

Āgama Saṁsthāna Granthamālā : 24

Editor
Prof. Sagarmal Jain

SĀMIYĀE DHAMME ĀRIEHIMĀ PAVVEIYE

**MAHĀPACCAKKHĀṆA–PAINṆAYAM
(MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA)**

Hindi Version By
Dr. Suresh Sisodiya

English Version By
Colonel (Retd.) D. S. Baya

SAVVATTHESU SAMAMĀ CARE

**SAVVAṀ JAGAṀ TU SAMAYĀṆUPEHĪ
PIYAMAPPIYAMĀ KASSA VI NO KAREJJĀ
SAMMATTADAMĀSĪ NA KAREI PĀVAMĀ
SAMMATTĀ DITṬHI SAYĀ AMŪDHE**

SAMIYĀE

MUNI

HOI

**ĀGAMA AHIMŚĀ SAMATĀ EVAMĀ PRĀKRṬA SAMSTHĀNA
UDAIPUR – 313 003.**

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MAHĀPACCAKKHĀṆA–PAINṆAYAM (MAHĀPRATYĀKHYĀNA PRAKĪRṆAKA)

(ORIGINAL TEXT EDITED BY MUNI PUṆYAVIJAYAĪ)

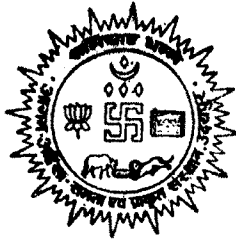
Hindi Translation
By
Dr. Suresh Sisodiya

Preface By
Prof. Sagarmal Jain
Dr. Suresh Sisodiya

English Translation

By

Colonel (Retd.) D.S.Baya, M.A. (Prākṛta & Jainology)



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PUBLISHER'S NOTE

Ardhamāgadhi 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 Vijayajī*, but in the absence of translations, in modern Indian languages, they were, generally, inaccessible to the laymen. 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 Samsthāna*, Udaipur. The *Samsthāna* has, to date, translated, into Hindi, and published fifteen *Prakīrṇakas*. This has made these valuable texts available to the inquisitive and desirous readers of the *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 to note that Colonel (Retd.) Dalpat Singh Baya has translated the '*Mahāpratyākhyāna 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

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edition of the work prepared by Dr. Suresh Sisodiya 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 institute. Our grateful acknowledgement is also due to the *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.

Sri Arunkumarji Maloo, who has generously provided the financial assistance for this publication, deserves a special mention and acknowledgement. M/s New Unite Printers, Udaipur 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

MAHĀPRATYĀKHYĀNA-PRAKĪRṆAKA

**MONETARY ASSISTANCE
FOR THIS PUBLICATION**

(IN THE MEMORY OF LATE SHRI KANHAIYALALJI MALOO)



Late Shri Kanhaiyalalji Maloo, who hailed from Bikaner, was born in 1919. After completing his education in Calcutta he established himself in the cloth business. It was due to his vision and enterprise that his firm 'Ajitmal Kanhaiyalal' became a leading firm in the cloth business in Calcutta. Besides his business, he also evinced keen interest in social and religious activities and was a trustee and one of the main pillars of Shri Shvetambara Sthanakvasi Jain Sabha. He played a major role in organizing the Sadhu Sammelan and the session of the conference held in Bikaner in 1956. He was also instrumental in the establishment of Jain Vidyalayas at Calcutta and Howrah.

He was known for his unparalleled skill in resolving social conflicts and was known as the 'Sardar Patel' of Calcutta Jain Society.

He Passed away in 1993 at a ripe old age of 74 and is survived by his wife, Shrimati Ichrabai Maloo, who is an old but

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active lady of religious temperament and even at this age she enthusiastically participates in all the religious activities. His three sons – Shri Shantilalji Maloo, Shri Surendrakumarji Maloo and Shri Kanwarlalji Maloo – are humble but active workers of the Jain Sabha.

His grandson Shri Arunkumarji Maloo is an intelligent, sharp and skilled businessman and an active and devoted social worker, who is presently the Joint Secretary of the Shri Shvetambara Sthanakvasi Jain Sabha, Calcutta. The Jain society has great hopes from this dedicated and enthusiastic young man. His other two grand sons – Shri Anil Maloo and Shri Shrenik Maloo are still young and will mature with time.

We are indebted to Shri Arunkumarji Maloo for his generosity in providing the financial assistance for this publication and hope that he will continue his patronage of the *Sanisthāna*'s activities in future, too and help in the blooming of many more flowers like this publication.

– Sardarmal Kankaria

TRANSLATOR'S NOTE

Jaina 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 *Prākṛta* 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 householders, 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 *Prakīrṇakas* 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 the four *Prakīrṇakas* translated by me and published by the *Sanisthāna* in the year 2001 and 2002. I, therefore, feel a justifiable sense of elation and fulfillment on this near maiden effort in the field of translating the *Prakīrṇakas* 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 a language as *Prākṛta* 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 the limitations of a translation.

My task of translating this work – *Mahāpratyākhyāna-Prakīrṇaka* – into English was very much simplified by the Hindi version of the work, by Dr. Suresh Sisodiya and Prof. Sagarmal

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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 Dr. Suresh Sisodiya in my work. *Āgama Ahimīsā Samatā Evamī Prākṛta Samisthāna* 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 popularizing *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, Shi Ganeshlalji Baya, 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 Mahārāj and Sthavira Śrī Gyānamuniji, to always proceed further and further in my scriptural quest. My wife, Mrs. Kanta Baya, who has supported my effort through her patience and forbearance and many other well-wishers who have encouraged me through their kind words, also deserve my thanks.

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.

Udaipur,
Raksha Bandhan, 2602 (Vīrābda).

‘Śreyas’

PREFACE

General Introduction :

In every faith scriptures occupy an important position amongst religious texts. *Āgamas* enjoy the same position and importance in the *Jaina* faith as the *Vedas* in Hinduism, *Tripitaka* in Buddhism, *Avestā* in Zarthustism, the Bible in Christianity and the Koran in Islam. Although *Āgamas* are neither considered as created by a superhuman entity or *Apauruṣeya* 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, but they are the compilation of the preachings of the most venerable *Arhats* and saints, who had realized the truth and attained enlightenment through spiritual practices and soul-purification. Although the scriptures say that the *Aṅga Sūtras* or Primary Canons or the foremost scriptures are considered to have been preached by the *Tīrthankaras* or the Prophets – Propounders of the *Jaina* faith, we must remember that they preach only the meaning (*Artha*) i.e. they only present the thoughts or the ideas, which are then given the garb of words or codified into *sūtras* (maxims or aphorisms) or canonical texts by the *Gaṇadharas* – the principal disciples of *Tīrthankaras*, *Ācāryas* (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. It considers words only as a means to convey the thought, idea or meaning. In its view the meaning is

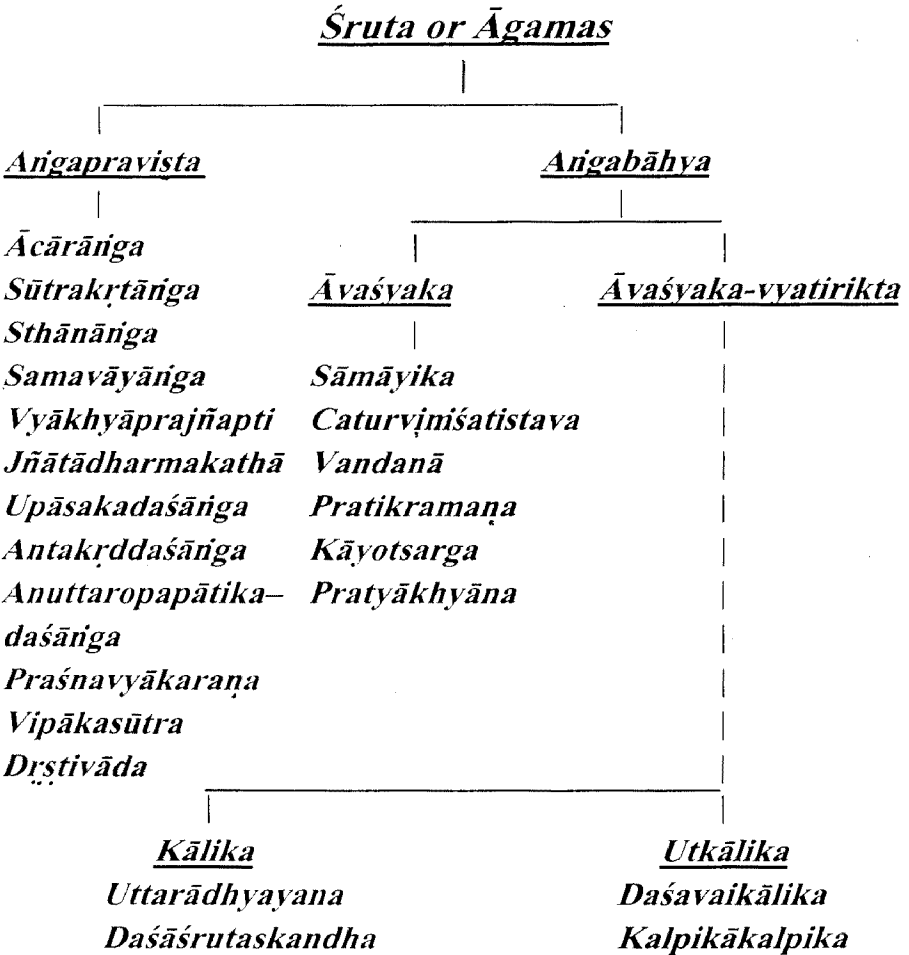
¹ “Atthamī bhāsai arahā suttamī ganthanti gaṇaharā” – Āvaśyaka Nirvyukti, verse 92.

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important not the words. It is this lack of emphasis on words that the *Āgamas* of *Jaina* 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 *Jaina* Canonical literature got divided into two streams, namely the *Ardhamāgadhī* Canons and the *Śaurasenī* 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 *Śaurasenī* canonical literature was also based on these *Ardhamāgadhī* canons. The *Ardhamāgadhī* canonical literature is, thus, the basis of the *Śaurasenī* canonical literature and more ancient than the latter. The *Ardhamāgadhī* 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 *Vīrā* Era (reckoned from the⁵ date of Lord *Mahāvīra*'s *niryāṇa*), 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 *Ardhamāgadhī* canonical literature was divided into two categories, namely the *Aṅgapraviṣṭa* and the *Aṅgabāhya*. The *Aṅgapraviṣṭa* category includes eleven *Aṅga Āgamas* (Primary canons) and the *Dr̥ṣṭivāda* while the *Aṅgabāhya Āgamas* (Secondary and subsequent canonical literature) include all the other canonical scriptures that were considered to be the compositions of Śrutakevalis or Canon-omniscients who knew all about the canons and *Pūrvadhara Sthavīras* (Elder monks in the know of *Pūrvas* or the Pre-canons – fourteen *Pūrvas* were a part of the twelfth *Aṅga Āgama* : *Dr̥ṣṭivāda*). In *Nandīsūtra*, these *Aṅgabāhya* canons have been

subdivided into *Āvaśyaka* (Essential) and *Āvaśyakavyatirikta* (Other than essential). *Āvaśyakavyatirikta* canons have been further subdivided into *Kālika* (Timely studiable scriptures) and *Utkālika* (Anytime studiable scriptures). This classification, as per the *Nandīsūtra*, is as follows ² :-



² Nandīsūtra, Ed. Muni Madhukara, Sūtras 73, 79–81.

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Kalpa

Vyavahāra

Mahānīśītha

R̥sībhāṣita

Jambūdvīpa–prajñapti

Dvīpasāgara–prajñapti

Candra–prajñapti

Kṣullikāvimānapravibhakti

Mahallikāvimānapravibhakti

Aṅgacūlikā

Vaggacūlikā

Vivāhacūlikā

Arunopapāta

Varunopapāta

Garudopapāta

Dharaṇopapāta

Vaiśramaṇopapāta

Velandharopapāta

Devendropapāta

Utthānaśruta

Samutthānaśruta

Nāgaparijñāpanikā

Nirayāvalikā

Kalpikā

Kalpāvatamisikā

Puṣpikā

Puṣpacūlikā

Vṛṣṇidaśā

Culla-Kalpaśruta

Mahākalpaśruta

Rājaprasnīya

Jīvābhigama

Prajñāpanā

Mahāprajñāpanā

Pramādāpramāda

Nandī

Anuyogadvāra

Devendrastava

Tnadulavaicārika

Candravedhyaka

Sūrya–prajñapti

Pauruṣīmaṇḍala

Maṇḍalapraveśa

*Vidyācaraṇa–
vinīścaya*

Gaṇividya

Dhyānavibhakti

Marānavibhakti

Ātmaviśodhi

Vītarāgaśruta

Samilekhanāśruta

Vihārakalpa

Caraṇavidhi

Āturapratyākhyāna

Mahāpratyākhyāna

The above-mentioned classification, found in the *Nandī-sūtra*, mentions only nine *Prakīrṇakas* in all under the *Kālika* or *Utkālika* sūtras. Of these two names – *Rṣibhāṣita* and *Dvīpasāgara-prajñapti* are found under the classification of *Kālika Āgamas* or the timely studiable canonical texts and the rest seven – *Devendrastava*, *Tandulavaicārika*, *Candrakavedhyaka*, *Gaṇīvidyā*, *Marāṇavibhakti*, *Āturapratyākhyāna* and *Mahā-pratyākhyāna* – are found under the *Utkālika Āgamas* or the anytime studiable scriptures.³ This classification, thus mentions the *Mahāpratyākhyāna Prakīrṇaka* as the seventh *Prakīrṇaka* or the twenty-eighth *sūtra* in the *Utkālika* category. Though the style of classification adopted in the *Pāksikasūtra* is somewhat different in respect of names and the order, there too the *Mahā-pratyākhyāna-Prakīrṇaka* appears at the twenty-eighth position among the *Utkālika sūtras* only.

Besides these, we find another ancient style of classifying *Āgamas* in *Mūlācāra*, a *Śaurasenī Āgama* of the *Yāpanīya* tradition. *Mūlācāra* divides the *Āgamās* into four categories⁴ – 1. Prophet preached (*Tīrthanīkara kathita*), 2. Self-enlightened preached (*Pratyekabuddhā kathita*), 3. Canon-omniscient composed (*Śrutakevalī kathita*) and 4. Those composed by the masters or elders learned in *Pūrvas* (*Pūrvadhara kathita*). Again, in *Mūlācāra*, these canonical texts have been classified as timely studiable – *Kālika* and any time studiable – *Utkālika*. However, the *Mahāpratyākhyāna-Prakīrṇaka* has not been

³ (a) *Nandisūtra*, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar, 1982, pp 161–162.

(b) *Pāksikasūtra*, Devacandra Lālbhai Jain Putakoddhara Fund, p. 76.

⁴ *Mūlācāra*, Bhāratīya Jñānapīṭha, verse 277.

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mentioned in the *Mūlācāra* anywhere. Hence, it is difficult to say as to in which category did the *Mūlācāra* put this *Prakīrṇaka*.

At present the *Āgamas* are categorised as the *Aṅgasūtras*, *Upāṅga-sūtras*, *Mūla-sūtras*, *Cheda-sūtras* and the *Prakīrṇakas*. We find the very first mention of this classification in the *Vidhimārgaprapā*.⁵ Generally, the term '*Prakīrṇaka*' means 'a volume compiled on miscellaneous subjects'. According to *Malayagiri*, the commentator on the *Nandīsūtra*, the monks used to compose the *Prakīrṇakas* based on the preachings of the *Tīrthaṅkaras* (the Prophets – Propounders of the faith). "*Caurāsīmī paiṅṅaga saḥassāim*", in the *Samavāyāṅgasūtra*, points towards eighty-four thousand *Prakīrṇakas* by the eighty-four thousand disciples of Lord *Rṣabhadeva*.⁶ There were fourteen thousand monks in the order of Lord *Mahāvīra* and hence the number of *Prakīrṇakas* composed by them ought to have been a like number. However, today the number of *Prakīrṇakas* is not definitely known and presently only ten *Prakīrṇakas* are recognized among the forty-five canonical texts. These ten *Prakīrṇakas* are as follows⁷ :-

1. *Catuḥśaraṇa*,

⁵ Vidhimārgaprapā, p. 55.

⁶ Samavāyāṅga Sūtra, Ed. Muni Madhukara, Śrī Āgama Prakāśana Samiti, Beawar, I Ed., 1982, 84th Samavāya, p. 143.

⁷ (a) Prakṛta Bhāṣā Aur Sāhitya kā Ālocanātmaka Itihāsa, Dr. Nemicandra Śāstrī, p. 197.

(b) Jain Āgama Sāhitya Manana Aur Mīmāṃsā, Devendra Muni Śāstrī, p. 388.

(c) Āgama Aur Tripitaka : Eka Anuśilana, Muni Nagarāja, p. 486.

2. *Āturapratyākhyāna,*
3. *Mahāpratyākhyāna,*
4. *Bhaktaparijñā,*
5. *Tandulavaicārika,*
6. *Samistāraka,*
7. *Gacchācāra,*
8. *Gaṇividyā,*
9. *Devendrastava, and*
10. *Marāṇasamādhi.*

The names of ten *Prakīrṇakas* in *Paiṇṇayasuttāim*, edited by *Muni Śrī Puṇyavijayaājī* are as under⁸ : –

1. *Catuḥśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Bhaktaparijñā,*
4. *Samistāraka,*
5. *Tandulavaicārika,*
6. *Candravedhyaka,*
7. *Devendrastava,*
8. *Gaṇividyā,*
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 *Marāṇasamādhi*.⁷ In some

⁸ Preface to 'Paiṇṇayasuttāim part – I', Muni Puṇyavijaya, Mahāvira Jaina Vidyalaya, Mumbai, E. I. – I, 1984, p. 20.

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others still *Candravedhyaka* has been included excluding the *Bhaktaparijñā*.⁹ Besides, more than one *Prakīrṇakas* of the same name are also found. E.g. three *Prakīrṇakas* bearing the name *Āurapaccakkhāṇa* (*Āturapratyākhyāna*) and two with the name *Catuḥśaraṇa* are found.

The *Śvetāmbara Mūrtipūjaka Sanipradāya* (White clad, Idol worshipping Sect of the Jainas) recognizes only ten *Prakīrṇakas*, as enumerated earlier, as canonical texts. However, according to *Muni Puṇyavijayajī* if all the texts known as *Prakīrṇakas* are collected, collated and rationalised, we get the following twenty–two names :-

1. *Catuḥśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Bhaktaparijñā,*
4. *Sanistāraka,*
5. *Tandulavaicārika,*
6. *Candravedhyaka,*
7. *Devendrastava,*
8. *Gaṇividyā,*
9. *Mahāpratyākhyāna,*
10. *Vīrastava,*
11. *Rṣībhāṣita,*
12. *Ajīvakalpa,*
13. *Gacchācāra,*
14. *Maraṇasamādhī,*
15. *Titthogālī (Tīrthodgālika),*

⁹ Abhidhāna Rājendra Kośa, Part–II, p. 41.

¹⁰ Paiṅṇayasuttāimī ibid, Part–I, Preface, p. 18.

16. *Ārāḍhanā Patākā,*
17. *Dvīpasāgara Prajñapti,*
18. *Jyotiṣakarandaka,*
19. *Aṅga Vidyā,*
20. *Siddha Prābhṛta,*
21. *Sārāvalī, and*
22. *Jīvavibhakti.*

Although there exists some difference of opinion regarding the number and the nomenclature of the *Prakīrṇakas*, it is very clear that the *Mahāpratyākhyāna-Prakīrṇaka* has found a place in all the available lists and classifications.

Also, though the *Prakīrṇakas* enjoy only positions of secondary importance in the scheme of canonical literature, if we examine their contents with regard to their spiritual contents and the ancient origin of their languages, some of them appear to be even more important than some of the mainstream canonical texts. Amongst the *Prakīrṇakas* there are ancient ones like *Ṛṣibhāṣita*, etc, which are of an older origin than the ancient canonical texts such as the *Uttarādhyayana* and the *Daśavaikālika*.¹¹

Mahāpratyākhyāna Prakīrṇaka –

Mahāpratyākhyāna-prakīrṇaka (*Mahāpaccakkhāna-paiṇṇayanī*) is a poetic composition in the *Prākṛta* language. Its very first mention was found in the *Nandīsūtra* and the *Pākṣika-sūtra*. In both these works the *Mahāpratyākhyāna-prakīrṇaka*

¹¹ Regarding the ancientness of *Ṛṣibhāṣita* see 'Ṛṣibhāṣita Eka Adhyayana' by Dr. Sagarmal Jain, *Prākṛta Bhāratī*, Jaipur.

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is mentioned under the category of ‘Extra–essential anytime studiable canonical text (*Āvaśyaka–vyatirikta Utkālika Śruta*).¹²

Introducing the *Mahāpratyākhyāna–prakīrṇaka*, it has been said in the *Pāṅśika–vṛtti* – “*Mahāpratyākhyānani atrāyaṃ bhāvaḥ sthvirakalpikā vihāreṇaiva samīdihāḥ prānte naśanauccāraṃ kurvanti, evemetatsarvaṃ savistaraṃ varṇyate yatra tanmahāpratyākhyānaṃ*”¹³. Meaning that the text that contains a detailed description of the form and procedure of the fast unto death that is voluntarily adopted by the *Sthvirakalpī* monks (monks living in monastic groups) in extreme old age and who are, therefore, unable to carry out their monastic practices, is called *Mahāpratyākhyāna*.¹³ Thus, we see that the *Pāṅśikasūtra vṛtti* contains the description of the end–vow of voluntary peaceful death – *Samādhimaraṇa* to be adopted by the monks of the *Sthvira–kalpa* and it is silent about the issue of accepting the end–vow of *Samādhimaraṇa* by those of the *Jina–kalpa* (Monks practising much advanced and severe monastic practices all by themselves. Such monks went about alone and didn’t live in monastic groups).

In the *Nandī–cūṛṇi*, the *Mahāpratyākhyāna–prakīrṇaka* has been introduced as – “*Therakappeṇaṃ Jīnakappeṇa vā*

¹² A. “Ukkāliyaṃ aṇegavihaṃ paṇṇattamī taṃ jahā – 1. Dasaveāliyaṃ. . . 29. Mahāpaccakkhāṇaṃ, evamaī |

– Nandīsūtra, Madhukaramuni, pp. 161–162.

B. “Namo tesimī khamāsamaṇāṇaṃ aṅgabāhiraṃ ukkāliyaṃ bhaga–vantaṃ | Taṃ jahā Dasaveāliyaṃ (1) . . . Mahāpaccakkhāṇaṃ (28) |

– Pāṅśikasūtra, Devacandra Lalbhai Jaina Pustakoddhara, p. 76.

¹³ Pāṅśikasūtra vṛtti, p. 78.

viharittā ante therakappiyā bārasa-vāse sanilehami karettā, Jīnakappiyā puna vihāreṇeva samilīdhā tahā vi jahājuttami sanilehami karettā nivvāghātamī sacēṭṭhā ceva bhavacarimami paccakkhanti, etamī savittharamī jattha`jjhayaṇe vāṇṇijjanti tamajjhayaṇamī Mahāpaccakkhāṇamī /”. Meaning that the text that describes, in detail, the form and practice of twelve year long *Sanilekhanā* (fasting penance preparatory to fast unto death) and *Samādhimarāṇa* by the monks of *Sthavira-kalpa* and that of timely practice of *Samādhimarāṇa*, at the opportune time, while going about their monastic practices, by the monks of *Jīna-kalpa* and thereby renouncing (food etc) for life without an exception, is called ‘*Mahāpratyākhyāna*’.¹⁴

By this description of *Mahāpratyākhyāna* and thereby, that of the two different ways of adopting the end practice of embracing voluntary peaceful deaths by the two sets of monks belonging, respectively, to *Sthavira-kalpa* and to *Jīna-kalpa*, it is apparent that two different procedures existed. One practice was for the monks of *Sthavira-kalpa*, who, when they realised that it was not possible for them to undertake their monastic peregrination, stayed at one place (*sthiravāsa*) and went through twelve year-long *sanilekhanā* in which they gradually reduced their food intake before finally accepting the vow of fast unto death. The other more rigorous practice was for the monks of *Jīna-kalpa*, who went about their monastic peregrinations as long as possible and when it became impossible, they took the vow of fast unto death without going through the prolonged process of twelve year-long *Sanilekhanā*. This fact is also borne out by the practices prevalent for accepting the end-practice of *Samādhimarāṇa* in the two traditions of *Śvetāmbaras* and the

¹⁴ Nandīsūtra Cūmi, Prākṛta Texts Society, Varanasi, p. 50.

