SĀRĀVALĪ–PAINṆAYAM (SĀRĀVALĪ–PRAKĪRṆAKA)

Hindi Version By
Dr. Suresh Sisodiya
Manmal Kudal

English Version By
Colonel D. S. Baya 'Šreyas'

SAVVATTHESU SAMAMİ CARE
SAVVAMİ JAGAMİ TU SAMAYĀṆUPEHĪ
PIYAMAPPİYAMİ KASSA VI NO KAREJJĀ
SAMMATṬADAMSĪ NA KAREI PĀVAMI
SAMMATTA DIṬṬHI SAYĀ AMŪĐHE
SAMIYĀE  MUNI  HOI

AGAMA AHIMŚĀ SAMATĀ EVAM PRĀKRṬTA SAMŚTHĀṆA
UDAIPUR – 313 003.
SĀRĀVALĪ PAIṆṆAYAM
(SĀRĀVALĪ PRAKĪRṆAKA)
(Original text edited by Muni Śrī Puṇyavijayajī)

Hindi Translation By
Dr. Suresh Sisodiya
Manmal Kudal

Preface by
Prof. Sagarmal Jain
Dr. Suresh Sisodiya

ENGLISH TRANSLITERATIO AND TRANSLATION
BY
Col. (Retd.) D.S. Baya ‘Śreyas’

ĀGAMA AHIMŚĀ SAMATĀ EVAM PRĀKRṬA SAMŚTHĀNA
UDAIPUR –313 001 (Rajasthan)
Title : SĀRĀVALĪ PAINṆAYAMY

English Transliteration And Translation By
Colonel (Retd.) D.S. Baya ‘Śreyas’

English Edition : First 2004

Price*: Rs. 80.00 US $ 4.00

Printer : M/s New United Printers, Udaipur.
SĀRĀVALĪ–PRAKĪRṆAKA

PUBLISHER’S NOTE

Ardhamāgadhī Jaina Āgamic literature is a valuable treasure of Indian culture and literature. It is unfortunate that due to the non-availability of suitable translations of these works, both, the laymen as well as the learned scholars were unfamiliar with them. Of these āgamic works, the Prakīrṇakas have almost been unavailable even though they are of an ancient origin and are predominantly spiritual in their content. We are fortunate that Mahāvīra Jaina Vidyālaya, Mumbai has already published the original texts of these Prakīrṇakas, duly edited by Muni Puṇya Vijayaji, but in the absence of translations, in modern Indian languages, they were, generally, inaccessible to the lay. It is for this reason that the co-ordination committee of the scholars of Jainology had decided to accord priority to the translation of the canonical texts and their explanatory literature and allotted the task of translating Prakīrṇakas to the Āgama Sanisthāna. The Sanisthāna has, to date, translated, into Hindi, and published 15 Prakīrṇakas. This has made these valuable texts available to the inquisitive and desirous readers of Jaina studies.

However, those western and Indian readers, settled abroad, who do not read and understand Hindi, are still deprived of the contents of these enlightening works. We are happy that Colonel (Retd.) Dalpat Singh Baya ‘Śreyas’ has translated the Sārāvalī Prakīrṇaka into English for the benefit of those readers as well as for those who would enjoy reading them in English as much, if not more, as in Hindi. The exhaustive preface and original text with foot-notes have been taken from the Hindi edition of the work
IV : PUBLISHER’S NOTE

prepared by Dr. Suresh Sisodiya and Shri Manmal Kudal and edited by Prof. Sagarmal Jain. We are indebted to them.

While publishing this work, we also express our gratitude to Prof. KC Sogani, who provides valuable guidance to the Sanisthāna. Our grateful acknowledgement is also due to Sanisthāna’s office bearers – Academic Patron Prof. Sagarmal Jain, Hony. Director Prof. Prem Suman Jain, and Hony. Deputy Director Dr. Sushama Singhvi – whose contribution to its progress and growth is significant.

Sarvashree Dr. Vinod Baya, Vineet Baya and Major Vipul Baya who have generously provided the monetary assistance for this publication, deserve a special mention and acknowledgement. M/s New United Printers also deserves our thankful acknowledgement for bringing it out in such a fine shape in record time.

Sardarmal Kankariya
President

Virendra Singh Lodha
Secretary General
SĀRĀVALĪ–PRAKĪRNĀKA

TRANSLATOR’S NOTE

Jain canonical works are a treasure trove of spiritual and cultural heritage of India. However, the knowledge of these works is hidden behind the veil of Prākyta language which is no longer an in language that it used to be when these works were codified. Yeomen services have been rendered from time to time by various scholars, both monks and house-holders, to render some of these works into Hindi and, in rare cases, into English. As a result, the English-speaking readership is more or less deprived of this treasure.

The case of Prakīrnakas is still worse as their Hindi translations, themselves were taken up, in an organized manner, only a few years ago. To my knowledge, no effort has so far been made to translate them into English, except a few Prakīrnakas translated by me and published by the Āgama Ahinisā Samatā Evani Prākyta Sanisthāna, Udaipur earlier. I, therefore, feel a justifiable sense of elation and fulfillment on this maiden effort in the field of translating the Prakīrnakas into English. Translations are, at the best of times, only shadows of the originals. The problem becomes more acute when the original happens to be in as ancient language as Prākyta and the language of translation a western language as English. As exact equivalent words are not only difficult to come by, but, in some cases, well nigh impossible to find, one has to be content with a word, phrase or term nearest to the original meaning. It has been my endeavour to adhere as close to the original meaning as is possible, given these limitations.

My task of translating this work – Sārāvalī Prakīrnaka – was very much simplified by the Hindi version of the work, by Dr.
VI: TRANSLATOR’S NOTE

Suresh Sisodiya and Shri Manmal Kudal and edited by Prof. Sagarmal Jain, having been made available to me. I am deeply indebted to these scholars, who have worked wonders to dig it out of the confines of some obscure libraries and show it the light of the day. I have freely used the Hindi translation by these eminent scholars.

I shall be failing in my duty if I did not mention the encouragement I have received from Sri Sardarmal Ji Kankariya and Prof. Sagarmal Jain and the unstinted support from Prof Prem Suman Jain and Dr. Suresh Sisodiya in my work. Āgama Ahinīśā Samatā Evam Prākṛta Sanīṣṭhāna deserves a special mention, as without its decision to bring out this work in its English translation, it would have been impossible to venture this effort. They have taken a great step in support of the cause of popularising Jaina-āgamas (canonical texts) amongst English speaking readership. They certainly deserve kudos.

I dedicate this effort to the memory of my dear and departed father, Svanāmadhanya Śrī Ganeśalāl ji Bayā, whose personal example, guidance and encouragement awakened, in me, a desire to study the Jaina philosophy more than a lay follower of the faith would normally do and made me capable of undertaking this task. I must also not fail to mention the motivation received from venerable Ācārya Śrī Ramlalji Maharaj and Śrī Jñānamuniji to always proceed further and further in my scriptural quest.

How far have I succeeded in my efforts is for the readers and critics to judge. I shall, however, feel rewarded if this work fulfils the purpose for which it is intended, even partly, as it would mark a beginning in the right direction.

—‘Sreyas’
SĀRĀVALĪ–PRAKĪRṆAKA

MONETARY ASSISTANCE

Dr. Vinod Baya, Shree Vineet Baya and Major Vipul Baya have provided the Monetary Assistance for this publication in the memory of their grandfather Svanamadhanya Shree Ganeshlalji Baya.

The Samisthāna thanks them wholeheartedly and hopes that their co-operation will be available for our future publications as well.

– Sardarmal Kankaria
# TABLE OF CONTENTS

**PUBLISHER’S NOTE** ................................................................. III
**TRANSLATOR’S NOTE** ............................................................. V
**MONETARY ASSISTANCE** ....................................................... VII
**TABLE OF CONTENTS** ........................................................... IX
**PREFACE** ................................................................................. XI
  General Introduction : ............................................................. XI
**Manuscripts Used In The Editing Of**
  Sārāvalī Prakīrṇaka : ............................................................. XIX
  The Author Of Sārāvalī Prakīrṇaka : ....................................... XX
  The Period Of Composition Of Sārāvalī Prakīrṇaka: ................ XXI
  The Subject–matter : ............................................................... XXII
**Importance Of Tīrtha In The Jaina Tradition** : ................. XXXI
**The General Meaning Of Tīrtha In The Jaina Faith** : ....... XXXI
**The Symbolic Meaning Of Tīrtha** : ........................................ XXXII
**The Spiritual Meaning Of Tīrtha** : ........................................ XXXII
**The Physical v/s The Psychical Holy–places** : ..................... XXXIV
**The Four Types Of Holy–places Or Tīrtha** : ......................... XXXV
**The Religious Order As Tīrtha** : ........................................... XXXVI
**Classification Of Tīrtha On The Basis Of Ease And Difficulty**
  Of Spiritual Practice: ............................................................. XXXVII
**Real And Conventional Tīrtha** : ............................................ XL
**The Development Of The Meaning Of The Word Tīrtha**
  In The Jaina Tradition : ...................................................... XLI
**The Basic Difference In The Hindu And Jaina**
  Concepts Of Tīrtha : ............................................................. XLII
**Tīrtha And Pilgrimage** : ....................................................... XLIII
**Types Of Places Of Pilgrimage** : .......................................... XLVI
# Table of Contents

Pilgrimage .................................................................................. L
The Śvetāmbara Jaina Literature Pertaining To Pilgrimage .............. LIV
About Sārāvalī Prakīrṇaka ....................................................... LV
Other Works On Pilgrimage ....................................................... LVI
The Digambara Jaina Literature Pertaining To Pilgrimage : ...... LX
The Modern Jaina Literature Pertaining To Pilgrimage : .......... LXIV
Additional Literature On Sātrunjaya : ................................. LXIV
Critical Comments On The Contents Of This Prakīrṇaka . . . . LXXII

SĀRĀVALĪ–PRAKĪRṆĀKA ............................................................... 1
The Glory Of Five Paragons Of Spirituality ............................. 3
Atimuktaka Kevalī To Nārada Ṛṣi On The Origin And Result Of Pilgrimage To Puṇḍarīkagiri ............................................. 5
Ordination, Enlightenment And liberation Of St. Nārada Etc. ................................................................................. 23
The Glory Of Puṇḍarīka Hill ...................................................... 27
The Benefits Of Knowledge And Compassion ....................... 31
Happiness And Misery Through Charity And The Lack Of It ......................................................................................... 35
The Benefit Of Writing This Book ............................................ 35

APPENDICES ................................................................................ i
Transliteration Convention ...................................................... iii
Alphabetical Order Of Verses .................................................. v
Bibliography ............................................................................. xi
SĀRĀVALĪ PRAKĪRṆĀKA

PREFACE

General Introduction –

In every faith sacred scriptures occupy an important position amongst religious texts. Āgayms enjoy the same position and importance in the Jaina faith as the Vedas in Hinduism, Tripitaka in Buddhism, Avesta in Zarthustism, the Bible in Christianity and the Koran in Islam. Āgayms are neither considered as created by a superhuman entity or Apauruseya as the Vedas are taken to be; nor are they considered to be the divine message handed down by any Prophet as the Bible and the Koran are considered to be. However, they are the compilations of the preaching of the most venerable Arhatas and saints, who had realised the truth and attained enlightenment through spiritual practices and purification. Although the scriptures say that the Aṅga Sūtras or the Primary Canons or the foremost scriptures are considered to have been preached by the Tīrthaṅkaras or the the Prophets Propounders of the Jaina faith, we must remember that they preached only the meaning (Artha) i.e. they only presented the thoughts or the ideas, which were then given the garb of words or codified into sūtras or canonical texts by the Gaṇadharas – the principal disciples of Tīrthaṅkaras, Ācāryas (spiritual masters) and other learned Sthaviras or elders or senior monks.¹

The Jaina tradition does not lay as much emphasis on words as the Hindu tradition does. It considers words only as a means to

¹ “Athānā bhāsāi arāhā suttanā ganthanti ganaḥarā” – Āvaśyaka Niruykti, verse 92.
convey the thought, idea or meaning. In its view the meaning is
important not the words. It is this lack of emphasis on words that
the āgamas of the Jain tradition could not keep their linguistic
character unaltered as the Vedas have been able to do over the
millennia. This is the reason that the Jain Canonical literature got
divided into two streams, namely the Arddhamāgadhī Canons and
the Śauraseni Canons. Of these, the Ardhamāgadhī canonical
literature is not only more ancient but also closer to the original
language in which Lord Mahāvīra preached. The development of
the Śauraseni canonical literature was also based on these
Arddhamāgadhī canons. The Arddhamāgadhī canonical
literature is, thus, the basis of the Śauraseni canonical literature
and more ancient than the latter. The Arddhamāgadhī canonical
literature was also compiled and edited over a period of nearly a
thousand years – from the time of Lord Mahāvīra to 980 or 993
after Mahāvīra, when they were rendered in their present form in
the Valabhī conclave. Therefore, it is quite possible that these
were also modified, altered and enlarged by various preceptors
during this period.

In the ancient times the Arddhamāgadhī canonical
literature was divided into two categories, namely the
Aṅgapraṇīṣṭha and the Aṅgabāhya. The Aṅgapraṇīṣṭha
category included eleven Aṅga Āgamas (Primary canons) and the
Drṣṭivāda while the Aṅgabāhya Āgamas (Extra Primary
canonical literature) include all the other canons that were
considered to be the creations of Śrutaakevalis (Canons omniscients
who knew all about the canonical knowledge) and Pūrvadhara
Sthāviras (Elder monks in the know of Pūrvas or the Pre–canons
– fourteen Pūrvas were a part of the twelfth Aṅga Āgama: Drṣṭivāda). In Nandisūtra, these Aṅgabāhya canons have been
subdivided into Āvaśyaka (Essential) and Āvaśyakavyatīrīktā
(Other than essential). Āvaśyakavyatirikta canons have been further subdivided into Kālika (Timely studiable scriptures) and Utkālika (Anytime studiable scriptures). This classification, as per Nandīsūtra, is as follows:

\[
\begin{align*}
\text{Śruta or Āgama} \\
\text{Angapravistha} & \quad \text{Angabāhya} \\
\text{Ācārāṅga} & \quad \text{Āvaśyaka} & \quad \text{Āvaśyaka-vyatirikta} \\
\text{Sūtrakṛtāṅga} & \quad \text{Sāmāyika} & \quad \text{Caturvinīsatistava} \\
\text{Sthānāṅga} & \quad \text{Vandānā} & \quad \text{Pratikramaṇa} \\
\text{Samavāyāṅga} & \quad \text{Upāsakadaśāṅga} & \quad \text{Kāyotsarga} \\
\text{Vyākhya-prajñāpti} & \quad \text{Jñātadharmaṅkathā} & \quad \text{Anuttaropapātikā} \\
\text{Pratyākhyāna} & \quad \text{Sōkṣa} & \quad \text{Daśāṅga} \\
\text{Daśāṅga} & \quad \text{Praśnavyākaraṇa} & \quad \text{Vipākasūtra} \\
\text{Drśṭivāda} & \quad \text{Kālika} & \quad \text{Utkālika} \\
\text{Uttarādhyayana} & \quad \text{Daśavaikālika} & \quad \text{Kalpiṇīkalpiṇī} \\
\text{Daśāśrutaskandha} & \\
\end{align*}
\]

\[^2\text{Nandi Sūtra, Ed. Muni Madhukara, Sūtras 73, 79–81.}\]
XIV : SĀRĀVALĪ PRAKĪRṆAKA

Kalpa
Vyavahāra
Niśītha
Mahāniśītha
Rṣībhāṣita
Jambūdvīpaprajñāpatti
Dvīpasāgaraprajñāpatti
Candraprajñāpatti
Kṣullikāvimāṇapraṇībhakti
Mahallikāvimāṇapraṇībhakti
Anigacūlikā
Vaggacūlikā
Vivāhacūlikā
Arunopapāta
Varunopapāta
Garudopapāta
Dharanopapāta
Vaiśramanopapāta
Velandharopapāta
Devendropapāta
Utthānaśruta
Samutthānaśruta
Nāgaparijñāpanikā
Nirayāvalikā
Kalpikā
Kalpāvataniṣikā
Puṣpikā
Puṣpacūlikā
Viṣṇīdaśā

Culla-Kalpaśruta
Mahākalpaśruta
Aupapātika
Rājapraśṇīya
Jīvābhīgama
Prajanāpaṇī
d
Mahāprajñāpanā
Pramādāpramāda
Nandī
Anuyogadvāra
Devendrastava
Tnadulavaicarika
Candravedhyaka
Sūryaprajñāpatti
Pauruṣīmanḍala
Maṇḍalapraveśa
Vidyācaranā–
viniscaya
Gaṇīvidyā
Dhyānavibhakti
Maraṇavibhakti
Ātmaviśodhi
Vītarāgasruta
Sanilekhanāsruta
Vihārakalpa
Caraṇavidhi
Āturapratyākhyāna
Mahāpratyākhyāna
PREFACE : XV

The above-mentioned classification, found in the Nandīsūtra and the Pāṇiṣikasūtra, mentions only nine Prakīrṇakas in all. Of these two names – Rṣībhāsīta and Dwīpasāgara–prajñāpīti are found under the classification of Kālikā Āgamas or the timely studiable canonical texts and the rest seven – Devendrastava, Tandulavaicārika, Candrakavedhyaka, Gaṇīvidya, Maraṇavibhakti, Āturapratyākhyāna and Mahā–pratīyākhyāna – are found under the Utkālikā Āgamas or the anytime studiable scriptures. This classification, however, nowhere mentions the Sārāvalī–paññayani or Sārāvalī Prakīrṇaka. Even the Tattvārthha Bhāṣya and the Commentary on the Tattvārthasūtra, in the Dīgāmbhara tradition (whose clergy remains sky–clad or naked), that lists fourteen Anīgabhāya (extra primary canonical texts), does not contain any mention of Sārāvalī Prakīrṇaka, Similarly, though the texts such as Uttarādhyayanasūtra, Daśavaikālikasūtra, Daśāsrutaskandha, Vyavahāra, Vṛhatkalpa, Jītkalpa and Niśīthasūtra etc. find their mention in the commentaries of the texts of the Vāpanīya tradition such as Mūlācāra, Bhagavati–ārādhana etc., but there, too, the Sārāvalī Prakīrṇaka has not been mentioned anywhere.

In Vidhimārgaprapā by Ācārya Jinaprabha (Circa 14th century AD) and in the Siddhāntāgamastava vyrtti by Viśālarāja, wherein the mention of many a Prakīrṇaka such as Devendrastava, Tandulavaicārika, Maraṇasamādhi, Mahā–pratīyākhyāna, etc. is available, Sārāvalī Prakīrṇaka has not been mentioned. Therefore, though not authentically but

---

(b) Pāṇiṣika Sūtra, Devacandra Lāl
XVI : SĀRĀVALĪ PRAKĪRṆAKA

reasonably (in the absence of sufficient evidence), it can be surmised that Sārāvalī Prakīrṇaka was not in existence upto the 14th century AD. This work was, therefore, composed sometime after the 14th century AD.

Generally, the term Prakīrṇaka means ‘a miscellaneous treatise’. According to Malayagiri, the commentator on the Nandīsutra, the monks used to compose the Prakīrṇakas based on the preachings of the Tīrthānikaras (the Prophets Propounders of the faith). “Caurāśīni paṇḍaga sahassāśīni”, in the Samavāyāngasūtra, points towards eighty–four thousand Prakīrṇakas by the eighty–four thousand disciples of Lord Ṛṣabhadeva. However, today the number of prakīrṇakas is not definitely known and presently only ten Prakīrṇakas are recognized among the forty–five canonical texts recognized by the idol worshipping sect of white–clad Jainas. These ten prakīrṇakas are as follows:

1. Catuḥśaraṇa,  
2. Āturapratyākhyāna,  
3. Mahāpratyākhyāna,  
4. Bhaktaparijñā,  
5. Tandulavaicārika,

---

5 (a) Prakṛta Bhāṣā Aur Sāhitya kā Ālokanātmaka Itihāsa, Dr. Nemicandra Śāstrī, p. 197.
(b) Jain Āgama Sāhitya Manana Aur Mīmāṃsā, Devendra Muni Śāstrī, p. 388.
(c) Āgama Aur Trīpitaka : Eka Anuśīlana, MuniNagarāja, p. 486.
6. Sanistāraka,
7. Gacchācāra,
8. Gaṇīvidyā,
9. Devendrastava, and
10. Maraṇasamādhi.

The names of ten Prakīrṇakas in Paiṇḍayasutūtāṁ, edited by Muni Puṇyavijayajī are as under⁶: –

1. Catuḥśaraṇa,
2. Āturapratyākhyāna,
3. Bhaktaparijñā,
4. Sanistāraka,
5. Tandulavācārika,
6. Candravedhyaka,
7. Devendrastava,
8. Gaṇīvidyā,
9. Mahāpratyākhyāna, and
10. Vīrastava.

Some differences in the names of these prakīrṇakas can also be seen. In some works we find Candravedhyaka and Vīrastava instead of Gacchācāra and Maraṇasamādhi.⁶ In some others still Candravedhyaka has been included excluding the Bhaktaparijñā.⁷ Besides, more than one prakīrṇakas of the same name are also found. E.g. three prakīrṇakas bearing the name

---


XVIII : SĀRĀVALĪ PRAKĪRṆAKA

Āurapaccakkhāṇa (Āturapratyākhyāna) and two with the name Catuḥśaraṇa are found.

