- supatīpanna (supratīpanna), well-behaved 5.
- suṣumnā, spinal chord 37.
- sūtra-grahaṇa, the study of scripture 74.
- sūtra, knowledge (works) extracted from twelve aṅgas, consisting of Bṛhatkalpasūtra and Vyavahāra-sūtra 2, knowledge of scripture 74.
- suttaṃ vācī, teaching the recitation of the sūtras 33.
- suṭṭhu diṇna, taught beyond the capacity of student 29.
- suvara, drowsy 53, 82n.
- suya (sūtra), a source for monastic legislation 1, learning 2, 31, XXX, scripture 29, 85n, recitation of scripture with uniform speed 60, 61.
- suya-deva (śruta deva), the scripture deity 29.
- suya-nāṇa, scriptural knowledge XIX.
- suya-vavahāra (śutra-vyavahāra), dispensing of justice according to śruta 2.
- suya-viṇaya (śruta-viṇaya), discipline qua learning 33.
- svādhyāya, recitation of scripture 37; learning of scripture 63.
- svasamaya-sūtra, sūtra concerned with one's own doctrine 43.
- śvetāmbara, a sect of the Jainas VIII, 12.
- tahakkāra (tathākāra), assent by disciples to the instructions from the preceptor 6, 9, 65, 63.
- tahiyaṃ, true 83n.
- tapas, austerities, 'fasting, 42, 45, 60, 63.
- tapas, penance as expiation 52.
- tāpasas, hermits 48.
- tāpasī, unchaste women in the garb of nuns 46.
- taranti, are capable of 81n.
- tatprathamatayā, for the first time 81n.
- tattvas, principles of Jainism, nine in number 46.
- tava (tapas), austerity XX.
- tava-sāmāyārī (tapas-sāmācārī) deportment qua austerity 33.
- tavasūrā, valiant practitioners of austerity 83n.
- ṭhavaṇā (sthāpanā), storing food beforehand 53.
- ṭhāpayanti, initiate 85n.
- ṭhāvita ṭhāvaga (sthāpita-sthāpaka), disciple's disciple 85n.
- theyyasaṅkhātāṃ, what has not been given 15.
- ṭhīi (sthiti), essential features 41.
- thirasamghayaṇa (sthirasamghanana), with strong bone-joints 31.
- thullaccaya (Buddhist), a serious transgression 15, 22.
- tiriyāṃ pehāe, looking s.deward 99.
- tiracchānagata, belonging to the class of animals.
- tīrtha, order, religious reign 66, 67.

tīrthāṅkara, founder of the four-fold order 43, 57, 62, 67, 69, 70, 79.

tithi, date of the lunar calendar 51.

tīrṇaphalaka, straw, woodpieces etc. 65.

tulanā, comparative estimate; consideration of the pros and cons 60, self-assessment 71, 74, 83n, 85n.

tumam̐tumā (deśī), abusing one another by using second person singular 34.

tumanti (tvamīti), second person singular 28.

uccāra, easing oneself 57.

udapādi, arose 36.

udgama-doṣa, blemishes of preparation of alms 55.

uggaha, jurisdiction 85n.

ugras, the name of a dynasty 89.

ujupaṭipanna (rjupratipanna), of straight-forward behaviour 5.

ukkuḍua (utkuṭaka), squatting 62.

upadhi, outfit 70.

upādhyāya a teacher of scriptures 41, 60.

upakaraṇa, monastic outfit 62.

upakaraṇārjanam, acquisition of ways and means for successful operation 21.

upanayana, (Vedic) initiation 35.

upaśamaśreṇi, the ladder of subsidence 67.

upasampadā, approaching a teacher in another gaṇa 8, admission of disciples 44, ordination 67.

upasarga, trials and tribulations 56, 64, 72.

upāsikā, (Buddhist) lay female devotee 16.

upāśraya, abodes for monks and nuns 48.

upasthāpanā, ordination 58.