Digambaras. The *Digambara* monks accept *Samilekhanā* when it becomes impossible for them to go about their monastic practices and peregrinations, because in this tradition the monks don't partake of the food brought by other monks. In the *Śvetāmbara* tradition, however, the ascetics become *Sthiravāsī* (Staying at one place) and accept the prolonged process of *Samilekhanā* by gradually reducing the food-intake. It is a different matter altogether that all ascetics in the *Sthiravāsa* don't reduce their intake of food.

The different procedures set out in the *Nandī-cūrṇi* for the two sets of monks, belonging to the *Sthavira-kalpa* and the *Jina-kalpa*, seems to be quite justified from the points of view of their monastic practices. Even today the *Digambara* monks in some way or the other practice *Jina-kalpa* while those of the *Śvetāmbara* tradition are nearer to the *Sthavira-kalpa*. It is a different matter that the tradition of twelve year-long *Samilekhanā* is no longer in practice except for a few exceptions here and there. However, the practice of twelve year-long *Samilekhanā* has also been mentioned in the *Bhagavatī-ārāadhanā*, a treatise of the *Yāpanīya* tradition of the *Digambaras*.¹⁵ The *Yāpanīya* tradition even permits taking of food brought by others under exceptional circumstances. It has been clearly mentioned in the *Bhagavatī-ārāadhanā* that four attending monks must bring food for the monk undertaking twelve year long *Sallekhanā* and the other four such monks must guard that food.¹⁶ Thus the *Yāpanīya* tradition mentions both – the *Sthavira-kalpa* as well as the *Jina-kalpa*.

¹⁵ *Bhagavatī-ārāadhanā*, verse 254.

¹⁶ *Ibid*, verse 661–663.

Justification Of name –

This work has been named as '*Mahāpratyākhyāna*'. Amongst the *Prakīrnaka* texts the two – *Mahāpratyākhyāna* and *Āturapratyākhyāna* are devoted to the subject of *Samādhimarāṇa* or voluntary death in a state of mental equanimity. Literally, '*Mahāpratyākhyāna*' means the 'greatest vow'. The word '*pratyākhyāna*' means 'giving up'. As the greatest attachment of a person is for his body, therefore, if there is a greatest renunciation, it is the renunciation of his own body with a view to voluntarily embrace death and the vow of renouncing the body in this manner is the greatest vow. The process of renouncing the body by taking the vow of voluntarily giving up life sustaining food till death and then, too, remain in a state of mental equanimity and spiritual balance is known as *Samādhimarāṇa*. This work has also been given the name '*Mahāpratyākhyāna*' as it deals with the subject of *Samādhimarāṇa* in all its implications and ramifications. The way in which *Samādhimarāṇa* has been mentioned in the *Nandī-cūrṇi* and the *Pāksika-cūrṇi*, while introducing *Mahāpratyākhyāna*, it is evident that it concerns *Samādhimarāṇa*.

Besides *Mahāpratyākhyāna*, there are a number of other works on the subject of *Samādhimarāṇa* such as – *Āturapratyākhyāna*, *Maraṇavibhakti*, *Maraṇasamādhī*, *Maraṇa-viśuddhi*, *Samilekhanāśruta*, *Bhaktaparijñā* and *Ārādhana*, etc. All these works, relating to the subject of *Samādhimarāṇa*, have been compiled into one volume, which has been given the name, '*Maraṇavibhakti*'. The available version of *Maraṇavibhakti* includes these eight independent works – 1. *Maraṇavibhakti*, 2. *Maraṇasamādhī*, 3. *Samilekhanāśruta*, 4. *Bhaktaparijñā*, 5. *Āturapratyākhyāna*, 6. *Mahāpratyākhyāna*, 7. *Ārādhana* and

8. *Marāṇaviśuddhi*. Out of these eight works, we get the names of the earlier six – 1. *Marāṇavibhakti*, 2. *Marāṇasamādhi*, 3. *Samilekhanāśruta*, 4. *Bhaktaparijñā*, 5. *Āturapratyākhyāna*, and 6. *Mahāpratyākhyāna* in the *Nandīsūtra* and its *Cūrṇi*, while those of the latter two – *Ārādhana* and *Marāṇaviśuddhi* are not found therein.¹⁷ The inclusion of *Mahāpratyākhyāna* in the *Marāṇavibhakti* indicates that it is a treatise on the subject of *Samādhimarāṇa*. The name, *Mahāpratyākhyāna* is also justified because its contents emphasise the renunciation of the body of the aspirant, which is at the core of attachment in the scheme of things. Actually, it is in this sense that its name, *Mahāpratyākhyāna*, is fully and unequivocally justified.

The Question Of Recognition Of Prakīrṇakas –

The *Śvetāmbara* traditions, whether accepting eighty–four canonical texts or only forty–five, both accept *Prakīrṇakas* as canonical works. However, the *Sthānakavāsī* and *Terāpanthī* traditions of the *Śvetāmbara Jainas*, who accept only thirty–two texts as canons, do not accept them (the *Prakīrṇakas*) as such. Out of the forty–five works accepted as canons by the idol worshipping sect of *Śvetāmbara Jainas*, these traditions have derecognised ten *Prakīrṇakas*, *Jītakalpa*, *Oghaniryukti* and *Mahānisītha*. Thus, having derecognised thirteen out of forty–five, they are left with thirty–two works, which they accept as canonical scriptures. The reasons advanced by these two traditions of the *Śvetāmbaras* for derecognising these thirteen works – ten *Prakīrṇakas* and the other three – is that these thirteen works contain many such precepts, which go against the traditionally

¹⁷ A. *Nandīsūtra*, 80.
B. *Nandīcūrṇi*, p. 58.

accepted beliefs of the *Jaina* faith as enunciated in the mainstream canonical works.

Muni Śrī Kīśanlālī has given the following reasons for not accepting the *Prakīrṇakas* as canonical works¹⁸:-

1. *Āurapaccakkhāṇa (Āturapratyākhyāṇa)* : “The subject of *Samādhimarāṇa* has been dealt with in verse 8. According to verses 30 and 31, the use of wealth has been prescribed in seven places such as in the service of the guru and the fellow followers, etc. This is evident in *Āurapaccakkhāṇa* but not in *Bhattapaiṇṇā (Bhaktaparijñā)*. The use of language that promotes violence (*Sāvadya bhāṣā*) is not permitted in the canonical works. Therefore, it (*Āurapaccakkhāṇa*) cannot be accepted as a canonical text.”
2. *Gaṇivijjā-paiṇṇayamī (Gaṇividyā Prakīrṇaka)* : “Astrology has been employed in this *Prakīrṇaka*. For example, there, it has been said that monastic ordination must not be accepted under three constellations – *Śrāvāṇa, Dhanestā* and *Punarvasu*. However, according to the mainstream canonical works, twenty *Tīrthaṅkaras* had accepted self-ordination under the constellation of *Śrāvāṇa*. How can we accept what is clearly contradictory to what is given in the mainstream canonical works? There only it has further been mentioned that under certain constellations, a monk must not pluck his hairs or serve his guru. These things are not supported by

¹⁸ Āgamon kī prāmāṇika saṅkōyā, Jayācārya, Tulsiprajñā, Part 16, No. 1 (June 1990).

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the mainstream canonical works, therefore, they have not been accepted.”

3. *Tandulaveyāliyamī (Tandulavaicārika) and Candaga-vijjhaya (Candravedhyaka)* : The description regarding human configuration, contained in this *Prakīrṇaka* is contrary to that contained in the mainstream canonical texts. These do not reconcile. There (in the *Tandulavaicārika*), it has been written that in the fifth era (*ārā*) the human beings have only the last configuration while according to the mainstream canonical works, the human beings can have all six configurations. How can the version of *Tandulavaicārika* be accepted in the face of such contradiction? Similarly, in verse 98 of the *Candravedhyaka Prakīrṇaka*, it has been said that a monk liberates in a maximum of three rebirths while according to the mainstream canonical works, he (a monk) liberates in a maximum of fifteen rebirths.”
4. *Devindastava (Devendrastava)* : “In this *Prakīrṇaka* a woman has been addressed as ‘O’ *Sundarī!*’ meaning ‘O’ Beauteous one !’ In the *Ācārāṅga* the ladies have been addressed as sisters. The addressing of ladies as Beauties is not proper.”
5. *Mahāpaccakkhāna (Mahāpratyākhyāna)* : “In verse 62 of this *Prakīrṇaka* it has been said that living beings have been born as *Devendra* (king of heavenly gods) and *Cakravartī* (supreme sovereign king emperor) infinite number of times. Every living being cannot be born as *Cakravartī* infinite times. It is contrary to the mainstream canonical version and cannot be accepted.”

Thus, we see, here, that Munijī has quoted some verses of *Āturapratyākhyāna*, *Gaṇividyā*, *Tandulavaicārika*, *Candra-vedhyaka*, *Devendrastava*, and *Mahāpratyākhyāna* out of context and tried to prove that all *Prkīrṇakas* are contrary to the canonical texts. The *Munijī* has not given any canonical references in support of his arguments against the quotations from *Candravedhyaka* and *Tandulavaicārika*. How can we take his version as authentic in the absence of such references?

His accusation about the *Devendrastava* is not at all important as there, a *Śrāvaka* (householder) and not a monk has addressed his own wife as *Sundari*. Again, the addressing of ladies as Beauties is available in such canonical works as *Upāsakadaśāṅga*¹⁹ and *Bhagavatīsūtra*²⁰ as well.

Here, we would like to set the record straight about the accusations laid by the *Munijī* on the quotations from *Āturapratyākhyāna*, *Gaṇividyā* and *Mahāpratyākhyāna* as well.

About the *Āturapratyākhyāna Prakīrṇaka*, the *Munijī*'s accusation is that in this *Prakīrṇaka* the use of wealth for seven purposes has been prescribed. This prescription is not acceptable as it promotes violence. Here, we fail to understand as to how the employment of wealth in the service of monastic institution and fellow-followers can be termed as violent use of wealth. Even though the food, etc is not procured and cooked specifically for the

¹⁹ Upāsakadaśāṅga : 'Sundarī nam Devāṇuppiyā !'

– Quoted, Pāiasaddamahānava, pp. 911–912.

²⁰ Bhagavatīsūtra, 9/33.

– Quoted, Ardhamāgadhi Kośa, Part 4, p. 776.

use of the members of monastic institution, the fact remains that they, too, are served by offering food etc procured and prepared at the expense of some wealth at some stage by somebody. Without such employment of wealth the monastic institution will be deprived of the services of the householders, as they will not be able to procure clothes and other monastic equipage essential for practising proper monastic conduct. Again, the mentions of service of the monastic institution and that of the fellow-followers of the faith has been mentioned in the *Jñātādharmakathāṅga* as causing the gain of *Tīrthankara nāma-karma*.²¹ The giving of food, clothes etc in charity has been accepted as acts of piety. In support of this contention, we would like to quote from the canonical texts that even the *Tīrthanīkaras* give an year-long charity before accepting self monastic ordination.²² We would like to know from *Munijī* if the charity practised by the *Tīrthanīkaras* is without the employment of wealth for the purpose or whether it also falls in the category of violent practice? It is understandable that the monks do not preach violence, but how can it be accepted that they do not make the lay followers aware of their duties of charity etc.? We fail to understand as to how *Munijī* has tried to term a *Prakīrṇaka* like *Āturapratyākhyāna*, which is predominantly spiritual in character and helps in the development of monastic virtues, as unacceptable merely on the basis of mentioning of the service to the monastic institution and that to the fellow followers?

About the unacceptability of *Gaṇividyā*, the argument advanced by *Munijī* is that it prohibits the activities like plucking of hair, giving and accepting monastic ordination, rendering

²¹ *Jñātādharmkathāsūtra*, 8/14.

²² *Ibid*, 8/154.

service to the guru etc under the ascendance of some constellations. Further, *Munijī* has written that it (*Gaṇividyā*) forbids monastic ordination under the ascendance of the *Śrāvāṇa* constellation while “the canonical literature mentions monastic ordination of twenty *Tīrthaṅkaras* under the same constellation. How to accept the prohibition against the mentions in the canonical literature?” *Munijī* claims. We would like to ask *Munijī*, which are those canonical works, out of the thirty–two accepted by him, that mention the monastic ordination of twenty *Tīrthaṅkaras* under the ascendance of *Śrāvāṇa* constellation? We do not know as to the basis on which *Munijī* has said this. If he had given the *āgamic* references, we could have thought about it. The subject of astrologically auspicious occasions for monastic ordination and other important events under particular constellations have been dealt with in the later literature and not in the thirty–two canonical works acceptable to the *Sthānakavāsī* and *Terāpanthī* traditions. Here, we would also like to mention that it might not be principally correct to depend on astrology to look for auspicious dates and times for events like monastic ordination and plucking of hair by ascetics, but as far as we know, in practice, whether it is the *Sthānakavāsī* or *Terāpanthī* or any other tradition, each and everyone of them look for such auspicious dates and times for such events and adhere to them.

The reason for the unacceptability of the present work, *Mahāpratyākhyāna*, cited by *Munijī* is its sixty–second verse. The essence of this verse is that the living beings have enjoyed the extreme pleasures of being celestial as well as terrestrial kings (*Indras* and *Rājās*) and Kings emperors (*Cakravartīs*) infinite number of times, but it has still not found satisfaction and contentment. In this context, *Munijī* writes, “This verse says that all living beings have been born as *Devendra* and *Cakravartī*

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infinite times. Every living being cannot be born as *Cakravartī* infinite times. Therefore, this version is contrary to the canonical content and cannot be accepted.” In this context, we would like to say that firstly this mention is not for every living being as interpreted by *Munijī*. In the original text, it has nowhere been mentioned that every living being gains emperorship (*Cakravartitva*) infinite times. Secondly, it is a verse in the genre of a sermon, wherein it only aims at telling that the worldly creatures are not satisfied in spite of gaining divine and rich mundane enjoyments infinite times. To interpret this general mention contrary to its intended meaning is not proper. “Indians are poor” is a general observation, but it doesn’t mean that no Indian is rich.

Munijī had, initially, correctly said that all (entirety of) living beings gain emperorship (*Cakravartitva*) infinite times, but in the very next breath he says every (*pratyeka*) living being cannot gain *Cakravartitva* infinite times. The confusion has been caused by this very volte-face. In our view this has happened because of his inability to correctly interpret the word ‘*pattā*’ that is there in the verse. Possibly, *Munijī* had interpreted this very word, *pattā*, as ‘*pratyeka* – every’ and misinterpreted the entire verse. Actually, the word ‘*pattā*’ means ‘to gain’ and not ‘every’. If he had correctly interpreted this word, he would have arrived at the purported meaning and not the one that he arrived at and caused the entire confusion.

Here, we would also like to say one thing very clearly and unequivocally that the texts of the canonical works are relative in nature and must be interpreted with reference to the context. Words of the *Jinas* are never absolutist. If the canonical texts are interpreted with absolutist view-point, many contradictions, which

will seem contrary to established tradition, will be noticeable even within the thirty-two works that the *Sthānakavāsīs* and the *Terāpanthis* accept. The reality is that in the beginning *Lokāsāha* and the *Sthānakavāsīs* had access to only thirty-two canonical works and they accepted them as such. Once, thirty-two works had been accepted as canons, it was never felt necessary to change this stand. Hence, the *Prakīrṇakas* that became accessible later, were not accepted as canonical works by the *Sthānakavāsīs* and subsequently by the *Terāpanthis*.

It is possible that out of the twenty-two *Prakīrṇakas*, there are one or two like *Gaṇividyā*, *Titthogālī*, etc that contain something different from their traditional beliefs, but even then it is hardly proper to reject the complete *Prakīrṇaka* literature on this basis. If that were so, we might have to reject many canonical works, because they contain information, which is even more different and contradictory to their traditional beliefs than the *Prakīrṇakas*. For instance some of the contents of *Sūryaprajñapti* is even more violent than those of *Gaṇividyā*.²³ As far as the traditionally different content is concerned, the canonical literature contains more mentions of idols and idol-worship than the *Prakīrṇakās*. Shall we, then, want to reject the canonical works like *Sthānāṅga*²⁴, *Jñātādharmakathā*²⁵ and *Rajaprasñīya*²⁶ just for this reason? The folly that the

²³ Sūryaprajñapti, Śrī Harṣa Puṣpāmṛta Jaina Granthamālā, 10/17.

²⁴ “Cattāri jīnapaḍimāo savvaṇṇaṇamaṇiō”

– Sthānāṅgasūtra, Madhukaramuni, 4/339.

²⁵ “Pavaraparihiyā Jīnapaḍimāṇaṃ accaṇaṃ kareī”

– Jñātādharmakathā, Madhukaramuni, 16/118.

²⁶ “Tāsi ṇaṃ Jīnapaḍimāṇaṃ”,

– Rājaprasñīyasūtra, Madhukaramuni, pp. 177–179.

Digambara tradition had committed in not accepting the *Ardha-māgadhī* canonical literature of the *Śvetāmbaras*, possibly the same is being repeated by the *Sthānakavāsī* and *Terāpanthī* traditions in not accepting the *Prakīrṇakas*. The ill effect of this folly is that these two traditions are being deprived of the study of the wealth of spiritual knowledge that promotes right monastic conduct, penance and renunciation. We should be open minded enough to evaluate the contributions of these works in promoting spiritual development of the aspirant spiritual practitioners. On studying them, if it is felt that they contain useful information, we should be open minded enough to accept them as canonical works and encourage their study and instruction even if they contain some information that is against our (*Sthānakavāsī* and *Terāpanthī*) traditional belief.

The Manuscripts Used In The Editing Of Mahā-pratyākhyāna Prakīrṇaka –

The original text of the present work has been taken from *Painṇayasuttāinī* edited by *Muni Śrī Puṇyavijayajī* and published by *Mahāvīra Jaina Vidyālaya*, Mumbai. *Muni Śrī Puṇyavijayajī* had used the following manuscripts/copies in deciding upon the text of this *Prakīrṇaka*;-

1. Samī – A palm-leaf copy belonging to *Śrī Hemacandrācārya Jaina Jñāna Mandir*, Patan and obtained from *Saṅgī vipādā Jaina Jñāna Bhaṇḍāra*.
2. Hamī – A copy belonging to *Śrī Ātmārām Jaina Jñāna Mandir*, Baḍauda obtained from the collection of manuscripts of *Śrī Hamisavijayajī Mahārāja*.
3. Sā. – A copy of a ms belonging to the collection of venerable *Ācārya Śrī Sāgarānandasūrīsvarajī Mahārāja*.

4. Pu. — A copy from the collection of mss belonging to *Muni Śrī Puṇyavijayajī*, which is in the safe custody of the LD Institute Of Indology, Ahmedabad.

For more details on these manuscripts we recommend that our readers refer to pp. 23–27 of the preface to *Paiṇṇayasuttāimī Part-I*

The Author And The Period Of Composition –

Although *Mahāpratyākhyāna Prakīrṇaka* has been mentioned in many treatises such as *Nandīsūtra*, *Pāṅśikasūtra*, etc, but the author's name is nowhere found mentioned. On the basis of whatever indications we get, it can only be said that it is a composition by some elder master (*Sthavira Ācārya*) of the 5th century or earlier. As no indication about the name of its author is anywhere available, it is difficult to say more on this issue.

However, as far as the question of its period of composition is concerned, we can say with ¹⁴certainty that it is a composition of a period prior to the 5th century, because, besides the *Nandīsūtra* and the *Pāṅśikasūtra*, *Mahāpratyākhyāna*'s mention is also found in *Nandī-cūrṇi* etc. A brief description of the subject-matter of this *Prakīrṇaka* is available in the *Pāṅśika-vṛtti* and the *Nandī-cūrṇi*. As the period of composition of the *Cūrṇis* is around the 7th century, it can be surmised that *Mahāpratyākhyāna Prakīrṇaka* must have been composed earlier than the period of composition of the *Nandī-cūrṇi*. Again, *Mahāpratyākhyāna Prakīrṇaka* is clearly mentioned in the original text of the *Nandīsūtra* and the *Pāṅśikasūtra*. *Muni Śrī Puṇyavijayajī* and Pt. Dalsukhbhai Malavaniya have specially discussed the issue of the period of *Nandīsūtra*'s author *Devavācaka*. In the *Nandī-*

cūrṇi, *Devavācaka* has been said to be the disciple of *Duṣyagaṇi*. Some scholars have confused between *Devavācaka*, the author of *Nandīsūtra*, and *Devarddhigaṇi Kṣamāśramaṇa*, who presided over the *Valabhī* conclave that met to collect and compile the canonical works. *Muni Śrī Kalyāṇavijayajī* has also fallen prey to this confusion. However, on the basis of available evidence, *Devarddhigaṇi* is the disciple of *Ārya Śāṇḍilya* while *Devavācaka* that of *Duṣyagaṇi*. Therefore, it is clear that *Devavācaka* and *Devarddhigaṇi* cannot be the same person. *Devavācaka* has clearly mentioned the name of his guru, *Duṣyagaṇi*, in the *Nandīsūtra sthavirāvalī* (roll of heads of monastic orders).

Pt. Dalsukhabhai Malavaniya has accepted the period of *Devavācaka* as 1020 Vr.E.²⁷ or 550 VE²⁸. However, this period is the outer limit. *Devavācaka* must have been earlier than that. *Nandīsūtra* and *Anuyogadvārasūtra* have been mentioned in the *Āvaśyaka–Niryukti* and if *Āvaśyaka–Niryukti* were taken as having been composed by *Bhadrabāhu II*, its period of composition comes out to be early 5th century VE. It is clear from all this evidence that *Devavācaka* and his composition, *Nandī–sūtra*, are of a period earlier than the early 5th century AD. For more information on this issue, we would like to refer the readers to the discussion about *Devavācaka* in the preface to *Nandīsūtra* by *Muni Śrī Puṇyavijayajī* and *Pt. Dalsukhbhai Malavaniya*. Because *Mahāpratyākhyāna Prakīrṇaka* has been mentioned in the *Nandī–sūtra*, it can be said on the basis of this evidence that this *Prakīrṇaka* had been composed some time before the 5th century AD. However, what could be the earliest limit of its

²⁷ Vīra–nirvāṇa Era.

²⁸ Vikramī Era.

period of composition is difficult to say in the absence of any concrete evidence.

Many verses of *Mahāpratyākhyāna Prakīrṇaka* are found in as ancient a canonical work as the *Uttarādhyayana* as well as in *Niryuktis* such as *Āvaśyaka-Niryukti*, *Uttarādhyayana-Niryukti*, *Ogha-Niryukti* and in other *Prakīrṇakas* such as *Marañavibhakti*, *Āturapratyākhyāna*, *Candravedhyaka*, *Ttthogālī*, *Samistāraka*, *Ārādhanāpatākā*, and *Ārādhanāprakaraṇa*, etc. Besides these works of the *Śvetāmbara* tradition, they are also found in the works of the *Digambara Yāpanīya* traditions such as *Bhagavatīārādhanā*, *Mūlācāra*, *Niyamasāra*, *Samayasāra*, *Bhāvapāhuda*, etc. All these works are of a period between the 5th and the 6th century AD. However, it is difficult to judge as to whether these verses were taken from these other works into the *Mahāpratyākhyāna Prakīrṇaka* or vice-versa. Even then it can be believed that these verses had found their way into the works of a later origin than that of the *Nandīsūtra*, from *Mahāpratyākhyāna Prakīrṇaka* only. Specially, the verses of *Mahāpratyākhyāna*, available in *Bhagavatī-ārādhanā*, *Mūlācāra*, etc, must have, directly or indirectly, been taken from *Mahāpratyākhyāna* only. Even the availability of its palm-leaf manuscripts show that this work is of a sufficiently ancient origin.