The Švetāmbara Mūrtipūjaka Sampradāya (White-clad Idol worshipping Sect of the Jainas) recognizes ten prakīrṇakas, mentioned above, as canonical texts. However, according to Muni Puṇyavijayaji if all the texts known as prakīrṇakas are collected, we get the following twenty-two names ⁸:

1. Catuḥśaraṇa,
2. Āturapratyākhyāna,
3. Bhaktaparījūṇā,
4. Sanistāraka,
5. Tandulavaicārika,
6. Candravedhyaka,
7. Devendrastava,
8. Gaṇīvidyā,
9. Mahāpratyaṅkhyāna,
10. Virastava,
11. Rṣībhāṣita,
12. Ajīvakalpa,
13. Gacchācāra,
14. Maraṇasamādhi,
15. Tīththogāli (Tīrthodgālika),
16. Āradhanā Patākā,
17. Dvīpasāgara Prajñāpti,
18. Jyotiṣakaranḍaka,
19. Anīga Vidyā,
20. Siddha Prābhṛta,
21. Sārāvalī, and

⁸ Paiṇḍayasuttaṁ ibid, Part–I, Preface, p. 18.

Thus, Muni Śrī Puṇyavijayaji has mentioned the Sārāvalī Prakīrṇaka amongst the twenty-two prakīrṇakas. The lack of mention of Sārāvalī Prakīrṇaka in the lists contained in the Nandī-sūtra and the Pāṇḍikasūtra and the works of Ācārya Jina-prabha clearly means that Sārāvalī Prakīrṇaka is of a later origin than the Nandīsūtra and the Pāṇḍikasūtra. That is, it was composed sometime after the 14th century AD.

Manuscripts Used In The Editing Of Sārāvalī Prakīrṇaka—

The original text of the present work has been taken from ‘Paiṇḍayasuttāinī’ edited by Muni Śrī Puṇyavijayaji and published by Mahāvīra Jaina Vidyaśālaya, Mumbai. Muni Śrī Puṇyavijayaji had used the following mss./copies in deciding upon the text of his work:—


2. Pu.1 : The copy No. 1471 from the handwrittewn collection of mss by Muni Śrī Puṇyavijayaji preserved at Lālbhaī Dalpatbhai Bhāratīya Sanīskṛti Vidyāmandir, Ahmedabad.

3. Pu.2 : The copy No. 5628 from the collection of mss at Lālbhaī Dalpatbhai Bhāratīya Sanīskṛti Vidyāmandir, Ahmedabad.
XX : SĀRĀVALI PRAKĪRṆAKA

4. Pra. : The copy of a handwritten mss. of this prakīrṇaka later used by Muni Śrī Puṇyavijayajī.

The variations in the texts in these mss. Nos. 1 – 4 have been taken from ‘Paṁṇayasuttāṁ’ edited by Muni Śrī Puṇyavijayajī. For more details on these manuscripts we recommend that the readers refer to pp 23–27 of the Preface to ‘Paṁṇayasuttāṁ’.

The Author Of Sārāvali Prakīrṇaka –

As far as the question of the authorship of Sārāvali Prakīrṇaka is concerned, there is neither any internal nor any external evidence available so far. Hence, in the absence of any authentic evidence, it is very difficult to say anything about the author of this prakīrṇaka. Amongst the prakīrṇaka texts, there are only two, namely Devendra stava and Jyotis karaṇḍaka, wherein there is a clear mention of the authors’ names.9 In the later prakīrṇakas, again, Bhaktaparijñā, Kuśalānu bandhī–Catuhṣaraṇa and Ārādhana patakā are the only ones that carry a mention of the neme of their composer, Vīrabhadra.10 In Bhaktaparijñā and Kuśalānu bandhī Adhyayana – ‘Catuhṣaraṇa Prakīrṇaka’, there is a clear mention of the name of the author. In Ārādhana patakā, though there is no direct mention of the name of the author, it is strongly inferred from the 51st verse of the text


10 A. Bhattaparinā paṁṇayāṁ, ibid., Pt. I verse 172.
wherein the author says, ‘... I have already mentioned the procedure for the practice in ‘Bhaktaparījñā’\(^\text{11}\). Among the prakīrṇakas we do not find any mention of the authors of many – such as Candravedhyaka, Tandulavaicārika, Mahāpratyākhyāna, Maraṇavibhakti, Gacchācāra etc. The case of Sārāvalī Prakīrṇaka is also no different. Therefore, it is very difficult to say anything conclusive about its author.

The Period Of Composition Of Sārāvalī Prakīrṇaka –

The classification of prakīrṇakas carried in the Nandīsūtra and the Pāksikasūtra has nowhere mentioned Sārāvalī Prakīrṇaka. There is no mention of Sārāvalī Prakīrṇaka in the Tattvārtha Bhāṣya and the Sarvārthasiddhi commentary of the Dīgambara tradition. Similarly, the works of the Yāpanīya tradition, also, do not mention it. It follows from these facts that Sārāvalī Prakīrṇaka did not exist prior to the 6th century AD. If we further limit the period of its composition, it becomes clear that this work did not exist even upto the 14th century AD because there is no mention of Sārāvalī Prakīrṇaka in the ‘Vidhimārgaprapā‘ of Acārya Jinaprabha as well as in the ‘Siddhāntāgamastava‘. It is, therefore, plain that this work came into being sometime after the 14th century AD.

The author of Sārāvalī prakīrṇaka has not given any pointer to the period of its composition just as he has not mentioned his name anywhere in this work. Hence, to conclusively say something as to its period of composition, even after the 14th century AD, will be overstepping the mark. What can only be said with reference to the period of its composition is that it was

\(^{11}\) Ārāhaṇāvihini puṇa bhattacharīnāṁi vāṇīmo puvvaṁ |

Ussaṇāṁ sa eeva sesāṇa vi vāṇīna hoi ||
XXII : SĀRĀVALĪ PRAKĪRṆAKA

composed sometime after the 14th century AD. There is, also, a marked influence of the Apabhramiśa on its language. Hence, it could have been created sometime after the 8th century AD and before the 15th century AD. Similarly, the appearance of the word, ‘Gaccha’ in this work suggests that it was composed after the 10th century AD, because its usages are not found prior to that period.

The Subject–matter –

There are a total of 116 verses in Sārāvalī Prakīrṇaka. All these verses dwell upon the subject of the importance of Puṇḍarikagiri (Śrutiṅjaya hill in the Saurāstra region of Gujarat). First of all, as a benedictory composition and dwelling upon the importance of the five paragons of spiritual virtue (Pañca Paramaśīthi), obeisance have been offered to the Ultimate–accomplished (Siddha), the Destroyers of (the spiritual) foes (Arihanta), the Spiritual masters (Ācārya), the Spiritual teachers and preceptors (Upādhyāya) and the ordinary ascetics (Sādhu). (verses 1–2)

According to this text, the five paragons of spiritual virtue are deserving of our reverence by virtue of their qualities and abilities. These five paragons are kins, dear and very dear to all the living beings of the universe. (verses 3–4)

In the following verses it has been said that the five paragons are endowed with all the great spiritual virtues and that these virtues are, always, equally worthy of worship by all the humans as well as the gods. Further, it has been added that the lands that have been consecrated by these five paragons are worthy of worship by the humans and the gods. (verses 5–6)

With reference to the origin and benefit of Puṇḍarikagiri
as a holy place of pilgrimage, it has been stated in the exhortation by omniscient Atimuktaka, to Saint Nārada, that the whole of Pundarikagiri hill-top has always been worshipped by the humans and the gods and that it has always been taken shelter of by the spiritually inclined. (verse 7)

Discussing about the origin of Pundarikagiri and the gains of its pilgrimage and those of charity thereon, it has been said that Dhatakikhaṇḍa born Saint Nārada, upon beholding the Lord Prophet (Tirthaṅkara) in the Mahāvideha region, sees the radiance of the gods on the Pundarikagiri located in the middle of the southern Bharata region. On reaching there he is surprised at the sight of Saint Atimuktaka who was surrounded by the four types of gods. When St. Nārada expressed a desire to know about the name of Pundarikagiri and the reason for its being so worshipped, omniscient Saint Atimuktaka Kumāra gave him the following description. (verses 8–16)

According to the text of this prakīrṇaka, Pundarika was the grandson of the first Lord Prophet (Tirthaṅkara) of the present descendent aeon of time (Avasarpini kāla), Lord Rṣabhadeva. He was motivated to renounce the mundane world and become a monk during his very first religious congregation (Samavāṣaṇa). (verses 17–18)

Motivating the congregation towards the renunciation of the mundane, the Lord preached that the very worldly existence is full of pain and sorrow. The subhuman species (tīryaṇca) experience great pain; the hellish creatures experience greater pain and the unrighteous humans experience even greater pain. Even the gods experience the pain of death. All worldly relations like mother, father, son, daughter, wife, husband, near and dear ones, friends
and servants and the objects of pleasure are transient and temporary and cause pain and sorrow when separated from. Listening to such religious discourse, Punḍarika became motivated to embrace the holy faith and, renouncing all violent activities, accepted the monastic order of his grandfather first Lord Prophet–propounder Bhagvān Ṛṣabhadeva. (verses 19–23)

In the subsequent verses there is a mention of the learning of the scriptural knowledge by monk Punḍarika at the hands of the preceptors learned in the canonical knowledge. After learning the scriptural knowledge and obtaining his guru’s permission Punḍarika came to the Saurāśtra region as a part of his monastic peregrinations. Wandering in the Saurāśtra region monk Punḍarika beheld the tree–clad mountain. (verses 24–28)

According to this text the monks who are restrained by nine restrictions of celibacy, who properly observe the ten monastic duties, who are endowed with seventeen types of disciplines, who have weakened their bodies through the observance of twelve types of austerities and penance, and who are endowed with eighteen thousand sub–types of righteous conducts, as propounded by the Lords Jinendras, are the learned monks who attain purity of belief, knowledge and conduct. Such learned monks dwell upon the Punḍarika (Śatriṇja) hill beholding it and studying and reflecting upon the meaning of the primary canons such as Sāmāyika, etc. and the fourteen pre–canons (Pūrvas). (29–32)

In the subsequent verses, establishing the importance of Punḍarikagiri, it has been said that it is endowed with ten types of wish fulfilling trees (Kalpa–vrksa), various eatables, tasty nutrients, jewels, clothes, cosmetics and various types of bedding. This area is always pleasurable for the humans and the gods. Pleasurable material and musical instruments used for singing and
dancing by the groups of gods are available in plenty here. (33–38)

Describing the expanse of the Puṇḍarīka hill, it has been said that this best part of the land is sixty–four miles (eight yojana) high, eighty miles at the top and four hundred miles at the foot–hills. (verse 39)

Further, it has been said that Puṇḍarīka was the very first to attain omniscience, here, at the culmination of his one month long ānasana (fasting) on the full moon day of the lunar month of Caitra. (verse 41)

According to the text of this work, many other monks who were staying on the forward side of this hill and in the company of monk Puṇḍarīka, also attained nirvāṇa (spiritual emancipation and freedom from the miserable worldly existence) just like monk Puṇḍarīka himself and became perfectly accomplished (Siddha), enlightened (Buddha) and liberated (Mukta). (verse 43)

In the next verse there is a mention of the praise of all the ultimately accomplished monks and Śarīra–pūjā (body–worship) of omniscient Puṇḍarīka, by the gods. (verse 44)

It has been mentioned in this work that the first Lord Prophet–propounder Bhagyān Rṣabhadeva had said that Puṇḍarīka hill will be the first and the foremost place of pilgrimage for the worldly creatures in the present aeon of time. On such proclamation by the gods, the congregation of worldly creatures gathered there and named the hill as Puṇḍarīka. (verses 45–48)

Stating the names of those spiritual aspirants who attained
XXVI : SĀRĀVALĪ PRAKĪRṆAKA

the ultimate accomplishment or Siddhi, it has been said that Vidyādhara emperors Nami and Vinami attained the ultimate accomplishment on the Vaitādhya hill. (verse 50)

Thereafter, there is a mention of Bharata and Rāma of the Ikṣavāku clan and the sons of Daśaratha, attaining Siddhi on the Puṇḍarika hill. In the next verse it has been mentioned that thirty-five million Vādava princes, including Pradyumna and Śamba, attained omniscience and Siddhi on Puṇḍarika hill. In the same vein it has been said that five Pāṇḍava princes and fifty million people from the kingdoms of the Dravidā kings also attained omniscience and Siddhi (final deliverance) on the Puṇḍarika hill. (verses 51–53)

Describing the spiritual gains to be gained by the pilgrimage to the Puṇḍarika hill, it has been said that the merit that can be gained by practicing severe penance and celibacy at the other places of pilgrimage, can be gained at the Śatruñjaya hill by minimal practices. Thereafter it has been said that the merit that a person, given to gourmet gastronomical desires, earns in ten million days can be earned in a single day’s fast at the Śatruñjaya (Puṇḍarika) hill. Also, the merit that is earned by giving away land, cows and gold in charity, can be earned only by worshipping at the Śatruñjaya hill. Not only this, further it has been said that one who establishes an idol of the Lord in the temple situated at the forefront of Śatruñjaya hill, earns enough merit to enjoy all the pleasures of the Bharata region as its lord and master and to reside in the sorrowless heaven. (verse 54–60)

Detailing the gains of the result of pilgrimage to Puṇḍarika hill, the author says that he who remembers to bow to Śatruñjaya three times a day gains the fruit of a pilgrimage by virtue of
purification of his volitional disposition. He also states that one who increases his merit by remembering Śatruñjaya hill even from his own place gains purity of disposition and the fruit of pilgrimage to it. (verses 61–64)

According to this work any pilgrimage to various places of pilgrimage in the land of humans (Manusyaloka) in does not become successful until and unless pilgrimage to Śatruñjaya, located in the Saurāstra region, is also undertaken. Also, all the places of pilgrimage that exist within the heavens, the hells and the human–world look up to and bow to the Puṇḍarika, meaning that Puṇḍarika is the most venerable amongst all the places of pilgrimage. Further, it has been stated that by bowing to the Puṇḍarika, all other places of pilgrimage are automatically get bowed to. (verses 65–67)

In the same vein, of establishing the Puṇḍarika as the best place of pilgrimage, the author says that by bowing at the Puṇḍarika a pilgrim gains hundred times more gain as compared to the gains of bowing at the Kailāśa hill, Sammedaśikhara, Pāvāpurī, Campānagarī and Ujjilā hill. (verses 68–69)

Further, it has been said that one who offers holy umbrella (Chatra), holy flag (Dhvaja), holy whisk (Cāmara), eight auspicious objects (Aśta–maṅgala), bathing–pitcher (Snāna–kālaśa) and worshiping dish (Pūjā–thāla) at the Śatruñjaya hill becomes a Vidyādhara (person endowed with supernatural powers). Again, the author says that one who offers a chariot (Ratha) at the Śatruñjaya and climbs the Vaitāḍhya and the Guṇāḍhya hills with devotion becomes liberated in a limited number of births. (verses 70–72)
XXVIII : SĀRĀVALĪ PRAKĪRṆĀKA

The author concludes the subject of the origin and the glory of the fruit of pilgrimage to Pundarikagiri by saying that one who remembers the Pundarikagiri while undertaking the vows of Navakārīsi (not eating or drinking anything for a period of 48 minutes after the sunrise), Paurīsi (not eating or drinking anything for a period of the first quarter of the day), Pūrvārdha (not eating or drinking anything for a period of the first half of the day), Ekāsana (Eating and drinking only once a day while being seated at one place), Áyambila (Eating and drinking tasteless and unnutritive food without salt, oil, clarified butter (Ghrta) and sugar and drinking boiled water only once a day while being seated at one place) gains the fruit of observing a three day long fast. And, one who remembers the Satruṅjaya hill while observing fasts for the periods of six days, eight days, twelve days, half a month and a month, gains the ultimate fruit of liberation. (verses 73–74)

While discussing the monastic ordination, spiritual enlightenment and final liberation of Saint Nārada etc it has been said in the present work that Saint Nārada of the purest spiritual hue (Śukla-śīyā) gained the divine omniscience, which is the essence of the three worlds, by virtue of overcoming attachment towards the mundane things. Further, it has been stated that all the other ten million aspirants also gained enlightenment and liberation by destroying their karmic bondages at the front part of Satruṅjaya hill. (verses 75–83)

Propounding the glory of Pundarika hill, it has been said that a devoted person becomes free of trouble even in such difficult situations as in the rugged jungle path, in frightening forest and in the funeral ground. Further, it has been said that a person aboard a wrecked ship or boat in a stormy ocean or river is able to ford them by remembering Satruṅjaya hill while sailing the wrecked vessel.
One tormented by birth and death as also decay and disease becomes free from death (gains liberation) by remembering the Puḍḍarīka hill. (verses 85–92)

The author says that a poor person, who always devotedly remembers Śatruṇḍaya hill, instantly gains worldly and spiritual wealth. Further, by remembering Puḍḍarīka hill an unmarried girl gets a good bridegroom, the mother desirous of a son gets a son and a miserable person becomes happy. By stating the glory of Puḍḍarīka hill by many such examples, the author says that one gains the fruit of a day long fast by offering ten flower–garlands at the Śatruṇḍaya hill, that of two days long fast by offering twenty flower–garlands, that of three days long fast by offering thirty, that of four days long fast by offering forty, that of five days long fast by offering fifty flower–garlands and that of a fifteen days long fast by offering charity there. (verses 93–97)

According to this work a person gains the fruit of a month long fast by offering fragrant substances such as Camphor, Agaru, Lobān and Dhūpa (Joss and Incense) and by offering charity to a monk there, one gains the fruit of monthlong fast undertaken in the lunar month of Kārtika. Stating the result of constructing a Jīna temple at the Puḍḍarīka hill it has been said that one who constructs a Jīna temple there while observing the fast for the lunar month of Vaiśākha, becomes an emperor (Cakrabartī) and marries sixty–four thousand young women. (verses 98–99)

In order to illustrate the result of establishing a Jīna idol in a temple at the Śatruṇḍaya hill, the author says that the fruit that can be gained by establishing a Jīna idol at an expenditure of a hundred thousand coins at other places can be gained by spending only a thousand coins at Śatruṇḍaya hill. Stating the glory of
XXX : SĀRĀVALĪ PRAKĪRṆAKA

charity offered at the Śatruṇāja hill, the author says that a noble charity given in this birth results in a noble human rebirth, a medium charity results in a mediocre rebirth and a poor charity offered in this birth results in a poor human rebirth. (verses 100–102)

Stating the fruit of knowledge and compassion towards the living, it has been said in the text that a lay believer, who enjoys worldly pleasures, also gains a heavenly rebirth through the means of charity and austerity and also gains the noble fruit of liberation by gaining purity of volitional disposition through the practice of activities in accordance with the canonical texts. Further, it has been said that a person practising austerities, renunciation, vigilance and restraints definitely gains a heavenly rebirth and the monk who performs ten types of monastic duties gains an affliction free heavenly rebirth. (verses 103–107)

The author says that the gods in heaven clearly listen to the faith propounded by the Lords Jinendras and one who does not have faith on the words of the Lords cannot gain heavenly birth. The austerities observed, without faith, by the ignorant and the foolish, ones do not amount to penance but only to bodily torment. (verses 108–109)

Emphasizing the importance of knowledge, in the next few verses, it has been said that the knowledge that leads towards liberation is the only noble and right knowledge, every other kind of knowledge is false knowledge and it hinders the path of spiritual emancipation. (verses 110–112)

Deliberating upon the subject of pain through non-charity and pursuit of pleasure through charity, the author says that it is
rare to find a charitable person like the one who gives desired charity while climbing the Śatruñjaya hill. (verses 113–114)

In the end, telling about the fruit of making copies of the present work, the author says, “May the one, who gets a copy of this text entitled ‘Śārāvalī’ made, gain abundant respect, fame and glory and may he never incur sins. (116)

Thus, we see that the present Śārāvalī–prakīrṇaka eulogizes the importance and glory of the great holy place of pilgrimage – Śatruñjaya (Pālitāna as of now). Hence, it will be relevent to examine the development of the concept of ‘Tīrtha’, the term that variously encompasses ‘the four–fold religious order established by the Prophets’, ‘places of pilgrimage where any of the five auspicious events in the lives of Prophets occurred (Kalyāṇaka–ksetra)’, ‘places where any soul attained liberation (Siddha–ksetra)’ and ‘the places of pilgrimage which are known to be associated with miraculous events (Atiśaya–ksetra)’, in the Jaina tradition.

Importance Of Tīrtha In The Jaina Tradition –

Even though the concept of ‘Tīrtha’ enjoys a very important place in every Indian religious tradition, the importance assigned to this concept in the Jaina tradition is somewhat unique because herein the very religious order comprising its four pillars – monks, nuns, lay male and female followers – has been called the ‘Tīrtha’ and the Prophet – Propounder of the faith and the establisher of the order – as ‘Tīrthankara’. The status that is enjoyed by the God in other traditions is, in Jaina tradition, enjoyed by the Tīrthankara. Tīrthankara is said to be the Lord Prophet–propounder of the faith and the founder establisher of
XXXII : SĀRĀVALĪ PRAKRĪṆAKA

tīrtha. In other words, one who founds and establishes tīrtha or the social order of the faith in which its followers can practice it unhindered is Tīrthaṅkara. Thus, the concepts of Tīrtha and Tīrthaṅkara are interrelated to each other and are the life-stream of the Jaina faith.

The General Meaning Of Tīrtha In The Jaina Faith –

The Jaina masters have deliberated on the concept of Tīrtha in detail. Explaining the etiological origin of the word ‘Tīrtha’, it has been said – “Tīryate aaneti tīrthah"12. Meaning – the place from where one can ford (the worldly chasm) is Tīrtha. Thus, generally the river-banks and ocean-shores from where the journeys or voyages to ford them were started were said to be Tīrthas. The Māgadha tīrtha, Varadāna tīrtha and Prabhāsa tīrtha, mentioned in the Jaina canonical text ‘Jambudvīpa-prajñāpti’ carry this meaning13.