uposatha (Buddhist, upavasatha),

the day for recitation of the pāti-mokkha (a collection of various precepts contained in the Vinaya for the purpose of confession) 82n.

usaḍham usaḍham (utsṛtam-utsṛtam), dainties 28.

ussakka (utṣvaṣkaṇa), late cooking of food by almsgivers 53, 55.

utkṛṣṭa, maximum 85n.

utsarga-sūtra, scripture concerning the general rules of conduct 43.

utsarpinī, ascending (time cycle) 66, 72.

uttaragaṇas, secondary rules 14.

uvagaraṇa-uppāyaṇayā (upakaraṇa-utpādanatā), acquisition of outfit 33.

uvajjhāya (upādhyāya), teacher 29.

uvasagga-sahā, enduring trials and tribulations 83n.

uvasagga, see upasarga 84n.

uvasampadā, approaching a teacher in another gaṇa 83n.

uvasampayā (upasampadā) approaching another gaṇa for acquiring special knowledge for a limited period 8, 63.

uvaṭṭhāna (upasthāpana), see chedopasthāpanīya 67.

vācanā, training in scripture and its meaning 45.

vacanādi sūtra, sūtras concerned with grammatical number, gender etc. 43.

vaccāmeliya (vyatyāmreḍita), mixing up texts 29.

vahaṃta (yogavāhin), mono-maniac 46, 47.

vāiddha (vyāviddha), uttered topsyturvy 29.

vaikkama (vyatikrama), infringement, preparation for offence 14.

vaiyāvṛtṭya, service to the organization 8, 53, 63.  
 vaiyāvṛtṭyakara, attendant monk 46, 56.  
 vajjabhūmi, the name of an ancient province 103.  
 vajjakuḍḍasamāna, (as unshakable) as the wall made of diamond 83n.  
 vajra, bony nail made of material as hard as diamond or the thunderbolt of Indra 64, 83n.  
 vajra-ṛṣabha-nārāca-saṃhanana, the joint of bones fastened together in a special way surrounded by a bony ring or plate with a bony nail piercing the plate and the two bones 64, 83n.  
 vamaṇa, emetics 88.  
 vānaprastha, the third part of the Brāhmaṇical way of life 18.  
 vañḅaṇameaṃ, only the word 10n.  
 vaṇṇasaṃjālanayā (vaṇṇasaṃjvalanātā), appreciation of merits 34.  
 varṇa, class XVIII.  
 varṇāśramadharmajātam, XVIII.  
 varṣāvāsa, stay during rainy seasons 45, 70.  
 vasahi (vasati), abode 57, 64.  
 vāstavya, pre-settled 55.  
 vastu, section of the pūrva text 63.  
 vāstuvīdyā, science of architecture.  
 vāta, Vedic god of air 16.  
 vitikkama (vyatikrama), infringement 20, 21, 22.  
 vatsyatha kati janāḅ, how many would stay 57, 65.  
 vaṭṭaṇā (vartanā), strengthening knowledge of what has been studied in one's own gaṇa 8.  
 vatthu (vastu), the nature of adjudicators; ability of opponents, the attitude of the authorities etc. during a debate 32.  
 vatthu-vijjā, science of architecture

88.  
 vayaṇa (vacana), diction 31.  
 vāyaṇāyariya (vācanācārya), the expounder preceptor 29.  
 vāyaṇā (vācanā), exposition 31.  
 veda, sex 67.  
 vedanā, sufferings 56, 64, 72.  
 vedānta, the essence of the Vedas I-2.  
 vejja-cintaṃ, doctor's prescriptions 88.  
 veyāvaccamaṃ, service 82n.  
 vicitta-suya (vicitra-śruta). possessing expertise in his own and alien traditions 31.  
 vidyās, occult sciences 43.  
 vihāra, a place where monks reside 18, itinerary, 41, 45, 60.  
 vihāra-bhūmi, place of study 27.  
 vijayaṃ uddisai (vijayam uddisati), the religious head selects the subject matter according to the interest of the disciple 32.  
 vijayaṃ vāyei (vijayam vācayati), the religious head explains the meaning fully 32.  
 vijjā, wisdom 36.  
 vikāla, afternoon 81.  
 vikkhevaṇā viṇaya (vikṣepanā vinaya) discipline qua assurance 33.  
 vikriyā, power of assuming bodies according to wish, 77.  
 viṇaya-hīṇa, (vinaya-hīna) lacking humility 29.  
 viṇaya-paḍivatti (vinaya-pratipatti), practice of discipline 2, 32, 33.  
 vinīta, modest 54.  
 vipassanā ṇāṇa (vipaśyanā-jñāna), introspective knowledge 38.  
 virāhaṇā (virāadhanā), disservice to the ācārya 50, 53.  
 virati-phala, the merits of abstinence 42.  
 virimcanti, carry 81n.