To consider the period of composition of *Mahāpratyākhyāna Prakīrṇaka*, another important evidence in front of us is the fact that the set of twelve primary canons (*Dvādaśa Śruta-skandha*) has been mentioned in this work.²⁹ It means that by the time this work came into being the set of twelve primary

²⁹ Mahāpratyākhyāna Prakīrṇaka, verse 102.

canonical works had also come to light. It must be remembered that in the Jaina tradition, the concept of the set of twelve primary canons is sufficiently ancient. The mentions of twelve primary canons (*Dvādaśāṅga*) is also available in ancient canonical works like *Sthānāṅga*³⁰, *Samavāyāṅga*³¹, etc. Although this fact doesn't help us much in deciding the period of composition of this *Prakīrṇaka*, it can be said in this regard that this work had been composed only when the concept of the set of twelve primary canons had firmed up. From the mention of the twelve primary canons in this work, it is also evident that its composition dates back to a period after the coming into being of the twelve primary canons and before the loss of the *Pūrva* literature. Also, the mention of twelve primary canons but the absence of the names of *Niryuktis*, *Bhāṣyas*, *Cūrṇis*, etc indicates that this work had been composed some time after the 2nd century and before the 5th century AD.

One more fact concerning the period of composition of this *Prakīrṇaka* that deserves our attention is that in this work the concept of *Guṇasthānas* (stages of spiritual development) has nowhere been mentioned in the context of *Samādhimarāṇa*. The other works of the *Yāpanīya* tradition – *Bhagavati-ārādhana* and *Mūlācāra* discuss the concept of *Guṇasthāna*. In a separate essay, we have established that the concept of *Guṇasthāna* had developed after the composition of the *Tattvārthabhāṣya* i.e. after the 3rd century and before the *Sarvārthasiddhi Tīkā* on the *Tattvārthasūtra* i.e. before the 5th–6th century.³² On this basis we can say that the concept of *Guṇasthāna* had fully developed

³⁰ *Sthānāṅga*, 10/103.

³¹ *Samavāyāṅga*, 1/ 2.

³² *Śramāṇa*, Jan–Mar 1992.

around the 5th century. From this also we come to a conclusion that *Mahāpratyākhyāna Prakīrṇaka* is a composition of a period prior to the 4th century. In conclusion we can only say that the *Mahāpratyākhyāna Prakīrṇaka* was composed some time between the 2nd and the 4th centuries AD.

Subject–matter Of Mahāpratyākhyāna Prakīrṇaka –

Mahāpratyākhyāna Prakīrṇaka has a total of 142 verses in which the following subject–matter has been dealt with:–

Initiating the work with a benediction, the author has bowed to the five paragons of spiritual virtues – *Arahantas*, *Siddhas*, *Jinadevas* and restrained ascetics (*Sādhu*). He has, then proceeded to state the importance of renouncing of all external as well as internal encumbrance in three ways – physical, mental and verbal. (1–5).

Enunciating the equality towards all living beings, it has been said, “I forgive all and may all forgive me, too.” At the same time it has been said that the condemnable activities must be condemned, those worthy of denigration must be denounced and the ones worthy of repentance must be repented for. (6–8).

In this work an aspirant has been motivated to forgo attachment and establish himself in true detached state. About the soul it has been said that the soul itself is the true vow, true renunciation and true yoga. (9–11). In the next verse the author has condemned non–adherence to basic and secondary spiritual virtues (*Mūlagaṇa and Uttaragaṇa*). (12).³³

³³ In his book ‘Jaina Āgama Śūhitya : Manana Aur Mīmāṃsā, Ācārya Devendramuniijī has interpreted this verse as purporting to prescribe

About the soul it has been said that for a person, only the soul is his own, nothing else is his. All other substances are external to his identity. At the same time, renunciation of all attachmental relationships that cause the mundane miseries has been preached. (13–17). About the question – “What should one condemn, denounce and confess and repent for the sake of atonement through expiation?” – it has been said that one should condemn and denounce lack of restraint, ignorance and falsehood and confess all one’s known and unknown misdeeds. (18–20). About craftiness, it has been said that it is not for adoption but for discarding. The monk must confess all his flaws and faults without vanity and without hiding anything. (21–23).

Answering the question as to who becomes all accomplished perfected soul – *Siddha*, it has been said that the creature that expels the three spiritual stings of deceit, desire and falsehood, becomes *Siddha*. Exposing the three spiritual stings as harmful, the author has said that if these three raise their head during one’s spiritual practices, the enlightenment becomes extremely difficult, or rather impossible to gain. Such a creature becomes an infinite wanderer in the mundane existence. Therefore, an alert aspirant must throw these three spiritual stings out of his heart. (24–29).

About confession and atonement, the author says that the aspirant disciple must confess everything – good and bad – in the

retraction (Pratikramaṇa) of the basic and secondary spiritual virtues by the aspirant. However, a look at the original text reveals that it is not the retraction of these virtues that is being prescribed here, but the retraction from the negligent non-adherence to these virtues.

– Jaina Āgama Sāhitya : Manana Aur Mīmāṃsā, Devendramuni, p. 390.

presence of his guru and atone for his flaws and faults by undertaking the expiation awarded by the guru. (30–32).

In the next few verses the author preaches renunciation of all types of violence towards the living (*Prāṇa-himsā*), telling of lies (*Asatya-vacana*), taking of things that are not given by their rightful owners (*Adatta-grahaṇa*), sexual indulgence (*Abrahma-carya*) and attachment to possessions (*Parigraha*). Describing the eighty-four hundred thousand living species, he has said that the mundane creatures take birth in these species infinite number of times. (33–40).

Describing the enlightened-death (*Paṇḍita-maraṇa*) as praiseworthy, the author says that neither the parents, nor the siblings, nor the progeny are able either to shield or to shelter a person from imminent and inevitable death. The creature alone does the good or bad deeds and alone does it suffer or enjoy their inevitable pleasurable or painful retributions. One must remember the pains and miseries in the hellish, human and sub-human species and the death that bugs even the heavenly gods and embrace the enlightened-death, because one enlightened-death can end the wanderings in hundreds of mundane rebirths. (41–50).

Specially discussing the issues of raw, unprocessed, live food (*Sacitta-āhāra*), sensual enjoyments and mundane possessions, they have been said to be misery giving and the aspirant has been motivated to renounce them. (51–60). Along with these, there is the sermon to give up anger, pride, deceit, greed, attachment, aversion and desire and to observe the five great vows. (61–70).

In the next two verses there is the description pertaining to the six types of spiritual hues (*Jeśyās*) and meditation (*dhyāna*).

Here, it has been said that the three inauspicious spiritual hues, namely, the black (*Kṛṣṇa-leśyā*), blue (*Nīla-leśyā*) and grey (*Kāpota-leśyā*) and two inauspicious meditations – despondent (*Ārta-dhyāna*) and angered (*Raudra-dhyāna*) – are only to be renounced. However, the three auspicious spiritual hues – yellow (*Pīta-leśyā*), lotus (*Padma-leśyā*) and white (*Śukla-leśyā*) – as well as the two auspicious meditations – pious (*Dharma-dhyāna*) and pure spiritual (*Śukla-dhyāna*) – are beneficial and are to be retained and practised. The descriptions about six spiritual hues and four types of meditations are available in other canonical works like the *Sthanāṅga*, the *Samavāyāṅga*, the *Uttarādhyayana*, etc as well. (71–72).

Further on, the aspirant spiritual practitioner has been urged to protect his five great vows by observing five-way vigilance (*Pañca-samiti*), three-way self-restraint (*Triguṇṭi*) and by contemplating twelve types of contemplations (*Anupreksā*). (73–76). At the same time the *samitis* and *guṇṭis* (vigilance and restraint) have been mentioned as the spiritual shield and shelter for the aspirant monks. (77).

It has been said that everyone is not able to achieve the spiritual goal of emancipation. Mentioning the capabilities of the one, who is so able, the author says that if the good aspirant knows about the spiritual virtues and is free from the snare of desires, he is able to achieve the goal of spiritual emancipation anywhere – in the mountain cave, on the face of the rock or in difficult to reach places. (80–84).

Mentioning the virtues and the faults of the Yoga-accomplished (those who constantly employ their bodies, minds and speech in spiritually beneficial activities) and the Yoga-

unaccomplished (those who do not so employ their bodies, minds and speech in spiritually beneficial activities), the author says that even a learned aspirant, who is given to sensual pleasures, one of faulty character, and who is not used to spiritual practices is bound to lose patience when his death comes. Such a person is unable to bear the hardships at the time of death. However, one, who is not attached to the mundane pleasures, who is free from the desire for future and whose passions have been overcome is not perturbed when the death stares him in the face. On the contrary he welcomes death and meets it with equanimity. (85–93) (Actually, this is the much-vaunted state of equanimity in death. Every follower of the Jaina faith desires that he be fortunate enough to be free of all misery, attachment, and aversion at the final moment of his life and be able to maintain peace and equipoise at the time of his death)

Clarifying the mystery about the peaceful death (*Samādhimarāṇa*), the author says that its cause is neither the straw-bed (*Samistāraka*) nor the flawless ground on which it is laid, but it is the soul with purity of thought that itself is the *Samistāraka* or the bed of *Samādhimarāṇa*. In other words, the soul that has conquered the four passions attains such a death. (96)

Further, it has been said that even for a very learned aspirant it is not possible to recall all scriptural learning at the time of his death. Actually, for every one there is some phrase or the other which is the essence of all his spiritual learning that he always remembers and which will be his saviour at the time of his death. The aspirant must make it a point that he doesn't lose sight of such a phrase throughout his life. (101–106).

In the next verse the law (*Dharma*) propounded by the omniscient *Jinas* has been said to be spiritually beneficial and that

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one should have an unwavering faith on such a dharma, because it is that *dharma*, which is ultimately going to lead him to his spiritual emancipation. (107) In the next few verses it has been said that the aspirant must renounce all activities of the mind, body and speech, which are not worthy of a spiritual practitioner. He should not think the unthinkable, not speak the unspeakable and not do the undoable. (108–110)

Arahanta (Venerable conquerors of spiritual foes), *Siddha* (Ultimate all-accomplished perfected souls), *Ācārya* (Spiritual masters and heads of monastic orders), *Upādhyāya* (spiritual preceptors and scriptural teachers) and *Sādhu* (Ordained monks true to their monasticism) have been said to be worthy of worship and veneration and that by recalling their virtues the aspirant is able to shun sinful activities. (114–120) Discussing the issue of pain, the author has said that a monk that seeks mundane supports suffers pain and becomes miserable. Therefore, the pain, which is a just retribution for one's own faults and misdeeds, must be borne with equanimity. (121–122)

According to this work, the monks belonging to the *Jina–kalpa* practice rigorous monastic practices as preached by the Lords *Jina* and that the voluntary (peaceful) death embraced by them is certainly praiseworthy. (126–127) It has been said that the aspirant must renounce four passions, three types of pride, five types of sensory enjoyments and unfurl the flag of the faith by enduring the monastic hardships. (134).

Preaching the importance of fording across the ocean of mundane existence, the author says that the aspirant must destroy the karma–matter associated with the soul by vigilantly treading the liberating path of right–vision, right–knowledge and right–

conduct as well as by having an unwavering faith in the words of the omniscient *Jinas*. The author says that the aspirant must neither think of living long nor of dying a quick death, but about maintaining his equanimity whenever the death comes. Only then will he be able to liberate. (135–136).

Describing the subject–matter of *Mahāpratyākhyāna Prakīrṇaka*, *Ācārya Śrī Devendramunijī* has said, in his book ‘*Jaina Āgama Sāhitya : Manana Aur Mīmāṇisā*’, that an aspirant liberates in a maximum of seven to eight rebirths by undertaking lower and medium level of monastic practices.³⁴ A look at the original text of this work shows that four means of achieving liberation – knowledge, belief, conduct and penance – and their higher, medium and lower levels of practice have been mentioned in verse 137 of this *Prakīrṇaka*. However, verse 138 that mentions the result of such levels of monastic practice says that an aspirant practising the higher level of monastic practices liberates in that very birth. Again, in verse 139 it is mentioned that the aspirant that carries out such practices at the lower level liberates in a maximum of seven to eight rebirths. Here, in this work, there is no mention of the result of the monastic practices carried out at the medium level. We would like to know as to the basis on which the author, of the book referred to, has said that the practitioner of the medium practice liberates in a maximum of seven to eight rebirths. It is a different matter if he has said this on the basis of a different treatise, but as far as this work is concerned, there is no indication available herein that supports this contention. If we wish to find out the result of the medium practice, we will have to resort to interpolation between the information available

³⁴ *Jaina Āgama Sāhitya : Manana Aur Mīmāṇisā*, Devendramuni, pp. 390–391.

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about the higher practice and the lower practice. By doing that we arrive at the conclusion that an aspirant that practices monasticism at the medium level liberates in a minimum of two rebirths and a maximum of six.

In the *Bhagavatī-ārādhana*, too, it has been said about the result of the medium practice that a patient aspirant that undertakes such a practice liberates in the third rebirth.³⁵ Again, the version available in the *Bhagavatī-ārādhana* about the results of the of monastic practices carried out at the higher and the lower levels is similar to that available in the *Mahāpratyākhyāna Prakīrṇaka*.³⁶

The treatise has been concluded by saying that both die – the patient and forbearing as well as the cowardly. However, the death of the one, who dies a death of equanimity, is successful and laudable. Because, *Samādhimarāṇa* is the noble death. In the last verse, the author says that the restrained aspirant who abides by the contents of this *Prakīrṇaka* and dies a death of equanimity will either be a *Vaimānika* god in the next birth or he will attain the supreme state of spiritual perfection and become *Siddha* in the same birth. (142)

³⁵ *Bhagavatī-ārādhana*, verse 2155.

³⁶ *Ibid*, verse 2154, 2156.

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COMPARATIVE STATEMENT OF THE VERSES OF MAHĀPRATYĀKHYĀNA PRAKĪRṆAKA AND OTHER CANONICAL WORKS

MAHĀPRATYĀKHYĀNA AND MARAṆAVIBHAKTI

Many verse of *Mahāpratyākhyāna Prakīrṇaka* are available in *Marāṇavibhakti* either verbatim or with slight changes. For fear of unnecessary expansion, we are not giving the verses as such but only their numbers, which are as follows: –

Verse No. : Mahāpratyākhyāna	Verse No. : Marāṇavibhakti
1	210
3	211 ³⁷
12	217
18	220
20	120, 222
21	223
22	101
26	226
27	110, 227
28	111, 228
29	112, 229
30	230
31	231
32	232 ³⁸

³⁷ Here, 'aṇāgāraṃ' has been used for 'nirāgāraṃ'.

³⁸ Here, in the fourth part, there is a slight change of words without altering the meaning.

XLIV : MAHĀPRATYĀKHYĀNA-PRAKĪRṆAKA

Verse No. : Mahāpratyākhyāna	Verse No. : Marānavibhakti
33	233
34	234 ³⁸
35	235
36	236
37	237
39	238
40	239
41	240
42	241
43	242
44	243 ³⁹
45	244
49	245
50	246
52	247
54	248 ⁴⁰
55	249
60	251 ⁴¹
62	252
63	253
64	254
65	255
66	256
67	257

³⁹ Here, 'Ekko jāyai marai ya' has been used instead of 'Ekkokarei kammani' in the first part of the verse.

⁴⁰ In these verses there is a slight change in the words but the meaning is unaltered.

⁴¹ Here, in the third part of the verse the word 'paribhogen,a' has been used instead of 'uvavāe'.

Verse No. : Mahāpratyākhyāna	Verse No. : Maranavibhakti
68	258
69	259
70	262
71	260 ⁴²
72	261 ⁴³
73	264 ⁴⁴
74	263
75	266 ⁴⁵
76	265
77	267
78	268
79	269 ⁴⁶
80	270 ⁴⁷
81	271 ⁴⁸
82	272 ⁴⁸
83	273
84	274
85	275
86	276 ⁴⁹

⁴² Here, in the second part of the verse ‘supasatthāṇi’ has been used instead of ‘atta-roddāmi’.

⁴³ Here, in the second part of the verse ‘supasatthāṇi’ has been used instead of ‘dhamma-sukkāmi’. The meaning is unaltered

⁴⁴ Here, ‘appamatto’ has been used instead of ‘saccaviū’.

⁴⁵ Here, there is a slight difference in words in the first two parts.

⁴⁶ Here, ‘dhaṇiyamāiddhami’ has been used instead of ‘khuhiumā raddham’.

⁴⁷ Here, ‘girikuhara-kandarayā’ has been used instead of ‘pabbhāra-kandarayā’.

⁴⁸ Here, there is complete agreement in meaning in spite of a slight difference in words.

XLVI : MAHĀPRATYĀKHYĀNA-PRAKĪRṆAKA

Verse No. : Mahāpratyākhyāna	Verse No. : Maranavibhakti
87	277
88	278 ⁵⁰
89	279
90	280
91	281
92	282
93	284
94	284
95	285 ⁵¹
96	287 ⁵²
97	288
98	289
99	290
100	291 ⁵³
101	135
102	293
104	295
105	294
106	296
107	297
108	298
110	299 ⁵³
111	300
112	301

⁴⁹ Here, 'visayasuhaparāio jīvi' has been used instead of 'visayasuhasamuio appā', but there is similarity in meaning.

⁵⁰ Here, 'suhabhāvo' has been used instead of 'maipuvvami'.

⁵¹ Here, 'āloyanā' has been used instead of 'ārāhanā'.

⁵² Here, 'marantassa' has been used instead of 'maṇo jassa'.

⁵³ In these verses, there is slight differences in words as well as meanings.

Verse No. : Mahāpratyākhyāna	Verse No. : Marañavibhakti
114	302
120	303
121	304 ⁵³
126	308
127	309
128	310 ⁵³
129	311
130	312 ⁵³
132	313
133	314
134	315 ⁵³
135	316
136	317
137	318
138	319
139	321
141	322 ⁵³
142	323

COMPARISON WITH WORKS OTHER THAN MARANAVIBHAKTI

Besides the *Marañavibhakti*, the verses of *Mahāpratyākhyāna Prakīrṇaka* are also found in many canonical works, *Prakīrṇakas*, explanatory works and in the treatises that are taken as equivalent to canonical works in the *Digambara* tradition. The comparative statement of the verses of *Mahāpratyākhyāna Prakīrṇaka* and those of such other works, on the following pages, brings out such comparison:—

MAHĀPRATYĀKHYĀNA-PRAKĪRṆAKA

1. Esa karemi paṇāmami titthayarāṇami aṇuttaragaṇīṇami |
Savvesimī ca Jiṇāṇami Siddhāṇami Sañjayāṇami ca ||
(Mahāpratyākhyāna, verse 1.)
2. Savvaddukkhapahīṇāṇami Siddhāṇami Arahao namo |
Saddahe Jiṇapannattami paccakkhāmi ya pāvagami ||
(Mahāpratyākhyāna, verse 2.)
3. Jamī kiñci vi duccariyaṇā
tamahaṃ nindāmi savvabhāveṇami |
Sāmāiyami ca tivihami
karemi savvami nirāgāraṇami ||
(Mahāpratyākhyāna, verse 3.)
4. Bāhira`bbhantaramī uvahimī sarīrādi sabhoyaṇami |
Maṇasā vaya kāeṇami savvami tivihēṇa vosire ||
(Mahāpratyākhyāna, verse 4.)
5. Rāgaṃ bandhamī paosami ca harisami dīṇabhāvayami |
Ussugattami bhayami sogami raimarainī ca vosire ||
(Mahāpratyākhyāna, verse 5.)

1. **Esa karemi paṇāmamī**
Jiṇavaravasahassa Vaḍḍhamāṇassa |
Sesāṇamī ca Jiṇāṇamī
sagaṇagaṇadharāṇamī ca savvesimī ||
(Mūlācāra, verse 108.)⁵⁴
2. (i) **Savvaddukkhapahīṇāṇamī Siddhāṇamī Arahao namo |**
Saddahe Jiṇapaṇṇattamī paccakkhāmi ya pāvagamī ||
(Āturapratyākhyāna, verse 17.)

(ii) **Savvaddukkhapahīṇāṇamī Siddhāṇamī Arahado namo |**
Saddahe Jiṇapaṇṇattamī paccakkhāmi ya pāvagamī ||
(Mūlācāra, verse 37.)
3. (i) **Jamī kiñci me duccaritamī savvamī tivihēṇa vosare |**
Sāmāiyamī ca tivihamī karemi savvamī ṇirāyāramī ||
(Niyamasāra, verse 103.)

(ii) **Jamī kiñci me duccariyamī savvamī tivihēṇa vosare |**
Sāmāiyamī ca tivihamī karemi savvamī ṇirāyāramī ||
(Mūlācāra, verse 39.)
4. **Bajjhabbhantaramuvahini sarīrāimī sabhoyaṇamī |**
Maṇasā vaci kāyeṇa savvamī tivihēṇa vosare ||
(Mūlācāra, verse 40.)
5. (i) **Rāgamī bandhamī paosamī ca harisamī dīṇabhāvayamī |**
Ussugattamī bhayamī sogamī raimī araimī ca vosire ||
(Āturapratyākhyāna, verse 23.)

⁵⁴ Here, even though the words differ, the meaning is the same.

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6. Roṣeṇa paḍiniveseṇa akaṇṇuyayā taheva saḍhayāe |
Jo me kiñci vi bhaṇio tamahaṃ tiviheṇa khāmemi ||
(Mahāpratyākhyāna, verse 6.)

7. Khāmemi savvajīve savve jīvā khamantu me |
Āsave vosirittāṇaṃ samāhimi paḍisandhae ||
(Mahāpratyākhyāna, verse 7.)

8. Nindāmi nindaṇijjāṃ
garahāmi ya jāmi ca me garahaṇijjāṃ |
Āloemi ya savvaṃ
Jiṇehimi jāmi jāmi ca paḍikuṭṭhāmi ||
(Mahāpratyākhyāna, verse 8.)

5. (ii) Rāgamī bandhamī padosamī ca harisamī dīṇabhāvayamī |
Ussugattamī bhayamī sogamī radimaradimī ca vosare ||
(Mūlācāra, verse 44.)
6. (i) Rāgeṇa va doseṇa va jamī me akayannuyāpamāeṇamī |
Jo me kiñci vi bhaṇio tamahamī tivihēṇa khāmemi ||
(Āturapratyākhyāna, verse 35.)
- (ii) Rāgeṇa ya doseṇa ya jamī me akadaṇhuyamī pamādeṇa |
Jo me kiñci vi bhaṇio tamahamī tivihēṇa khamāvemi ||
(Mūlācāra, verse 58.)
7. Khamāmi savvajīvāṇamī savve jīvā khamantu me |
Mittī me savvabhūdesu veramī majjhamī ṇa keṇavi ||
(Mūlācāra, verse 43.)⁵⁵
8. (i) Nindāmi nindaṇijjamī
garahāmi ya jamī ca me garahaṇijjamī |
Āloemi ya savvamī
Sabbhintara bāhiramī uvahimī ||
(Āturapratyākhyāna, verse 32.)
- (ii) Nindāmi nindaṇijjamī
garahāmi ya jamī ca me garahaṇīyamī |
Ālocemi ya savvamī
sabbhantarabāhiramī uvahimī ||
(Mūlācāra, verse 55.)

⁵⁵ Only first two parts are similar.

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9. Mamattam̐ parijāṇāmi nimmamatte uvaṭṭhio |
Ālambaṇam̐ ca me āyā avasesam̐ ca vosire ||
(Mahāpratyākhyāna, verse 10.)

10. Āyā majjham̐ nāṇe āyā me daṁsaṇe caritte ya |
Āyā paccakkhāṇe āyā me sañjame joge ||
(Mahāpratyākhyāna, verse 11.)

9. (i) Mamattam̐ parivajjāmi nimmamattam̐ uvatthio |
 Ālambanam̐ ca me āyā avasesam̐ ca vosire ||
 (Āturapratyākhyāna, verse 24.)
- (ii) Mamattini parivajjāmi nimmamattimuvatthido |
 Ālambanam̐ ca me ādā avasesam̐ ca vosare ||
 (Niyamasāra, verse 99.)
- (iii) Mamattim̐ parivajjāmi nimmamattimuvatthido |
 Ālambanam̐ ca me ādā avasesāim̐ vosare ||
 (Mūlācāra, verse 45.)
10. (i) Āyā hu maham̐ nāṇe āyā me damisaṇe caritte ya |
 Āyā paccakkhāṇe āyā me sañjame joge ||
 (Āturapratyākhyāna, verse 25.)
- (ii) Ādā ⁵⁶khu majjha ṇāṇe ādā me damisaṇe caritte ya |
 Ādā paccakkhāṇe ādā me samivare joge ||
 (Niyamasāra, verse 100.)
 (Bhāvapāhuḍa, verse 58.)
 (Mūlācāra, verse 46.)
- (iii) Ādā khu majjha ṇāṇam̐
 ādā me damisanam̐ carittam̐ ca |
 Ādā paccakkhāṇam̐
 ādā me samivaro jogo ||
 (Samayaasāra, verse 277.)