The Symbolic Meaning Of Tīrtha –

Symbolically the Jaina masters have interpreted the word ‘Tīrtha’, thus – ‘what helps in fording the ocean of worldliness is Tīrtha and the one who establishes such a Tīrtha is Tīrthaṅkara. In short, the very path leading to spiritual emancipation and final deliverance (Mokṣa-mārga) has been called ‘Tīrtha’. In Viśeṣāvaśyaka Bhāṣya, the famous commentary on Āvaśyakasūtra by Jinabhadra Gaṇi Kṣamāsramaṇa, the words – Śrutadharma (the faith of the word of Jīna), Sādhanā-mārga (the path of spiritual practice), Prāvacana (the holy and liberating

12 a. Abhidhāna Rajendra Koṇa, Pt. IV, p. 2242.
   b. Sthānāṅga Tīkā.
13 Jambudvī
words of the Lord), Pravacana (the religious discourse) and Tīrtha have been mentioned as synonyms by the implication that they all are means of achieving spiritual purification\(^{14}\). It is clear from this that, in the Jaina tradition, the word ‘Tīrtha’ has been used not only in the sense of a pious or worshipable place of pilgrimage but in a much wider sense. The Jainas do not limit the meaning of Tīrtha to merely a pious holy place but extend it to entire faith and the groups of faithful practitioners of the faith.

The Spiritual Meaning Of Tīrtha –

Going beyond the worldly and etiological meaning the Jainas have provided a spiritual meaning to the word Tīrtha. In the Uttarādhyayanaśūtra, in the description of Saint Harikesī, who was born in a lowly untouchable caste, on being asked as to which was his Sarovara (lake – a symbol of spiritual cleanser) and which was his pilgrimage for peace (Śāntitīrtha), the saint replied that righteousness was his pilgrimage for peace and the faith itself was his Sarovara, by bathing in which the soul becomes pure and unblemished\(^{15}\). It has been said in the Viśeṣāvaśyaka Bhāṣya that the conventional places of pilgrimages such as river-banks and bathing therein etc. only cleanse the external dirt, i.e. they only purify the body or that they only ford across the terrestrial rivers etc. and hence are not the real pilgrimages. The real pilgrimages are those, which help the soul in fording across the chasm of

\(^{14}\) Suyadhammatitthhamaggo pāvayaṇām pāvayaṇām ca egaṭṭhā |
    Suttaṁ tantari gantho pāḍho satthani pāvayaṇām ca egaṭṭhā ||
    – Viśeṣāvaśyaka Bhāṣya, 1378.

\(^{15}\) Ke te harae? Ke ya te santititthe? Kahisi N,hāo va rayam jahāsi?
Dhamme haraye bambhe santititthe aṇāvile attapasannalese |
Jahinisi ṭhāo vimalo visuddho susībhūo pajahāmi dosāmi ||
miserable worldly existence and make it reach the shore of liberty.\textsuperscript{16} Again, in the Viśeṣāvaśyaka Bhāṣya not only the importance of the vilitional pilgrimage over that of the physical (conventional) pilgrimage has been established, but the very concept of attainment of spiritual emancipation by bathing in, taking a plunge in and drinking the waters of holy rivers etc. has been demolished. The commentator says, “If the waters of the holy rivers such as the Ganges etc. are taken as pilgrimage by virtue of their beneficial qualities of giving cootheid and cleansing the bodies of the pilgrims, then other substances such as eatables, drinks and other cleaning materials, etc. which are also beneficial for the body ought also to be accepted as pilgrimages, but nobody accepts them as such.”\textsuperscript{17} Actually, the real pilgrimage is the one that cleanses our soul of the karma-dirt and helps it ford across the ocean of mundane ness. This spiritual interpretation of pilgrimage, found in the Jaina tradition, is available in the Vedic tradition as well. Therein it has been said, “Truth is a pilgrimage, forgiveness and restraining of the sensual organs is also a pilgrimage, compassion towards all the living beings, the simplicity of thinking, charity, contentment, adherence to righteousness, politeness of speech, knowledge, patience and acts of piety are all holy pilgrimages.”\textsuperscript{18}

\textsuperscript{16} Dehāītārayantam jāṁ bājjhamalāvaṇaṇaṇaṇaṇīmettaṁ ca |
  Negantiṇacarṇitiyaphalam ca to davvatittham tam ||
  Iha tāraṇāiphalayantī ṇhāna–pāṇaīavagāhaṇaṁīṁ |
  Bhavatārayantī kei ṭam no jīvo vaghāyaṁ ||

\textsuperscript{17} Dehovagārī vā teṇa titthamiha dāhanāsaṇāṁīṁ |

\textsuperscript{18} Satyamā tīrthāṁ kṣaṁā tīrthāṁ tīrthamindriyanigrāhā |
  Sarvabhūtadāyātīrthāṁ sarvatratjavāmeva ca ||
  Dānaṭīrthāṁ damastīrthāṁ santoṣastīrthamucyate |
  Brahmacārya paraṁ tīrthāṁ tīrthāṁ ca priyavāditā ||
  Tīrthāṇāmapi tatārthāṁ viśuddhimanaṁ saḥ para ||
PREFACE: XXXV

The Physical v/s The Psychical Holy—places —

In the Jaina tradition the holy places have been classified as physical and psychical holy places. We can also call them as living and non-living or volitional or material holy places (tīrtha). Actually, (holy) rivers, lakes, etc. are immovable, unconscious, or material holy places, while the religious order, which adheres to the duties in accordance with the scriptures, is the psychical, conscious, volitional or living tīrtha and it is the only real tīrtha. Therein, the righteous are the helmsmen, the tri–gem (Ratna–traya) of right–vision, right–knowledge and right–conduct is the means of fording (such as boats etc.), and the miserable mundane world is the ocean to be forded across. The tri–gem of right–vision etc. which is instrumental in fording across the ocean of mundane ignorance etc. is the volitional pilgrimage. Passions – anger, pride, deceit and greed – are the spiritual blemishes. That which definitely removes them is the real tīrtha. Actually, the religious order itself that helps in quenching the fire of anger etc. is the real tīrtha. Thus, we see that the spiritual practice for the purification of

— Śabdalkalpadruma — “Tīrtha”, p. 626.

19 Bhāve tītham saṅgho suyavihiyam tārao tahiṁ sāhū |
Nāpañitiyamīm taraṇamīm tariyavvamī bhavasamuddo ya ||
— Viṣeṣāvaśyaka Bhāṣya, 1032.

20 Jāṁ naṁ–damśaṇa–carittabhāvao tāvivakkhabhāvao |
Bhavabhāao ya tareī tēnamī tamī bhāvao tīthamī |
Taha koḥa–loha–kammanayadāha–taṁhaīmalāvaṇayanāṁ |
Eganteṇaccantami ca kunai ya suddhiṁ bhavoghao ||
Dāhovasamāiṣu vā jāṁ tisu thiyamahava dasaṅgaīṣu |
To tīthamī saṅgho cciya ubhayamī va visesaṇavisessamī |
Kohaggidāhasamanādaio va te ceva jassa tīṇamathā |
Hoi tiyatthamī tīthamī tamatthavaddo phalttho ayanī ||
— Viṣeṣāvaśyaka Bhāṣya, 1033–1039.
XXXVI: SĀRĀVALĪ PRAKĪRṆAKA

the soul and the religious order, that helps in carrying out such practices, have been taken as the real tīrtha in the Jaina tradition.

The Four Types Of Holy-places Or Tīrtha –

Abhidhāna Rājendra Koṣa mentions four types of holy-places – Nāma-tīrtha (places or objects that are named as ‘Tīrtha’ or pilgrimage), Sthāpanā-tīrtha (places or object that are traditionally believed to be ‘Tīrtha’ or places of pilgrimage), Dravya-tīrtha (physical places and objects considered as holy and consequently as places of pilgrimage) such as the holy rivers, lakes etc. in the other traditions and the places where any of the five auspicious events (Kalyāṇaka) – birth, self-ordination, attainment of omniscience and libearation – in the lives of any of the twenty-four Lord Prophets (Tīrthaṅkaras) occurred and Bhāva-tīrtha (volitional pilgrimage or dispassionate volitional dispositions that help in the purification of the soul and, thus, pave the way for its ultimate liberation and are, therefore, a means to ford across the ocean of maundane existence). The four-fold religious order comprising monks, nuns, lay male and female followers that help the aspirants in treading the path of spiritual emancipation are the Bhavātīrthas. Thus, in the Jaina faith, first of all the faith preached by the omnicient Prophets and next the four-fold religious order of the monks, the nuns and the lay male and female believers have been taken as ‘Tīrtha’ and the Lord Prophets who preached the faith and established the order have been accepted as ‘Tīrthaṅkaras’.

The Religious Order As Tīrtha –

In the Śramanic tradition, in the ancient times, the word

21 Namam thavaṇā–tittham, davvatitthani ceva bhavatitthani ca |
               – Abhidhāna Rājendra Koṣa, Pt. IV, p. 2242.
‘Tīrtha’ has been used synonymously to ‘Dharma–saṅgha’ or the religious order. Every religious order or the group of practitioners of the faith was called tīrtha. Based on this tradition, the practitioners of other faiths were called ‘Anyatairthikas’ or belonging to different religious orders. In the Jaina literature religious orders of other Śramanic traditions such as Buddhist etc. were referred to as ‘Tairthika or Anyatairthika’. In the Sāmaññaphalasutta of the Buddhist text Dīghanikāya, too, besides the name of Lord Mahāvīra those of Maṅkhalī Gośālaka, Ajitakeśakambali, Pūrṇakāśyapa, Prabuddhakātyāyana, etc have been mentioned as ‘Titthakara (Tīrthankara)’ or the establishers of religious orders. It follows from this that the groups of followers of their respective faiths were also called ‘tīrthas’. In the Jaina tradition, however, the term ‘Tīrtha’ has been prevalent since the ancient times to date for the Jaina order or the groups of practitioners of Jaina faith. While praising the Lord (Mahāvīra), Ācārya Samantabhadra says, “O Lord! this tīrtha – religious order – established by you is emancipating and beneficial for everyone.” The religious order of Lord Mahāvīra has ever been termed as ‘Tīrtha’.

Classification Of Tīrtha–

In the Viśeṣāvāṣaka Bhāṣya, Tīrtha or pilgrimage has also

22 ‘Paratitthiyā’ – Sūtrakṛtāṅga, 1/6/1.
23 Evavutte, annataro rājāmacco rājānam māgadalī Ajātasattuṁ vedehi–puttami etadvoca – “Ayanī, Deva! Pūraṇo Kassapo saṅghī ceva gaṇī ca gaṇācariyo ca, nāto, yasassī, titthakaro, sādhusammati bahujanassanū, rattannū, cirapabajjito, addhagato vayoanupatto |
– Dīghanikāya (Sāmaññaphalasuttam), 2/2.
24 Sarvāpadamantakarami nirantarī sarvodayaṁ tīrthhamidam tavaiva ||
– Mahāvīra Kā Sarvodaya Tīrtha, p. 12.
XXXVIII: Sārāvalī Prakīrṇaka

been classified on the basis of ease and difficulty of spiritual practices prescribed therein.

The commentator has mentioned four types of tīrtha:\^\textsuperscript{25} –

1. There are some tīrthas or banks where it is easy to enter and also easy to ford from. Likewise there are some religious orders wherein it is easy to enter and wherein the practice is also easy. The author has mentioned the name of the Śaiva (Shaivite) sect as an example of this type because in the Shaivite sect, both, the entry as well as the practice are believed to be easy.

2. In the second type the entry is easy but fording is difficult. So, in some religious orders it is easy to enter but difficult to practice the faith. Buddhist order has been cited as an example of this type. In the Buddhist order it was easy to enter but the practice was not that easy as it was in the Shaivite sect.

3. In the third type, the tīrtha wherein the entry is difficult but fording is easy has been mentioned. In this context, the commentator has mentioned the Acela (naked) sect of the Jaina faith. In this sect the nakedness was essential, so, it was difficult to enter it but having entered it was easy to ford the ocean of mundaneness.

4. In the fourth type the author has mentioned the religious order in which it was difficult, both, to enter as well as to

\^\textsuperscript{25} Ahavā suhottārūttaranāl davve cauvvihaṁ tītthaṁ | 
Evāṁ ciya bhāvammi vi tatthāimayaṁ sarakkhānāṁ ||

– Viśeṣāvaśyaka Bhāṣya, 1041–42.
ford. He has mentioned his own sect (the Śvetāmbara sect of the Jaina faith) as an example of this type.

How far is this classification fair? This may be debatable, but it is certain that in the Jaina tradition various types of religious orders have been thought of on the basis of ease and difficulty of their respective trends of spiritual practices and that the term tīrtha has been taken to mean the path of practising the faith.

Thus, we see that the term tīrtha has been employed as the means of spiritual practice rather than the holy places of pilgrimage, and the tri-gem of right-knowledge, right-vision and right-conduct has been called as Bhāvatīrtha or the volitional pilgrimage, because these are capable of giving the spiritual peace and equanimity by removing the filth of sensuality and passions. In the Bhagavatīsūtra, it has been mentioned that tīrtha is capable of yielding spiritual peace. It has also been said therein that the four-fold Śramanic order itself is Tīrtha.  

26 Śramaṇas (the monks), Śramaṇīs (the nuns), Śrāvakas (the male lay followers) and Śrāvikās (the female lay followers) are the four organs of this four-fold Śramaṇa-saṅgha or the Śramanic order. Thus, it is definite that in the ancient Jaina texts only the four-fold religious order that ensures the fording of the ocean of mundaneness by its members, by adopting and adhering to the three-way spiritual practice of right vision, right knowledge and right conduct, alone, has been accepted as the real Tīrtha.

26 Tīththāṁ Bhante! tīththāṁ tīthhagare tīththāṁ? Goyamā! Arahā tāva niyamā tīthhagare, tīththāṁ puṇa cāuvvaṇāṁ tīththama saṁaṇasaṅgha | Taṁ jahā – saṁaṇā, saṁaṇio, sāvaya, sāviyāo ya |  

– Bhagavatī Sūtra, Śataka 20, Uddeśaka 8.
Real And Conventional Tīrtha--

In the Digambara tradition of the Jaina faith tīrtha has been classified as real tīrtha (Niścaya–tīrtha) and conventional tīrtha (Vyavahāra–tīrtha). First of all the pure and enlightened nature of the soul has been termed as real tīrtha. Then, it has been said that the soul which is restrained by five great vows, consecrated by righteousness, restrained in respect of five sense organs and unattached, is the real tīrtha, by bathing in whose waters of monastic ordination and learning piety can be attained.\(^\text{27}\) Again, flawless righteousness, unblemished renunciation, noble penance and real knowledge are also considered to be real pilgrimages when they are devoid of passions and endowed with a calm disposition of equanimity.\(^\text{28}\) Similarly, in Mulācāra, the following of the pure religious code, in accordance with the canonical literature, has been termed as pilgrimage\(^\text{29}\), because it makes the soul pious through the means of right-knowledge and right-conduct. The general conclusion is that all those means that make the soul pious by removing the dirt of sensuality and passions etc. and help it in fording across the ocean ofmundaneness are the real pilgrimages. Although it is also mentioned in the commentary to Bodhapāhuḍa that those conventional tīrthas such as – Ūrjayanta, Śatruṇjaya, Pāvāgiri, etc. – that have been touched by the lotus-feet of famous and glorious liberated souls and are, therefore, cause of destruction of the karma–mire, are also worthy of our worship\(^\text{30}\). Thus, in the Digambara tradition, too, the path

\(^{27}\) "Vayasammatavisuddhe pañcendiyasañjade n.iravekkhe |
    Nhāe u muṇi titthadikkhāsikkhā suñhānena ||”
    – Bodhapāhuḍa, 26–27.

\(^{28}\) Bodhapāhuḍa Tīkā, 26/91/21.

\(^{29}\) Sudadhammo ettha puṇa titthani | – Mulācāra, 557.

\(^{30}\) ‘Tajjagatprasiddham niścayasīrtham pārāptikāraṇam Muktamuni pā dasīrīmā tīrthaurjayaṇaśatruṇjayaṅalātadeṣaṃpāvāgiri..."
of spirituality and the instruments of spiritual emancipation have been taken as real and substantial tīrthas (Nīscayatīrtha) and the places of occurrence of five auspicious events of the Prophets have been taken as conventional tīrthas (Vyavahāratīrtha). It has also been said in Mulācāra that those, which quench the thirst, cool the heat and cleanse the dirt are physical tīrthas and the liberated Lords Jīna, endowed with infinite knowledge, infinite vision and absolute conduct, are the spiritual tīrthas. This spiritual tīrtha itself is the real tīrtha. The places of auspicious events (Kalyāṇaka–bhūmi) are the conventional or physical tīrthas. Thus, in both, Śvetāmbara as well as Digambara traditions, importance has been given to spiritual or real tīrthas, but due to their motivational role in the purification of the soul, physical or conventional tīrthas have also been accepted. It may be recalled that the concept of tīrtha in the other religious traditions can be compared to the physical or conventional tīrthas or holy places of pilgrimage.

The Development Of The Meaning Of The Word Tīrtha In The Jaina Tradition –

In the Śramanīc tradition, in the beginning tīrtha was assigned a spiritual meaning. In the ancient Āgamic explanatory works such as Viśeṣāvasyaḥaka Bhāṣya, the concept of accepting the rivers, lakes, etc. as tīrthas, just as in the Vedic tradition, was refuted and in its place the concept of accepting the path of three-way spiritual practice and the religious order of the faithful

— Bodhpāhuda, Tīkā, 27/13/7.

31 Duviham ca ho tītham naadavanan davvabhāvasañjuttanā | Edesinā doñham pi ya patteya parūvanā hodi ||

— Mulācāra, 560.
practioners – Śramaṇa-saṅgha – was established. The very same concept can be discerned in Mulacāra of the Yāpanīya tradition of the Ājīva faith, the fact that we have already mentioned earlier.

In the later times, in the Jaina tradition, too, the concept of tīrtha underwent a change and the physical tīrthas such as various holy places were also accepted as places of pilgrimage. First of all the places associated with the auspicious events in the lives of the Tīrthaṇikaras (Kalyāṇaka-kṣetras) were accepted as such. In later periods not only the places of auspicious events of the Prophets but also the places of liberation of their principal disciples (Gaṇadhāras) and other monks (Siddha-kṣetras) were accepted as holy places or tīrthas. Still later, even those places where there were temples of architectural grandeur and where the main idols of the Tīrthaṇikaras or their attending gods were believed to be endowed with miraculous powers were also accepted as holy places of pilgrimage or as tīrthas.

The Basic Difference In The Hindu And Jaina Concepts Of Tīrtha –

It is true that, in due course, like in the Hindu tradition the Jaina, too, started giving importance to the worshipping and pilgrimage to certain places by believing them to be holy and pious, still there is a fundamental difference in the concept of tīrtha in the two traditions. The Hindu tradition believes that certain rivers, lakes, etc. such as the Ganges, as naturally holy and pious. This river is not associated with any event in the life of any saint or monk, but is naturally holy. It is believed that by bathing in, worshipping at, offering and giving charity and going on pilgrimage to such holy places are meritorious acts. Opposed to this concept, in the Jaina tradition any place of pilgrimage is not considered to be holy by itself but by its association with the auspicious events in
the lives of Tīrthaṅkaras or other holy, pious and liberated noble souls. According to the Jainas no place is holy or unholy on its own accord but it becomes holy or pious when it gets associated with the auspicious events such as birth, self-ordination, enlightenment, and liberation of the Lords Prophets or some other great and noble souls. In the Buddhist tradition, too, the places associated with the life-events of Buddha have been considered as holy.

The second fundamental difference between the Hindu and the Jaina traditions is that whereas the Hindu tradition mainly accepts rivers, lakes etc. as places of pilgrimage, the Jaina tradition generally accepts only some cities and hills as such. Even this difference is based on the concept of either believing a place as holy by itself or by its association with the important events in the lives of some great and noble souls. Again, an important reason for this difference is that in the Hindu tradition there has been a great emphasis on the external cleanliness by the means of bathing etc, the Jaina tradition puts it on the internal purity achieved by means of observance of austerities and practising renunciation. Therein bathing etc has been considered as prohibited acts as it is. Hence, it was natural that in the Hindu tradition the rivers and lakes etc. came to be regarded as holy places of pilgrimage while in the Jaina tradition the places of spiritual practice like forests, hills etc. developed as tīrthas. Although, as exceptions, Mt. Kailāśa etc have been regarded as places of pilgrimage in the Hindu tradition and likewise river Śatruṅjaya etc have been so regarded in the Jaina tradition as well. This was, however, due to the mutual influence of these two traditions on each other. Again, regarding of hills like Mt. Kailāśa etc, which were the places of spiritual practices of great gods such as Lord Mahādeva etc, as places of pilgrimage by the Hindu tradition was due to the influence of the
XLIV: SĀRĀVALĪ PRAKĪRṆAKA

cult of renunciation therein. On the other hand, due to the influence of the Hindu tradition the belief gained ground in the Jaina tradition that if one did not bathe in the holy rivers such as river Śtruṇjaya etc, the very purpose of one’s human birth was lost. The following line from a prayer that glorifies the Śtruṇjaya tīrtha is a case in point:

“Satrunjī nadī nhāyo nahi, to gayo minakha jamāro hāra /”

Tīrtha And Pilgrimage –

It is clear from the foregoing description that there is a definite historical and gradual development of the meaning of the word tīrtha. First of all the Jaina tradition regarded pilgrimage, bathing and worshiping at the holy places of pilgrimage such as the Ganges etc as redundant from the spiritual gain point of view and assigning a spiritual meaning to the word tīrtha, it accepted only the spiritual path of liberation and the fourfold religious order comprised of the groups of spiritual aspirants as such. However, in the Jaina tradition, too, the mundane concept of regarding the places associated with the occurrence of five auspicious events (Kalyānakas) in the lives of the Lords Prophets as holy places of pilgrimage (tīrthas) developed with the passage of time. The pre-Christian era Jaina canonical works, such as Ācārāṅga etc, contain no mentions of Jaina places of pilgrimage while the descriptions of pilgrimages and celebrations at the Hindu places of pilgrimage abound therein. Not only this, they specifically prohibit participation in such pilgrimages and celebrations by the spiritually inclined Jaina clergy.32 In the subsequent canonical literature,

32 “Se bhikkhu vā, bhikkhupi vā, ... thūbha mahesu vā, taḍāga mahesu vā, daha mahesu vā, nāi mahesu vā, sara mahesu vā ... ... no paḍigā hejja |

— Ācārāṅga, 2/1/2/24.
created between the 1st and the 5th century AD, though there is no clear indication of the Jaina places of pilgrimage, the descriptions pertaining to the places associated with the auspicious events in the lives of the Lords Prophets, particularly places of their births and liberation, are found. The references to dispersal of the mortal remains of the Lords Prophets such as their ashes etc. into the Sweet water ocean (Kṣīra-samudra) are also found therein. In the Jambūdvīpa-prajñapti there is a mention of the construction of a dome (Stūpa) at the place of liberation of Lord Rṣabhadeva. In the canonical literature of this period, besides the mentions of temples etc., constructed in the heavens and at the tops of some mountains and the Nandiśvara dvīpa, we also find the descriptions of the gods going and celebrating at the Nandiśvara dvīpa on certain auspicious days. Although there are mentions of Jina temples and domes in these works, there are, however, no mentions of pilgrimages to these places by the human followers of the faith. We expect that if any scholars have come across such mentions, they be brought to our notice.