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- vireyaṇa (virecana), purgatives 88.  
vīrya, vital powers 70.  
viṣayābhikāṅkṣā, desire for worldly pleasures 21.  
viśuddhi-sāmya, parity of purification 72.  
vīthi, avenue 65, 75.  
vivādakāraka, maker of disputes 34.  
vivekaḥ jñānam (Yogadarśana), equivalent to omniscience of Jainism 38.,  
viyaḍaṃ, immune 99.  
viyāra-bhūmi (vicāra-bhūmi), place for easing oneself 27.  
vratabhaṅga, breach of vows 21.  
vrataśaithilya, disregard for vows 21.  
vṛddha, old 46.  
vṛddhāvāśa, the monastery of the old monks 60.  
vṛṣabha, experienced and physically strong monk 47.  
vṛḍḍha-sīla (vṛḍḍhaśīla), a qualification of the ācārya, steadfast observer of the vows signifying maturity 3.  
vyatikrama, infringement (the second stage of sin.) 21.  
vyatikramaṇa, acquisition of ways and means for successful operation 20, crossing the barriers of vows 22.  
vyavahāra, authorities and subject-matter of monastic legislation 1, 2, 70.  
vyavasthāpayanti, properly point out 53.  
yathākhyāta, highest or ideal state of monastic life 66, 67, 73.  
yathālandaka (kalpa), Time-bound Course 41, 59, 69.  
yathālandika, practitioner of the Time-bound Course 47, 50, 73, 74, 75, 85n.  
yatidharma, (Brāhmanical) code of the monks, Jaina monastic way, 12, 13, 42.  
yati-paryāya, the length of monastic life 67.  
yati, monk 30.  
yāvatkathika, practitioner for whole life 72.  
yoga - duṣpraṇidhāna, disrespect for principles of righteousness 26n.  
yoga-samāpti, the completion of the practice 86n.

## ENGLISH WORDS

- abode, *vasahi*, *upāśraya* 57.  
 abdominal disorder, *puṭṭa roga* 48.  
 absence of faith, *āsraddhā* 13.  
 accomplishment in, *paryāpuṇana* 32.  
 acosmos (transcosmos), *aloka* 38.  
 acquisition of outfit, *uvagaraṇa-  
 uppāyana* 33.  
 acute, *āgāḍha* 53.  
 adept, *gītārtha* 46.  
 adorable, *arahaṃta* 29.  
 affliction, *kleśa* 38.  
 ailment, *paritāpa* 53.  
 acting consistently, *santatakārī* 14.  
 alleviation of burden, *bhārapaccoru-  
 haṇayā* 34.  
 anger, *krodha* 13.  
 annoyance, *camadhaṇā* 53.  
 appreciation of merits, *vaṇṇasam-  
 jalaṇayā* 34.  
 apt application, *payoga* 31.  
 assembly, *parisa* 32.  
 assistant, *parihārika* 70.  
 assuming bodies, *vikriyā* 77.  
 attendant, *vaiyāvṛtyakara* 46.  
 avenue, *vīthi* 65.  
 backbiting, *piṭṭhimamsia* 11,  
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*Synod Chief: Acharya Shri Tulsi*

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