⁵⁶ 'hu' instead of 'khu' in Mūlācāra.

LIV : MAHĀPRATYĀKHYĀNA–PRAKĪRŪNAKA

11. Mūlaguṇe uttaraguṇe je me nā`rāhiyā pamāeṇam |
Te savve nindāmi paḍikkame āgamissāṇam ||
(Mahāpratyākhyāna, verse 12.)
12. Ekko hamī natthi me koī na cāhamavi kassāī |
Evamī adīṇamaṇaso appāṇamaṇusāsae ||
(Mahāpratyākhyāna, verse 13.)
13. Ekko uppajjāe jīvo ekko ceva vivajjāī |
Ekkassa hoi maraṇamī ekko sijjhai nīrao ||
(Mahāpratyākhyāna, verse 14.)
14. Ekko karei kammani phalamavi tassekkao samaṇuhavai |
Ekko jāyai marai ya paraloyamī ekkao jāī ||
(Mahāpratyākhyāna, verse 15.)
15. Ekko me sāsao appā nāṇa–damaṇalakkhaṇo |
Sesā me bāhirā bhāvā savve saṇjogalakkhaṇā ||
(Mahāpratyākhyāna, verse 16.)

11. (i) Mūlaguṇa–uttaraguṇe je me nā`rāhiyā pamāṇam |
 Tamaham savvam ninde paḍikkame āgamissānam ||
 (Āturapratyākhyāna, verse 29.)
- (ii) Mūlaguṇa–uttaraguṇe jo me nā`rāhio pamāṇa |
 Tamaham savvam ninde paḍikkame āgamissānam ||
 (Mūlācāra, verse 50.)
12. (i) Ekko ham natthi me koī natthi vā kassaī aham |
 Na tam pekkhāmi jassāham na tam pekkhāmi jo maham ||
 (Candravedhyaka, verse 161.)
- (ii) Ego ham natthi me koī na yā`hamavi kassaī |
 Varam dhammo Jinakkhāo ettham majjha biijjao ||
 (Ārāadhanāprakaraṇa, verse 64.)
13. (i) Ego ya maradi jīvo ego ya jīvadi sayam |
 Egassa jādi maraṇam ego sijjhadi nīrao ||
 (Niyamasāra, verse 101.)
- (ii) Eo ya marai jīvo eo ya uvavajjai |
 Eyassa jāimaraṇam eo sijjhai nīrao ||
 (Mūlācāra, verse 47.)
14. Ekko karei kammam ekko hiṇḍadi ya dīhasamīsāre |
 Ekko jāyadi maradi ya evam cintehi eyattam ||
 (Mūlācāra, verse 701.)
15. (i) Ego me sāsado appā nāṇa–damaṇalakkhaṇo |
 Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||
 (Niyamasāra, verse 102.)

LVI : MAHĀPRATYĀKHYĀNA-PRAKĪRŪKA

16. Sañjogamūlā jīveṇaṇi pattā dukkhaparamparā |
Tamhā sañjogasambandhami savvamī tivihēṇa vosire ||
(Mahāpratyākhyāna, verse 17.)
17. Asañjamamaṇṇāṇaṇi micchattamī savvao vi ya mamattamī |
Jīvesu ajīvesu ya taṇi ninde taṇi ca garihāmi ||
(Mahāpratyākhyāna, verse 18.)

15. (ii) Ego me sāsao appā nāṇa–daṇisaṇasañjuo |
 Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||
 (Āturapratyākhyāna, verse 27.)
 (Candravedhyaka, verse 160.)
 (Ārādhanaṇāprakaraṇa, verse 67.)
 (Āturapratyākhyāna–1, verse 29.)

(iii) Eo me sassao appā nāṇa–daṇisaṇalakkhaṇo |
 Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||
 (Mūlācāra, verse 48.)

(iv) Ego me sassado ādā nāṇa–daṇisaṇalakkhaṇo |
 Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||
 (Bhāvapāhuḍa, verse 59.)

16. Sañjoyamūlaṇi jīveṇa pattamī dukkhaparamparamī |
 Tamhā sañjoyasambandhamī savvamī tivihēna vosare ||
 (Mūlācāra, verse 49.)

17. (i) Assañjamamaṇṇāṇamī micchattamī
 savvameva ya mamattamī |
 Jīvesu ajīvesu ya
 tamī ninde tamī ca garihāmi ||
 (Āturapratyākhyāna, verse 31.)

(ii) Assañjamamaṇṇāṇamī micchattamī
 savvameva ya mamattimī |
 Jīvesu ajīvesu ya
 tamī ṇinde tamī ca garihāmi ||
 (Mūlācāra, verse 51.)

LVIII : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

18. Je me jāṇanti Jiṇā avarāhā jesu jesu thāṇesu |
Te ham āloemī uvaṭṭhio savvabhāveṇamī ||

(Mahāpratyākhyāna, verse 20.)

19. Uppannā`nuppannā māyā aṇumaggao nihantavvā |
Āloyaṇa–nindaṇa–garihaṇāhimī na puṇa tti yā bīyamī ||

(Mahāpratyākhyāna, verse 21.)

20. Jaha Bālo jampanto kajjamakajjamī ca ujjuyamī bhaṇai |
Tamī taha āloijjā māyā–mayavippamukko u ||

(Mahāpratyākhyāna, verse 22.)

18. (i) Je me jāṇanti Jiṇā avarāhe nāṇa-damisaṇa-caritte |
Te savve āloe uvaṭṭhio savvabhāveṇamī ||
(Candravedhyaka, verse 132.)

(ii) Je me jāṇanti Jiṇā avarāhā ⁵⁷jesu jesu ṭhāṇesu |
Te hamī ⁵⁸āloemī uvaṭṭhio savvabhāveṇamī ||
(Maraṇavibhakti, verse 120.)
(Ārādhanāpatākā-1, verse 207.)
(Āturapratyākhyāna-2, verse 31.)

(iii) Je me jāṇanti Jiṇā avarāhā jesu jesu ṭhāṇesu |
Tehamī āloetumī uvaṭṭhito savvabhāveṇa ||
(Nīśīthasūtra Bhāṣya, verse 3873.)

19. Uppaṇṇā`ṇuppaṇṇā māyā aṇumaggato ṇihantavvā |
Āloyaṇa-nindaṇa-garaṇaṇā te ṇa puṇo vi bhiyanti ||
(Nīśīthasūtra Bhāṣya, verse 3864.)

20. (i) Jaha Bālo jampanto
kajjamakajjamī ca ujjuyamī bhaṇai |
Tamī taha āloejjā
māyā-mosamī pamottūṇamī ||
(Āturapratyākhyāna, verse 33.)

(ii) Jaha Bālo jampanto
kajjamakajjamī ca ujjuyamī bhaṇai |
Tamī taha āloejjā
māyā-mayavippamukko ya ||
(Ārādhanāpatākā, verse 172.)
(Ārādhanāprakaraṇa, verse 18.)

⁵⁷ tesu tesu thā°, - Āturapratyākhyāna |

⁵⁸ °loemī, - Ārādhanāpatākā |

LX : MAHĀPRATYĀKHYĀNA-PRAKĪRṆAKA

21. Sohī ujjuyabhūyassa dhammo suddhassa cittaḥā |
Nivvāṇaṁ paramaṁ jāi ghayasitte va pāvae ||
(Mahāpratyākhyāna, verse 23.)

22. Na hu sijaḥā sasallo
jaha bhaṇiyāṁ sāsaṇe dhuyarayāṇāṁ |
Uddhariyasavvasallo
sijaḥā jīvo dhuyakilesa ||
(Mahāpratyākhyāna, verse 24.)

20. (iii) Jaha Bālo jampanto

kajjamakajjamī va ujjuyamī bhaṇai |

Tamī taha āloejjā

māyā–mayavippamukko u ||

(Oghaniryukti, verse 801.)

(Pañcāsaka, verse 741.)

(iv) Jaha Bālo jampanto

kajjamakajjamī ca ujjuyamī bhaṇati |

Tamī taha āloejjā

māyā–madavippamukko u ||

(Nīśīthasūtra Bhāṣya, verse 3863.)

(v) Jaha Bālo jampanto

kajjamakajjamī ca ujjuyamī bhaṇadi |

Taha āloceyavvamī

māyā–mosamī ca mottūṇa ||

(Mūlācāra, verse 56.)

(vi) Jaha Bālo jampanto

kajjamakajjamī va ujjumī bhaṇai |

Taha ālocedavvamī

māyā–mosamī ca mottūṇa ||

(Bhagavatī–ārādhana, verse 549.)

21. Sohī ujjuyabhūyassa dhammo suddhassa cītṭhai |

Nivvāṇamī paramamī jāi ghayasitta vva pāvae ||

(Uttarādhyayana, verse 3/12.)

LXII : MAHĀPRATYĀKHYĀNA-PRAKĪRṆAKA

22. Na hu sijjhaī sasallo

jaha bhaṇiyami sāsane dhuyarayāṇami |

Uddhariyasavvasallo

sijjhai jīvo dhuyakilesa ||

(Mahāpratyākhyāna, verse 24.)

23. Na vi tamī satthami va visami va duppautto va kuṇai veyālo |

Jantami duppauttami sappo va pamāyao kuddho ||

(Mahāpratyākhyāna, verse 27.)

24. Jami kuṇai bhāvasallami aṇuddhiami uttimatthakālammi |

Dullambhabohiyattami aṇantsamisāriyattami ca ||

(Mahāpratyākhyāna, verse 28.)

25. To uddharanti gāravarahiya mūlami puṇabbhavalayāṇami |

Micchādamisaṇasallami māyāsallami niyāṇami ca ||

(Mahāpratyākhyāna, verse 29.)

22. Na hu sujḡhāi sasallo

jaha bhāṇiyāni sāsaṇe dhuyarayāṇam |

Uddhariyasavvasallo

⁵⁹sujḡhai jīvo dhuyakileso ||

(Ārāḡhanāpatākā, verse 218.)

(Ārāḡhanāprakaraṇa, verse 8.)

(Oghaniryukti, verse 798.)

23. Na vi tam sattham va visam va duppauto va kuṇai veyālo |

Jantam va duppattam sappo va ⁶⁰pamāio kuddho ||

(Ārāḡhanāpatākā, verse 215.)

(Ārāḡhanāprakaraṇa, verse 5.)

(Oghaniryukti, verse 803.)

(Pañcāsaka, verse 731.)

24. Jam kuṇai bhāvasallam aṇuddham ⁶¹uttamatṡhakālammi |

Dullahabohiyattam aṇantsamīsariyattam ca ||

(Ārāḡhanāpatākā, verse 216.)

(Ārāḡhanāprakaraṇa, verse 6.)

(Oghaniryukti, verse 804.)

(Pañcāsaka, verse 732.)

25. To uddharanti gāvarahiya ⁶²mūlam puṇabbhavalayāṇam |

Micchādamisaṇasallam māyāsallam niyāṇam ca ||

(Ārāḡhanāpatākā, verse 217.)

(Ārāḡhanāprakaraṇa, verse 7.)

(Oghaniryukti, verse 805.)

⁵⁹ In the Ārāḡhanāprakaraṇa there is 'sijḡhai' instead of 'sujḡhai'.

⁶⁰ In the Ārāḡhanāprakaraṇa there is 'pamāyao' instead of 'pamāio', in the Oghaniryukti it is 'pamāino'.

⁶¹ 'uttama' instead of 'uttima' in Ārāḡhanāprakaraṇa and Oghaniryukti.

⁶² 'rahitā' instead of 'rahiyā' in Oghaniryukti.

LXIV : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

26. Kayapāvo vi maṇūso āloiya nindiumi gurusagāse |
Hoi airegalahuo ohariyabharū vva bhāravaho ||
(Mahāpratyākhyāna, verse 30.)
27. Savva pāṇārambhami paccakkhāmī ya aliyavayaṇamī ca |
Savvamadinādāṇamī abbambhami pariggahamī ceva ||
(Mahāpratyākhyāna, verse 33.)
28. Rāgeṇa va doseṇa va
pariṇāmeṇa va na dūsiyamī jani tu |
Tami khalu paccakkhānamī
bhāvavisuddhamī muṇeyavvamī ||
(Mahāpratyākhyāna, verse 36.)
29. Uddhamahe tiriyaṃmī ya
mayāimī bahuyāimī bālamaraṇāimī |
To tāimī sambharanto
paṇḍiyamaraṇamī marīhāimī ||
(Mahāpratyākhyāna, verse 41.)

26. Kadapāvo vi maṇusso āloyaṇaṇindao gurusayāse |
 Hodi acireṇa lahuo uruhiya bharovva bhāravaho ||
 (Bhagavatī-ārādhānā, verse 615.)

27. (i) Savvami pāṇārambhami
 paccakkhāmi tti aliyavayaṇamī ca |

⁶³Savvamadinnādāṇamī

mehuṇṇa pariggahamī ceva ||

(Āturapratyākhyāna, verse 13.)

(Ārādhānāpatākā, verse 563.)

(Mūlācārā, verse 41.)

(ii) Savvami pāṇāivāyami

paccakkhāmi mi aliyavayaṇamī ca |

Savvamadattādāṇamī

abbambha pariggahamī savvahā ||

(Āvaśyaka-niryukti, verse 1284.)

28. Rāgeṇa va doseṇa va

maṇapariṇāmeṇa dūsidamī jamī tu |

Tamī puṇa paccakkhānamī

bhāvavisuddhamī tu ṇādavvamī ||

(Mūlācārā, verse 645.)

29. (i) Uddhamāhe tiriyaṃmī vi

mayāṇi jiveṇa bālamaraṇāṇi |

Damisaṇa-nāṇasahagao

paṇḍiyamaraṇamī aṇumarissamī ||

(Āturapratyākhyāna, verse 47.)

⁶³ "dittādāṇamī mehuṇṇaya in Ārādhānāpatākā and ^odattādāṇamī mehuṇṇa in Mūlācārā.

30. Māyā–pii–bandhūhimī samīsāratthehimī pūrio logo |
Bahujonivāsienamī na ya te tāṇamī ca saraṇamī ca ||
(Mahāpratyākhyāna, verse 43.)
31. Ekko karei kammaṁ ekko aṇuvahai dukkayavivāgamī |
Ekko samisarai jio jara–maraṇa–cuggaīgūvilamī ||
(Mahāpratyākhyāna, verse 44.)
32. Uvveyaṇayamī jammaṇa–maraṇamī naraesu veyāṇāo vā |
Eṅyāimī sambharanto paṇḍiyamaraṇamī marīhāmi ||
(Mahāpratyākhyāna, verse 45.)
33. Ekkamī paṇḍiyamaraṇamī chindai jāīsayāimī bahuyāimī |
Tamī maraṇamī mariyavvamī jeṇa mao summao hoi ||
(Mahāpratyākhyāna, verse 49.)
34. Bhavasamisāre savve cauvvihā poggalā mae baddhā |
Pariṇāmapasaṇeṇamī aṭṭhavihe kammaṅghāe ||
(Mahāpratyākhyāna, verse 51.)
35. Āhāranimittāgamī macchā gacchantī dāruṇe narae |
Saccitto āhāro na khamo maṇasā vi pattheumī ||
(Mahāpratyākhyāna, verse 54.)

29. (ii) Uḍḍhamadho tiriyaṃhi du
 kadāṇi bālamaraṇāṇi bahugāṇi |
 Daṃsaṇa-ṇāṇasahagato
 paṇḍiyamaraṇaṃ aṇumarisse ||
 (Mūlācārā, verse 75.)
30. Māyā piyā ṇhusā bhāyā bhajjā puttā ya orasā |
 Nālaṃ te mama tāṇāya luppantassa sakammaṇā ||
 (Uttarādhyayana, verse 6/3.)⁶⁴
31. Ekko karei kammaṃ ekko hiṇḍadi dīha saṃsārē |
 Ekko jāyadi maraḍi ya evaṃ cintehi eyattamaṃ ||
 (Mūlācārā, verse 701.)
32. Uvveyamaraṇaṃ jādi-maraṇaṃ ṇiraesu vedaṇāo ya |
 Edāṇi sambharanto paṇḍiyamaraṇaṃ aṇumarisse ||
 (Mūlācārā, verse 76.)
33. Egamaṃ paṇḍiyamaraṇaṃ chindai jāisayāṇi bahugāṇi |
 Taṃ maraṇaṃ maridavvaṃjeṇamadamaṃ sammadamaṃ hodi ||
 (Mūlācārā, verse 117.)
34. Saṃsāraccakkavālammi mae savvevi puggalā bahuso |
 Āhāridā ya pariṇāmidā ya ṇa ya me gadā tittī ||
 (Mūlācārā, verse 79.)⁶⁴
35. Āhāraṇimittamaṃ kir macchā gacchanti sattamaṃ puḍhaviṃ |
 Saccitto āhāro ṇa kappdi maṇasā vi patthedumaṃ ||
 (Mūlācārā, verse 82.)

⁶⁴ In spite of slight changes in words, there is a similarity of meaning.

LXVIII : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

36. Taṇa–kaṭṭheṇa va aggī lavaṇajalo vā naīsaḥassehimi |
Na imo jīvo sakko tippeumi kāma–bhogehimi ||
(Mahāpratyākhyāna, verse 55.)

37. Hantūṇa mohajālamī chettūṇa ya aṭṭhakammasaṅkalyāmi |
Jammaṇa–maraṇarahattāmi bhettūṇa bhavāo mucchisi ||
(Mahāpratyākhyāna, verse 66.)

38. Kohāmi māṇamī māyamī lohamī pijjamī taheva dosamī ca |
Caiūṇa appamatto rakkhāmi mahavvae pañca ||
(Mahāpratyākhyāna, verse 68.)

39. Kiṇhā nīlā kāū lesā jhāṇāimī aṭṭa–roddāimī |
Parivajjinto gutto rakkhāmi mahavvae pañca ||
(Mahāpratyākhyāna, verse 71.)

40. Teū pamhā sukkā lesā jhāṇāimī dhamma–sukkāimī |
Uvasampanno jutto rakkhāmi mahavvae pañca ||
(Mahāpratyākhyāna, verse 72.)

36. (i) Taṇa–kaṭṭhehi va aggī lavaṇajalo vā naīsahashehiṃ |
Na imo jīvo sakko tippeumī kāma–bhogehiṃ ||
(Āturapratyākhyāna, verse 51.)

(ii) Tiṇa–kaṭṭheṇa va aggī lavaṇasamuddo ṇadīsahashehiṃ |
Na imo jīvo sakko tippedumī kāmabhogehiṃ ||
(Mūlācārā, verse 80.)

37. Hantūṇa rāgadose chettūṇa ya aṭṭhakammasaṅkhaliyamī |
Jammaṇa–maraṇarahattamī bhettūṇa bhavāhi mucchasi ||
(Mūlācārā, verse 90.)

38. Koho māṇo māyā lobhe pijje taheva dose ya |
Micchatta veva arai rai hāsa soge ya duggaṅchā ||
(Uttarādhyayana–niryukti, verse 240.)

39. (i) Kiṇhā nīlā kāū tinni vi eyāo ahammalesāo |
Eyāhi tihi vi jīvo duggaimī uvavajjaī bahuso ||
(Uttarādhyayana, verse 34/56.)

(ii) Kiṇhā nīlā kāo lessāo tiṇṇi appasatthāo |
Pajahai virāya karaṇo samivegamṇuttaramī patto ||
(Bhagavatī–ārādhanā, verse 1902.)

40. (i) Teū pamhā sukkā tinni vi eyāo Dhammalesāo |
Eyāhi tinni vi jīvo suggaimī uvavajjaī bahuso ||
(Uttarādhyayana, verse 34/57.)

(ii) Teo pamhā sukkā lessāo tiṇṇi vi du pasatthāo |
Paḍivajjei ya kamaso samivegamṇuttaramī patto ||
(Bhagavatī–ārādhanā, verse 1903.)

LXX : MAHĀPRATYĀKHYĀNA–PRAKĪRŪKA

41. Jai tāva te supurisā girikaḍaga–visama–duggesu |
Dhiidhaṇiyabaddhakacchā sāhintī appaṇo aṭṭhami ||
(Mahāpratyākhyāna, verse 81.)

42. Kimi puṇa aṇagārasahāyageṇa aṇṇoṇṇasaṅgaha balēṇamī |
Paraloēṇamī sakkā sāheumī appaṇo aṭṭhami ||
(Mahāpratyākhyāna, verse 82.)

43. Jiṇavayaṇamappameyamī mahuramī
kaṇṇāhuimī suṇanteṇamī |
Sakkā hu sāhumajjhe
sāheumī appaṇo aṭṭhami ||
(Mahāpratyākhyāna, verse 83.)

41. Jai tāva sāvayā kulagirikaḍaga–visamakadaga–duggesu |
Sāhintī uttamaṭṭham dhiidhaṇiyasahāyagā dhīrā ||
(Ārādhanāpatākā, verse 89.)⁶⁵

42. (i) Kimi puṇa aṇagārasahāyagaṇa annonnasāṅgahabalena |
Paraloie na sakkā sāheumī appaṇo aṭṭhamī? ||
(Ārādhanāpatākā, verse 90.)

(ii) Kimi puṇa aṇagārasahāyagaṇa aṇṇonṇasaṅgahabalena |
Paraloiyamī ṇa sakkai sāheumī uttīmō aṭṭho ||
(Nīśīthasūtra Bhāṣyā, verse 3913.)

(iii) Kimi puṇa aṇagārasahāyagaṇa kīrayanta paḍikammo |
Saṅghe olaggante ārādhedumī ṇa sakkejja ||
(Bhagavatī–ārādhanā, verse 1554.)

43. (i) Jīṇavayaṇamappameyamī mahuramī
kaṇṇāmayamī suṇintenaṇamī |
Sakkā hu sāhumajjhe
samisāramahoyahimī tariumī ||
(Ārādhanāpatākā, verse 91.)

(ii) Jīṇavayaṇamappameyamī mahuramī
kaṇṇāhūṭī suṇintenaṇamī |
Sakkā hu sāhumajjhe
samisāramahoyahimī tariumī ||
(Nīśīthasūtra Bhāṣyā, verse 3914.)

⁶⁵ Here, there is a slight difference of words.

LXXII : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

44. Dhīrapurisapaṇṇattamī

sappurisaniseviyamī parmaghoramī |
Dhannā silāyalagayā
sahintī appaṇo aṭṭhamī ||
(Mahāpratyākhyāna, verse 84.)

45. Puvvamakāriyajogo samāhikāmo ya maraṇakālammi |
Na bhavai parīśahasaho visayasahasamuio appā ||
(Mahāpratyākhyāna, verse 86.)

43. (iii) Jīnavayaṇamamidabhūdam mahuram |
kaṇṇāhudim suṇanteṇam |
Sakkā hu saṅghamajjhe
Sāhedum uttamam aṭṭham ||
(Bhagavatī-ārādhana, verse 1555.)

44. (i) Dhīrapurisapaṇṇattam
sappurisaṇiseviyam parmaghoram |
Dhannā silāyalagayā
sahantī uttamam aṭṭham ||
(Samistāraka, verse 92.)

(ii) Dhīrapurisapaṇṇatte sappurisaṇisevite parmaramme |
Dhaṇṇā silātalagatā nīrāvayakkhā nīvajjanti ||
(Nīśīthasūtra Bhāṣya, verse 3911.)

(iii) Dhīrapurisapaṇṇatte sappurisaṇisevie aṇasaṇammī |
Dhannā silāyalagayā nīrāvayakkhā nīvajjanti ||
(Ārādhanaṇapatākā, verse 88.)

(iv) Dhīrapurisapaṇṇattam
sappurisaṇiseviyam uvaṇamittā |
Dhaṇṇā nīrāvayakkhā
santhāragayā nīsajjanti ||
(Bhagavatī-ārādhana, verse 1671.)

45. (i) Evamakārijogo puriso maraṇe uvatṭṭhie sante |
Na bhavai parīsaahasaho aṅgesu parīsahanivāe ||
(Candravedhyaka, verse 119.)