From the inscriptions on the Jina idols, frescoes and domes found at Lohanipur and Mathura, depicting marches of the devotees carrying lotus flowers for the purpose of Jina–worship, it becomes clear that the practice of constructing Jina temples and worshiping Jina idols had become prevalent even in the third century BC. However, the absence of the mentions of tīrtha and

33 A. Samavāyānga, Samavāya 225/ 1.
B. Āvaśyaka Niryukti, 382–84.
34 A. Jambūdvīpa Prajñapti, 2/ 111.
B. Āvaśyaka Niryukti, 48.
C. Samavāyiṅga, 34/ 3.
35 Jambūdvīpa Prajñapti (Jambuddhīvapaṇṇatti), 2/ 114–22.
XLVI: SĀRĀVALĪ PRAKĪRṆAKA

pilgrimages in the ancient canonical works such as Ācārāṅga, Uttarādhyayana and Daśavaikālika definitely raises a question before us.

All the mentions pertaining to the tīrthas and pilgrimages thereto are found in the canon-explanatory literature – Niryuktiś, Bhāṣyas and Cūrṇīs. In the Ācārāṅga-niryukti the holy places of Aṣṭāpada, Uṛjayanta, Gajāgrapada, Dharmacakra and Ahicchatra have been bowed to.\(^\text{36}\) It becomes clear from this that the concept of places of pilgrimage and proceeding on pilgrimages thereto, bowing and worshiping there had firmly up by the period of the Niryuktiś, and that these were considered as acts of piety and merit. It has been clearly mentioned in the Niśītha-cūrṇī that the followers’ faith is strengthened by pilgrimages to the places of occurrence of the auspicious events of the Lords Prophets.\(^\text{37}\)

Thus, the clear mentions of regarding the places of occurrence of auspicious events of the prophets as places of pilgrimage and pilgrimages thereto were, first of all, found from the sixth century AD. However, this practice must certainly have been prevalent even before this time. In this period even those places where the temples had become famous for their architectural grandeur were regarded as places of pilgrimage and bowing and pilgrimage thereto were also considered to cause enlightenment and separation of the bonded karma. In the Niśītha-cūrṇī, besides the places of auspicious happenings of the prophets, Dharmacakra in Uttarāpatha, the dome created by the gods in Mathura and the idol of Jīvantaswāmī in Kosala were considered as worthy of

\(^{36}\) Atthāvaya ujjinte gayaggapač dhhammacakke ya | Pāsarahāvattanagamī camaruppāyamī ca vandāmī ||

- Ācāraṅga Niryukti, p. 18.

worship. Thus, even those places where temples of architectural
grandeur and artistic value were constructed or where the Jina
idol was believed to be endowed with miraculous powers were also
considered to be places of pilgrimage. The fame of Uttarāpatha,
Kosala and Mathura was due to this very reason. In our view, the
subsequent division of places of pilgrimage as Kalyāṇaka-kṣetra,
Siddha-kṣetra and Atiśaya-kṣetra, also, was due to this
consideration only.

Types Of Places Of Pilgrimage –

In the Jaina tradition the places of pilgrimage are generally
classified into three categories: –

1. Kalyāṇaka-kṣetra,
2. Nirvāṇa-kṣetra and
3. Atiśaya-kṣetra.

Kalyāṇaka-kṣetra –

These are places where any of the five auspicious events in
the lives of any of the twenty-four prophets occurred. The dates of
conception in the mothers’ wombs, birth, self-ordination,
enlightenment and liberation of the Lords Prophets are considered
as auspicious and they are called Kalyāṇakas. The places where
these events take place are called Kalyāṇaka-bhūmis. We are
presenting a brief statement of the Kalyāṇaka-bhūmis of the
twenty-four Prophets in the following table: –

---

38 Uttarāvahe dhammacakkāni, mahurae devaṇimmiya thubho kosalae va
jiyantapaḍimā, titthakarāṇa vā jammabhūmio |

– Niśitha Cūrū, Pt. III, p. 79.
## SĀRĀVALĪ PRAKĪRṆĀKA

### KALYĀṆĀKA–KŚETRAS

<table>
<thead>
<tr>
<th>Tirthan-kara (Prophet)</th>
<th>Place Of Conception</th>
<th>Place Of Birth</th>
<th>Place Of Ordainment</th>
<th>Place Of Enlightenment</th>
<th>Place Of Liberation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rṣabha</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Purimatāla</td>
<td>Āstāpada</td>
</tr>
<tr>
<td>2. Ajita</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>3. Sambhava</td>
<td>Śrāvasti</td>
<td>Śrāvasti</td>
<td>Sahetuka</td>
<td>Śrāvasti</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>4. Abhinanda</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>5. Sumati</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>6. Padmaprabha</td>
<td>Kauśāmbī</td>
<td>Kauśāmbī</td>
<td>Kauśāmbī</td>
<td>Kauśāmbī</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>7. Supārśva</td>
<td>Vārānasī</td>
<td>Vārānasī</td>
<td>Vārānasī</td>
<td>Vārānasī</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>8. Candra-prabha</td>
<td>Candra-pura</td>
<td>Candra-pura</td>
<td>Candra-pura</td>
<td>Candra-pura</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>9. Puṣpadanta</td>
<td>Kākandi</td>
<td>Kākandi</td>
<td>Kākandi</td>
<td>Kākandi</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>10. Śītala</td>
<td>Bhadrilā</td>
<td>Bhadrilā</td>
<td>Bhadrilā</td>
<td>Bhadrilā</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>11. Śreyānisa</td>
<td>Simhapura</td>
<td>Simhapura</td>
<td>Simhapura</td>
<td>Simhapura</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>12. Bhagvān Vāsupūjya</td>
<td>Campā</td>
<td>Campā</td>
<td>Campā</td>
<td>Campā</td>
<td>Campā</td>
</tr>
<tr>
<td>13. Vimala</td>
<td>Kāmpilya</td>
<td>Kāmpilya</td>
<td>Kāmpilya</td>
<td>Kāmpilya</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>14. Ananta</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Ayodhyā</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>15. Dharma</td>
<td>Ratnapura</td>
<td>Ratnapura</td>
<td>Ratnapura</td>
<td>Ratnapura</td>
<td>Sammeda –śikhara</td>
</tr>
<tr>
<td>16. Śānti</td>
<td>Hastināpura</td>
<td>Hastināpura</td>
<td>Hastināpura</td>
<td>Hastināpura</td>
<td>Sammeda –śikhara</td>
</tr>
</tbody>
</table>
Thus, in all, the Kalyāṇaka-ḵṣetras of the Lords Prophets are – Ayodhyā, Purimatāla (Prayāga?), Aṣṭāpada (Mt. Kailāśa), Sammedaśikharā, Āravasti, Kauśāmbī, Vāraṇasī, Candrapura, Kākandī, Bhaddilapura, Sinihapura, Campā, Kāmpilya, Ratnapura, Hastināpura, Mithilā, Rajagṛha, Saurīpura, Urjayanta, Rjuvālikā and Pāvāpurī.

Nirvāṇakṣetra –

Nirvāṇakṣetra is, generally, also called Siddhakṣetra. The place from where a monk or a Prophet attains liberation is called Nirvāṇakṣetra or Siddhakṣetra. The general belief is that there is no place on this entire earth from where one or the other monk has not attained nirvāṇa. Hence, practically, the entire earth itself is Siddhakṣetra. However, the place from where many a famous monk has attained nirvāṇa is generally regarded as Nirvāṇakṣetra or Siddhakṣetra. In the Jaina tradition Śatrūnjaya, Pāvāgiri, Tunagiri, Siddhavarakūṭa, Cūlagiri,
L : SĀRĀVALĪ–PRAKĪRṆAKA

Reśandagiri, Sonāgiri, etc, are regarded as Siddhakṣetras. Siddhakṣetras are particularly regarded as such in the Digambara tradition of the Jainas but even in the Śvetambara tradition the Śatruṇjaya is regarded as a Siddhakṣetra only.

Atiśaya Kṣetra—

Those places which are neither the places of auspicious events of the Lords Prophets nor are the places of spiritual practice and liberation of any famous monk, but where some miraculous powers are attributed to the Jīna idols or where the temples have extra-ordinary architectural grandeur are known as Atiśayakṣetras. In the Jaina tradition of the day most of the places of pilgrimage fall in this category. For example, Mt. Ābū, Rāṇakapur, Śravaṇabelagola, Jaiselmer, etc. are famous in this respect. It must also be remembered that some of the Jaina places of pilgrimage are famous not only for the miraculous powers of the Jīna idols there but also for such powers of the idols of the guarding deity thereof. For example, Nākoḍā and Mahudī are famous for the miraculous power of their guarding deities – Yakṣas or Bhairavas. Similarly, the fame of Hummaca is due to such powers of its guarding goddess – Yaksinī attending on Bhagvān Pārśvanātha.

Besides these three types of places of pilgrimage, there are some, which are based on the thought that some Lord Prophet had visited it and preached there. Also, at present, there are some places where temples dedicated to the memories of or some events in the lives of some famous masters (Ācāryas) have been constructed and they are also regarded as places of pilgrimage. All the Dādāvaḍis fall in this category.
Pilgrimage —

As to when did the custom of pilgrimage to such holy places started in the Jaina tradition is very difficult to ascertain because no clear mention of Jaina pilgrimages is found in the canonical or explanatory literature earlier than that of the Cūrṇis. The very first such mention is in the Niśītha–cūrṇi wherein it has been said that a believer who goes on a pilgrimage to the places of auspicious events of the prophets strengthens and purifies his belief. Similarly, it has been mentioned in the Vyavahāra–bhāṣya and the Vyavahāra–cūrṇi that a monk who does not visit all the Jina shrines and does not bow to all the monks staying in all the localities in the town on the eighth and the fourteenth of each fortnight incurs the minor penitence of a month’s duration.

The mention of pilgrimages is also found in Mahāniśītha–cūrṇi as well. However, its period is controversial. The description of its restitution by Haribhadra is included in its text itself. It has been mentioned in the list of canonical literature in the Nandīsūtra, hence its period should be somewhere between the fifth and the eighth centuries AD. On this evidence it can be surmised that the concept of pilgrimage must have gained much importance during this period only.

40 Nissakaḍamanissakade ceie savvahinī thuimī tinī | Velamba ceiānī va nāumā rakkvikāka āvavi, āṭṭhamā caudasā suñeicya savvānī sahuṇo savve vandeyavvā niyamā avasesa–tihisu jahasattī ||
Eesu āṭṭhamāmādīsu ceiyāinī sahuṇo vā je aṇṇāe vasahie thiāte na vandati māsa lahu ||
– Vyavahāra Cū
LII : SĀRĀVALĪ–PRAKĪRṆĀKA

It has been mentioned in the Mahāniśīṭha, “O’ lord! if we be permitted, we might proceed on pilgrimage to the Dharmacakra tīrtha and return after bowing to (the idol of) Lord Candraprabha there”.41

A definite description with regard to Jaina pilgrimage is available in Haribhadra’s Pañcāśaka (Circa 8th century AD). In the ninth pañcāśaka Haribhadra has described the ritual pertaining to the Jina–pilgrimage, but at the very look at the work it appears as if it is related to the ceremonial procession of the Jina idol in one’s own town rather than journeying to a distant place of pilgrimage. Therein are mentioned the objectives and the duties pertaining to pilgrimage. According to this description Jaina pilgrimage has to include charity according to one’s capacity, observance of austerities according to one’s ability, bodily discipline, appropriate singing and playing of musical instruments, and singing of the Lords’ praise for the glorification of the faith.42 The seeds of the undertaking of the ‘Chaḥ rī pālita Saṅgha’ (group pilgrimages with six-way observances), in the Śvetāmbara tradition, can also be traced to this description by Haribhadra. Even today the observance of these six things is considered desirable while undertaking a pilgrimage:–

1. Eating only once a day (Ekāhārī).

41 Jahannayā Goyamā te sahuno tam āyariyam bhaṇanti jahā – Nanī jai bhayavam tume ānāvehi tanam amhehi titthattam kari (2) yā Candappahamisāmiyam vandi (3) yā Dhammacakkam gantūṇamā gacchāmō ||

– Mahāniśīṭha, (Quoted, Ibid, p. 10.)

42 Haribhadrasūri, Śrī Pañcāśaka Prakaraṇam, Jinayāṭrā Pañcāśaka, p. 248–63.
2. Sleeping on the ground (Bhūādhārī),
3. Walking on foot (Pādacārī),
4. Keeping purity of faith (Śraddhā dhārī),
5. Giving up all raw and live consumption (Sacītta pārihārī), and
6. Observing celibacy (Brahmacārī).

The descriptions of pilgrimages are mainly found in the Jaina literature of the later era only. In the present Sārāvalī Prakīrṇaka, the story of the origin of the Śatrunjaya (Puṇḍarīka) tīrtha, its importance and the result of austerities, charity and worship performed there are specifically mentioned for the first time.\(^{43}\)

Besides these, Vividha Tīrtha Kalpa (Circa 13\(^{th}\) century AD) and various series on pilgrimages (Tīrtha Malāeṇī), that were abundantly written in the later period, give important information about various places of Jaina pilgrimage. The descriptions of group pilgrimages are also found in many a series and manuscript written after the 13\(^{th}\) century AD. These have been dealt with later in this preface.

The object of going on pilgrimage is not only practising the faith but it also has a practical aspect to it, which has been indicated in the Niśītha–cūrṇī. It has been mentioned, therein, that one who stays at one place and does not visit other villages and cities becomes like a ‘frog in the well’. As opposed to this, one who travels becomes worldly wise and practical by visiting many a village, town, city, region and capital, as also gains visual pleasure

by beholding rivers, lakes, hills, etc. He also gains the purity of faith by visiting places of auspicious events of the Prophets. Again, he benefits by the company of many different monks and comes to know about their codes of conduct. He is also able to taste and partake of many different types of tasteful dishes offered at various places by various charitable institutions and individual followers of the faith.\footnote{Ahāva : Tassa bhāva paūna bhanejjā – “So vatthavvo egagāmanivāsī kūvanāndukko iva na gāmanagarādi pecchati | Amhe puṇa aniyatavā sī, tumai pi amhehi samānāni hiṇḍanto nāṇāvidha-gāma-nagarā gara-sannivesa-rāyahānī janavade ya pecchanto abhidhakusalo bhavissasi, tahā saravāvi-vappinī-ṇdi-kūpa-tadāga-kāṇañujjona kandara-dari-kuhara-pavvateya nāṇāviha rukkhasobhie pecchanto cakkhusuhanī pāvihisi, titthakaraṇa ya tilogapuipiṇa jammana-vihā ra-kevaluppāda-ṇvāṇabhūmiyo pecchanto dasanaśuddhini kāhisi tahā anōṇṇa sāhū samāgamaṇa ya sāmāyāri kuṣalo bhavissasi, suvvapuvve ya ceie vandanto bohilabhāmi nijjītthesi, anōṇṇa-suyā- dāṇābhigamasaddhe su saṇjamāviruddhāni vividha- vānjanovaveyamanāmi ghaya-gula-dadhi-kśīramādiyami ca vigatīvarībhogāni pāvihisi” ||2716||}

It is clear from the foregoing description in the Nīṣītha-cūrṇī (Circa 7th century AD) that besides its spiritual value, the Jaina masters also acknowledged the practical utility of pilgrimage.

The Śvetāmbara Jaina Literature Pertaining To Pilgrimage –

In the literature connected with the concept of pilgrimage, mention of some places of occurrence of auspicious events of the Lords Prophets are available in the Samavāyāṅgasūtra. Jnātā–
dharmakathāṅgasūtra and Paryuṣaṇākalpa. In the Śvetāmbara tradition, the very first mentions of places of pilgrimage other than the places of auspicious events of the Prophets are found in the Mahāniṣītha and the Niśītha–cūrṇī, wherein we find the mentions of Mathurā, Uttarāpatha and Campā. In the Niśītha–cūrṇī, the Vyavahāra–bhāṣya, Vyavahāra–cūrṇī, etc no information besides the names of these places is available. Only it has been mentioned that Mathurā, Uttarāpatha and Campā are famous for domes (Stūpas), Dharmachakra (the wheel of faith) and the idol of Jīvantasvāmī respectively. Among the literature giving specific information about pilgrimage, the names of Tīrthogāliya–paññayamī (Tīrthodgālika Prakīrṇaka) and Sāravali Prakīrṇaka can be considered as important. However, Tīrthodgālika Prakīrṇaka contains only the descriptions of the establishment of the four fold orders (Caturvidha Saṅgha – earlier referred to as tīrtha) – of the monks, the nuns, the lay male followers and the lay female followers – in the times of different Lords Prophets rather than the descriptions of holy places of pilgrimage in the presently prevalent sense of the term. Some information pertaining to the past and the future of the tīrtha in the form of Jaina religious order has also been given therein. For instance, the mentions like how the canonical text will be destroyed after the nirvāṇa of Lord Mahāvīra, who will be the main spiritual masters (Ācāryas) and the kings in the coming years, etc are mentioned therein. This Prakīrṇaka also contains the mention of the destruction of the so called canonical text that is not recognised by the Śvetāmbara tradition. Its language is mainly Mahārāṣṭrī Prākṛta but the influence of Śaurasenī Prākṛta is also seen. It is difficult to decide upon it period; even then it is estimated that it must be of an earlier origin than the tenth century AD.
LVII: SĀRĀVALĪ–PRAKĪRṆAKA

About Sārāvalī Prakīrṇaka –

As far as a detailed description about any place of pilgrimage is concerned, this – Sārāvalī Prakīrṇaka – may be considered as the leading work from amongst the canonical and other Prāktta texts. Herein is given the story of the origin of the Śatrūṇjaya, alias Puṇḍarīka tīrtha. Two things that this Prakīrṇaka mainly focuses upon are – 1. How was Puṇḍarīka tīrtha established? 2. How was it named as such? This work contains 116 verses and though it has been composed in Prāktta language, looking at the clearly visible influence of Apabhraṃśa, it can be considered as of a later origin than the works in the mainstream of Āgamic literature. Its period should be somewhere around the tenth century AD.

The specific gains of charity and austerities undertaken on the Puṇḍarīka hill is discussed in this Prakīrṇaka. According to this work, the story of the importance of the Puṇḍarīka tīrtha was narrated to St. Nārada by Monk Atimuktaka. On listening to this story he (St. Nārada) volunteered to receive ordination, as a Jaina monk, at the hands of St. Atimuktaka and attained enlightenment and spiritual emancipation atop this hill. This place became famous as Puṇḍarīkagiri, because Puṇḍarīka, the grandson of the first Prophet, Lord Rśabhadeva, conducted his spiritual practices and attained omniscience and nirvāṇa here. Among the famous souls that attained spiritual emancipation at this hill are twenty million monks including Nāmi and Vināmi and Rāma, Bharata, five Pāṇḍavas and the sons of Lord Kṛṣṇa – Pradyumana, Sāmba etc. Thus, this Prakīrṇaka can be considered as the first work to eulogize this most famous place of Jaina pilgrimage in the western part of India. We have already dealt with, in detail, the subject matter of this work earlier. No other independent work
amongst the ancient canonical literature of the Śvetāmbara tradition has come to our notice.

Other Works On Pilgrimage –

Next to this work, the oldest work on the subject of places of pilgrimage is the Sakalatīrtha–stotra by Siddhasenasūri of the group of Yasodevasūri of the tradition of Bappabhaṭtasūri. This is a composition of the year 1067 AD, i.e. of the second half of the eleventh century of the Christian era. It mentions the places of pilgrimages such as – Āhaḍa (Mewāḍa deśa), Anigaiyā (Anigadikā), Arbudagiri (Mt. Ābu), Ayodhyā, Bhaddilapur, Bharukaccha (Saurāṭra), Bhinnamāla (Gurjaradeśa), Campa, Citrakūṭa (Cittaudi), Dīṇḍuvānā (Dīḍavāna), Devarū, Dhārā, Gajapur, Gopālagiri (Gwalior), Guhuyarāya, Harṣapur, Jaipur, Jālapur (Jalaur), Jalihara, Kāmpilya, Kannauja, Khandīla, Koraṇṭa, Kuṅkana, Kuṇḍanī, Mānakheḍa (Southern India), Mathurā, Nāgapur (Nāgaur), Nagara, Nānaka, Narān, Pāavā, Pallī, Paścimavallī, Rājavṛha, Rājapur, Raṇathambore, Śaurīpura, Śravasti, Śruṇjaya, Sammedaśikha, Saṇḍerao, Satyapur (Sāncor), Talavāḍa, Thārāprada, Urjayanta, Ujjayanī (Mālavā), Upakeśanagara, Vārāṇasī, Vāyaṇa, etc.