LXXIV : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

46. Puvvimi kārīyajogo sāmāhikāmo ya maraṇakālammi |
Sa bhavai parīsahasaho visayasuhanivārio appā ||
(Mahāpratyākhyāna, verse 87.)

47. Indiyasahasāulao ghoraparīsahaparāiyaparajjho |
Akayaparikamma kīvo mujjhai ārāhaṇākāle ||
(Mahāpratyākhyāna, verse 93.)

48. Lajjāi gāraveṇa ya bahussuyamaeṇa vā vi ducariyam |
Je na kahinti gurūṇam na hu te ārāhagā honti ||
(Mahāpratyākhyāna, verse 94.)

49. Na vi kāraṇam taṇamao santhāro
na vi ya phāsuyā bhūmī |
Appā khalu santhāro hoi
visuddho maṇo jassa ||
(Mahāpratyākhyāna, verse 96.)

45. (ii) Puvvamakāridajogo samādhikāmo tahā maraṇakāle |
 Na bhavadi parīsahasaho visayasuhe mucchido jīvo ||
 (Bhagavatī-ārādhanā, verse 193.)

46. (i) Puvvimi kāriyajogo sāmāhikāmo ya maraṇakālammi |
 Bhavai ya parīsahasaho visayasuhanivārio appā ||
 (Candravedhyaka, verse 120.)

(ii) Puvvami kāridajogo samādhikāmo tahā maraṇakāle |
 Hodi parīsahasaho visayasuhaparammuho jīvo ||
 (Bhagavatī-ārādhanā, verse 195.)

47. Indiyasahasaulao ghoraparīsahaparājiyaparasso |
 Akadapariyamma kīvo mujjhadi ārāhaṇākāle ||
 (Bhagavatī-ārādhanā, verse 191.)

48. Lajjāi gāraṇa ya bahussuyamaṇa vā`vi ducchariāmi |
 Je na kahanti gurūṇami na hu te ārāhagā hunti ||
 (Uttarādhyayana-niryukti, verse 217.)

49. (i) Na vi kāraṇami taṇamao santhāro
 na vi ya phāsuyā bhūmī |
 Appā khalu santhāro havai
 visuddhe carittammi ||
 (Samistāraka, verse 53.)

(ii) Na vi kāraṇami taṇadosanthāro
 na vi ya saṅghasamavāo |
 Sādhussa saṅkilesantassa
 ya maraṇāvasāṇammi ||
 (Bhagavatī-ārādhanā, verse 1667.)

LXXVI : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

50. Jamī annāṇī kammamī khavei bahuyāimī vāsakoḍihimī |
Tami nāṇī tihimī gutto khavei ūsāsametteṇamī ||
(Mahāpratyākhyāna, verse 101.)

51. Na hu maraṇammi uvagge sakkā
Savvo bārasaviho suyakkhandho |
aṇucinteumī
dhantaṁ pi samatthacitteṇamī ||
(Mahāpratyākhyāna, verse 102.)

52. Ekkammi vi jammi pae samivegamī kuṇai vīyarāyamae |
Tami tassa hoi nāṇamī jeṇa virāgattaṇamuvei ||
(Mahāpratyākhyāna, verse 103.)

50. (i) Jamī annāṇī kammani khavei ⁶⁶bahuyāini vāsakoḍīhimī |
 Tamī ṇāṇī ⁶⁷tihimī gutto khavei ūsāsametteṇamī ||
 (Samistāraka, verse 114.)
 (Ttthogālī, verse 1223.)
 (Pañcavastu, verse 564.)

(ii) Jamī aṇṇāṇī kammani khavedi
 bhavasayasahassakoḍīhimī |
 Tamī ṇāṇī tihimī gutto
 khavedi ūsāsametteṇamī ||
 (Pravacanasāra, verse 3/38.)

51. (i) Na hu maraṇammi uvagge sakkā
 bārasaviho suykkhandho |
 Savvo aṇucinteumī
 dhaṇiyamī pi samatthacitteṇamī ||
 (Candravedhyaka, verse 96.)

(ii) Na hu tammi desakāle sakko bārasaviho suykkhandho |
 Savvo aṇucinteumī dhaṇiyamī pi samatthacitteṇamī ||
 (Āturapratyākhyāna, verse 59.)

52. (i) Ekkammi vi jammi pate
 samivegamī kuṇṭati vīyarāyamate |
 Tamī tassa hoti ṇāṇamī
 jeṇa virāgattaṇamuveti ||
 (Viśeṣāvaśyaka Bhāṣya, verse 3577.)

⁶⁶ 'Bahuyāhi' instead of 'bahuyāhimī' in Tittthogālī.

⁶⁷ 'tīhi' instead of 'tīhimī' in Tittthogālī.

LXXVIII : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

53. Ekkammi vi jammi pae samivegaṃ kuṇai vīyarāyamae |
So tena mohajālaṃ chindai ajjhappayoḅaṃ ||
(Mahāpratyākhyāna, verse 104.)

54. Ekkammi vi jammi pae samivegaṃ kuṇai vīyarāyamae |
Vaccai nara abhikkhaṃ taṃ maraṇaṃ teṇa mariyavvaṃ ||
(Mahāpratyākhyāna, verse 105.)

52. (i) Ekkammi vi jammi pae

samivegamī vaccae naro`bhikkhamī |
 Tamī tassa hoti nāṇamī
 jeṇa virāgattaṇamuvei ||
 (Candravedhyaka, verse 93.)

53. (i) Ekkammi vi jammi pae samivegamī kuṇai vīyarāyamae |

So tena mohajālaṇī khavei ajjhappajogeṇamī ||
 (Candravedhyaka, verse 95.)

(ii) Ekkammi vi jammi pate

samivegamī kuṇati vītarāgamate |
 So tena mohajālaṇī
 chindati ajjhappajogeṇamī ||
 (Viśeṣāvaśyaka Bhāṣya, verse 3578.)

54. (i) Ekkammi vi jammi pae samivegamī vīyarāyamaggammi|

Vaccai naro abhikkhamī tamī maraṇante na mottavvamī ||
 (Candravedhyaka, verse 94.)

(ii) Egammi vi jammi pae samivegamī vīyarāyamaggammi|

Gacchai naro abhikkhamī tamī maraṇamī teṇa mariyavvamī ||
 (Āturapratyākhyāna, verse 60.)

(iii) Ekkammi vi jammi pade samivegamī vīdarāyamaggammi|

Gacchadi naro abhikkhamī tamī maraṇante ṇa mottavvamī ||
 (Bhagavatī-ārādhana, verse 774.)

(iv) Ekkamhi bidiyamhi pade samivego vīyarāyamaggammi |

Vaccadi naro abhikkhamī tamī maraṇante ṇa mottavvamī ||
 (Mūlācāra, verse 93.)

55. Samaṇo mi tti ya paḍhamani

bīyami savvattha saṅjao mi tti |
Savvami ca vosirāmi
Jiṇehimī jami jami ca paḍikuṭṭhami ||
(Mahāpratyākhyāna, verse 108.)

56. Arahantā maṅgalani majjha Arahantā ya majjha devayā |
Arahante kittaittāṇani vosirāmi tti pāvagamī ||
(Mahāpratyākhyāna, verse 115.)

57. Siddhā ya maṅgalani majjha Siddhā ya majjha devayā |
Siddhe ya kittaittāṇani vosirāmi tti pāvagamī ||
(Mahāpratyākhyāna, verse 116.)

58. Āyariyā maṅgalani majjha Āyariyā majjha devayā |
Āyarie kittaittāṇani vosirāmi tti pāvagamī ||
(Mahāpratyākhyāna, verse 117.)

59. Ujjhāyā maṅgalani majjha Ujjhāyā majjha devayā |
Ujjhāe kittaittāṇani vosirāmi tti pāvagamī ||
(Mahāpratyākhyāna, verse 118.)

60. Sāhu ya maṅgalani majjha Sāhū ya majjha devayā |
Sāhū ya kittaittāṇani vosirāmi tti pāvagamī ||
(Mahāpratyākhyāna, verse 119.)

55. (i) Samaṇo tti ahaṃ paḍhamani

bīyami savvatthamī sañjao mi tti |
Savvami ca vosirāmī
eyamī bhaṇiyami samāseṇamī ||
(Āturapratyākhyāna, verse 63.)

(ii) Samaṇo metti ya paḍhamani

bīyami savvattha sañjado metti |
Savvami ca vossarāmī ya
edamī bhaṇidamī samāseṇa ||
(Mulācāra, verse 98.)

56. Arahantā maṅgalamī majjha Arahantā ya majjha devayā |

Arahante kittaittāṇamī vosirāmī tti pāvagamī ||
(Āturapratyākhyāna-1, verse 1.)

57. Siddhā ya maṅgalamī majjha Siddhā ya majjha devayā |

Siddhe ya kittaittāṇamī vosirāmī tti pāvagamī ||
(Āturapratyākhyāna-1, verse 2.)

58. Āyariyā maṅgalamī majjha Āyariyā majjha devayā |

Āyarie kittaittāṇamī vosirāmī tti pāvagamī ||
(Āturapratyākhyāna-1, verse 3.)

59. Ujjhāyā maṅgalamī majjha Ujjhāyā majjha devayā |

Ujjhāe kittaittāṇamī vosirāmī tti pāvagamī ||
(Āturapratyākhyāna-1, verse 4.)

60. Sāhavo maṅgalamī majjha Sāhavo majjha devayā |

Sāhavo kittaittāṇamī vosirāmī tti pāvagamī ||
(Āturapratyākhyāna-1, verse 5.)

LXXXII : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

61. Ārāhaṇovautto sammamī kāūṇa suvihio kālamī |
Ukkosamī tinni bhavē gantūṇa labhejja nivvāṇamī ||
(Mahāpratyākhyāna, verse 131.)

62. Sammamī me savvabhūesu veramī majjhamī na keṇai |
Khāmeme savvajīve khamāma`hamī savvajīvāṇamī ||
(Mahāpratyākhyāna, verse 140.)

63. Dhīreṇa vi mariyavvamī
kāuriseṇa vi avassa mariyavvamī |
Doṇhamī pi ya maraṇāṇamī
varamī khu dhīrattaṇe mariumī ||
(Mahāpratyākhyāna, verse 141.)

61. (i) Ārāhanāi jutto sammamī kāūṇa suvihio kālamī |
Ukkosamī tiṇṇi bhavē gantūṇa labhejja nivvāṇamī ||
(Oghaniryukti, verse 808.)

(ii) Ārāhaṇovautto sammamī kāūṇa suvihio kālamī |
Ukkosamī tiṇṇi bhavē gantūṇa labhejja nivvāṇamī ||
(Candravedhyaka, verse 98.)

(iii) Ārāhaṇa uvajutto kālamī kāūṇa suvihio sammamī |
Ukkasamī tiṇṇi bhavē gantūṇa ya lahai nivvāṇamī ||
(Mūlācāra, verse 97.)

62. (i) Sammamī me savvabhūesu veramī majjhamī na keṇā |
Āsāo vosirittāṇamī samāhimī paḍivajjae ||
(Āturapratyākhyāna, verse 22.)

(ii) Sammamī me savvabhūdesu veramī majjhamī na keṇavi |
Āsā vosirittāṇamī samāhimī paḍivajjae ||
(Mūlācāra, verse 42.)

(iii) Sammamī me savvabhūdesu veramī majjhamī na keṇavi |
Āsāe vosarittāṇamī samāhimī paḍivajjae ||
(Niyamasāra, verse 104.)

63. (i) Dhīreṇa vi mariyavvamī
kāuriseṇa vi avassa mariyavvamī |
Doṇhamī pi hu mariyavve
varamī khu dhīrattāṇe mariyamī ||
(Āturapratyākhyāna, verse 65.)

LXXXIV : MAHĀPRATYĀKHYĀNA–PRAKĪRṆAKA

64. Eyaṃ paccakkhāṇaṃ aṇupāleuṇa suvihio sammamā |
Vemāṇio va devo havijja ahavā vi sījhejjā ||
(Mahāpratyākhyāna, verse 142.)

63. (ii) Dhīreṇa vi maridavvamī

ñiddhīreṇa vi avassa maridavvamī |

Jadi dohim pi maridavvamī

varam hi dhīrattaṇeṇa maridavvamī ||

(Mūlācāra, verse 100.)

64. Edamī paccakkhāṇamī jo kāhadi maraṇadesayālammi |

Dhīro amūdhasaṇṇo so gacchai uttamamī thāṇamī ||

(Mūlācāra, verse 105.)⁶⁸

In this comparative study, we find that out of 142 verses of *Mahāpratyākhyāna Prakīrṇaka*, four are found in the canonical works, eight in the *Niryuktis*, eight in the *Bhāṣyas* and besides the *Maraṇavibhakti*, sixty of its verses are also found in other *Prakīrṇakas*. As far as *Śaurasenī* canon equivalent works of *Yāpanīya* tradition are concerned, forty-five verses of *Mahāpratyākhyāna* are found in *Mūlācāra* and *Bhagavatī-ārādhana*. In the main sacred texts of *Yāpanīya* tradition – *Mūlācāra* and *Bhagavatī-ārādhana* – not only the verses of *Mahāpratyākhyāna*, but of many other *Prakīrṇakas* have been absorbed as such except the linguistic changes from *Ardhamāgadhī* to *Śaurasenī*. Absorption of most of the verses of *Āvaśyaka Niryukti* and all those of *Āturapratyākhyāna* shows that in the beginning the *Prakīrṇakas* were acceptable to the *Yāpanīya* tradition, but in the later period when the works like *Mūlācāra* and *Bhagavatī-ārādhana*, had been written based on the verses of the *Niryuktis* and the *Prakīrṇakas*, the tradition of their studies lost its importance and hence, discontinued. In the *Dīgambara* literature

⁶⁸ In spite of some difference in words, there is a similarity of meaning here.

itself we find a verse in which it has been said that the canonical works like *Ācārāṅga*, etc and the earlier *Prakīrṇakas* had been preached by the Lords *Jinendras*.⁶⁹

Whether directly or indirectly through *Mūlācāra* and *Bhagavatī-ārādhana* of the *Yāpanīya* tradition, many a verse of the *Prakīrṇaka* literature is found in the works of *Ācārya Kundakunda*. Nine verses of *Mahāpratyākhyāna* alone are found in *Kundakunda's* various treatises. From the presence of these verses in *Mūlācāra* and *Bhagavatī-ārādhana*, it appears that these have been taken into the *Kundakunda* literature from these two works only. Here, the question can be asked about the possibility of these verses being taken by *Mūlācāra* and *Bhagavatī-ārādhana* from the works of *Kundakunda*. The clear and unequivocal answer to this question is that firstly, many more verses of *Mahāpratyākhyāna* are found in the two works of the *Yāpanīya* tradition referred to above than they are found in the works of *Kundakunda*. Had *Mūlācāra* and *Bhagavatī-ārādhana* taken these verses from the *Kundakunda's* literature, their number would have been limited to nine only. The same argument can be extended in the case of verses from other *Prakīrṇakas* as well. It is, therefore, evident that the verses common to the *Prakīrṇakas*, the *Kundakunda's* literature and that of the *Yāpanīya* tradition had not been taken from the works of *Kundakunda* to the works of the *Yāpanīya* tradition but the possibility of vice-versa being true is far greater. Also, from many a proof it has been conclusively proved that *Ācārya*

⁶⁹ “Āyārādi aṅgā puvva-paiṅṇā Jīnehi paṅṇattā |
Je je virāhiyā khalu micchā me dukkaḍaṃ hujja ||”

– Siddhāntasārādi Saṅgraha, Kallāṅāloyaṇā, Mānikacanda
Digambara Jaina Granthamala, Mumbai, verse 28.

Kundakunda's period is not earlier than the 6th century. The 'Markarā' stone-inscriptions that showed that *Ācārya Kundakunda* was from a much earlier period have been proved to be false.⁷⁰ After this event (of proving the 'Markarā' scriptures as false), there is no other inscription dated earlier than the 9th or 10th century that mentions either *Kundakunda* or his contribution. Again, the absence of any commentaries on the works of *Kundakundācārya* other than those by *Amṛtacandra* (circa 10th century)⁷¹, that too at a time which was known as the commentary age, shows that *Ācārya Kundakunda* was of a sufficiently later period. Another aspect that needs consideration is that the concept of fourteen *Guṇasthānas* fourteen stages of spiritual development is clearly found mentioned in the literature of *Kundakunda*. From this, too, the conclusion that *Kundakunda* is an *Ācārya* of a period after the 5th century gains ground, because the concept of fourteen *Guṇasthāna* and that of *Saptabhangī* (Sevenfold predication) had clearly developed in the 5th century, the fact that we have mentioned earlier, too, in this essay.⁷² Thus, the attempt to prove *Kundakunda* as an *Ācārya* of the 1st century is neither borne out by any stone-inscriptional evidence nor from any literary one. In deciding the period of *Ācārya Kundakunda*, we are in agreement with Prof. M.A.Dhaky that he is an *Ācārya* of a period after the 6th century or thereabouts.⁷³ From this it can be said that the verses of *Mahā-pratyākhyāna*

⁷⁰ Aspects Of Jainology – Vol. 3, Prof. M.A.Dhaky, Dalsukhbhai Malavaniya Felicitation Vol. I, p. 190.

⁷¹ Preface to Puruṣārthasiddhyupāya, nathuram Premi, p. 4.

⁷² Please see p. XXXIII of this preface.

⁷³ Aspects Of Jainology – Vol. 3, Prof. M.A.Dhaky, Dalsukhbhai Malavaniya Felicitation Vol. I, p. 196.

have found their way into the *Kundakunda literature* through *Bhagavatī-ārādhana* and *Mūlācāra*.

Another question that naturally raises its head in this comparative study is that whether the like verses of *Mahā-pratyākhyāna* have come into this work from the canonical works and the *Niryuktis* or vice-versa? As far as the case of the canonical works is concerned, it can be clearly said that all the four like verses of *Mahāpratyākhyāna* have been taken from the canonical works, because all four of them are from the *Uttarādhyayana* and they are there in their proper position and order. Also, the *Uttarādhyayana* is certainly older than the *Mahā-pratyākhyāna*. Therefore, it is certain that these verses must have gone from the *Uttarādhyayana* into the *Mahāpratyākhyāna*. Again, the twelve primary canons have been mentioned in this work⁷⁴ and it is evident that they had been composed before the *Mahā-pratyākhyāna Prakīrṇaka*.

As far as the case of *Niryukti* literature is concerned, eight verses of *Mahāpratyākhyāna* are found in it. Out of these eight, too, the most are found in the *Oghaniryukti*. We feel that these verses have been taken into the *Oghaniryukti* from *Mahā-pratyākhyāna*, because the *Mahāpratyākhyāna* has been mentioned in the *Nandīsūtra* while the *Oghaniryukti* has not been so mentioned therein. Therefore, it has to be believed that *Mahā-pratyākhyāna* had been composed before the *Oghaniryukti*. On the basis of this evidence it is quite logical to assume that these verses have gone from *Mahāpratyākhyāna* into the *Oghaniryukti*.

⁷⁴ Mahāpratyākhyāna, verse 102.

About the *Cūrṇis*, we have to say that they had been composed only after the *Prakīrṇakas*. *Nandī-cūrṇi* even mentions *Mahāpratyākhyāna*.⁷⁵ Again, *Cūrṇis* are mainly in prose and if any of the verses of *Mahāpratyākhyāna* have been quoted, we will have to believe that they have been taken from *Mahāpratyākhyāna* only. According to the analysis of the periods of *Mahāpratyākhyāna* and the *Cūrṇis*, too, we can see that the latter are the compositions of the 7th century while the former is that of a period earlier than the 5th century.

According to its subject-matter, *Mahāpratyākhyāna* is, predominantly, a work devoted to the subject of spiritual practice. In it we mainly find a description of *Samādhimaraṇa* (peaceful death) and its preparatory procedures. *Samādhimaraṇa* can be considered as an important part of the *Jaina* practices. In the *Jaina* tradition, the aspirant practitioner, whether a monk or a householder, is encouraged to embrace *Samādhimaraṇa* as a natural culmination of his lifelong practices. Some of the verses of *Mahāpratyākhyāna* motivate the aspirant to embrace voluntary peaceful death (*Samādhimaraṇa*) while some others instruct him to undertake expiatory measures such as confession, criticism, condemnation and denouncing of past misdeeds and faults and to undertake the awarded penance as a means of atonement for such faults. Actually, they are preparatory to the final practice of *Samādhimaraṇa*, which is in the form of fast unto death. The remaining verses tell the aspirant as to how he can control his mind and inner motives when he undertakes the final vow.

⁷⁵ Nandīcūmi, sūtra 81.

Samādhimarāṇa In Jaina Literature –

The concept of *Samādhimarāṇa* is found in the *Jaina* canonical literature from the earliest times when the most ancient canonical text, the *Ācārāṅga*, was composed. The first part of the *Ācārāṅga* not only motivates the aspirant to embrace *Samādhimarāṇa*, but also clearly outlines the procedure for undertaking it.⁷⁶ The fifth chapter of the *Uttarādhyayana* contains a detailed description of the concepts of *Bālamarāṇa* (Ignorant death) and *Paṇḍitamaraṇa* (Enlightened death).⁷⁷ In the *Jaina* literature, many of the life–sketches of aspirants have also been drawn showing the *Samādhimarāṇa* as the natural culmination of their spiritual practices. This work, too, as is clear from its name itself, points towards *Samādhimarāṇa* or, in other words, it concerns *Samādhimarāṇa*.

Samādhimarāṇa means that when the death knocks at one's door, the aspirant practitioner must forsake his attempts towards undue preservation of the body and giving up the bodily attachment, welcome the inevitable and imminent death rather than hiding his face from it. Actually, death is the testing time for all living beings and *Samādhimarāṇa* is taking that test boldly through a process of embracing it peacefully. We can look at it like this – if an aspirant has engaged himself in the practice of equanimity and detachment but if he gets disturbed when he faces death, his lifelong practice can only be considered a waste, just as the year–long study of a student cannot be said to be fruitful if he fails at the examination. Similarly, the death is the test of an aspirant's lifelong spiritual practices and *Mahāpratyākhyāna*

⁷⁶ *Ācārāṅga*, 1/8/6–8.

⁷⁷ *Uttarādhyayana*, 5/2–3.

teaches him to come out of that test with flying colours through the practice of *Samādhimarāṇa*.

Samādhimarāṇa is neither running away from life nor is it suicide. On the contrary, it is that art of embracing death, which makes the death itself meaningful. One, who hasn't learnt this art of dying peacefully and, thereby, gracefully, loses even the meaning of his life. An Urdu poet has rightly said –

“*Jo dekhī history, is bāta par kāmīl yakīnī āyā /
Use jīnā nahīn āyā, jise maranā nahīn āyā //*”

Meaning that on perusing history we have come to the conclusion that one, who has not learnt to die, has not learnt to live either.

Actually, *Mahāpratyākhyāna* presents such a detached vision of life that makes both our life as well as death meaningful. We can sum up this vision of *Mahāpratyākhyāna* into an apt couplet by another Urdu poet, who says –

“*Lāī hayāt ā gae, kazā le calī cale gae /
Na apnī khuśī āe, na apnī khuśī gae //*”

Meaning that when the life brought, we came, when the death called, we went; we neither came nor went of our own accord.

Conclusion –

Thus, we see that *Mahāpratyākhyāna* is such a work that gives us an insight to look at life in a new light. The effort of the *Āgama Ahinīsā Samatā Evanī Prākṛta Sanisthāna*, to publish

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the *Prakīrṇakas* that give us this wonderful vision of life, with their translations, can be considered successful only if we study them and realise the values propounded therein into our own lives.

Varanasi,
12 December, 1991.

Sagarmal Jain
Suresh Sisodiya

(Translated into English by Col. Dalpat Singh Baya, 'Śreyas')

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महापच्चकखाणपइण्णयं
[महाप्रत्याख्यान—प्रकीर्णक]

MAHĀPACCAKKhĀṆAPAINṆAYAM
(MAHĀPRATYĀKHYĀNA—PRAKĪRṆAKA)

MAHĀPACCAKKHĀṆAPAIṆṆAYAM

MAṄGALAMABHIDHEYAM CA

Esa karemi paṇāmami, Titthayarāṇamī aṇuttaragaīṇamī |
Savvesimī ca Jiṇāṇamī, Siddhāṇamī Saṇjayāṇamī ca || 1 ||

Savvadukkhappahīṇāṇamī, Siddhāṇamī Arahaṇo namo |
Saddahe Jiṇapannattamī, paccakkhāmī ya pāvagamī || 2 ||

VIVIHĀ VOSIRAṆĀ

Jamī kiṅci vi duccariyamī, tamahamī nindāmī savvabhāveṇamī |
Sāmāiyamī ca tivihamī, karemi savvamī nirāgāramī || 3 ||

Bāhira'bbhantaramī uvahimī, sarīrādi sabhoyaṇamī |
Maṇasā vaya kāeṇamī, savvamī tivihēṇa vosire || 4 ||

Rāgamī¹ bandhamī paosamī ca, harisamī dīṇabhāvayamī |
Ussugattamī bhayamī sogamī, raimaraimī² ca vosire || 5 ||

¹ Rāgabandhamī, Sā. |

² 'rayamī ca, Samī. |

MAHĀPRATYĀKHYĀNA–PRAKĪRŪKA

BENEDICTION AND SUBJECT–MATTER

1. Thus, I bow to all the *Tīrthanīkaras* who have attained the perfected spiritual state (*Siddhagatī*), all the spiritual conquerors (*Jinadeva*), all the perfected souls (*Siddhas*) and the world renounced restrained ones (monks and nuns).
2. Obeisance to all the perfected souls (*Siddhas*) and enlightened venerable ones (*Arhatas*) who have liberated from all pain and misery. I firmly believe in the precepts preached by the *Jinas* and, hereby, completely forsake the sinful activities (for embracing the voluntary peaceful death).

VARIOUS RENUNCIATIONS

3. I wholeheartedly condemn whatever be my misconduct and three–way (mentally, bodily and verbally) adopt the equanimous practice (*Sāmāyika*) without any exception.
4. The aspirant (to voluntary peaceful death) must give up all internal and external encumbrance (attachment), all types of food and the attachment for the body three ways – mentally, verbally and bodily.
5. The aspirant must also give up the bondage of attachment and aversion, euphoria and depression, curiosity, fear and sorrow as well as liking and dislike.

4 : MAHĀPACCAKKHĀṆA PAIṆṆAYAM

SAVVAJĪVAKHĀMAṆĀ

Roseṇa paḍiniveseṇa, akayaṇṇuyayā¹ taheva sadhayāe |
Jo me kiñci vi bhaṇio², tamahaṇi tivihēṇa khāmemi || 6 ||

Khāmemi ³savvajīve, savve jīvā khamantu me |
⁴Āsave vosirittāṇami, samāhim paḍisandhae || 7 ||

NINDAṆĀ-GAṆAṆĀ-ĀLOYAṆĀO

Nindāmi nindaṇijjani, garahāmi ya jaṇi ca me garahaṇijjani |
Āloemi ya savvami, jaṇi jaṇi ca ⁵paḍikuṭṭhami || 8 ||

MAMATTACHEYAṆAM ĀYADHAMMASARŪVAM CA

Uvahī sarīragani ceva, āhāraṇi ca cauvvihami |
Mamattani savvadavvesu, pariḷāṇami kevalani || 9 ||

Mamattani pariḷāṇami, nimmamate uvaṭṭhio |
Ālambaṇani ca me āyā, avasesani ca vosire || 10 ||

Āyā majjhami nāṇe, āyā me daṇisaṇani caritte ya |
Āyā paccakkhāṇe, āyā me saṇjame joge || 11 ||

¹ 'ṇṇuyayāe taheva`sajjhāe, Pu. Sā. |

² 'o tivihani tivihēṇa, Sāpā. |

³ savve jīve, Saṇi. |

⁴ Āsāo vo°, Pu. Sā. |

⁵ paḍisiddhami, Sā. |

FORGIVENESS FROM AND TO ALL THE LIVING

6. (The aspirant must say) “I, mentally, verbally and bodily, beg forgiveness for whatever has been said by me under the influence of anger, remorse, ungratefulness, and deceit.
7. I forgive every creature and they, too, may forgive me. Forsaking (all mental, verbal and physical activity resulting in karmic) influx, I seek equanimity.

CONDEMNATION, DESPISING AND CRITICISM

8. “I condemn the condemnable and despise whatever is despicable in me; also, whatever activities have been forbidden by the Lords *Jinas* as sinful and which have been performed by me, I criticise and confess them.

PIERCING ATTACHMENT AND DUTY TO THE SELF

9. I have very well realised the helplessness of my attachment for four types of foods and various material means of sustaining and comforting the body.
10. I also realise the presence of attachment hidden in the midst of detachment. Therefore, I (the aspirant) must take the shelter of the ‘Self (soul)’ only and forsake the rest.
11. The ‘Self’ is my only knowledge, the ‘Self’ is my only vision and the ‘Self’ is my only conduct. The ‘Self’ is my only vow and the ‘self’ is my renunciation and Yoga (the aggregate of physical, oral and mental activities).

MŪLUTTARAGUṆĀRĀHAṆĀPUVVAM
NINDAṆĀIPARŪVAṆAM

Mūlaguṇe Uttaraguṇe, je me nā`rāhiyā pamāeṇam |
Te savve nindāmi, paḍikamme āgamissāṇam || 12 ||

EGATTABHĀVAṆĀ

Ekko ham natthi me koī, na cāhamavi kassāi |
Evamī adīṇamaṇaso, appāṇamaṇusāsae || 13 ||

Ekko uppajjae jīvo, ekko ceva vivajjai |
Ekkassa hoi maraṇamī, ekko sijjhai nīrao || 14 ||

Ekko karei kammanī, phalamavi tassekkao samaṇuhavai |
Ekko jāyai marai ya, paraloyamī ekkao jāi || 15 ||

Ekko me sāsao appā, nāṇa-damisaṇalakkhaṇo¹ |
Sesā me bāhirā bhāvā, savve saṅjogalakkhaṇā || 16 ||

SAṆJOGASAM BANDHAVOSIRAṆĀ

Saṅjogamūlā jīveṇamī, pattā dukkha paramparā |
Tamaḥ saṅjogasambandhamī, savvamī tivihēṇa vosire || 17 ||

¹ nasaṅjuo°, Pu. Sā. |

SELF-DENIGRATION WITH THE PRACTICE OF PRIMARY AND SECONDARY VIRTUES

12. I condemn my negligence in not being able to adhere to the primary and secondary (spiritual) virtues and repent for and retract from such negligence as well as vow not to act in a manner so as to incur such negligence-borne flaws in future.

CONTEMPLATION OF LONELINESS OF EXISTENCE

13. I am alone, none is mine, nor am I of anyone. The aspirant must discipline his 'Self' through such detached disposition and such contemplation of the loneliness of the 'Self'.
14. The creature is born alone and alone does it meet its end. It dies alone and alone does it liberate by completely shedding the karma-mire.
15. The creature acts alone and alone does it enjoy the fruit of its action. It is born alone, it dies alone and alone does it go to its destined world hereafter.
16. This soul of mine, which is endowed with right-knowledge and right-vision alone is truly mine. All other substances, which are characterised by association and dissociation, are not mine.

RENUNCIATION OF ASSOCIATIONS

17. The worldly creatures fall into the cycle of sorrow and misery due to associations with undesirable objects and dissociation from the desirable ones. Therefore, the aspirant must renounce all physical, verbal and mental associations.

8 : MAHĀPACCAKKHĀṆA PAIṆṆAYAM

ASAÑJAMĀIṆAM NINDAṆĀ MICCHATTACĀGO YA

Assañjamamaṇṇāṇam micchattamī, savvaō vi ya mamattamī |
Jīvesu ajīvesu ya, tamī ninde tamī ca garihāmi || 18 ||

Micchattamī pariḷāṇāmi, savvamī assañjamamī alīyamī ca |
Savvatto ya mamattamī, cayāmi ¹savvamī ca khāmemi || 19 ||

ANṆĀYĀVARĀHĀLOYAṆĀ

Je me jāṇanti Jīṇā, avarāhā jesu jesu thāṇesu |
²Te hamī āloemī, uvatthio savvabhāveṇamī || 20 ||

MĀYĀNIHAṆAṆOVAESO

Uppannāṇuppannā māyā³, aṇumaggao nihantavvā |
Āloyaṇa–nindaṇa–garihaṇāhimī, na puṇa tti yā bīyamī || 21 ||

ĀLOYAGASSA SARŪVAṆM MOKKHAGĀMITTAM CA

Jaha bālo jampanto, kajjamakajjamī ca ujjuyamī bhaṇai |
Tamī taha āloijjā, māyā–mayavippamukko³ u || 22 ||

Sohī ujjuyabhuyassa, dhammo suddhassa cittaī |
Nivvāṇamī paramamī jāi, ⁴ghayasitte va pāvae || 23 ||

¹ savvamī kamāvemi, Pu. Sā. |

² tamī taha ā^o, Sā. |

³ ^omukkenamī | Sam. |

⁴ ^oyasitti vva pā^o, Pu. | ^oyasittu vva pā^o, Sā. |

**CONDEMNING THE LACK OF RESTRAINT AND
RENOUNCING FALSE-BELIEF**

18. I condemn and despise lack of restraint, ignorance, false-belief and attachment towards all living and non-living objects.
19. I know all types of lack of restraint, unreliability and falsehood. Therefore, I hereby renounce all forms of attachment and beg forgiveness from all.

EXPIATION FOR UNKNOWN MISDEEDS

20. The omniscient Jinas know about all the misdeeds committed by me anywhere and anytime. Therefore, I present myself for confessing and expiating for even such misdeeds that are unknown to me.

PERSUASION FOR RENOUNCING DECEIT

21. Deceit – manifest or unmanifest – is fit to be renounced. By condemnation and despising, it does not manifest itself again.

**THE CONFESSOR'S ELIGIBILITY FOR FINAL
DELIVERANCE**

22. As a child guilelessly says everything about its good and bad deeds, so must an aspirant discard pride and confess and expiate for all his flaws guilelessly.
23. It is only those with simplicity of mind that attain spiritual purity. The faith rests only with them that are of pure inner 'Self' and only such (whose inner-selves bear the faith) attain the supreme accomplishment of *nirvāṇa*, just as the fire irrigated by clarified butter attains its supreme state.

SALLUDDHARAṆAPARŪVAṆĀ

Na hu sijjhaī sasallo, jaha bhaṇiyamī sāsaṇe dhuyarayāṇamī |
Uddhariya savvasallo, sijjhai jīvo dhuyakilesa || 24 ||

Subahumī pi ¹bhāvasallamī, je āloyanti gurusagāsammi |
Nissallā santhāragamuventi, ārāhagā honti || 25 ||

Appamī pi bhāvasallamī, je nā¹loyanti gurusagāsammi |
Dhantamī pi suya samiddhā, na hu te ārāhagā honti || 26 ||

Na vi tamī satthamī va visamī va, duppautto va kuṇai veyālo |
Jantamī va duppauttamī, sappo va pamāyao kuddho || 27 ||

Jamī kuṇai bhāvasallamī, aṇuddhiyamī uttimaṭṭhakālammi |
Dullambhabohiyattamī, aṇantasamīsāriyattamī ca || 28 ||

To uddharanti gāravarahiya, mūlamī puṇabbhavalayāṇamī |
Micchādanisaṇasallamī, māyāsallamī niyāṇamī ca || 29 ||

¹ "sallamī āloeṇa guru", Pu. Sā. |

THE INNER STINGS

24. It has been said in the religious order of the *Jinas* that an aspirant who has shed the karmic dust cannot liberate if his inner self is rankled by the three stings (of deceit – *Māyā*, false-belief – *Mithyātva* and binding desire for future – *Nidāna*). Only those who are without such inner stings and who have completely shed the *karma*-mire, liberate.
25. Even those who are heavily in the grip of such inner stings but confess their flaws in the presence of the guru are able to embrace equanimous death and are considered to be the true practitioners of the *Jina* faith.
26. Those who are even lightly gripped by the three inner stings but who fail to confess their flaws in the presence of the guru are not truly the practitioners of the *Jina* faith even though they may be very learned in the sacred scriptural knowledge.
- 27–28. Even the misemployed weapon, poison, ghosts and ill-operated machine and angry snake do not harm a negligent aspirant as much as the residual inner stings of deceit, false-attitude and binding wish for the future during the practice of the voluntary peaceful death. These residual inner stings hinder enlightenment and the aspirant becomes an infinite wanderer in the world.
29. Therefore, the true prideless aspirants dispel the inner stings of deceit, false-inclination and binding wish that are the roots of the creeper of rebirth.

ĀLOYAṆĀPHALAM

Kayapāvo vi maṇūso, āloiya nindiumi gurusagāse |
Hoi airegalahuo, ohariyabharu¹ vva bhāravaho || 30 ||

PĀYACCHITTĀṆUSARAṆAPARŪVAṆĀ

Tassa ya pāyacchittamī, jam maggaviu gurū uvaisanti |
Tam taha aṇusariyavvamī, aṇavatthapasaṅgabhīṇamī || 31 ||

Dasadosavippamukkamī, tamhā savvamī agūhamāṇemī |
Jam kimpī² kayamakajjamī, tam jahavattamī kaheyavvamī || 32 ||

PĀṆAVAHĀIPACCAKKHĀṆAM
ASAṆĀIVOSIRAṆĀ YA

Savvamī paṇārambhamī, paccakkhāmī ya aliyavayaṇamī ca |
³Savvamadinnādāṇamī, ⁴abbambhamī pariggahamī ceva || 33 ||

Savvamī pi asaṇam-pāṇamī, cauvvihamī jo ya bāhiro uvahī |
Abbhintaramī ca uvahimī, savvamī tivihēṇa vosire || 34 ||

PĀLAṆĀSUDDHA-BHĀVA-
SUDDHAPACCAKKHĀṆASARŪVAM

Kantāre dubbhikkhe āyaṅke vā mahayā samuppanne |
Jam pāliyamī, na bhaggamī, tam jāṇasu pālaṇāsuddhamī || 35 ||

¹ 'bharo vva, Samī |

² kiñci ka°, Samī |

³ Savvamī ca`dattadāṇamī, Samī. |

⁴ sa`bbambhapa°, Pu. |

THE RESULT OF CONFESSION AND CRITICISM

30. By confessing and condemning the bad deeds done by him, in the presence of the guru, the aspirant becomes unencumbered by the weight of karma matter just as putting down the load relieves a load carrier.

PROPOUNDING EXPIATION

31. The bad state fearing pupil must undertake whatever expiation the learned Guru awards (on coming to know about his misdeeds).
32. (While confessing) the pupil mustn't hide his misdeeds and reveal all his acts, as done by him, to the guru. (Only then he can become free of ten flaws).

VOW OF NON-VIOLENCE AND RENOUNCING FOOD

33. The aspirant must vow that he is giving up all types of violence towards all kinds of living beings, telling of lies, taking of anything not given by the rightful owner, sexual indulgence and attachment to possessions.
34. He must, in three ways – mentally, verbally and physically, renounce four types of foods – eatables, drinks, nourishing food and taste improvers, all external (physical) and internal (mental and spiritual) encumbrances such as monastic equipage and passions, etc.

UNCOMPROMISED OBSERVANCE, FLAWLESS DISPOSITION AND THE FORM OF VOWS

35. The vows that are not compromised even under unusual circumstances such as in the frightening forest, during famine and extremely terrorising situations are said to be observed flawlessly.

14 : MAHĀPACCAKKHĀNA PAṆṆAYAMĪ

Rāgeṇa va doseṇa va,
pariṇāmeṇa va na dūsiyaṇi jaṇi tu |
Tami khalu paccakkhāṇaṇi,
bhāvavisuddhami muṇeyavvaṇi || 36 ||

NIVVEOVAESO

Pīyaṇi thaṇayacchīraṇi, sāgarasalilāu bahutaraṇi hojjā |
Saṇisāraṇmi aṇante, māṇiṇaṇi annamaṇṇāṇaṇi || 37 ||

Bahuso vi ¹eva ruṇṇaṇi puṇo puṇo tāsu tāsu jāṇisu |
Nayaṇodayaṇi pi jāṇasu, bahuyayaṇaṇi sāgaraṇjalāo || 38 ||

Natthi kira so paeso loe, vālaggakoḍimitto vi |
Saṇisāre saṇisaranto jattha, na jāo mao vā vi || 39 ||

Culasī kila loe², joṇiṇaṇi pamuhasayasahassāṇi |
Ekkekkaṇmi ya etto, aṇantakhutto samuppanno || 40 ||

PAṆḌIYAMAṆAṆAPARŪVAṆĀ

Uḍḍhamahe tiriyaṇmi ya, ³mayāṇi bahuyāṇi bālamaṇaṇāṇi |
To tāṇi saṇbharanto, Paṇḍiyamaṇaṇaṇi maṇihāṇi || 41 ||

Māyā mi tti piyā me, bhāyā bhagiṇī ya putta dhīyā⁴ ya |
Eyāṇi saṇbharanto, Paṇḍiyamaṇaṇaṇi maṇihāṇi || 42 ||

¹ vi mae ru^o, Sā. |

² loe joṇipamuḥāṇi saya^o, Sā. |

³ miyāṇi, Pu. |

⁴ dhūyā, Pu. Sā. |

36. The vows that are not flawed by the dispositions of attachment and aversion are said to be dispositionally flawless.

THE SERMON ON DETACHMENT

37. While wandering in the infinite cycle of births and deaths, this soul has drunk so much of milk out of respective mothers' breasts that its quantity is more than the water of the ocean.
38. Know that (while wandering in various painful and miserable worldly existences) this soul has wept so much that the total quantity of tears that it has shed is more than the water of the ocean.
39. There is not even as small a place as the tip of a hair in this vast world where this soul has not taken birth and died during its worldly wanderings.
40. There are said to be eighty-four hundred thousand main divisions of various types of worldly existences. In each of these categories the soul has taken birth and died infinite number of times.

PROPOUNDING ENLIGHTENED DEATH

41. Numerous times I have died ignorant deaths in the upper, lower and middle worlds. Therefore, remembering them I shall now die an enlightened death.
42. Remembering (that) the relations such as mother-father, brother-sister and son-daughter (cannot shelter anyone from inevitable death), I shall die the enlightened death.

16 : MAHĀPACCAKKHĀNA PAIṆṆAYAMĪ

Māyā-pii-bandhūhimi samisāratthehimi pūrio logo |
Bahujonivāsienamī¹, na ya te tāṇamī ca saraṇamī ca || 43 ||

Ekko karei kammaṁ, ekko aṇuhavai dukkayavivāgaṁ |
Ekko samisarai jio, jara-maraṇa-cauggaīguvilamī || 44 ||

²Uvveyaṇayamī jammaṇa-maraṇamī, naraesu veyañāo vā |
Eyāimī sambharanto, Paṇḍiyamaraṇamī marīhāmi || 45 ||

³Uvveyaṇayamī jammaṇa-maraṇamī, tiriesu veyañāo vā |
Eyāimī sambharanto, Paṇḍiyamaraṇamī marīhāmi || 46 ||

³Uvveyaṇayamī jammaṇa-maraṇamī, maṇuesu veyañāo vā |
Eyāimī sambharanto, Paṇḍiyamaraṇamī marīhāmi || 47 ||

³Uvveyaṇayamī jammaṇa-maraṇamī, cavaṇamī ca devalogāo |
Eyāimī sambharanto, Paṇḍiyamaraṇamī marīhāmi || 48 ||

Ekkamī Paṇḍiyamaraṇamī, chindai jāṁsayāimī bahuyāimī |
Tamī maraṇamī mariyavvamī, jeṇa mao summao hoi || 49 ||

Kaiyā ṇu tamī sumaraṇamī,
Paṇḍiyamaraṇamī Jiṇehimī pannattamī |
Suddho uddhiyasallo,
pāovagao marīhāmi? || 50 ||

¹ °ehimī na, Pu. Sā. |

² "vvevaṇa", Samī. |

43. Because, mother, father, brethren and all the creatures that fill the world cannot help, protect or shelter anyone (from the inevitable retribution of one's karmic fruition).
44. The soul acts alone, it bears the inevitable retribution of the fruition of its evil karma alone and alone does it decay and die and wander in the circuitous maze of four types of worldly existences (divine, human, sub-human and hellish).
45. Remembering the birth, death, anxiety and pain and misery in the hellish existence (*Nāraka-gatī*), I shall die the enlightened death.
46. Remembering the birth, death, anxiety and pain and misery in the sub-human (*Tiryāṅca*) existence, I shall die the enlightened death.
47. Remembering the birth, death, anxiety and pain and misery in the human existence (*Manuṣya-gatī*), I shall die the enlightened death.
48. Remembering the birth, death, anxiety and inevitable departure from the divine existence (*Deva-gatī*), (now) I shall die the enlightened death.
49. One enlightened death can cut through the tradition of hundreds of births and rebirths. Therefore, one should die that (enlightened) death.
50. That worthwhile death it self has been called enlightened death by the Lords *Jinendras* (omniscient Prophets Propounders of the *Jina* faith – the *Tīrthaṅkaras*).

NIVVEOVAESO

Bhavasaniṣāre savve, cauvvihā poggalā mae baddhā |
Pariṇāmapasaṅgaṇaṇi, aṭṭhavihe kammasaṅghāe || 51 ||

Saniṣāraccakkavāle savve, te poggalā mae bahuso |
Āhāriyā ya pariṇāmiyā ya, na ya haṃ gao tittimī || 52 ||

¹Āhāranimittāgaṃ, ahayaṃ, savvesu narayaloesu |
Uvavaṇṇo mi² subahuso, savvāsu ya micchajāṇisu || 53 ||

³Āhāranimittāgaṃ ⁴macchā, gacchanti dāruṇe narae |
Saccitto āhāro na khamo, maṇasā vi pattheumī || 54 ||

Taṇakattheṇa va aggī lavaṇajalo vā naiṣahassehimi |
Na imo jīvo ⁵sakko tippeumī kāma-bhogeḥimi || 55 ||

Taṇakattheṇa va aggī lavaṇajalo vā naiṣahassehimi |
Na imo jīvo ¹sakko tippeumī atthasāreṇaṃ || 56 ||

Taṇakattheṇa va aggī lavaṇajalo vā ⁶naiṣahassehimi |
Na imo jīvo ⁷sakko tippeumī bhoyaṇavīhīe || 57 ||

¹ nimittenaṃ a°, Sā. |

² mi ya ba°, Pu. Sā. |

³ °ranimittenaṃ ma°, Sā. |

⁴ yicchā, Pu. |

⁵ sakkā, Pu. |

⁶ °hassesu, Saṃ. |

⁷ sakkā, Pu. |

SERMON ON DETACHMENT FROM THE MUNDANE

51. Wandering in the world I have been bonded by four types of karma matter (particle – *paramāṇu*, division – *deśa*, sub-division – *pradeśa* and aggregate – *skandha*) and through my dispositional attitudes I have collected the eight types of karmic bondage.
52. In the eternal cycle of worldly existence I have eaten all types of foods made of such matter. Even then I have not been satisfied.
53. Due to my greed for food I have been born in numerous hellish births and in numerous ignoble human births.
54. Due to their greed for food the fishes go to miserable hellish births. Therefore, even the desire for sinful untreated food, on the part of a monk, is not pardonable.
55. As the fire cannot be satisfied by feeding it with wood and straw, as the salty sea cannot be satiated by the waters of thousands of rivers, so this soul cannot be satisfied by enjoying various types of sensual pleasures.
56. As the fire cannot be satisfied by feeding it with wood and straw, as the salty sea cannot be satiated by the waters of thousands of rivers, so this soul cannot be satisfied by riches.
57. As the hunger of fire cannot be satisfied by feeding it with wood and straw, as the thirst of the salty sea cannot be satiated by drinking the waters of thousands of rivers, so this soul cannot be satisfied by various types of food.