Possibly, it is the oldest work that mentions all the famous Jaina places of pilgrimage of that time\(^4\). However, it scantly mentions any Digambara Jaina places of pilgrimage in the southern India that were undoubtedly there during its time. After this, the next important work that gives a detailed description of the places of pilgrimage is Vividha–tīrtha–kalpa. A work of 1332

\(^4\) Descriptive catalogue of Mss. in the Jaina Bhandāras at Paṭṭan, G.O.S. 73, Brodā, 1937, p. 56.
AD, it gives a very detailed and comprehensive description of all the Jaina places of pilgrimage in the eastern, western, northern, central and southern India of its time. It also mentions some sites of Digambara Jaina places of pilgrimage in the southern part of India. It can be considered as one of the most important work on the holy places of pilgrimage of the Śvetāmbara tradition. From the descriptions contained in this work, it appears that the author had himself undertaken pilgrimages to all these places. It is a work composed in three languages i.e. Prākṛta, Saṃskṛta and Apabhṛṃśa. The places that have found a mention in this work are – Ahicchatrā, Amarakūṇḍa (Hānamakoṇḍa, Āndhra Pradeśa), Antarikṣa–Pārśvanātha, Apāpga (Pāvā), Arbuda (Ābu), Aśvāvabodha (Bhaḍauch), Aṣṭāpada (Kailāśa), Avantideśastha Abhinandana–deva, Ayodhya, Campā, Dhimpuri, Harikaṅkhīnagar, Hastināpur, Kalikūṇḍa, Kāmpīlya, Kauśāmbī, Kokāvasati, Koṭiśilā, Ladada, Mithilā, Nāsikyapur (Nāsika), Pātaliputra, Phalavṛddhipārśvanātha (Phalaudhī), Pratīsthānapatana (Paithana), Raivatakagiri, Ratnavāhapur, Śrāvasti, Śrūṇjjaya, Satyapur (Sāncor), Stambhanaka–tīrtha, Vaibhāragiri (Rājagiri), Vāraṇasī, etc.

Even after this work many a Tīrthamālā and Caitya Paripāṭī has been written in the Śvetāmbara tradition that throw light on the subject of pilgrimage. These have been written in Apabhṛṃśa of the later period and in the ancient Marugurjara language. The number of these works exceeds a hundred and they have been written in periods ranging from the 11th to the 17th or 18th centuries AD. Some of these works are on certain single places of pilgrimage only and there are some that mention more or all the places of pilgrimage.
Historically these works have their own importance, as they carry critical descriptions of the conditions of the Jaina places of pilgrimage of their times. They contain not only the description of the place of pilgrimage in general but also about the architectural designs of the temples and the numbers and types of Jina and other idols therein. For instance, the Sūrata Caitya Paripāṭī by Kaṭukamati Lādhāśāha describes that in the Gopīpura area of the town there were, in all, 75 Jina temples, of which eight were very large temples and that there were 1325 Jina idols therein. In the whole of Sūrat town there were ten large Jina temples and 235 Derāsars, three Sanctum-sanctorums and 3178 Jina idols. Besides, if the Siddhacakras, Kamalacaumukhas, Pañcatīrthīs and Caubīśīs were included there were 10041 Jina idols in that town. This description is dated 1713 AD, and it can only be imagined that how important these documents are from the point of view of historical study.

The study of all the Tīrthamālas and Caitya Paripāṭīs is the subject of an independent research and, so, not mentioning all of them, we are only presenting a brief list of some of them here (This list is based on ‘Prācīna Tīrthamālā Saṅgraha’ edited by Vijaya Dharmasūrijī) –

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Saṅkālaṭīrthastotra</td>
<td>Siddhasenāsūri</td>
<td>1123 VE</td>
</tr>
<tr>
<td>Aṣṭottarītīrthamālā</td>
<td>Mahendrasūri</td>
<td>1241 VE</td>
</tr>
<tr>
<td>Kalppapradīpa alias</td>
<td>Jinaprabhasūri</td>
<td>1389 VE</td>
</tr>
<tr>
<td>Vividhatīrthakalpa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

46 Vikrama Era
<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tirthayātra Stavana</td>
<td>Upā. Vinayaprabha</td>
<td>14th Century VE</td>
</tr>
<tr>
<td></td>
<td>Caityaparipāṭī</td>
<td>Munimahimā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Astottarītīrthamāla</td>
<td>Muniprabhasūri</td>
<td>15th Century VE</td>
</tr>
<tr>
<td></td>
<td>Tīrthamāla</td>
<td>Megha</td>
<td>16th Century VE</td>
</tr>
<tr>
<td></td>
<td>Pūrvadesīya Caitya</td>
<td>Hamśasoma</td>
<td>1565 VE</td>
</tr>
<tr>
<td></td>
<td>Paripāṭī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sammedaśikhara</td>
<td>Vijayasāgara</td>
<td>1717 VE</td>
</tr>
<tr>
<td></td>
<td>Tīrthamāla</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ādinātha Rāsa</td>
<td>Lāvanyasamay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śrī Pārśvanātha</td>
<td>Meghavijaya</td>
<td>1721 VE</td>
</tr>
<tr>
<td></td>
<td>Nānamāla</td>
<td>Upādhyāya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tīrthamāla</td>
<td>Śīlavijaya</td>
<td>1748 VE</td>
</tr>
<tr>
<td></td>
<td>Tīrthamāla</td>
<td>Saubhāgyavijaya</td>
<td>1750 VE</td>
</tr>
<tr>
<td></td>
<td>Śtriṇāja</td>
<td>Devacandra</td>
<td>1769 VE</td>
</tr>
<tr>
<td></td>
<td>Tīrthaparipāṭī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sūrat Caityaparipāṭī</td>
<td>Ghālasāha</td>
<td>1793 VE</td>
</tr>
<tr>
<td></td>
<td>Tīrthamāla</td>
<td>Ācārya Jiśna–vimalasūri</td>
<td>1795 VE</td>
</tr>
<tr>
<td></td>
<td>Sammetaśikhara</td>
<td>Jayavijaya</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tīrthamāla</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Girnāra Tīrtha</td>
<td>Ratnasimhasūri</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śāśvata Tīrthamāla</td>
<td>Vācanācārya</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Merukirti</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kāvītīrthavarnaṇa</td>
<td>Kavidipavijaya</td>
<td>1886 VE</td>
</tr>
<tr>
<td></td>
<td>Pārśvanātha</td>
<td>Kalyānasāgara</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Caityaparipāṭī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jaisalmer</td>
<td>Jinasukhasūri</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Caityaparipāṭī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śatriṇāja</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Caityaparipāṭī</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Digambara Jaina Literature Pertaining To Pilgrimage –

The oldest scriptural works of the Digambara tradition are Śatkhāṇḍāgama, Kaśāyapāhuḍa, Bhagavatī-ārādhana and Mūlācāra. In these works, however, the word tīrtha has been taken to mean the law (the faith) or the four-fold order of the faithfuls only. Tiloyapaṇṇatti (Circa 5th century AD) can be considered to be the oldest treatise of the Digambara tradition to give a description of the places of pilgrimage. It mainly mentions the places of the auspicious events of the Prophets. In addition, discussing the holiness of a region, it also mentions Pāvā, Īrjayanta and Campā. It mentions Rājagrha as Paṇcasaśila-nagara and its five hills have been vividly and realistically described therein. In Svayambhūstotra, Samantabhadra (Circa 5th century AD) has given a detailed description of Īrjayanta hill. After this Daśabhaktipātha is a famous work on the subject of pilgrimage in the Digambara tradition. Its Nirvāṇabhakti (Saniskṛta) and Nirvāṇakāṇḍa (Prākṛta) are important.
Generally, Pūjyapāda (6th century AD) is considered as the author of Nirvāṇabhakti (Saniskṛta) and Kundakunda (6th century AD) that of the Nirvāṇa-kāṇḍa (Prākṛta). About these Saniskṛta and Prākṛta Nirvāṇa (bhakti and kāṇḍa) texts Pt. Nāthūrāmji Premī has said only this much that unless the matter of their authorship is settled, what can be said is that these are decidedly of a period prior to that of Āśādhara i.e. 13th century AD. The Prākṛta text (Nirvāṇakāṇḍa) mentions Siddhavarakūṭa on the banks of Narmada and Cūlagiri and Pāvagiri in the southern part of the town of Bādvānī. However, archeologically, as these places of pilgrimage do not appear to be of a period prior to the 9th or 10th century, the claims regarding their period of composition and their authorship by the ancient Ācāryas becomes questionable. Nirvāṇakāṇḍa mentions places of pilgrimage such as – Ahicchatrā, Argaladesa, Aṣṭāpadā, Bāḍavānī, Campā, Cūlagiri, Droṇagiri, Gajapanta, Gommaṭadeva, Hastināpur, Holagiri, Jambuvana, Kunthupur, Mathurā, Meḍhagiri, Nīvāḍakunḍalī, Pāvagiri, Śatruṅjaya, Sammedaśikhara, Savanagiri, Siddhavarakūṭa, Sirapur, Tārpur, Tungigiri, Urjayanta, Vārānasī, etc. The mentions of Cūlagiri, Pāvagiri, Gommaṭadeva, Sirapur, etc. in this Nirvāṇabhakti prove it to be of considerably later period. The idol of Bāhubalī at Gommaṭadeva (Śravaṇabelagolā) in Karnātaka state was erected in the year 983 AD, hence, neither can this treatise be of an origin earlier than this time nor can its author be Ācārya Kundakunda.

Amongst the works of other Ācāryas between the 6th and the 10th centuries AD, is the Nirvāṇabhakti by Pūjyapāda is the most important. He has mentioned the following places of pilgrimage in his Nirvāṇabhakti – Droṇimātha, Jumbhikāgrā
ma, Kailāsaparvata, Kuṇḍapur, Pāvānagar, Pāvāpur, Śruṇjayaparvata, Sahyācala, Sammedaparvata, Ūrjayanta, Vaibhāraparvata, etc.

Raviseṇa has mentioned the following holy places in his Padmacarīta – Ayodhyā, Bhadrikā, Campā, Candrapurī, Hastinā–pura, Kailāsaparvata, Kākandī, Kāmpīlya, Kauśāmbī, Megharava, Mithilā, Nirvāṇagiri, Rajagṛha, Ratnapur, Śrāvastī, Sammedaparvata, Simhapura, Vaniśagiri, Varāṇasī, etc.

The list of other important Tīrtha–vandanās in the Dīgambara tradition, as per Tīrtha Vandana Saṅgraha by Dr. Vidyādhara Joharāpurkara, is as follows:

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Śāsanacaturtrimśikā</td>
<td>Madanakīrti</td>
<td>12–13th Century</td>
</tr>
<tr>
<td>Nirvāṇakānda</td>
<td>–</td>
<td>12–13th Century</td>
</tr>
<tr>
<td>Jīrāvalā Parśva–nāthastavana</td>
<td>Udayakīrti</td>
<td>12–13th Century</td>
</tr>
<tr>
<td>Tīrthavandanā</td>
<td>–</td>
<td>12–13th Century</td>
</tr>
<tr>
<td>Pārśvanāthastotra</td>
<td>Padmanandī</td>
<td>14th Century</td>
</tr>
<tr>
<td>Maṇikyasvāmī – vinatī</td>
<td>Śrutasāgara</td>
<td>15th Century</td>
</tr>
<tr>
<td>Māṅgītunghītā</td>
<td>Abhayacanda</td>
<td>15th Century</td>
</tr>
<tr>
<td>Tīrthavandanā</td>
<td>Guṇakīrti</td>
<td>15th Century</td>
</tr>
<tr>
<td>Tīrthavandanā</td>
<td>Megharāja</td>
<td>16th Century</td>
</tr>
<tr>
<td>Jambūdvipa Jayamāla</td>
<td>Sumatisāgara</td>
<td>16th Century</td>
</tr>
<tr>
<td>Tīrtha Jayamālā</td>
<td>Sumatisāgara</td>
<td>16th Century</td>
</tr>
<tr>
<td>Jambūsvāmī Carita</td>
<td>Rājamalla</td>
<td>16th Century</td>
</tr>
</tbody>
</table>
The Modern Jaina Literature Pertaining To Pilgrimage –

1. ‘Jaina Tīrtho No Itihāsa’ (Gujarāti), by Muni Śrī Nyāya-viṣayaji, Śrī Cāritra Smāraka Granthamālā, Ahamedabad, 1949 AD.

3. *Bhārata Ke Prācīna Jaina Tīrtha*, Dr. Jagadīśa Candra Jain,

4. *Bhārata Ke Digambara Jaina Tīrtha*, Pts. 1,2,3,4 and 5 (With Illustrations), Śrī Balabhadrā Jain,


**Additional Literature On Śātruṇjaya –**

After this general discussion about the places of pilgrimage and the literature available thereon, we would like to dwell upon a detailed discussion about the literature that is available on Śātruṇjaya tīrtha or Puṇḍarīkagiri because this Sārāvalī Prakīrṇaka is related to this tīrtha only.

We notice that in both the Śvetāmbara as well as the Digambara traditions, the literature available on the subject of tīrtha is mainly of two types – (i) those that deal with the tīrthas in a general way and (ii) those that deal with a particular tīrtha in detail. In the literature of the first category, the Ācāryas of both the sects, with the singular exception of Raviseṇa (in his Padmacarita), have mentioned the Śātruṇjaya tīrtha. The authors of the Śvetāmbara sect, of course, unfailingly mention Śātruṇjaya. It also finds a mention in ‘Nirvāṇakāṇḍa’ and ‘Nirvāṇabhakti’ of the Digambara tradition even when all the temples therein, except a small temple of the Digambara sect, that too of a very later period, are of Śvetāmbara tradition. We are
LXVI : SĀRĀVALĪ–PRAKĪRṆAKA

not aware of any particular work of a Dīgambara monk that particularly eulogises Śatruṇjayata tīrtha. In the literature of the Śvetāmbara origin, however, besides the present Sārāvalī Prakīrṇaka, too, there are many volumes that sing the praise of Śatruṇjayaya or Puṇḍarikagiri. Although it is difficult to say anything definitive about the period of this Sārāvalī Prakīrṇaka, it is a foregone conclusion that it enjoys an important place amongst the works of this nature. Moreover, the traditional belief is that Bhadrabāhu wrote the Śatruṇjayakalpa on the basis of ‘Kalpa–Prabhṛta’ of the Pūrva (Pre–canons) literature and thereafter Vajrasvāmī and Pādaliptasūri wrote Śatruṇjayakalpa. However, today neither are these works available nor is there any historical basis to acknowledge them. Therefore, these cannot be anything more than a myth. However, in the Śatruṇjayakalpa of Vividhatīrthakalpa, Jina-prabha has given an indication that he had written this kalpa based on the Śatruṇjayakalpa by Bhadrabāhu, Vajrasvāmī and Pādaliptasūri. Another Śatruṇjayakalpa is by Dharmaghoṣasūri of the Tapāgaccha, which was written sometime in the first half of the 14th century and yet another one is by Jina-prabhasūri of the Kharataragaccha, written in 1385 as a part of Kalpapradīpa or Vividhatīrthakalpa. There is a considerable similarity in the subjects—matter of both these works. According to Prof. M.A. Dākī there must be an interval of about 50 years between them. Besides these, there is another volume available under the title of Laghu Śatruṇjayya Kalpa. This work has been published with its English translation in ‘Śrī Śatruṇjayya Girirāja Darśana’. It appears to be a collection of some of the verses of Sārāvalī Prakīrṇaka. It is clearly written at the end of this work that its verses were composed by a Pūrvadhara monk in the ‘Sārāvalī Painḍā’. It is clear from this that the verses of ‘Laghu Śatruṇjayya Kalpa’ have
been quoted from Sārāvalī Prakīrṇaka. It is worthy of note that here, the Sārāvalī Prakīrṇaka has been mentioned as having been composed by a Pūrvadhara monk and it gives us some basis to infer that this Prakīrṇaka may be somewhat more ancient origin than we have surmised earlier.

Another important volume relating to the Śatruṇjaya (Puṇḍarīkagiri) is the ‘Śatruṇjaya Mahātmya’ by Dhaneśvarasūri. Although the traditional viewpoint is that Dhaneśvarasūri had written this book during the rule of Śilāditya in the year 477 VE (Vikrama Era). However, this doesn’t seem a sound and believable evidence because there is no historical proof of the existence of any Jaina Ācārya by the name of Dhaneśvarasūri in the 5th century VE. In the later times, of course, there have been several masters by the name of Dhaneśvarasūri, but the very first one among them was during the rule of Muñjarāja in the later half of the 10th century and the first half of the 11th. The second Dhaneśvarasūri was the disciple of Siddhasenasūri and the grand-disciple of Śāntisūri of the Nānakīya gaccha. His period must be the 12th century VE. The period of the third Dhaneśvarasūri is the 14th century VE. According to Prof. M.A. Dhākī, it is this third Dhaneśvarasūri who wrote the Śatruṇjaya Mahātmya in the year 1372 VE or 1315 AD.

Thus, we see that the Śatruṇjaya Kalpa by Dharmaghoṣa-sūri of the Tapāgaccha (1340 VE approx.), Śatruṇjaya Kalpa by Jinaprabhasūri of the Kharataragaccha (1385 VE) and Śatruṇjaya Mahātmya by Dhaneśvarasūri (1372 VE) are the compositions of the same period and they have all been prompted by the Sārāvalī Prakīrṇaka.
LXVIII: SĀRĀVALI–PRAKĪRṆAKA

It is also clear that the present Sārāvali Prakīrṇaka has been at the root of the literature pertaining to Śatruñjaya tīrtha. In the later period abundant literary works, highlighting the glory and importance of Śatruñjaya tīrtha were composed but it is not possible to mention all of them here. Now, we shall discuss the origin and development of this place of pilgrimage from the historical perspective.

The works such as Śatruñjaya Kalpa, etc. are based on traditional belief and folklore. It is believed that the Jainas had registered their presence in the Saurāstra region of western India during the time of the first Lord Prophet, Bhagvān Ṛṣabhadeva. In the traditional lore connected with this tīrtha, there is a mention that all the Lods Prophets, starting from Bhagvān Ṛṣabhadeva, had visited there. Also, the origin of this tīrtha is attributed to the attainment of spiritual emancipation, here, by Puṇḍarīka the grandson and the first principal disciple (Gaṇadhara) of Bhagvān Ṛṣabhadeva. Not only this, but also that this tīrtha has been associated with the liberation of almost all the ancient and famous characters like Rāma, five Pāṇḍavas and their mother Kunti, many Yādavas, etc. However, all this is not history but myth. It is very difficult to prove these claims historically. It is true that this region was connected with the twenty-second Prophet Ariṣṭa Nemi and Śrī Kṛṣṇa, and the Gīrṇār hill is famous on account of them only. We have, to rest content by accepting this also as a prehistoric truth as no historically verifiable proofs are available to support it. Even then it is a historical fact that the Saurāstra region was well established as a strong center of Jaina faith by the first century AD and Valabhi had become the hub of Jaina activities. Two famous Jaina conclaves of the Jaina monks of the western and southern India to recite recover and standardise the
Jaina canonical texts were held in this town. The first of these conclaves was held in the 4th century AD under the tutelage of Nāgārjuna and the second in the 5th century under the headship of Devardhigāṇī. This region has also been associated with famous ancient Jaina Ācāryas such as – Pādalipta, Ārya Bhadragupta, Āryarakṣita, Dharasena, Nāgārjuna, Devardhigāṇī, etc. The Digambara tradition also believes that Puṣpadanta and Bhūtabalī had studied Karmasiddhānta in the caves of the Girnār hill at the feet of Dharasena. It is, therefore surprising that there are not many mentions of Śatruṇjaya – Pālītāna or Puṇḍarīkāgiri in the ancient canonical works and their Prākṛta commetaries. Only in Antakṛddasaṅga and Jaṅātādhamakathāṅga, we find the references regarding Śatruṇjaya. Here, it is to be noted that the subject matter of Antakṛddasaṅga has undergone many changes from time to time. Earlier it had only ten chapters while at present it has ninety. Similarly Jaṅātādhamakathā has also had some additions since its original composition. Girnār has been mentioned in the canons as Raivataka or Urjayanta and the references of Nirgranthha monks staying and practising their monastic observances including the fast until death there abound. However, no mentions of Puṇḍarīka or any of its other synonyms, except Śatruṇjaya, is found. Aṣṭāpada, Urjayanta, Gajāgrapada, Dharmacakra, Ahicchatrā and Camara Utpādakṣetra have been mentioned in the canon-explanatory literature, but not Niśīthagiri or Pālītāna or Puṇḍarīkāgiri. It appears that a Jaina temple may have been constructed in Puṇḍarīkāgiri in the year 313 AD as has been mentioned in the Tapāgaccha paṭṭāvalī but it had not gained the fame as a front ranking Jaina place of pilgrimage by that time.

According to Śatruṇjaya Mahātmya (1315 AD), by Dhaneśvarasūri, first of all Bharata got a Jina temple constructed
on this hill and king Daṇḍavīrya of his dynasty got it restored. The third restoration was got done by by the Iṣānendra, the fourth by the Mahendra, the fifth by the Brahmendra, the sixth by the Camarendra, the seventh by Cakravartī Sagara, the eighth by the Vyantarendra, the ninth by the king Candrayaśa, the tenth by Cakradhara, the son of the sixteenth Prophet Lord Śāntinātha, the eleventh by Rāmacandraji and the twelfth by the Pāṇḍavas. Thereafter, Dhanesvaramūri has claimed that the thirteenth restoration was undertaken, in the year 105 VE, by Jāḍavaśāha in the presence of Vajravāmī. In our view, the claims of construction and restoration by Bharata to Pandavas are based on traditional belief only and their historical veracity is unverifiable. However, Dhanesvaramūri’s claim of the thirteenth restoration by Jāḍavaśāha is historically true. However, the calim regarding its time – 105 or 108 VE – and Vajravāmī’s presence may not be true. According to Burgess this restoration, by Jāvaḍaśāha, was carried out in the year 1018 VE, as is borne out by the local archeological records. Neither the association of Jāvaḍaśāha with Vajravāmī is possible nor is the period mentioned for this restoration as 105 or 108 VE proper. Actually, it so appears that the year 1018 or 1085 VE was somehow erroneously mentioned as 105 or 108 VE. After Jāvaḍaśāha, the next restoration was undertaken in the year 1213 AD or 1156 VE by Bāhada, the minister of Kumārapāla, at an expenditure of Rs. 29.7 million. This was the second restoration in the fifth Ārā of the present aeon (descendent time cycle or Avasarpinī Kāla). About 150 years after this period when the Moghuls destroyed the Śatruṇjaya temples in the year 1369 VE (1311 AD), Deśalaśāha’s son Samarāśāha got it restored in the year 1371 VE (1313 AD). Siddhasenasūri who was the author of ‘Sakāla Tīrtha Stotra’ and possibly the guru of Śatruṇjaya Mahātmaya’s author Dhanesvaramūri, was present at
this time. After this, in the year 1587 VE (1530 AD), Karamāśāha of Cittauda established a Jina idol in the temple of Jávaḍāśāha. This ceremony was conducted by Śrī Vidyāmaṇḍanasūri ji. Apart from these, Śatruṇjayakalpa by Dharmaghoṣasūri of the Tapāgaccha mentions construction of temples here by Samprati, Vikramāditya, Sātavāhana, Pādalipta, and Āma, but at present no proofs to verify the truth about these mentions are available. Though all these are historical personalities, it is not possible to ascertain whether these claims are historical or merely folklore.

Besides these, the mentions of construction of Jina temples, here, by Vastupāla, Pethadaśāha, Tejapāla (Kambhāta), etc. are also found. To give a complete description of the temples at Śatruṇjaya and their makers will require an independent treatise. It is neither possible nor desirable to dwell upon all those details, here, in this introduction. Those desirous of more material on this subject may refer to the books – ‘The Temples Of Pālitāna’ by James Burgess and ‘Śatruṇjaya Vaibhava’ by Munī Kāntisāgara. It is worthy of note that these two volumes have been written with due historical discretion in regard to their contents and are investigative to a certain extent, in comparison to the works like Śatruṇjayakalpa, Śatruṇjaya Mahātmya, etc, which seem to be based on folklore and are mythological in character rather than being investigative. They are more objects of faith and belief rather than factual. In these volumes the rewards to be gained by undertaking penance and giving charities at the Śatruṇjaya have been exaggerated in order to attract the common believer to this tīrtha and it has happened. The truth is that even up to the 7th century AD this place had not gained much importance. It started gaining it from the 10th century AD and it became a major place of pilgrimage for the followers of the Śvetāmbara Jaina sect of the western and southern parts of the country. Although some
LXXII : SĀRĀVALĪ-PRAKĪRṆAKA

Digambara Ācāryas have also mentioned it in their writings, it has mainly remained a tīrtha of the White-clad Idol worshipping sect (Śvetāmbara Mūrtipūjaka Sampradāya) of the Jainas. Sārāvalī Prakīrṇaka is entirely about the origin, development and glory of this tīrtha.

Critical Comments On The Contents Of This Prakīrṇaka—

The authors of this preface feel compelled to mention an important fact that this Sārāvalī Prakīrṇaka is a work in the tradition of the idol worshipping sect of the white-clad Jainas and is based on the folk-lore and myths propagated from time immemorial. They also wish to place on record that under the project to publish the Prakīrṇaka literature, this Prakīrṇaka, which is totally devoted to the glorification of idol worshiping and pilgrimage, is being published by a non idol-worshipping Sthānakavāsī institution. Though their liberality of attitude, in this regard, is commendable it is to be remembered that the institution’s tradition is in no way associated with the contents of this introduction as well as the text. Finally, we would, once again, like to thank the members of the publishing institution that they have taken an interest in the publication of this work even though its contents are not in accordance with their beliefs and faith and have accomplished the onerous task of translating and publication of hitherto untranslated treatise with its Hindi as well as English translations.

— Sagaramal Jain
Suresh Sisodiya

(Translated into English by Col. D.S. Baya ‘Śreyas’)
सारावली पहणणयं
(सारावली-प्रकीर्णक)

SĀRĀVALĪ-PAIṆṆAYAM
SĀRĀVALĪ-PRAKĪRṆĀKA
SĀRĀVALĪ–PAIṆṆAYAM

PÂṆCAPARAMEṬṬHIMĀHAPPAM

Ārambhesu niyattā savvaṭṭhāṇesu mukkavāvārā₁ Ṛucchinnarāga–dosā te devā devayāṇani pi² || 1 ||

Te Arihantā 1 Siddhā 2 Āyariyā 3 Nāṇadāyagā 4 Sāhū 5 Devāṇa ya je pujjā namotthu devāhidevāṇami || 2 ||

Paṇivāyasaojogā (?) saguṇehim je u nimmaḷajasā ya Savvajagajivabandhava–iṭṭha–visiṭṭhā ya jeṇeya (?) e || 3 ||

Devehi pūiyaguṇā guṇāhiyā teṇa pūiyā loe Ahabhatti–guṇāṇao loo uvahāṇagunagāmī || 4 ||

Ee paṇca vi gurüṇo pahāṇagunagabhūsiyā ya savve vi Nimmalajasā ya nivvani sura–narapujjā kayā ceva || 5 ||

Jo jo bhūmipaeso paṇcahimi purisuttamehini akkanto So so bhaṇio pujjo devāṇa ya māṇusāṇani ca³ || 6 ||

₁ ucchanna° Pu. 1. |
₂ tu Pu. 1 |
₃ pi Pra. |
SĀRĀVALĪ PRAKĪRṆĀKA
THE GLORY OF FIVE PARAGONS OF SPIRITUALITY

1. (Arahantas who are) free from all forms of violence, whose activities are free of all forms of attachment and who have overcome attachment and aversion, are the Gods of gods.

2. Arihantas (slayers of spiritual foes), Siddhas (the ultimately accomplished liberated souls), Ācāryas (the spiritual masters), Upādhyāyas (spiritual teachers) and Sādhu (monks), these five paragons of spirituality are the objects of worship even by the gods and their kings (Indras).

3. Endowed with unblemished glory, these five paragons of spirituality who are the dear and very special brethren to all the living beings of the universe, are worthy of being bowed to by virtue of their own abilities and qualities.

4. Gods worship the virtues only, they worship only those who are highly virtuous. The world follows those virtuous who observe austerities and religious code. Oh! how the virtuous are venerated.

5. The five paragons of spirituality are endowed with great virtues. The gods and the humans alike always worship these five spiritual paragons, with unblemished fame.

6. Whatever part of land that is touched by these five spiritual paragons becomes worthy of worship by the gods and the humans alike.
4 : SĀRĀVALĪ–PAIṆṆAYAMĪ

NĀRAYARISIMĪ PAI AIMUTTAYAKEVALIVATTAVVE
PUṆḌARĪYAGIRI TITTHASSA UPPATTĪ PHALAMĀ CA

Puṇṇo Puṇḍariyanago nicca kayatthehi phāsiō bahuso |
⁴Sura–narapujjo teṇamī sāhūhimī nisevio niccamī || 7 ||

Guṇasanthavo kao me sāraguṇehimī tu Puṇḍriyassa |
Jaha uppaṇṇamī titthamī titthaphalamī do vi vaṇṇemi || 8 ||

Avaravidehuppaṇṇe titthayare pāsiṇṇa arihante |
Nārayarisissa jāyamī dhāisanṭe jao cittamī || 9 ||

Uppaio vегоṇamī dāhin,abharahassa majjhayārammi |
Pāsai devujjoyamī siharammi u Puṇḍarīyassa || 10 ||

Devā deviḥimī samamī cāraṇa–vijjāharā ya siddhā ya |
Pūyanī karanti tuṭṭhā kevalanāṇissa sāhussa || 11 ||

Bhojayavamāsuppanno Mahurāyā atthī⁵ tassa anigaruho |
Putto ya Dhāraṇīe Aimuttakumāranāmu tti || 12 ||

⁴ Suravara⁰ Pu. 1 |
⁵ atthī pāsaaṅga⁰ Pu.1, Pu. 2 |
This whole Puṇḍarīka hill has been visited by those great liberated souls (Siddhas), who accomplished their ultimate goal of life, many a time and it has always been worshipped by the gods and the humans and served by the gentle.

Briefly, I shall describe as to how this Puṇḍarīkagirī tīrtha can be worshipped, how it originated and what benefits accrue by its pilgrimage.

After beholding the lords Jīna of the Mahāvideha region, St. Nārada of the Dhātakī khaṇḍa comes to the Bharata region and there he sees the radiance of the gods on the summit of the Puṇḍarīka hill situated in the Bharata region.

(There) the saints having supernatural powers (Siddhas), those endowed with magical powers (Vidyādharas), monks endowed with the powers of movement over land sea and air (Cāraṇa) and gods and goddesses gain satisfaction by worshiping the enlightened monks.

Enlightened monk Atimuktaka Kumāra, the son of king Madhu of Bhojaka dynasty and queen Dhārīṇī stayed there.

Here the word ‘siddha’ does not mean the ultimate spiritual accomplished souls but refers to those practitioners who have attained some supernatural powers by virtue of reciting some incantations or by practicing some austerities.
6: SĀRĀVALĪ–PAINṆAYAMĀ

Accherayamannanto Nārayarisi āgao ya vegenā
Pāsai Aimuttarisisi cauvihadevehini parikīṇo(?)ñāmi || 13 ||

Siri–Nārao vi vandai thuṇamāṇo Uggaseṇakulavanisani
Ujjoyanto savvani Aimuttakumārakevaliṇo || 14 ||

Pucchāmi ajja eyani Aimuttakumārakevali⁶ savvani
Kim pujjo esa nago?⁷ kimī vā nāmeṇa Puṇḍarīko? || 15 ||

Sāhāmi tumha Nāraya! titthayaṇaṁ jaṇa jattha titthammi
Titthaphalani tu asesani jassa ya nāmeṇa Puṇḍarīko || 16 ||

Avasappiṇī paḍhamamān titthayo rāsi Usabhasāmissa
Tassa ya putto Bharaho tassa suvo Puṇḍarīko tti || 17 ||

Uppaṇṇamī añante kevalanāṇamī Usabhasāmissa
Paḍhamasamosaraṇamī ya paṭibuddho Puṇḍarīko tti || 18 ||

Hohī bhayamī tāeyamī, uttama buddhikareī⁹ tā dhammanī
Pāvei dukkhamajjhe, atthi hu dukkhami tu hiṇajaṇe || 19 ||

Tiriyaṇa dukkhamahiṇi, ahiyayarani hoi narayavā śiṇi
Hoi kumāṇussaduhani, cavaṇabhayanı devayāṇı pi || 20 ||

⁶ kevalināṁ ityarthāḥ |
⁷ kimī nāo Puṇḍarīko? tti Pu.1 |
⁸ 'tadaitat' ityarthāḥ |
⁹ karehi Pu.1, Pu. 2 |
13. St. Nārada quickly came there and was surprised to see monk Atimuktaka surrounded by the four types of gods.

14. Praising monk Atimuktaka, who was born in the family of great king Ugrasena, and who was shining with the radiance of omniscience, St. Nārada bowed to him.

15. (St. Nārada said) “O noble omniscient Atimukta kumāra! I humbly ask you as to why is this summit worthy of worship and why is it called Puṇḍarīka?”

16. (Omniscient Atimukta Kumāra said) “O Nārada! I shall presently tell you about the fruit of pilgrimage to this Puṇḍarīka summit and as to why it is known as such.”

17. The first prophet (Tīrthaṅkara) in the present descendent time cycle (Avasarpini-kāla) was Lord Ṛśabhaveva, his son was Bharata and his son, in turn, was Puṇḍarīka.

18. On Lord Ṛśabhasvamī’s enlightenment Puṇḍarīka was motivated (to become a monk in His order) during the very first of his sermons.

19. In this world everyone is afraid of death. Due to this fear the noble ones practice piety, the ordinary beings bear it with forbearance and the lowly ones become miserable.

20. The living of the sub-human species experience great pain, the hellish beings experience much greater pain, but the unrighteous men suffer the greatest pain of all. Even the gods fear their casting off from the heaven (death).
8 : SĀRĀVALĪ–PAINĀYAM

10 Eyami nāṇa phudami samśāro caugaīya nīsāro |
Cintijjanto eso asārameso ya gharavāso || 21 ||

Savvami aṇicccayeyani māyā ya piyā ya putta bhajjā ya |
Bhogā ya sayanavaggā mittā bhiccā ya 11 savve .vi || 22 ||

Dhammāni soūna thio Puṇḍariṇo ajjayassa payamūle |
Sāvajjajogavirao jutto so sāhudhammāmmi || 23 ||

Turiyani vaccai balio, majjhagaī vaccai ya lesāe |
Vīsamiūṇami vaccai jēṇa na mukko havai pantho || 24 ||

Suyanāṇīhini bhaṇio sampuṇṇo Puṇḍariṇya aṇagāro |
Tāhe gurūhini bhaṇio gacchami ghittūṇa viharāhi || 25 ||

Guruṇā aīṭthani eyami Suraṭṭhadesammi pavvao tuīgo |
Tammi nage caḍiyāṇamī hoḥī nāṇodao tujjha || 26 ||

Guruvayaṇāmi ghittūṇami aḍhatto vihariṇa Bharaḥaddhe |
Sampatto Soraṭṭhāmi ahiyami suyaṇāṇacārītī || 27 ||

Viharantā ya Suraṭṭhāmi pāsanti nagani tarūhini saṃchannani |
Guruvayaṇāmi sambhariyani esa giri ajja so diṭṭho || 28 ||

Guruṇā aīṭtho eso Suraṭṭhadesammi pavvao tuīgo |
Kevalanāṇuppatṭī suheṇa siddhini ca labbhāmo || 29 ||

10 eyami Pu. |
11 savve Pu. 2, Pra. |
21–22. Mother, father, son, and wife, objects of pleasure, kith and kin, friends and servants are all of transient nature. Thus, knowing the futility of the householder’s status, he (Puṇḍarīka) started thinking about the righteous faith.

23. Thus, listening to the words of faith, Puṇḍarīka stayed at the feet of the noble one (Bhagvān Rśabhadeva) and renouncing all acts of violence, accepted the ordination.

24. The strong walk fast, the ordinary walk with a medium pace and the weak walk slowly while resting in between and find it difficult to traverse the path.

25. Monk Puṇḍarīka learned the complete canonical knowledge at the hands of the learned masters and then his master asked him to peregrinate with his own disciples to preach the faith.

26. His master told him, “Go to the high hill in the Saurāśtra region and you will gain enlightenment on its summit”.

27. The righteous monk Puṇḍarīka accepted his master’s command and after gaining the knowledge of the scriptures and travelling through the half of the Bharata land and came to the Saurāśtra region.

28. Wandering through the Saurāśtra region monk Puṇḍarīka beholds the tree covered hill and remembering his master’s words says that I have seen ‘the hill’ today.

29. This is the high hill, as indicated by my master, and here shall I gain the enlightenment and the eternal bliss of liberation.
10 : SĀRĀVALĪ–PAIṆṆAYAMĪ

Navabambhaceragutā dasvihadhammammi suṭṭhu āuttā |
Sattarasasaṅjamajuyā duchakkatavasosiyaśarīrā || 30 ||

Aṭṭhārassa u sahassā sīlaṅgāṇam jiṅehīmī pannattā |
Te dhāranti suvihiyā. nāṇa–caraṇa–damśaṇavisuddhā || 31 ||

Sāmāiyamāiyāni Aṅgasuyamī caudasāvi¹² Puvvāimī |
Eyāi guṇemānā acchanti girīni ¹³paloentā || 32 ||

Katthaya rūpasilāyala katthaya¹⁴ tavaṇijjapuṇjasanīkāso |
Katthaya rayaṇubbhāso katthaya ¹⁵dippantāṭthisuho || 33 ||

Gosīsa–Malayacandaṇa–Kappūra–Agarū Turukka–maṇīteo |
Eehimī girī rammo Kaṅkellaya–Kelimāīhīmī || 34 ||

Punnāga–Nāgapaṇcaya–Kesara–Kaṇiyāra–Pāḍaladumehimī |
Juhehimi Pārijāyaya – Kesuya – ¹⁶Jāsuyaṇasaṅkiṇṇo || 35 ||

Aimuttaya – Jāīhi ya Malliya – Korīnta – Jūhiyāpauro |
Damaṇo–Asoya–Kuṅkuma–Suvaṇṇa–Jāiyakusumehimī || 36 ||

¹² "sāmi pu° Pu. 2 |
¹³ paloyantā Pu. 2 |
¹⁴ katthai Pu. 2 |
¹⁵ dippanta° Pu. 1, Pu. 2, Sanī. |
¹⁶ "ṇasaṅkāso Pu. 1, Pu. 2 |
30–31. Those noble monks who are restrained by the nine restrictions of celibacy, who properly perform ten monastic duties, who are endowed with seventeen types of renunciations, who discipline their bodies by twelve types –

31. – of penance, and who bear eighteen thousand phases of righteous conduct, attain purity of knowledge, insight and conduct.

32. Such noble monks are situated there continuously beholding the Puṇḍarīka (Śatruṇjaya) hill and studying and repeating the canonical texts such as Śāmāyika etc. as well as the fourteen pre–canons (Pūrvas).

33. There (on the Puṇḍarīka hill) somewhere there are silvery rocks, somewhere there are light radiations being emitted like those emitted from the heaps of gold and diamonds and they are very pleasurable to the sight.

34–36. With various fragrant trees such as Sandal (Gośīrsṇa and Malaya), Camphor, Aguru, Lobāna (Turuṣka), etc and other decorative trees like Aśoka and Kadali (Banana plantain) the hill looks highly enchanting. This hill is adorned with the trees like Punnāga, Nāgacampā, Nāgakesara, Kaṇera, Palāśa etc. and flowering plants like Jūhī, Pārijāta, Kiniśuka, Japā, etc. Also, it is adorned with the creepers like Mādhavī, Mālati, Mallikā, Koraṇṭa, Jūhī, Damaṇaka, Ashoka, Kumkuma, flowers.
12 : SĀRĀVALĪ–PAIṆṆAYAM

Dasavihakappadumehimī nāṇāvihakhajja – pijjarasiehimi
Bhūsaṇa – vattha – villevaṇa – sayaṇīehimī ca vivihehimī || 37 ||

Devāṇa māṇusāṇa ya niccani ciya bhūmibhāgaramanijyo
Naccanta–giya–vaiya–aisurabhogo suraganāṇam || 38 ||

Eyāriso nagavaro bhūmīo añthajoyaṇuttuṅgo
Dasajoyaṇavitthiṅno sihare, mūle ya paṇṇāsami || 39 ||

Gayarāgo hoṇami ārūdho pavvayassa siharammi
Sāhūhimī Puṇḍarīo 17eguttarapancakoḍihimī || 40 ||

Cittassa Puṇṇime māsakhamaṇenam Kevalamī nāṇam
Uppannam savvesim paḍhamayaram Puṇḍarīyassa ||41||

Kevalimahimam daṭṭhunī Puṇḍarīe suraganēhimī kīrantamī
Uppaṇṇanānarayaṇā Kevali jāyā tao savve || 42 ||

Mukkhasuhami sampattā18 Settuṇjagirissa matthaec savve
Puṇḍarīo sāhu viva siddhā buddhā ya kayauṇṇa || 43 ||

Devehimī kayā mahimā siddhimi pattāṇa savvasāhuṇamī
Puṇḍariyakevalissa ya sarīrapūyā kayā vihiṇā || 44 ||

17 ekotta° Pu. 2, Pra. |
18 "ttā Puṇḍariyanagarassa ma° Pu. 1 |
37. This Puṇḍarīka hill is endowed with ten types of wish fulfilling trees (Kalpavṛkṣa), yielding various types of eatables, tasteful substances, jewelry, clothes, cosmetics and various types of bedding.

38. This part of the land is always enjoyable for the gods and humans. Items used by the gods in dancing and singing – musical instruments etc. are abundantly available here.

39. This noble hill is eight Yojanas high and extends ten Yojanas at the summit and fifty Yojanas at the base.

40. Monk Puṇḍarīka climbed the hill with his fifty million and one disciples.

41. First of all, at the culmination of his month long fasting, monk Puṇḍarīka gained omniscience here on the full moon day of Caitra.

42. After beholding the glorification of his omniscience by the gods, the other monks also gained the gems of omniscience and they too became omniscient.

43. All those monks staying on the front portion of the Śatruñjaya hill gained the eternal bliss of liberation. Like Monk Puṇḍarīka they too gained the ultimate in spiritual accomplishment, knowledge and freedom (from karma).