20 : MAHĀPACCAKKHĀṆA PAIṆṆAYAM

Valayāmuhasāmāṇo duppāro va ṇarao ¹aparimejjo |
Na imo jīvo ²sakko tippeumī gandha-mallehimī || 58 ||

³Aviyaṇho`yamī jīvo aīyakālammi āgamiṣṣāe |
Saddāṇa ya rūvāṇa ya, gandhāṇa rasāṇa phāsāṇamī || 59 ||

Kappatarusambhavesu⁴, Devuttarakuruvasamīpasūesu |
Uvavāe ṇa ya titto, na ya nara-vijjāhara-suresu || 60 ||

Khaiṇa va pīṇa va, na ya eso tāio havai appā |
Jai duggaimī na vaccai, to⁵ nūṇamī tāio hoī || 61 ||

Devinda-cakkavaṭṭittaṇāmī, rajjāmī uttamā bhogā |
Pattā aṇantakhutto, na ya hamī tittimī gao tehimī || 62 ||

⁶Khīradagucchurasesumī, sāūsū mahodahīsū bahuso vi |
Uvavaṇṇo ṇa ya, taṇhā chinnā me sīyalajaleṇamī || 63 ||

Tivihēṇa ya suhamaulamī, tamhā kāmaraivisayasokkhāṇamī |
Bahuso suhamaṇubhūyamī, na ya suhataṇhā parichinnā || 64 ||

¹ °parimijjo, Sā. |

² sakkā tappeumī, Sā. |

³ Avitatto`yamī. Sāpā. |

⁴ °bhavesumī devuttarakuruvaṇisapasū, Pu. Sā. |

⁵ to maraṇe tā°, Pu. Sā. |

⁶ °dagecchu°, Sā. |

58. As it is difficult to cross the fiery hell, so it is difficult to satisfy this soul with perfumes and flower-garlands.
59. With the objects of sound, sight, smell, taste and touch this soul neither has been satisfied in the past nor will it ever be satisfied in the future.
60. In *Devakuru* and *Uttarakuru*¹ the wish fulfilling *Kalpavṛkṣa* trees are ever present. This soul has not been satisfied even after taking birth there as well as on taking births as a human-being, as one with supernatural powers (*Vidyādhara*) and even on taking birth as a heavenly god.
61. This soul cannot liberate by eating and drinking. It can liberate only if it strongly desires to avoid bad births and acts accordingly.
62. Infinite number of times I have gained the kingdoms and empires and enjoyed the most enjoyable pleasures of the kings and emperors, but even then I have not been satisfied.
63. Numerous times I have been born into the milky-water sea, the sea of sugarcane juice and that of the tasteful water of the great ocean, but even then my thirst has not been quenched.
64. Numerous times this soul has enjoyed the sexual pleasures in three ways – mentally, verbally and physically, but its desire for sensual pleasures has not been satiated.

¹ *Devakuru* and *Uttarakuru* are the best lands of enjoyments – *Bogabhūmi*, where there remains the auspicious time all the time and all the wishes of the inhabitants of these lands are constantly fulfilled by the wish-fulfilling *Kalpavṛkṣas*.

Jā kāi patthaṇāo kayā mae rāga-dosavasaṇam |
Paḍibandheṇa bahuvihami, tam ninde tam ca garihāmi || 65 ||

Hantūṇa mohajālam, chettūṇa ya aṭṭhakammasaṅkalyam |
Jammaṇa-maraṇarahattam, bhettūṇa ¹bhavāo mucchisi || 66 ||

Pañca ya mahavvayāmi, tivhami tivhiheṇa āruheūṇam |
Maṇa-vaya-kāyagutto, sajjo maraṇam paḍicchijjā || 67 ||

PAÑCAMAHAVVAYRAKKHĀPARŪVAṆĀ

Koham māṇam māyam loham, pijjam taheya dosam ca |
Caiūṇa appamatto, rakkhāmi mahavvae pañca || 68 ||

Kalaham abbhakkhāṇam, pesuṇam pi ya parassa parivāyam |
Parivajjanto gutto, rakkhāmi mahavvae pañca || 69 ||

Pañcendiyasaṁvaraṇam, pañceva nirumbhiūṇa kāmaguṇe |
²Accāsātaṇabhīo, rakkhāmi mahavvae pañca || 70 ||

Kiṇhā nīlā kāū lesā, jhāṇāmi aṭṭa-roddāmi |
³Parivajjinto gutto, rakkhāmi mahavvae pañca || 71 ||

¹ "vā vimu", Sā. |

² "sāyaṇa", except Sam. |

³ vajjanto, except Sam |

65. **Whatever I have sought under the influence of attachment and aversion, I confess my fault and strongly condemn such seeking.**
66. **You can liberate from the tradition of worldly existence only by destroying delusion, by completely shedding the eight types of accumulated karma and by piercing the cycle of births and deaths.**
67. **Therefore, the aspirant must observe the five great vows in three ways – mentally, verbally and physically and by three means – self, other and approval.**

PROPOUNDING THE PROTECTION OF FIVE GREAT VOWS

68. **I (can) protect the five great vows by forsaking anger, pride, guile and greed and similarly by becoming vigilant by giving up attachment and aversion.**
69. **I, the restrained aspirant, (can) protect my five great vows by self-restraint achieved through giving up quarrelsomeness, laying blames, spitefulness, and condemning others.**
70. **I, the restrained aspirant, (can) protect my five great vows by controlling five types of desires, by restraining five sensory organs and by fearing honour and dishonour.**
71. **I, the restrained aspirant, protect my five great vows by giving up three inauspicious spiritual dispositions (*leśyās*)—black, blue and grey and by forsaking two inauspicious meditations – despondent and angered.**

24 : MAHĀPACCAKKHĀNA PAṆṆAYAMĪ

Teū Pamhā Sukkā lesā, jhāṇāimī dhamma–sukkāimī |
Uvasampanno jutto, rakkhāmi mahavvae pañca || 72 ||

Maṇasā maṇasaccaviū, vāyāsacceṇa karaṇasacceṇa |
Tivihēṇa vi saccaviū, rakkhāmi mahavvae pañca || 73 ||

Sattabhayavippamukko, cattāri nirumbhiūṇa ya kasāe |
Aṭṭhamayaṭṭhāṇajadhō, rakkhāmi mahavvae pañca || 74 ||

¹Guttīo samī–bhāvaṇāo nāṇamī ca dāsaṇamī ceva |
Uvasampanno jutto, rakkhāmi mahavvae pañca || 75 ||

Evamī tidaṇḍaviraō, tikaraṇasuddhō tisallaṇissallo |
Tivihēṇa appamatto, rakkhāmi mahavvae pañca || 76 ||

GUTTI–SAMIIPĀHANṆAPARŪVAṆĀ

Saṅgamī pariṇāṇāmi, sallamī tivihēṇa uddhareūṇamī |
Guttīo samīo, majjhamī tāṇamī ca saraṇamī ca || 77 ||

TAVAMĀHAPPAMĪ

Jahakhuhiyacakkavāle poyamī rayaṇabhariyamī samuddammi |
Nijjāmagā dharentī, kayakaraṇā buddhisampanṇā || 78 ||

¹ Sammattamī guttīo samīo bhāvaṇāo nāṇamī ca uvasamī^o, Hamī. |

72. I, the restrained aspirant, protect my five great vows by engaging my Self in two auspicious meditations – pious and pure and by gaining three auspicious spiritual hues – yellow (fire), lotus and white.
73. I, the truthful, who mentally knows the truth, verbally tells the truth and bodily practices the truthful conduct, in three ways protect my five great vows.
74. I protect my five great vows by controlling the four passions, by freeing myself from the seven types of fears and forsaking the eight places of pride.
75. Endowed with three-way restraint (*Tri-Guṇtis*), five-way vigilance (*Pañca-Samitī*) twelve types of contemplation and right knowledge and attitude, I protect my five great vows.
76. Giving up the negligence in three ways by forsaking three types of punishments, by attaining purity of three means and by forsaking three spiritual stings, I protect my five great vows.

PROPOUNDING RESTRAINTS AND VIGILANCE

77. Having renounced the three spiritual stings in three ways, I know the (horrible) result of mundane attachment. Only the (three) restraints (of mind, body and speech) and (five types of) vigilance are my shelter and escape.

GLORY OF PENANCE

78. As a wise and skilled helmsman keeps the gem-filled ship, surrounded by stormy, choppy sea, on the right path and, thereby saves it from impending destruction,

Tavapoyamī guṇabhariyamī,

parīśahummīhi khuhiumāraddham¹ |

Taha ārahinti viū,

uvaesa`valambagā dhīrā || 79 ||

APPATṬHASĀHAṆAPARŪVAṆĀ

Jai tāva te supurisā² āyāroviyabharā niravayakhā |
Pabbhāra–kandaragayā, sāhintī appaṇo aṭṭhami || 80 ||

Jai tāva te supurisā, girikandara–kaḍaga–visama–duggesu |
Dhiidhaṇiyabaddhakacchā, sāhintī appaṇo aṭṭhami || 81 ||

Kimī puṇa aṇagārasahāyagena aṇṇaṇasaṅgahabalenamī |
Paraloenamī sakkā, sāheumī appaṇo aṭṭhami ? || 82 ||

Jiṇavayaṇamappameyamī, mahuramī kaṇṇāhuimī suṇanteṇamī |
Sakkāhu sāhu majjhe, sāheumī appaṇo aṭṭhami || 83 ||

Dhīrapurisapaṇṇattamī, sappurisaniseviyamī paramaghoramī |
Dhannā silāyalagayā, sāhintī appaṇo aṭṭhami || 84 ||

¹ mātṭhami (ddhami), Sami. |

² sā jhāyā⁰, Sami. |

79. So does a patient and forbearing aspirant save the ship of virtuous austerities from the waves of hardships in the sea of desires.

**PROPOUNDING THE MEANS OF BENEFITTING
THE SELF**

80. If the good aspirants are free of desires and know the Self, they can achieve their spiritual objective of liberation from the mundane existence even in the mountain caves.
81. And if those good aspirants are wise and steadfast in their monastic practices, they can achieve their objective of liberation in the mountain caves, hilly region, and such like uneven areas.
82. Then, why cannot they achieve their spiritual objective of liberation with the help of the monks and with each other's help?
83. They are surely able to achieve it (the spiritual objective of liberation) while living with the monks and listening to the discourses based on the sweet and liberating words of the omniscient Jinas.
84. Glory be to those aspirants who are able to achieve the difficult to achieve objective of spiritual emancipation, that has been propounded by the forbearing sages and desired by the noble aspirants, while being seated on the rock surface.

AKĀRIYAJOG_A-KĀRIYAJOGĀNAM
HĀṆI-GUṆAPARŪVANĀ

Bāhinti indiyāmi, puvvamakāriyapainṇacārīṇam |
Akayaparikamma kīvā, maraṇe ¹suyasampayāyamma || 85 ||

Puvvamakāriyajogo, samāhikāmo ya² maraṇakālammi |
Na bhavai parīsahasaho, visayasuhasamuio appā || 86 ||

Puvvimi kāriyajogo, samāhikāmo ya² maraṇakālammi |
Sa bhavai parīsahasaho, visayasuhanivārio³ appā || 87 ||

Puvvimi kāriyajogo, aniyāṇo īhiūṇa maipuvvami |
Tāhe maliyakasāo, sājjo maraṇam paḍicchejjā || 88 ||

Pāvāṇamī pāvāṇamī kammāṇamī appaṇo sakammāṇamī |
Sakkā palāiumī je, taveṇa sammamī pautteṇamī || 89 ||

PANḌIYAMARAṆAPARŪVANĀ

Ekkamī paṇḍiyamaraṇamī, paḍivajjiya supuriso asambhanto |
Khippamī so maraṇāṇamī, kāhī antam aṇantāṇamī || 90 ||

Kimī tamī paṇḍiyamaraṇamī?
kāṇi va avalambaṇāṇi bhaṇiyāṇi ? |

Eyāmi nāūṇamī,
kimi āyariyā pasamisanti ? || 91 ||

¹ suhasaṅgatāyamma, Sā. |

² u, Samī |

³ "vārao, Samī. |

PROPOUNDING THE VIRTUES AND FAULTS OF THE PRACTITIONERS AND THE NON-PRACTITIONERS

85. The aspirant whose senses are extrovert, whose conduct is flawed, who is not well established in monastic routine and who has not practised monasticism earlier can become impatient when his end comes.
86. The aspirant soul who hasn't practised monasticism earlier and who is attached to the sensual pleasures cannot bear the hardships at the time of death even though he is desirous of equanimity.
87. The aspirant soul who has practised monasticism earlier and who is not attached to the sensual pleasures can bear the hardships at the time of death, being desirous of equanimity.
88. The aspirant soul who has practised monasticism earlier and who has developed the discretion of forsaking the desire for the future, such passion-subsided person embraces death eagerly and peacefully.
89. One, who engages in the equanimous practices by undertaking penance, is able to transcend both – the sins of the sinners as well as his own piety.

PROPOUNDING ENLIGHTENED DEATH

90. The undeluded Propounders (who are in the know of the reality) propound the enlightened death only, because it (the enlightened death) quickly ends the endless deaths.
91. What is that enlightened death and what are its supporting factors? And, knowing it, why do the masters praise it?

30 : MAHĀPACCAKKHĀᅆA PAIᅆᅆAYAM

Aᅆasaᅆa pāovagamamī ālambaᅆa jhāᅆa bhāvaᅆāo ya |
Eyāimī nāūᅆamī, paᅆᅆiyamaraᅆamī pasamīsanti || 92 ||

ANĀHĀRAGASARŪVAM

Indiyasuhasāulao, ghoraparīsahaparāiyaparajjho |
Akayaparikamma, kīvo mujjhai ārāhaᅆākāle || 93 ||

Lajjāi gāraveᅆa ya, bahussuyamaeᅆa vā vi duccariyamī |
Je na kahinti guruᅆamī, na hu te ārāhagā honti || 94 ||

ĀRĀHAᅆĀMĀHAPPAM

Sujjhai dukkarakārī, jāᅆai maggamī ti pāvae kittimī |
Viᅆigūhinto ᅆindai, tamhā ārāhaᅆā seyā || 95 ||

VISUDDHAMANĀPĀHANᅆAM

Na vi kāraᅆamī taᅆamao santhāro, na vi ya phāsuyā bhumī |
Appā khalu santhāro hoi, visuddho maᅆo jassa || 96 ||

92. Fasting (unto death) and *Prāyopagamana* (are enlightened deaths) and meditation and contemplation only are its supporting factors. Knowing them, only the masters praise the enlightened death.

THE NON-PRACTITIONER

93. One engaged in the pursuit of sensual pleasures, defeated by frightening afflictions (difficult hardships), attached to non-spiritual mundane things, uninitiated and impatient aspirant gets shaken while undertaking the end-practice of equanimous death.
94. The pupils, who do not confess their misconduct in the presence of their gurus for shame, pride, and vanity of their scriptural learning are non-practitioners of the true faith.

THE GLORY OF PROPER SPIRITUAL PRACTICE

95. One, who practises severe penance, purifies; one, who knows the path of spiritual enhancement attains glory and the practice of the one, who atones for one's faults and misdeeds, becomes beneficial.

THE IMPORTANCE OF PURITY OF HEART

96. The equanimity in death is neither attained by lying down on the grass-bed prepared for the purpose nor is it attained by the flawless ground on which it is laid; the soul whose mind is well established in purity is the liberating soul.

PAMĀYADOSAPARŪVAṆĀ

Jiṇavayaṇa-aṇugayā me hou, māi jhāṇajogamallīṇā |
Jaha tammi desakāle, amūḍhasanno cayai dehami || 97 ||

Jāhe hoi pamatto, Jiṇavaravayaṇarahio aṇāutto |
Tāhe indiyacorā, karinti tava-sañjamavilomamī || 98 ||

SAMVARAMĀHAPPAMĪ

Jiṇavayaṇamaṇugayamāi, jamī velamī hoi samivarapaviṭṭho |
Aggī va vāusahio, samūladālamī ḍahai kammamī || 99 ||

Jaha ḍahai vāusahio aggī, rukke vi hariyavaṇasaṇḍe |
Taha purisakārasahio, nāṇī kammamī khayamī ñeī || 100 ||

NĀṆAPĀHAṆṆAPARŪVAṆĀ

Jamī annāṇī kammamī khavei, bahuyāimī vāsakoḍīhimī |
Tamī nāṇī tihimī gutto, khavei ūsāsamittenamī || 101 ||

Na hu maraṇammi uvagge sakkā, bārasaviho suyakkhandho |
Savvo aṇucinteumī, ¹dhantamī pi samatthacittenamī || 102 ||

Ekkammi vi jammi pae, samivegamī kuṇai vīyarāyamae |
Tamī tassa hoi nāṇamī, jeṇa virāgattanamuveī || 103 ||

PROPOUNDING THE FAULTS OF NEGLIGENCE

97. (The aspirant must contemplate that) I must become a steadfast follower of the Jina path, and be endowed with discretion, concentration and spiritual endeavour so that (when the time of my death approaches) I may cast the body in full consciousness (in fully vigilant state of mind).
98. The moment an aspirant becomes negligent in his monastic practices, disregards the words (teaching) of Lords Jina and careless, the thieves of spirituality, that the sense-organs are, steal his austerities and restraints.

GLORY OF STOPPAGE

99. As the fire fanned by the wind completely reduces the roots and branches (of a tree) to ashes, so does the intellect well established in stoppage, in accordance with the words of the Lords Jina, completely burns the karma-matter.
100. As the fire fanned by the wind completely reduces the trees and the green forests to ashes, so does the learned and endeavouring aspirant deliberately burns the karma-matter.

PROPOUNDING THE IMPORTANCE OF KNOWLEDGE

101. The karma-matter that an ignorant person sheds in billions of years are readily shed by the enlightened aspirants in a little time as taken in one respiration.
102. Surely, it is not possible for an aspirant, learned in twelve (primary) canons, to deliberately contemplate on their contents when the death is imminent.
103. (Therefore,) only one phrase, from the vast *Jina* faith, that can awaken true detachment in him is his true knowledge.

34 : MAHĀPACCAKKHĀNA PAIṆṆAYAM

Ekkammi vi jammi pae, samivegamī kuṇai vīyarāyamae |
So teṇa mohajālamī, chindai ajjhappayogēṇamī || 104 ||

Ekkammi vi jammi pae,
samivegamī kuṇai vīyarāyamae |
Vaccai naro abhikkhamī,
tamī maraṇamī teṇa mariyavvamī || 105 ||

Jeṇa virāgo jāyai tamī, tamī savvāyareṇa kāyavvamī |
Muccai hu sasamivegī, aṇantaō hoasamivego || 106 ||

JIṆADHAMMASADDAHANĀ

Dhammani Jiṇapannattani,
sammamiṇamī saddahāmi tivihēṇamī |
Tasa-thāvarabhūyahiyamī,
paṇthamī nevvāṇagamaṇassa¹ || 107 ||

VIVIHAVOSIRAṆĀPARŪVAṆĀ

Samāṇo mi tti ya paḍhamamī, bīyamī savvattha saṅjao mi tti |
Savvamī ca vosirāmi, Jiṇehimī jamī jamī ca paḍikuṭṭhamī || 108 ||

Uvahī sarīragamī ceva, āhāramī ca cauvvihamī |
Maṇasā vāya-kāeṇamī, vosirāmi tti bhāvao || 109 ||

¹ nivyānamaggassa, Sā.

104. That one phrase, from the vast Jina faith, which can awaken true detachment and spirituality in him, can shred the web of delusion shrouding him.
105. By repeatedly uttering that one phrase, from the vast Jina faith, which can awaken true detachment and spirituality in him, the aspirant dies but dies not (i.e. he becomes immortal).
106. Whatever promotes detachment must be practised respectfully, because the detached liberates and attached wanders in the endless worldly cycle (of births and deaths).

BELIEF IN THE JINA-FAITH

107. (The aspirant must say), “I, in three ways (mentally, verbally and physically), believe in the right-faith propounded by the unattached Lords. This faith is beneficial for both, the stationary as well as the mobile creatures and is the surest way to attain spiritual emancipation.

PROPOUNDING VARIOUS TYPES OF RENUNCIATION

108. Firstly, I am an ordained monk and secondly, I am fully restrained. Therefore, I, hereby, renounce everything that has been forbidden by the Lords Jina.
109. I, hereby, in three ways, and reverentially renounce attachment towards the possessions, towards my own body and four types of food.

36 : MAHĀPACCAKKHĀṆA PAIṆṆAYAM

Maṇasā acintaṇijjamī savvamī, bhāsāya`bhāsaṇijjamī ca |
Kāeṇa akaraṇijjamī, savvamī tivihēṇa vosire || 110 ||

PACCAKKHĀṆEṆA SAMĀHILAMBHO

Assaṇḍjamavogasaṇamī uvahi vivegakaraṇamī uvasamo ya |
Paḍirūvajogavirao khanti muttī vivego ya || 111 ||

Eyamī paccakkhāṇamī āurajaṇaāvaīsū bhāveṇa |
¹Annayaramī paḍivaṇṇo jampanto pāvai samāhimi || 112 ||

ARAHANTĀI-EGAPAYASARAṆAGAHANĒNA VI VOSIRAṆĀE ĀRĀHAGATTAM

Eyamīsi nimittammī paccakkhāūṇa jai kare kālamī |
To paccakkhāiyavvamī imeṇa ekkeṇa vi paeṇamī || 113 ||

Mama maṅgalamarihantā Siddhā Sāhū suyamī ca dhammo ya |
Tesimī saraṇaovagao sāvajjamī vosirāmi tti || 114 ||

Arahantā maṅgalamī majjha, Arahantā majjha devayā |
Arahante kittaittāṇamī, vosirāmi tti pāvagamī || 115 ||

¹ Antayaramī, Samī. |

110. The aspirant must, in three ways, renounce the forbidden thoughts that are not thinkable, the forbidden speech that is not worthy of speaking, and the forbidden acts that are not worthy of action.

EQUANIMITY THROUGH VOWS

111. In emergent circumstances the aspirant must renounce non-restraint, use the monastic equipage discretely and establish himself in the passion subsided disposition. He must refrain from the improper activities of the body, mind and speech and he must be discretely detached and forgiving.
112. In emergent circumstances the aspirants, beset by afflictions, can maintain equanimity by steadfastly adhering to these and such other vows.

ASPIRANT-STATUS BY ACCEPTING THE VOWS AND THE SHELTER OF ARAHANTA ETC.

113. On such occasions, if the aspirant monk dies after taking the vows, he attains equanimity by just that one phrase of the vows.
114. On such occasions he must say, “The *Arahantas* (venerable omniscient Lords), *Siddhas* (the perfectly accomplished souls), the monks and the sacred scriptural knowledge are my refuge. I accept their shelter and renounce the sinful activities.
115. The *Arahantas* are auspicious for me, they are worthy of worship and veneration for me, and while contemplating their form I hereby renounce sinful activities.

38 : MAHĀPACCAKKHĀNA PAINṆAYAMĪ

Siddhā ya maṅgalamī majjha, Siddhā ya majjha devayā |
Siddhe ya kittaittāṇamī, vosirāmi tti pāvagam || 116 ||

Āyariyā maṅgalamī majjha, Āyariyā majjha devayā |
Āyarie kittaittāṇamī, vosirāmi tti pāvagam || 117 ||

Ujjhāyā maṅgalamī majjha, Ujjhāyā majjha devayā |
Ujjhāe kittaittāṇamī, vosirāmi tti pāvagam || 118 ||

1

Sāhū ya maṅgalamī majjha, Sāhū ya majjha devayā |
Sāhuū ya kittaittāṇamī, vosirāmi tti pāvagam || 119 ||

Siddhe uvasampañño Arahante kevali tti bhāveṇamī |
Etto egayareṇa vi paṇa ārāhao hoi || 120 ||

VEYAṆĀHIYĀSAṆOVAESO

Samuiṇṇaveyaṇo puṇa samaṇo hiyaṇa kimī pi cintijjā |
Ālambaṇāimī kāimī kāūṇa, muṇī duhamī sahai ? || 121 ||

Veyaṇāsu uinnāsu kimī me sattamī niveyae |
Kiñcā`lambaṇamī kiccā tamī dukkhamahiyāsae || 122 ||

116. The *Siddhas* are auspicious for me, they are worthy of worship and veneration for me, and while contemplating their form I hereby renounce sinful activities.
117. The *Ācāryas* (spiritual masters) are auspicious for me, they are worthy of worship and veneration for me, and while contemplating their form I hereby renounce sinful activities.
118. The *Upādhyāyas* (the scriptural teachers and preceptors) are auspicious for me, they are worthy of worship and veneration for me, and while contemplating their form I hereby renounce sinful activities.
119. The *Sādhus* (ordained ascetics) are auspicious for me, they are worthy of worship and veneration for me, and while contemplating their form I hereby renounce sinful activities.
120. Thus, an aspirant becomes a true spiritual practitioner by reverentially accepting the shelter of one of the three – the *Siddhas*, the *Arahantas* and the enlightened monks.