44. All those monks who had liberated were glorified by the gods and the mortal remains (body) of Monk Puṇḍarīka and others were worshiped by them as per tradition.

* One Yojana equals eight miles
14: SĀRĀVALĪ–PAIŅṆAYAM

Pūyani kāuṇa tao devā,
vaccaṇti appaṇo thāne

Puṇḍariyakevalissa vi,
Bharāheṇa kāyani tu jiṇabhavaṇāni || 45 ||

19Navanavaiṁi puvvāiṁi viharanto āgao ya Sittuṇje
Usabhō20 sāhūhi samani samosaḍho paḍhamatitthammi || 46 ||

Avasappīṇī ahayani paḍhamo Titthaṅkaro ya bhaviyāṇasi
Titthani ca Puṇḍarīyani paḍhamayarami savvatitthāṇāmi || 47 ||

Devehini imani ghuṭṭhami jaṇāṇa parisāgayāṇa bhaviyāṇani
Puṇṇo esa nagavaro nāmeṇani Puṇḍarīo tti || 48 ||

Seyaṭṭhinami 21puṭjo siddhini pattāṇa kevaliṇami tu
Ucchūḍhā khīrode teṇa surāṇāmi tu Settuṇjo || 49 ||

Nami–Vināṁi veyaadṛhe vijjāharacakkvāṭṭinaravaṇo
Siddhigayā Settuṇje kevaliṇo dohim koḍiḥimi || 50 ||

Ikkhāgavanisasambhava–Bharaha Rāmo ya Dasarahasuyā ya
Uppannanāṇavihavā Puṇḍarīc siddhisampattā || 51 ||

19 "navaṁ Pu. 1 |
20 "bho devehi Pu. 2. Pra. |
21 puṭtho Pu. 1 | puṇjo Pu. 2 ||
45. After worshipping the gods returned to their respective heavens. Later emperor Bharata erected a temple there as a monument to Monk Puṇḍarīka’s liberation.

46. After peregrinating for ninety-nine Pūrva years Lord Rśabhadeva came to this first (and foremost) place of pilgrimage and preached in the holy assembly (Samavāśaraṇa created by the gods) there.

47. Lord Rśabhadeva, the first Lord Prophet, said that Puṇḍarīka hill will be the first and foremost of the holy places for the liberation of the worldly souls in this aeon of descendent time cycle (Avasarpini-kāla).

48. On being so declared by the gods the assembly of the worthy people gathered and this noble and holy place became famous as Puṇḍarīka giri.

49. Śatruṇjaya which became famous by virtue of enlightened and ultimately accomplished souls gaining nirvāṇa here, is also venerable by the gods as they only disposed Puṇḍarīka’s mortal remains in the ocean of sweet water.

50. Vidyādhara Kings Nami and Vinami attained nirvāṇa atop the Vaitādhya hill and twenty million other monks atop the Śatruṇjaya hill.

51. Ikṣavāku emperor Bharata and Daśrath’s son, Rāma, attained enlightenment and nirvāṇa atop Puṇḍarīkagiri.
16 : SĀRĀVALĪ–PAIṆṆAYAM

Pajjunna–Sambasahiya addhuṭṭhāo kumārakoḍīo ||
Puṇḍarīke siddhigaya Kevalnāne samuppanne || 52 ||

Paṇḍusuyā paṅca jaṅā daviḍanarinḍāṇa paṅca koḍīo ||
Siddhigaya Settuṇje hoṆamī kevali savve || 53 ||

Ajja vi disai loe bhattani caiuṇa Puṇḍarīyanage ||
Sagge suheṇa vaccai sīlavihūṇo vi hoṇamī || 54 ||

Tevīsami titthayarā samosadhā Inda–Cakkīparīvārā ||
Teṇa ya payaḍamī titthamī Bharahaddhe Puṇḍarīyanam tu || 55 ||

Bambhaṇa–Khattiya–Vaisā Sudda viṇṇāṇabāḥhirā je vi ||
Titthphalami pāvanti ya nivasantā te vi Sittuṇje || 56 ||

Jami lahai annatitte22 uggeṇa taveṇa bambhacereṇa ||
Tamī lahai payatteṇamī Settuṇjaṅgirimmi sampatto || 57 ||

22 u Pu. 1 |
23 oṭthe caraṇena ta Pu. 1, Pu. 2 |
52. Gaining omniscience atop Puṇḍarīka, thirty-five million (Yādava) princes, including Pradyumna \(^{24}\) and Sāmba \(^{25}\), attained nirvāṇa here.

53. Five Pāṇḍavas and fifty million subjects of the Dravidas kings also gained enlightenment and liberation atop the Śatruṇājaya hill.

54. Even today the devotees, who cannot bear the rigours of righteous monastic conduct, are also seen gaining the pleasures of ascending the heavens by relinquishing their bodies atop the Puṇḍarīka hill.

55. Twenty-three prophets, accompanied by kings and emperors and their entourages, came and preached at the Puṇḍarīka hill. Thus, glorifying it.

56. People of all castes – Brahmins (the learned), Kṣatriyas (the warriors and rulers), Vaiśyas (farmers, craftsmen and traders) and the Śūdras (the menials) – who live at the Śatruṇājaya hill gain the fruit of pilgrimage even if they do not have any specific knowledge about pilgrimage.

57. The result that can be gained by severe penance and observance of strict celibacy at the other places of pilgrimage, can be gained at the Śatruṇājaya hill by undertaking minimal practices.

\(^{24}\) Son of Kṛṣṇa Vasudeva and his queen Rukmiṇī.

\(^{25}\) Son of Kṛṣṇa Vasudeva and his queen Jambavatī who had accepted monastic ordination at the hands of Lord Neminātha.
18 : SĀRĀVALĪ–PAÑṆAYAMĪ

Jani kođīe26 puṇṇami kāmiyaāhārabhoiyāe27 ya |
Tani lahai titthapṇṇami ekovāseṇa Settuṇje || 58 ||

Gāvī–suvāṇṇadāṇe bhūmidāṇe ya jani bhave puṇṇami |
Tani lahai payatteṇami pūyākaraṇeṇanmi Settuṇje || 59 ||

Jo paḍimani ceihare Settuṇjagirissa matthae kuṇai |
Bhotṭuṇa Bharahavāsamī vasai sa sagge niruvassagge || 60 ||

Jo puṇa tavani ca tappai uḍḍhabhuo ekkepāyanikkampo |
Settuṇje caḍiūṇami hoi Surindo Narindo vā || 61 ||

Pūyami karei vihiṇā Settuṇje ceiyāṇa savvesimi |
So pūjjai niccani devā Asura–Māṇusehinī pi || 62 ||

Sambhari jo tisaṇjhāmi Settuṇje jāi vandao pasare |
Bhāvavisuddha tahā vi hu titthaphalam hoi Puṇḍarie || 63 ||

Saṭṭhāṇe vi thiyassa vi sambharamāṇassā vaḍḍhae puṇṇani |
Pāvai so titthaphalanī Settuṇje bhāvasuddhīe || 64 ||

26 "ediṇṇamū Pu. 2 Pra. |
27 "yā Je. | u Pu. 1 ||
58. The result that a person, greedy of food, can gain by a ten million days’ fasting can be gained by him at the Śatruṅjaya hill by only a daylong fast.

59. The result that can be gained by giving cows, gold and land in charity, can be gained by merely worshiping at the Śatruṅjaya hill.

60. One who establishes a Jīna–idol in the temple located in the front portion of Śtruṅjaya hill, enjoys remorseless existence in the heavens after ruling the kingdom of the Bharata region.

61. The result one can gain by practising severe physical torments such as standing with one’s hands held high over one’s head and by standing on one foot, can be gained by merely climbing the Śatruṅjaya or Puṇḍrīka hill. Such a climber gains the status of the ruler of the humans or that of the gods.

62. One who worships in all the temples on the Śatruṅjaya hill, with due ritual, becomes venerated by the humans, gods and demons.

63. One who thinks to go to and bow to Śatruṅjaya tīrtha three times a day, gains the fruit of its pilgrimage due to his volitional purity.

64. One who increases one’s merit by remembering to bow to the Śatruṅjaya tīrtha three times a day, even from one’s own place, gains the fruit of its pilgrimage due to his volitional purity.
20 : SĀRĀVALĪ–PAIŅṆAYĀMĪ

Titthāṇa titthjattā sammani no hoi Māṇuse loc | Jāva na diṭṭho vihiṇā Puṇḍario girī suraṭṭhāe || 65 ||

Jāni kīnci nāmatitthani sagge pāyāli Māṇuse loc | Tāmi sayalameva diṭṭhami Puṇḍarie vandie sante || 66 ||

Kevalanāṇupattī nivvāṇani āsi savvasāhūṇani | Puṇḍarie vandittā savve te vandiya titthā || 67 ||

Āṭṭhāvai Sammee Pāvā–Campāi Ujjilanage ya | Vandittā puṇṇaphalaṇi sayaguṇiyani tāni pi Puṇḍarie || 68 ||

Pūyākaraṇe puṇṇani egaguṇani, sayaguṇani ca paḍimāe | Jiṇabhavaṇeṇa sahassamī, ṇantaguṇani pālaṇe hoi || 69 ||

Chattani jhayani paḍāgani cāmarabhiṅgāra–ṭhāṇakalasāmī | Balithālamī Settuṇje dinto Vijjāharo hoi || 70 ||

Veyaḍḍhe ya Guṇaḍḍhe duṇha vi seḍhīṇa hoi so rāyā | Rahadāṇani dāṇaṇi Settuṇje titthāṭhāṇammi || 71 ||
65. The pilgrimage to other holy places in the human world is not considered fulfilled unless the pilgrimage to the *Punḍarīka* hill, situated in the *Saurāstra* region, is not undertaken with due ceremony.

66. Whichever holy places exist in the lands of humans, gods and demons, are also considered as bowed to when the *Punḍarīka tīrtha* is bowed to.

67. All those places where all (other) monks attained enlightenment and liberation also get bowed to when *Śatruñjaya tīrtha* is bowed to.

68. One hundred times the merit earned by bowing to *Aṣṭā pada* (*Kailāśa*), *Sammedaśikhara*, *Pāvāpurī*, *Campāpurī* and *Ūrjayanta* hill, is earned by bowing to *Punḍarīkagiri*.

69. Relatively the merit earned by worshipping at the *Punḍarīka tīrtha* is one time, that of establishing a *Jina* idol there is a hundred times, that of constructing a *Jina* temple is a thousand times and still that of protecting and taking care thereof is infinite times.


71. One who gives a chariot (*Ratha*) in charity at the *Śatruñjaya* hill becomes the monarch of both the *Vaitāḍhya* and the *Guṇāḍhya* mountain ranges.
22 : SĀRĀVALĪ–PAIṢṆAYĀM

Jo caḍai hu Sittuṇje Aṭṭhami Caudisī Paṇṇarasīmī || 72 ||
Duṇha vi pakkhaṇaphalam so hoi parittasamārī

Navakāra–Porisie Purimāḍḍha–
Ekkāsaṇe ya Āyāme || 73 ||
28 Puṇḍariyam ca samranto
phalakaṅkhī kuṇai bhattāṭthāni || 73 ||

Chaṭṭha Aṭṭhama–Dasama–Duvālasāim,
Māsa–Addhamāsakhamanḍāim || 74 ||
Tigaraṇasuḍḍho lahaī,
Sittuṇjam sambharanto ya || 74 ||

NĀRAYARISIĪṆĀM DIKKHĀ–KEVALUPPATTI–
SIDDHIGAMAṆĀIM

Nārayarisi titthaphalam soṇam risivarāṇa koḍīe || 75 ||
Sammattaladdhabuddhi āḍhatto cintiuni eyani || 75 ||

Bhūmīsejjā–Vakkalaniyanisaṇo
Mūla–Sāya (?u) Phalabhakkhi || 76 ||
Jūyāhīm sidhīm khaddhami
Jaḍākalāvani vahantassa || 76 ||

Nikkāraṇami ca bhamio parachiddāmi mameṇa cintanto || 77 ||
Pisuṇo nirāṇukampo āsi ahanī sayalaloyassa || 77 ||

28 Puṇḍarīya ya ssaranto phalakaṅkhī jiṇai bhavatāṇhami Pu. |
29 Oṇaṁi sukhaO Pu. 2, Pra. |
72. One who climbs the Śatruñjaya hill on the eighth, the fourteenth of both the lunar fortights as well as on the full moon day, becomes liberated within a few rebirths.

73. One who remembers the Puṇḍarīka hill while observing Navakarisi, Paurisī, pūrvārdha, Ekāsana and Āyambila vows, gains the fruit of observing a three–day long fast.

74. One who remembers the Śatruñjaya tīrtha while observing fasts of two days, three days, four days, five days, half a month and a month’s duration, attains purity of the body, mind and speech and gains liberation.

ORDINATION, ENLIGHTENMENT AND LIBERATION OF ST. NĀRADA ETC.

75. On hearing that millions of monks have attained right insight and righteousness by climbing on this hill, St, Nārada started thinking thus –

76. “A wicked person like me, who sleeps on the ground, wears the tree–bark (Valkala), eats roots (Mūla), fruits (Phala) and vegetables (Śāka), whose head is constantly eaten by lice harbouring in the matted hair (Jatā) –

77. – and who wanders about aimlessly and who keeps thinking about others’ flaws, is not even fit to earn the compassion (Anukampā) of the world.”
24 : SĀRĀVALĪ–PAIṆṆAYAM

Pisunattaneṇa ahayami jujhāmi
jañassa yami (jamī) 30 athāmassa |
Loe nigghiṇamaṇaso
Hariseṇa pañaccio gayaṇe || 78 ||

Eso nigghiṇamaṇaso āsi aham māṇusammi logammi |
Iṅhimī vaccāmi aham Jīṇovaitthiṃa maggeṇa || 79 ||

Jaha jaha veraggamaṇo,
Taha taha sujhantī Nārae lesā |
Savvamī khavei kammamī ihabhaviyam, |
tami (jamī) ca aṇṇabhave || 80 ||

Dikkhābhimuho calio loyani ca kaei appanō sīse |
Ukkhaṇai jadābhārami pañcahimi muṭṭhiṃi savvamī pi || 81 ||

31 Niyamāyammi ya loe visuddhesassā Nayariyassā |
Tihuyānasārami divvamī uppaṇnaṃ Kevalamī nāṇam || 82 ||

32 Ekuttarā ya koḍi Settuṇjagirissa matthae savve |
Siddhigayā khīnarayā Kevalanāṇe samuppaṇe || 83 ||

Addhuṭṭhā koḍio vālikhillāṇa 33 risigaṇāṇamī tu |
Āya 34 khaṇeṇa te vi hu nahayalamaggeṇa tavaśiddhā || 84 ||

30 apāvassa Pu.2 |
31 “Nirmite loco” Pu.1 note |
32 Ekotta Pu. 2, Pra. |
33 risivarāṇamī Pu. 1 |
34 “Āyāvaṇena –ātāpanena, āgataḥ kṣaṇena iti vā“ Pu. 1 note,
Anenātra āyāvaṇena iti pāṭhabhedovavudhyate |
78. I am still struggling with the habit of complaining against the weak. In spite of my being of such degrading habits, I have danced in the skies joyfully.

79. Having realized this, now I adopt the path as preached by the Lords Jina."

80. As his thought-process became purer and purer he shed the karmic bondage accumulated in that birth as well as in the previous births.

81. Having made up his mind to accept ordination as a monk, he plucked all his hair in five handfuls.

82. His spiritual hues (Leśyā) having become purified, St. Nārada grew unattached towards the mundane and gained omniscience, which is the essence of the three worlds.

83. All the ten million others also gained omniscience and attained spiritual salvation by shedding their karmic bondage in the front portion of the Śatruṇjaya hill.

84. Another thirty-five million midget monks became ultimate—accomplished by bearing the hardship of heat in the open.*

* Here, we have accepted the meaning according to the text ‘āyāvaneṇa’ instead of ‘āyākhaṇeṇa’ as per the note by Muni Puṇyavijayajī.
26 : SĀRĀVALĪ–PAIṆṆAYAMĀ

Devehīṇaṁ 35 nāḍaijjāṇī kevalimahimā pūiyam daṭṭhumā | Siddhigamaṇāṇī labhante 36 risivaranaṇe samuppanne || 85 ||

PUṬḌRĪYAGIRI MAḤĪMĀ

Nāṇavara–Kevalissa vi Aimuttarīsissa savvahā jeṇāṇī | Nārayarīsissa kahiyanī titthaphalāni Puṇḍarīyassa || 86 ||

Bhogāṇa hoi bhāgī 37 dāṇam dīnto ya Puṇḍarīyanage | Jo puṇa tavami ca tappai so hoi Surāhivo sagge || 87 ||

Mukkhanī suheṇa vaccai Settuṇjagirissa matthae ghattuni | Nissaṅgo ya nirāso jhāyanto Sukkajhāṇāṇī ca || 88 ||

Sārāvaliyāṇī nāmanī gāhāṇa sayanī tu koi thouṇāṇi | Cintanto ya paḷhanto muccai 38 savvehimī pāvehimī || 89 ||

Kantāraguggagge bhīṣaṇaraṅge masāṇamajjhammi | Vaccai naro avigghani saramāṇo Puṇḍarīyamī tu || 90 ||

Hīranto naimajjhe samuddamajjhe ya nāvamāruḍho | Sattuṇjāṇi cintanto khemeṇa naro samuttarai || 91 ||

35 nārayajjāṇī Pu. 2, Pra. | 36 "te siriva" Pu. 2, Pra. | 37 bhogī Pu. 2 | 38 savvehimī rogehimī, Pu. 1 |
Here, St. (? Monk) Nārada saw the omniscient Lords being worshipped with great ceremony and he, too, gained omniscience and became liberated.

THE GLORY OF PUṆḌARĪKA HILL

Having given the description of the noble omniscient St. Atimuktaka and St. Nārada here, now I narrate the benefits of pilgrimage to Puṇḍarīka hill.

One who gives charity at the Puṇḍarīka hill becomes entitled to enjoying the resultant pleasures and the one, who undertakes austerities there gains the title of the heavenly king (Indra).

On reaching the Śatrūṇājaya hill, one becomes free of attachment and desires, gets established in the purest meditation (Śukla-dhyāna) and thereby attains nirvāṇa.

One who himself recites these verses of this Sārāvalī Prakīrṇaka, studies them and reflects upon their meaning, gains freedom from all sins.

Remembering the Puṇḍarīka hill a person overcomes all hurdles even in difficult jungle route, fearsome forest, and funeral ground.

Even when sailing on a wrecked boat in the middle of the ocean, a sailor fords the seas on that broken boat itself by remembering the Śatrūṇājaya hill.
28: SĀRĀVALĪ–PAIṆṆAYAM

Vāhigghattho puriso uppāyaho ya mārichikko vā |
Muccai so marañño Puṇḍariyāni sambharanto u || 92 ||

Jhīṇavihavo maṇusso īsariyani pāvac muhutteṇāni |
Hoṇa aṇaṇṇamaṇo jo Sittuṇjani sarijja sayā || 93 ||

Lahai kumārī suvarami, mayavacchā lahai puttabhandāini |
Dūhava suhavā jāyai Puṇḍariyāni sambharantā u || 94 ||

Aṇṇe ya guṇā bahave nara–nāriṇani bhavanti niccanī tā |
Puṇḍariyacintāṇeṇa ya dīṭtheṇa ya savvasiddhīo || 95 ||

Lahai ya Uvavāsaphalani Sittuṇje pupphamāla dasa dinto |
Vīsāe Chaṭṭhaphalani, tīsāe Āṭṭhamani lahai || 96 ||

Cattāe Dasamaphalani, pannāsāe39 ya puṇa Duvālasamani |
Pakkhovāsani lahaī dāṇāni dāuṇa Settuṇje || 97 ||

Māsakhamaṇāmi tu labbhai kappūra–agaru–turukkhadhūveṇā |
Kattiyaṃsakkhamaṇāmi sāhūpaḍilāhaṇe lahai || 98 ||

39 "e u khamanabārāsaṅganī Pu. 2, Pra. |
92. A terminally ill person whom the death is staring in the face and who has exhausted all means of treatment of his ailment, becomes free from the fear of death by just remembering the Puṇḍarīka hill.

93. A poor person who always remembers the Śatruṇjaya hill attentively, gains wealth in a very short time.

94. By remembering the Puṇḍarīka hill the unmarried girls get suitable bridegrooms, the son-desiring mothers bear sons and the miserable become happy.

95. These and many more benefits accrue to those who always remember the Puṇḍarīka hill and those who visit it get all the Siddhis i.e. supernatural spiritual and Yogic powers.

96. By offering ten flower–garlands at the Śatruṇjaya hill one gains the benefit of a day’s fast, by offering twenty he gains that of two day long fast and that of three days’ fast by offering thirty flower garlands.

97. By offering forty flower garlands one gains the benefit of a four day long fast and by offering fifty he gains that of a five days’ fast, however, by offering charity at the Śatruṇjaya hill one gains the benefit of a fortnight long fast.

98. By offering fragrant substances such as camphor, Agarū (a fragrant wood), Lobāna and joss and incense at the Śatruṇjaya hill one gains the benefit of a month long fast. Also, by offering food and necessities to monks there, one gains the benefit of a month long fast.
30 : SĀRĀVALĪ–PAINṆAYAṆĪ

Vaisāhamāsakhamāṇaṇi Puṇḍariṇe jo karē Jīnabhavaṇaṇi |
So hoi Cakkavāṭṭī causāṭṭhisahassajuvaivai || 99 ||

Paḍimāṭhavaṇāpuṇṇaṇi sahassadāneṇa lahai Settuṇje |
Jīnabhavaṇe ājani puṇṇaṇi lakhapolayāneṇa so lahai || 100 ||

Sayado sahassadāī lakhapolayāneṇa ⁴⁰pattaśario |
Kīvo vi dei kāgiṇī tinni samā hunti nāyavvā || 101 ||

Uttimadāṇaṇi dinto uttimapuriso ya hoi annabhave |
Majjheṇa hoi ⁴¹majjho, hīṇayaro hoi hīṇeṇaṇi || 102 ||

NĀṆA–JĪVADAYĀṆAM PHALAM

Dāṇeṇa hoi bhogī vaccai saggani taveṇa ujjutto |
Nāṇagamanī karinto bhāvavisuddham lahai mukkhami || 103 ||

Jīvijadāṇaṇi laddhanī jīvāṇaṇi mukkhanicchayamī nāumi |
Suhakāraṇaṇi tu⁴²eyāni mayassa kini davvabhogehimi || 104 ||

⁴⁰ ‘Prāptaiścaryah’ Pu., 1 note |
⁴¹ majjho hīṇayaro hoi dāriddo Pu., 2, Pra. |
⁴² tu pantho ma⁹ Pu., 2, Pra. |
99. Observing a month long fast in the lunar month of Vaiśākha if one gets a Jīna temple constructed on the Puṇḍarīka hill, he becomes an emperor having sixty-four thousand queens.

100. The benefit that a person gains by constructing a Jīna temple at the expense of a hundred thousand coins elsewhere, can be gained by spending only a thousand coins, for the purpose, at the Śatruṇḍaya hill.

101. The wealth that a person becomes entitled to by offering a charity of a hundred, thousand or a hundred thousand coins can be gained by giving a Kākiṇī (a coin of trivial value) in charity at the Śatruṇḍaya hill.

102. By giving noble charity in this life one becomes a noble man in the next, an ordinary man by giving an ordinary charity and one becomes an inconsequential person in the next birth by giving a trivial charity in this one.

THE BENEFITS OF KNOWLEDGE AND COMPASSION

103. By giving charity a householder gains a heavenly rebirth. By practising various austerities, as prescribed in the scriptures, he gains nirvāṇa through attaining spiritual purity.

104. One who grants the gift of life to the living certainly gains eternal pleasure of nirvāṇa. Even after knowing this, why do you take pride in the means of physical pleasures, which are capable of giving only momentary pleasure?
32 : SĀRĀVALĪ–PAIŅṆAYAM

Jīvanto paribhuñjai āhāram pulpha–vattha–gandhāini
Tambola itthisuahani sayaṇā–`saṇa–khajja–pāṇāini || 105 ||

Jīviyadāṇam dinto dei sayā jīvabhogaparibhoge
Bhogatthiṇā niruttam dāyavvani jīviyāni jīe || 106 ||

Saggam avassa vaccai
tava–saṇjama–samii–guttisaṇjutto
Dasavihammadammi thio
vacci saggam niruvasaggam || 107 ||

Saggatthiṇā niruttami suyyai dhammo jiṇehini niddiṭṭho
Saggam va jami na lahe jiṇavayaṇam jo na saddahai || 108 ||

Jīve jiṇṇapannatte asaddahanto ya jo tavani carai
So annāṇi mūḍho, kāyakileso, na se hu tavo || 109 ||

Paramattho nāṇāi na najjai laddhayami tu tami nāṇani
Laddhani jami sanivijjai taha najjai nāṇao savvaam || 110 ||

Nāṇayattā kiriya, kiriyaṭṭā ya damisāṇavisohī
Nāṇani Jiṇovaiṭṭhami mukkhainge sāhagani havai || 111 ||
105. During one’s life a human being enjoys the bounties of eatables, drinks, clothes, flowers, fragrant substances, women, seats, bedding, etc.

106. Even the person who is given to the pleasures of the body ought to grant the gift of life to the living because it is worth granting.

107. One who observes austerities, renunciation, vigilance and restraints and ten monastic duties certainly gains a remorseless heavenly birth.

108. One desirous of heavenly rebirth must listen to the faith propounded by the Lords Jinendra and properly observe the necessary vows. One who does not believe in the right faith cannot gain a heavenly birth.

109. One who observes various austerities without belief in the faith propounded by the Lords Jinendra, his penance is not regarded as such but only as bodily torment.

110. The supreme–self cannot be known through the physical sensory cognition. One who gains and realises that supreme knowledge, becomes learned in all the right knowledge.

111. The action is subservient to the knowledge; the purity of vision depends upon action. Hence, the knowledge preached by the Lords Jina is instrumental in attaining spiritual emancipation.
Eyāni tāni nāṇavaranī vaccai mukkhammaṇi jeṇa laddhena |
Sesāmi kunāṇāmi mukkhapahanni tāmi nāsanti || 112 ||

ADĀṆA–DĀṆEHIM DUHA–SUHĀIM

Ābhaṭṭho ya na deī harai mūhāni annāo paloĕi |
Khīṇammi bhaṇḍamulle kīmi karihī annajammammi || 113 ||

Sittuṇjammi caḍanto dāṇamī jo deī icchiyaṁ puriso |
Eyāriso ya loe dāṇavaī dullaho hoī || 114 ||

Paḍhamo jo ya maṇusso santisāre dukkhio dariddo ya |
Bīo ya sayā suhio maṇusajamme ya sagge ya ||115||
(Tihimi visesayāmī)

PATTHUYAPUTTHAYALEHAṆAṆAPHALAM

Mā havau tassa pāvani Sārāvaliputthayalihantassa |
Lahau ya jaso ya kitti aireṇamī sāhusakkārami || 116 ||

43 ITI SĀRĀVALĪ PAINṆAGAM

43 Iti Śrī Śārāvaliprakāṛṇakami samāptam || Likhitam ca saubhāgya–
sāgaraganāmā || Sā. Śrīraṅga–vrddhipa(thā)nārtīc. Pu. 2 |
112. The knowledge that helps in attaining nirvāṇa is the only right-knowledge, all other knowledge is false and is instrumental in destroying the path to spiritual emancipation.

HAPPINESS AND MISERY THROUGH CHARITY AND THE LACK OF IT

113. What shall one do in the next birth when his accumulated merit exhausts if one does not reduce the misery of a mendicant by giving to him, but looks towards the others?

114. There is no giver like the one who gives the desired objects to the mendicants while climbing the Śatrūṇjaya hill.

115. Persons of the first category (those who do not give) remain poor and miserable while those of the second category remain happy in the human and the heavenly birth.

THE BENEFIT OF WRITING THIS BOOK

116. May the scribe of this Sārāvalī Prakīrṇaka not incur sin and may he gain abundant fame and glory.

(The Sārāvalī Prakīrṇaka Concluded)
SĀRĀVALĪ PRAKĪRṆAKA

APPENDICES

A – Transliteration Convention
B – Alphabetical Order Of Verses
C – Bibliography
## TRANSLITERATION CONVENTION

*(Key To Diacritical Marks)*

<table>
<thead>
<tr>
<th>अ</th>
<th>A, a</th>
<th>क</th>
<th>KA, ka</th>
<th>त</th>
<th>TA, ta</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ</td>
<td>Ā, ā</td>
<td>ख</td>
<td>KHA, kha</td>
<td>थ</td>
<td>THA, tha</td>
</tr>
<tr>
<td>इ</td>
<td>I, i</td>
<td>ग</td>
<td>GA, ga</td>
<td>द</td>
<td>DA, da</td>
</tr>
<tr>
<td>ई</td>
<td>Ī, ī</td>
<td>घ</td>
<td>GHA, gha</td>
<td>घ</td>
<td>DHA, dha</td>
</tr>
<tr>
<td>उ</td>
<td>U, u</td>
<td>ड</td>
<td>NA, ŋa</td>
<td>न</td>
<td>NA, na</td>
</tr>
<tr>
<td>ऊ</td>
<td>Ū, ū</td>
<td>ढ</td>
<td>CA, ca</td>
<td>प</td>
<td>PA, pa</td>
</tr>
<tr>
<td>ए</td>
<td>E, e</td>
<td>छ</td>
<td>CHA, cha</td>
<td>फ</td>
<td>PHA, pha</td>
</tr>
<tr>
<td>ऐ</td>
<td>AI, ai</td>
<td>ज</td>
<td>JA, ja</td>
<td>ब</td>
<td>BA, ba</td>
</tr>
<tr>
<td>ओ</td>
<td>O, o</td>
<td>झ</td>
<td>JHA, jha</td>
<td>भ</td>
<td>BHA, bha</td>
</tr>
<tr>
<td>औ</td>
<td>AU, au</td>
<td>ञ</td>
<td>ŇA, ŋa</td>
<td>म</td>
<td>MA, ma</td>
</tr>
<tr>
<td>अं</td>
<td>AM, am</td>
<td>ट</td>
<td>TA, ta</td>
<td>य</td>
<td>YA, ya</td>
</tr>
<tr>
<td>अः</td>
<td>AH, aḥ</td>
<td>ठ</td>
<td>THA, tha</td>
<td>र</td>
<td>RA, ra</td>
</tr>
<tr>
<td>ऋ</td>
<td>R, r</td>
<td>ड</td>
<td>DA, da</td>
<td>ल</td>
<td>LA, la</td>
</tr>
<tr>
<td>लृ</td>
<td>L, l</td>
<td>ढ</td>
<td>DHA, dha</td>
<td>व</td>
<td>VA, va</td>
</tr>
</tbody>
</table>

|  ण  | NA, ṇa | ष  | ŚA, śa |
### TRANSLITERATION CONVENTION

<table>
<thead>
<tr>
<th>ष</th>
<th>ष</th>
<th>ष</th>
<th>ष</th>
<th>ष</th>
<th>ष</th>
</tr>
</thead>
<tbody>
<tr>
<td>ष</td>
<td>ŚA, sa</td>
<td>ष</td>
<td>ŚRA, śra</td>
<td>ष</td>
<td>śra</td>
</tr>
<tr>
<td>स</td>
<td>SA, sa</td>
<td>क</td>
<td>K, k, etc.</td>
<td>ष</td>
<td></td>
</tr>
<tr>
<td>क</td>
<td>KṢA, kṣa</td>
<td>ष</td>
<td></td>
<td>ष</td>
<td></td>
</tr>
<tr>
<td>त्र</td>
<td>TRA, tra</td>
<td>ष</td>
<td></td>
<td>ष</td>
<td></td>
</tr>
<tr>
<td>ज्ञ</td>
<td>JÑA, jña</td>
<td>ष</td>
<td></td>
<td>ष</td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX - B

### ALPHABETICAL ORDER OF VERSES

<table>
<thead>
<tr>
<th>Verse</th>
<th>Serial No.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td></td>
</tr>
<tr>
<td>Accherayamannanto</td>
<td>13</td>
</tr>
<tr>
<td>Addhuṭṭhā koḍio</td>
<td>84</td>
</tr>
<tr>
<td>Aimmuttaya–jāihi ya</td>
<td>36</td>
</tr>
<tr>
<td>Ajja vi dīsai loc</td>
<td>54</td>
</tr>
<tr>
<td>Aṇṇe ya guṇā bahave</td>
<td>95</td>
</tr>
<tr>
<td>Aṭṭhārasa u sahassā</td>
<td>31</td>
</tr>
<tr>
<td>Aṭṭhāveī Sammee</td>
<td>68</td>
</tr>
<tr>
<td>Avaravidehuppanṇo</td>
<td>9</td>
</tr>
<tr>
<td>Avasappinīi ahayani</td>
<td>47</td>
</tr>
<tr>
<td>Avasappinīi paḍhamani</td>
<td>17</td>
</tr>
<tr>
<td>Ābhaṭṭho ya na deī</td>
<td>113</td>
</tr>
<tr>
<td>Ārambhesu niyattā</td>
<td>1</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td></td>
</tr>
<tr>
<td>Bambhaṇa–khattiya–vaisā</td>
<td>56</td>
</tr>
<tr>
<td>Bhogāṇa hoi bhāgi</td>
<td>87</td>
</tr>
<tr>
<td>Bhojayaṇamisuppanno</td>
<td>12</td>
</tr>
<tr>
<td>BhūmisejjaĪvakkalaniyaniṇo</td>
<td>76</td>
</tr>
<tr>
<td><strong>C</strong></td>
<td></td>
</tr>
<tr>
<td>Cattāc dasamaphalani</td>
<td>97</td>
</tr>
<tr>
<td>Cittassapuṇṇimāe</td>
<td>41</td>
</tr>
<tr>
<td>Chantta jhayani paḍāgani</td>
<td>70</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>Chāṭṭha–aṭṭhama–duvālasāṃi</td>
<td>74</td>
</tr>
<tr>
<td>D</td>
<td></td>
</tr>
<tr>
<td>Dasavihakappadumehini</td>
<td>37</td>
</tr>
<tr>
<td>Dāṇeṇa hoi bhogī</td>
<td>103</td>
</tr>
<tr>
<td>Devā devihimi samanī</td>
<td>11</td>
</tr>
<tr>
<td>Devāṇamāṇusāṇa ya</td>
<td>38</td>
</tr>
<tr>
<td>Devehimi imanī ghūṭṭhamī</td>
<td>48</td>
</tr>
<tr>
<td>Devehimi kāya mahimā</td>
<td>44</td>
</tr>
<tr>
<td>Devehimi nāḍaijjamī</td>
<td>85</td>
</tr>
<tr>
<td>Devehimi pūdayaγuṇā</td>
<td>4</td>
</tr>
<tr>
<td>Dhammaṃ sūṇa thio</td>
<td>23</td>
</tr>
<tr>
<td>Dikkhābhimukho calio</td>
<td>81</td>
</tr>
<tr>
<td>E</td>
<td></td>
</tr>
<tr>
<td>Ee pañca vi gurunō</td>
<td>5</td>
</tr>
<tr>
<td>Ekuttarā ya koḍī</td>
<td>83</td>
</tr>
<tr>
<td>Eso nigghiṇamaṇasō</td>
<td>79</td>
</tr>
<tr>
<td>Evani nāūṇamī phuḍamī</td>
<td>21</td>
</tr>
<tr>
<td>Eyamī tam nāṇavaramī</td>
<td>112</td>
</tr>
<tr>
<td>Eyāriso nagavaro</td>
<td>39</td>
</tr>
<tr>
<td>G</td>
<td></td>
</tr>
<tr>
<td>Gayarāgo hoūṇamī</td>
<td>40</td>
</tr>
<tr>
<td>Gāvī–suvaṇṇadāne</td>
<td>59</td>
</tr>
<tr>
<td>Gosīsa–malayacandaṇa</td>
<td>34</td>
</tr>
<tr>
<td>Guṇasanthavo kao me</td>
<td>8</td>
</tr>
<tr>
<td>Guruṇā āıt,t,ho eso</td>
<td>29</td>
</tr>
<tr>
<td>Guruṇā āıtṭhamī eyamī</td>
<td>26</td>
</tr>
<tr>
<td>Gurunavayaṇamī ghittūṇamī</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>H</strong></td>
<td></td>
</tr>
<tr>
<td>Hiranto naimajhe</td>
<td>91</td>
</tr>
<tr>
<td>Hohi bhayami taeyani</td>
<td>19</td>
</tr>
<tr>
<td><strong>I</strong></td>
<td></td>
</tr>
<tr>
<td>Ikkhagavanisa sambhava</td>
<td>51</td>
</tr>
<tr>
<td><strong>J</strong></td>
<td></td>
</tr>
<tr>
<td>Jaha jaha veraggama(n)o</td>
<td>80</td>
</tr>
<tr>
<td>Jani ki(n)ci n(a)ma titthani</td>
<td>66</td>
</tr>
<tr>
<td>Jani ko(d)(i)e pu(n)(a)ni</td>
<td>58</td>
</tr>
<tr>
<td>Jani lahai anna titthe</td>
<td>57</td>
</tr>
<tr>
<td>Jhina(n)vihavo ma(n)usso</td>
<td>93</td>
</tr>
<tr>
<td>Jivanto paribhunja(i)</td>
<td>105</td>
</tr>
<tr>
<td>Jive jinapannatte</td>
<td>109</td>
</tr>
<tr>
<td>Jiviyad(a)(n)ani dinto</td>
<td>106</td>
</tr>
<tr>
<td>Jiviyad(a)(n)ani laddhani</td>
<td>104</td>
</tr>
<tr>
<td>Jo ca(d)(a)i hu Sittu(n)je</td>
<td>72</td>
</tr>
<tr>
<td>Jo jo bhumi paeso</td>
<td>6</td>
</tr>
<tr>
<td>Jo padiman(i) ceihare</td>
<td>60</td>
</tr>
<tr>
<td>Jo pu(n)(a) tavan(i) ca tappai</td>
<td>61</td>
</tr>
<tr>
<td><strong>K</strong></td>
<td></td>
</tr>
<tr>
<td>Kant(a)raduggamagge</td>
<td>90</td>
</tr>
<tr>
<td>Katthaya ruppasil(a)yala</td>
<td>33</td>
</tr>
<tr>
<td>Kevalan(a)(n)uppat(i)</td>
<td>67</td>
</tr>
<tr>
<td>Kevalimahimani da(\t)(\t)hu(n)i</td>
<td>42</td>
</tr>
<tr>
<td><strong>L</strong></td>
<td></td>
</tr>
<tr>
<td>Lahai kum(a)ri suvarani</td>
<td>94</td>
</tr>
<tr>
<td>Lahai ya uvav(a)saphalani</td>
<td>96</td>
</tr>
</tbody>
</table>
### M
- Mā havau tassa pāvanī 116
- Māsakhamano tu labbhai 98
- Mukkhami suhena vacca 88
- Mukkhsuhani sampato 43

### N
- Nami–vinamī veyaddhe 50
- Navabambhacare gutta 30
- Navakārarpisie 73
- Navanavaiṇi puvvāini 46
- Nāṇavara kevalissa vi 86
- Nāṇāyatta kiriyā 111
- Nārayarisi titthaphalanī 75
- Nikkāraṇāni ca bhamic 77
- Nimmāyammi ya loe 82

### P
- Paḍhamo jo ya maṇusso 115
- Paḍimāṭhavanā puṇṇamī 100
- Pajjunna–Sambasahiyā 52
- Paṇḍusuyā paṇca jaṇā 53
- Paṇivāyasaojogā 3
- Paramattho āṇāi na 110
- Pisuṇattanena ahayani 78
- Pucchāmi ajja eyani 15
- Puṇṇo Puṇḍariyanago 7
- Punnāga–nāgapaṇcaya 35
- Pūyanī karoī vihiṇā 62
- Pūyanī kāuṇa tao 45
ALPHABETICAL ORDER OF VERSES : ix

Puṣyākaraṇe puṇṇani 69

S
Saggani avassa vaccai 107
Saggatthiṇā niruttani 108
Samīyado sahassadāī 101
Sambharai jo tisaṅjhani 63
Saṭṭhāṇe viṭṭhiyassa 64
Savvani aṇiccameyanī māyā 22
Sāhāmi tumha Nāraya! 16
Sāmāiyamāiyani 32
Sārāvaliyani nāmanī 89
Seyaṭṭhīṇani pujjo 49
Sirinārao vi vandai 14
Sittuṅjammi caḍanto 114
Suyanāṇihini bhaṇio 25

T
Te arihantā 2
Tevisani titthayarā 55
Tiriyāṇani dukkhamahiyanī 20
Turiyani vaccai 24

U
Uppaio vegeṇani 10
Uppaṇṇammi aṇante kevala 18
Uttimadāṇa dinto 102

V
Vaisāhamāsakharmaṇani 99
Vāhighattho puriso 92
x : SĀRĀVALĪ PRAKĪRṆĀKA

Veyaḍḍhe ya guṇaḍḍhe
- Viharantā ya suraṭṭhani
BIBLIOGRAPHY

1. Abhidhāna Rajendra Koṣa : Śrī Vijaya Rajendrasūrijī, Ratlam.
3. Jaina Lakṣṇāvalī ; Ed. – Balcandra Siddhānta Śāstrī, Vīra Sevā Mandir Prakāśana, Delhi, Parts 1–3.
ÄGAMA SAMĪSTHĀNA

Ägama Ahimsā Samatā Evani Prākṛta Samīsthāna was established in January 1983 to commemorate the Rainy-stay (Varṣā vāsa) of Ācārya Śrī Nānālālījī Mahārāja in Udaipur in the year 1981. The main objectives of the samīsthāna are to prepare scholars of Prākṛta and Jaina Studies, to publish unpublished Jaina literature, to provide means of study to the desirous students of Jaina Studies, to get the treatises on Jaina philosophy, conduct and history, based on scientific research, prepared in order to preserve and promote Jaina culture and to organise lectures, discussions and ceremonies with a view to promote the spread of Jaina studies. The Samīsthāna is one of the major activities of Akhil Bhāratvarṣīya Sādhumārgī Jain Saṅgha.

The samīsthāna is registered under the Rajasthan Societies Act, 1958 and donations to it are exempt from Income Tax under section 80 (G) and 12 (A).

You can also become a participant in the pious activities of the samīsthāna as follows:

1. Individuals and organisations can become Chief Patrons by donating Rs. One Lakh. The names of such donors are printed on the latter–head of the samīsthāna in the chronological order of their donations.
2. Become Patrons by donating Rs. 50000.00.
3. Become Promoter-members by donating Rs. 25000.00.
4. Become assisting members by donating Rs. 11000.00.
5. Become ordinary members by donating Rs. 1000.00.
6. The saṅghas, trusts, boards, societies, etc that donate Rs. 20000.00 in lump sum to the samīsthāna become the organisational members of the Sanīsthāna parishada.
7. By donating towards building construction and purchase of essential equipment in the memory of your dear departed ones.
8. By donating old manuscripts, Āgamic literature and other useful things.

Your cooperation will further the cause and progress of Jaina knowledge and studies.