SERMON FOR BEARING AFFLICTIONS

121. When an affliction presents itself, what must a monk think? (He must think that) a monk bears the afflictions by taking the support (of spiritual means).
122. What must an aspirant be told when an affliction presents itself? (He must be told that) this affliction is a result of taking support (of various mundane pleasures); therefore, you must bear it with equanimity.

40 : MAHĀPACCAKKHĀNA PAIṆṆAYAMĪ

Aṇuttaresu narayesu, veyañāo aṇuttarā |
Pamāe vaṭṭamaṇeṇamī, mae pattā aṇantaso || 123 ||

Mae kayamī imamī kammamī, samāsajja abohiyamī |
Porāṇaganī imamī kammamī, mae pattamī aṇantaso || 124 ||

Tāhimī dukkhavivāgāhimī, ¹uvaciṇṇāhimī tahimī tahimī |
Na ya Jīvo Ajīvo u, kayapuvvo u cintae || 125 ||

ABBHUJJAYAMARAṆAPARŪVAṆĀ

Abbhujjayamī vihāramī itthamī, Jīṇaesiyamī viupasatthamī |
Nāumī mahāpurisaseviyamī ca, abbhujjayamī maraṇamī || 126 ||

Jaha pacchimammi kāle,
pacchimatitthayaradesiyamuyāramī |
Pacchā ²nicchayapatthamī,
uvemi abbhujjayamī maraṇamī ||127||

ĀRĀHAṆAPADĀGĀHARAṆAPARŪVAṆĀ

Battīsamaṇḍiyāhimī kaḍajogī jogasaṅgahabaleṇamī |
Ujjamiūṇa ya bārasaviheṇa, ³tavaṇehapāṇeṇamī || 128 ||

¹ ociṇṇā°, Samī. |

² °pacchamī, Pu. Samī. |

³ tava-niyamapā°, Samī. |

123. The aspirant must contemplate, “the afflictions with which the creatures on the ultimate hellish ground are afflicted are severely painful. Beset by negligence, I have borne such afflictions infinite number of times.”
124. “Because of my ignorance I have performed many wicked acts. I have done many such acts in the past as well.”
125. Because of those wicked acts I am in the grip of such painful retribution. Those actions, of the past, are of my conscious Self only and not of any non-living entity.

PROPOUNDING VOLUNTARY DEATH

126. The lone monastic conduct (practised by the *Jinakalpī* monks carrying out advanced spiritual practices), is as preached by the Lords *Jina* and is highly worthy of praise by the sages. This voluntary (peaceful) death, practised by the noble souls is worthy knowing.
127. (The aspirant must say), “I, duly and according to laid down procedure, accept the beneficial voluntary (peaceful) death – *Samādhimarāṇa*, which has been preached by the last Prophet (Propounder of the Jina faith – *Tīrthanikara*) and which is worthy of being accepted towards the end of one’s life.”

PROPOUNDING THE UNFURLING OF THE FLAG OF SPIRITUAL PRACTICE (EXCELLENCE)

128. The aspirant, endowed with thirty-two types of yogic (of the mind, body and speech) powers, must attain the culmination of his spiritual practices by observing twelve types of penance.

42 : MAHĀPACCAKKHĀṆA PAIṆṆAYAM

Samisāraraṅgamajjhe, dhiibalavavasāyabaddhakacchāo |
Hantūṇa mohamallāni, harāhi ārāhaṇapaḍāgamā || 129 ||

Porāṇagamā ca kammamā khavei, annamā navamā ¹ca na ciṇāi |
kammakalaṅkavallimā², chindai santhāramārūḍho || 130 ||

Ārāhaṇovautto sammamā kāūṇa suvihio kālāni |
Ukkosamā tinni bhavē gaotūṇa labhejja nevvāṇamā || 131 ||

Dhīrapurisapannattamā, sppurisaniseviyamā paramaghoramā |
Oiṇṇo hu si raṅgamā, harasu paḍāyamā avigghēṇamā || 132 ||

Dhīra ! paḍāgāharaṇamā kareha jaha tammi desakālammi |
Sutta-`tthamaṇuḡaṇanto, dhiinicalabaddhakacchāo || 133 ||

Cattāri kasāe tinni gārave pañca indiyaggāme |
Hantā parīsahacamūmi, harāhi ārāhaṇapaḍāgamā || 134 ||

¹ ca nā`āi, Sam. |

² vallī, Pu. |

129. (Such an aspirant) unfurls the flag of spiritual excellence in the arena of mundane existence by tying the loin-cloth of spiritual wisdom and defeating the wrestler of delusion.
130. By mounting on the *Samistāraka* (the straw-bed prepared for the purpose of embracing voluntary peaceful death or *Samādhimaraṇa*) the aspirant destroys the karma bonded earlier and, at the same time, doesn't bond fresh karma. He, thus, shreds the vine of karma-mire.
131. The aspirant, who dies by properly embracing the practice of *Samādhimaraṇa*, liberates in a maximum of three subsequent rebirths.
132. Unhindered, the aspirant unfurls the flag of spiritual excellence by undertaking the most difficult practice of *Samādhimaraṇa*, preached by the forbearing Lords and practised by the noble souls, and thereby fording across the ocean of mundane existence.
133. The forbearing aspirant unfurls the flag of spiritual excellence in his place and period by tying the loin-clth of stable intellect (*Sthira-prajñā*) and by contemplating the text and the meaning of the sacred canons.
134. The aspirant practitioner unfurls the flag of spiritual excellence by destroying the four passions, three prides and five sensory subjects as well as the forces of afflictions and hardships of monastic life.

SAMĪSĀRATARANA–KAMMANITTHARANOVAESO

¹Mā ya bahumī cintijjā ‘Jīvāmi ciramī marāmi va lahumī’ ti |
Jai icchasi tariumī je, samīsāramahoyahimapāramī || 135 ||

Jaha icchasi ²nitthariumī, savvesimī ceva pāvakkammāṇamī |
Jiṇavayaṇa–nāṇa–damisaṇa–carittabhāvujjuo ³jaggamī || 136 ||

ĀRĀHAṆĀE BHEYĀ TAPPHALAMĀ CA

Damisaṇa–nāṇa–caritte tave ya ārāhaṇā caukkhandhā |
⁴Sā ceva hoi tivihā, Ukkosā Majjhima–Jahannā || 137 ||

Ārāheūṇa viū Ukkosārāhaṇamī⁵ caukkhandhamī |
Kammarayavippamukko, teṇeva bhavaṇa sijjhejjā || 138 ||

Ārāheūṇa viū Jahannamārāhaṇamī⁵ caukkhandhamī |
Sattatṭhabhavagahaṇe, pariṇāmeūṇa sijjhejjā || 139 ||

SAVVAJĪVAKHĀMAṆĀ

Sammanī me savvabhūyesu, veramī majjhamī na keṇai |
Khāmemei ⁶savvajīve, khamāma`hamī savvajīvāṇamī || 140 ||

¹ Mā`yā ! hu va cin°, Sā. |

² nipphidimī, Samī. |

³ jagge, Pu. |

⁴ sa cceva, Pu. |

⁵ °haṇā caukkhandhā, Samī. |

⁶ °vvajīvāṇamī kha°, Pu. |

**SERMON ON FORDING THE OCEAN OF MUNDANE
EXISTENCE AND DESTROYING KARMA**

135. (O' Aspirant desirous of *Samādhimarāṇa* !) if you wish to ford the ocean of mundane existence, just don't think, "I must live long or die soon".
136. (O' Aspirant) If you desire freedom from all the sinful karma, wakefully adhere to the right-knowledge, right-views, right-conduct and the faith preached by the Lords *Jina*.

TYPES OF PRACTICES AND THEIR RESULTS

137. The practices are of four types according to the (right) knowledge, vision, conduct and penance. Each of these practices can, again, be of three types – good, medium and low.
138. By excellently practising the four sets of practices the sage aspirant becomes free from the karma-mire and liberates in the same birth.
139. Even that aspirant, who practices the four sets of practices at lower level, attains purity of disposition and liberates after seven to eight subsequent rebirths.

FORGIVENESS FROM AND TO ALL THE LIVING

140. I maintain equanimity towards all the living, to none do I harbour animosity. I forgive all and may all forgive me, too.

46 : MAHĀPACCAKKHĀᅇA PAIᅇᅇAYAM

DHĪRAMARAᅇAPASAMᅇĀ

DhĪreᅇa vi mariyavvam,

kāurisena vi avassa mariyavvam |

Donhami pi ya maraᅇᅇam,

varami khu dhĪrattaᅇe mariumi || 141 ||

PACCAKKHĀᅇAPĀLANĀPHALAM

Eyam paccakkhāᅇam anupāleūᅇa suvihio sammam |

Vemāᅇio va Devo havijja, ahavā vi sijaᅇᅇjā || 142 ||

|| ¹MAHĀPACCAKKHĀᅇAPAIᅇᅇAYAM SAMMATTAM ||

IN PRAISE OF FORBEARING DEATH

141. Both die – the forbearing as well as the cowardly. Surely, it is better to die peacefully and patiently while maintaining the equanimity of mind.

THE RESULT OF OBSERVING THE (END) VOW

142. The aspirants, who observe this (end) vow properly will either become *Vaimānika* (of the highest heavens) gods or attain the final deliverance and become all-accomplished *Siddhas*.

||MAHĀPRATYĀKHYĀNA PRAKĪRṆAKA CONCLUDED||

APPENDICES

1. **Transliteration Convention.**
2. **Alphabetical order Of verses.**
3. **Glossary Of Terms.**
4. **Bibliography.**

MAHĀPRATYĀKHYĀNA PRAKĪRṆAKA

1. TRANSLITERATION CONVENTION

(Key To Diacritical Marks)

अ	A, a	क	KA, ka	त	TA, ta
आ	Ā, ā	ख	KHA, kha	थ	THA, tha
इ	I, i	ग	GA, ga	द	DA, da
ई	Ī, ī	घ	GHA, gha	ध	DHA, dha
उ	U, u	ङ	ṆA, ṇa	न	NA, na
ऊ	Ū, ū	च	CA, ca	प	PA, pa
ए	E, e	छ	CHA, cha	फ	PHA, pha
ऐ	AI, ai	ज	JA, ja	ब	BA, ba
ओ	O, o	झ	JHA, jha	भ	BHA, bha
औ	AU, au	ञ	ṆA, ṇa	म	MA, ma
अं	AM, am̐	ट	ṬA, ṭa	य	YA, ya
अः	AH, aḥ	ठ	ṬHA, ṭha	र	RA, ra
ऋ	Ṛ, ṛ	ड	ḌA, ḍa	ल	LA, la
ॠ	Ṭ, ṭ	ढ	ḌHA, ḍha	व	VA, va

TRANSLITERATION CONVENTION : iii

		ण	ṆA, ṇa	श	ŚA, śa
ष	ṢA, ṣa	श्र	ŚRA, śra		
स	SA, sa	क्	K, k, etc.		
क्ष	KṢA, kṣa				
त्र	TRA, tra				
ज्ञ	JÑA, jña				

MAHĀPRATYĀKHYĀNA PRAKĪRŪKA

2. ALPHABETICAL ORDER OF VERSES

Verse	No.	P. No.
A		
Aṇasaṇa pāovagamamī	92	30
Aṇuttaresu naraesu	123	40
Appamī pi bhāvasallamī	26	10
Abbhujjayamī vihāramī	126	40
Arahantā maṅgalamī	115	36
Aviṇho`yamī Jīvo	59	20
Assaṇamaṇṇāṇamī micchattamī	18	8
Assaṇjamavogasaṇamī	111	36
Āyariyā maṅgalamī	117	38
Āyā majjhamī nāṇe	11	4
Ārāhaṇovautto sammā	131	42
Ārāheūṇa viu ukkosā ⁰	138	44
Ārāheūṇa viu jahanna ⁰	139	44
Ārāhanimittāgamī aha ⁰	53	18
Ārāhanimittāgamī ma ⁰	54	18
B		
Bāhinti indiyāimī	85	28
Bāhira`bbhantaramī uvahimī	4	2
Bahuso vi eva ruṇṇamī	38	14
Battīsamaṇḍiyāhimī kaḍajogī	128	40
Bhavasamīsāre savve	51	18

GLOSSARY OF TERMS : v

Verse	No.	P. No.
C		
Cattāri kasāe tinni	134	42
Culasī kila loe	40	14
D		
Dasadosavippamukkamī	32	12
Damisaṇa-nāṇa-caritte tave	137	44
Devinda-Cakkavattittaṇāimī	62	20
Dhammamī Jīṇapannattamī	107	34
Dhīra ! Paḍāgāharaṇamī	133	42
Dhīrapurisapannattamī . . . Oiṇṇo	132	42
Dhīrapurisapannattamī . . . Dhannā	84	26
Dhīreṇa vi mariyavvamī	141	46
E		
Ekkammi vi jammi pae	103	32
Ekkammi vi jammi pae	104	34
Ekkammi vi jammi pae	105	34
Ekkamī paṇḍiyamaṇamī chindai	49	16
Ekkamī paṇḍiyamaṇamī paḍivajjiya	90	28
Ekko uppajjae jīvo	14	6
Ekko karei kammamī ekko	44	16
Ekko karei kammamī phalamavi	15	6
Ekko me sāsao appā	16	6
Ekko hamī natthi me koī	13	6
Eyamī paccakkhāṇamī aṇupāleūṇa	142	46
Eyamī paccakkhāṇamī āurajaṇa ⁰	112	36
Eyamīsi nimittammī	113	36
Evamī tidaṇḍavirao	76	24
Esa karemi paṇāmamī	1	2

vi : MAHĀPRATYĀKHYĀNA PRAKĪRṆAKA

Verse	No.	P. No.
G		
Guttīo samī–bhāvaṇāo	75	24
H		
Hantūṇa mohajālanī	66	22
I		
Indiyasahasāulao	93	30
J		
Jai icchasi nitthariumī	136	44
Jai tāva te supurisā āyāro ^o	80	26
Jai tāva te supurisā giri ^o	81	26
Jaha khuhiya cakkavāle	78	24
Jaha ḍahai vāusahio	100	32
Jaha paccimammi kāle	127	40
Jaha bālo jampanto	22	8
Jamī annāṇī kammamī	101	32
Jamī kiñci vi duccariyamī	3	2
Jamī kuṇai bhāvasallamī	28	10
Jā kāI patthaṇāo	65	22
Jāhe hoi pamatto	98	32
Jiṇavayaṇamaṇugayamaī	99	32
Jiṇavayaṇaṇugayā	97	32
Jiṇavayaṇappameyamī mahuramī	83	26
Jeṇa virāgo jāyai	106	34
Je me jāṇanti Jiṇā	20	8
K		
Kaiyāṇamī tu sumaraṇamī	50	16
Kappataru sambhavesu	60	20
Kalahamī abbhakkhāṇamī pesuṇṇamī	69	22

Verse	No.	P. No.
Kaṇṭāre dubbhikkhe	35	12
Kayapāvi vi maṇūso	30	12
Kiṇhā nīlā kāu lesā	71	22
Kim tam paṇḍiyamarāṇ-ami? Kāṇi	91	28
Kim puṇa aṇagārasahāyageṇa	82	26
Kohaṃ māṇaṃ māyaṃ lohaṃ	68	22
Khaiṇa va pīṇa va	61	20
Khāmemi savva jīve	7	4
Khīradagucchurasesu	63	20
L		
Lajjāi gāraveṇa	94	30
M		
Mae kayam imam kammani	124	40
Maṇasā acintaṇijjam	110	36
Maṇasā maṇasaccaviū	73	24
Mamattam pariṇāṇāmi	10	4
Mama maṅgalamarīhantā	114	36
Mā ya bahum cintijjā	135	44
Māyā-pii-bandhūhim	43	16
Māyā mi tti piyā me	42	14
Micchattam pariṇāṇāmi	19	8
Mūlaguṇe uttaraguṇe	12	6
N		
Natthi kira so paeso	39	14
Na vi kāraṇam taṇamao	96	30
Na vi tam sattham va visam	27	10
Na hu maraṇammi uvage	102	32

Verse	No.	P. No.
Nahu sijjhai sasallo	24	10
Nindāmi nindaṇijjami	8	4
P		
Pañca ya mahavvayāim	67	22
Pañcendiyasamivaraṇam	70	22
Pāvāṇam pāvāṇam kammāṇam	89	28
Pīyam thaṇayacchīram	37	14
Puvvamakāriyajogo	86	28
Puvvim kāriyajogo aniyāno	88	28
Puvvim kāriyajogo samāhikāmo	87	28
Porāṇagam ca kammam	130	42
R		
Rāgam bandham paosam ca	5	2
Rāgeṇa va doseṇa va	36	14
Roseṇa paḍiniveseṇa	6	4
S		
Sattabhayavippamukko	74	24
Samaṇo mi tti ya paḍhamam	108	34
Samuiṇṇaveyaṇo puṇa	121	38
Sammam me savvabhūesu	140	44
Savvadukkhapahīṇāṇam	2	2
Savvam paṇārambham paḍcakkhāmi	33	12
Savvam pi asaṇam paṇam	34	12
Saṅgam pariṇām	77	24
Sañjogamūlā jīveṇam	17	6
Samisāracakkavāle	52	18
Samisāraṇgamajjhe	129	42
Sāhū ya maṅgalam majjha	119	38

Verse	No.	P. No.
Siddhauvasampañño	120	38
Siddhā ya maṅgalaṃ majjha	116	38
Sijjhai dukkarakārī	95	30
Subahumī pi bhāvasallamī	25	10
Sohī ujjuyabhūyassa	23	8

U

Ujjhāyā maṅgalaṃ ma ^o	118	38
Uḍḍhamahe tiriyaṃmi	41	14
Uppannā`ṇuppannā mā ^o	21	8
Uvahī sarīraṅga ceva	109	34
Uvahī sarīraṅga ceva	9	4
Uvveyaṇayaṃ jammaṇa–maraṇaṃ ca ^o	48	16
Uvveyaṇayaṃ jammaṇa–maraṇaṃ ma ^o	47	16
Uvveyaṇayaṃ jammaṇa–maraṇaṃ na ^o	45	16
Uvveyaṇayaṃ jammaṇa–maraṇaṃ ti ^o	46	16

V

Valayāmuhasāmāṇo	58	20
Veyaṇāsu uinnāsu	122	38

*

3. GLOSSARY OF TERMS

Āhāra (Food) – The scriptures mention four types of foods for the human beings¹ – 1. *Aśana* or staple food, 2. *Pāna* or liquid food, 3. *Khādya* or nourishing food and 4. *Svādyā* or tasty foods or dainties (these are, generally, the spices to be taken to balance the three elements of gout – *Vāta*, bile – *Pitta* and phlegm – *Kapha* in the body).

Ālochanā (Confession) – The belief and conduct of the aspirant practitioner are continuously flawed, by known and unknown faults, due to the passions that bug him every moment. For spiritual purification it is essential to remove these faults. The guileless confession of own faults – slight or grave – in the presence of the spiritual master (*Ācārya*), preceptor (*Guru*) or elders (*Sthavīras* or seniors), is called *Ālocana* or atonement by confession.²

Ārāadhanā (Spiritual Practice) – Flawless practice of the faith without indulging in forbidden excesses and misconduct is *Ārāadhanā* or practice. The practice is divided in three parts³ – 1. Learning oriented practice (*Jñānārāadhanā*), 2. Belief oriented practice (*Darśanārāadhanā*) and 3. Conduct oriented practice (*Cāritrārā-dhanā*). According to religious literature of *Digambara* origin, *Ārāadhanā* is to properly practice the right-knowledge, right-belief, right-conduct and right-penance, to mould the self in their mould, to steadfastly adhere to their requirements, to

¹ Sthānāṅga, 4/4/512.

² Ibid, Pt. I, p. 290.

³ A. Sthānāṅga, 3/4/434.

B. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. I, pp. 62–63.

reawaken them if the endeavour in their directions slackens and finally, to ensure lifelong adherence to them.¹ Thus, besides the (right) knowledge, belief, and conduct, the *Digambara* tradition includes penance also as a part of *Ārādhana*.

Bhaya (Fear) – The apprehension of some harm in future is called fear or *Bhaya*. As per the *Jaina* precept, *Bhaya* is the particular disposition of the soul that comes into being due to the rise (coming to fruition) of a type of deluding karma. Fears are of seven types² – 1. Fear of (some harm in) this world (*Ihaloka-bhaya*), 2. Fear of (some harm in) the world hereafter (*Paraloka-bhaya*), 3. Fear of loss of possessions (*Ādāna-bhaya*), 4. Fear of accidents (*Akas-māta-bhaya*), 5. Fear of sufferings (*Vedanā-bhaya*), 6. Fear of death (*Marāṇa-bhaya*), and 7. Fear of dishonour (*Aślokabhaya*).

Although the *Digambara* literature also mentions seven fears but their names and the order in which they are listed are somewhat different from those appearing in the *Śvetā-mbara* literature. The seven fears mentioned in the *Digambara* literature are like this³ – 1. Fear of this world (*Ihalokabhaya*), 2. Fear of the world hereafter (*Paralokabhaya*), 3. Fear of lack of protection *Arakṣā-bhaya*), 4. Fear of indulgence (*Agupti-bhaya*), 5. Fear of death (*Marāṇa-bhaya*), 6. Fear of suffering (*Vedanā bhaya*) and 7. Fear of accidents (*Akasmāt-bhaya*).

¹ Jainendra Siddhānta Kośa, Pt. I, p. 284.

² A. Sthānāṅga, 7/27.

B. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 2, p. 268.

³

Caurāsī Lākha Yoni (Eighty–four hundred thousand living species) – According to *Śvetāmbara* tradition, the eighty–four hundred thousand living species are as follows¹:–

• Earth–bodied creatures (<i>Prthvikāya</i>)	–	07 Lākha,
• Water–bodied creatures (<i>Apkāya</i>)	–	07 Lākha,
• Fire–bodied creatures (<i>Tejaskāya</i>)	–	07 Lākha,
• Air–bodied creatures (<i>Vāyukāya</i>)	–	07 Lākha,
• Individual Vegetational–bodied creatures (<i>Pratyeka Vanaspatikāya</i>)	–	10 Lākha,
• General Vegetational–bodied creatures (<i>Sādhāraṇa Vanaspatikāya</i>)	–	14 Lākha,
• Bisensory creatures (<i>Dvīndriya</i>)	–	02 Lākha,
• Trisensory creatures (<i>Trīndriya</i>)	–	02 Lākha,
• Quadrusensory creatures (<i>Caturendriya</i>)	–	02 Lākha,
• Heavenly gods (<i>Devatā</i>)	–	04 Lākha
• Hellish creatures (<i>Nārakī</i>)	–	04 Lākha
• Sub–human pentasensory Creatures (<i>Tiryāṅca</i>)	–	04 Lākha
• <u>Human beings (<i>Manusya</i>)</u>	–	<u>14 Lākha</u>
<u>Total</u>	–	<u>84 Lākha</u>

According to *Digambara* tradition the eighty–four hundred thousand living species are as follows²:–

• Permanent <i>Nigoda</i> (<i>Nitya Nigoda</i>)	–	07 Lākha,
• Other <i>Nigoda</i> (<i>Itara Nigoda</i>)	–	07 Lākha,
• Earth–bodied creatures (<i>Prthvikāya</i>)	–	07 Lākha,
• Water–bodied creatures (<i>Apkāya</i>)	–	07 Lākha,
• Fire–bodied creatures (<i>Tejaskāya</i>)	–	07 Lākha,
• Vegetational–creatures (<i>Vanaspatikāya</i>)	–	10 Lākha,
• Bisensory creatures (<i>Dvīndriya</i>)	–	02 Lākha,

¹ Śrāvaka Pratikramasūtra, p. 66.

² Gommatasāra, Jivakāṇḍa, Verṣe, 89.

• Trisensory creatures (<i>Trīndriya</i>)	–	02 Lākha,
• Quadrusensory creatures (<i>Caturendriya</i>)	–	02 Lākha,
• Heavenly gods (<i>Devatā</i>)	–	04 Lākha
• Hellish creatures (<i>Nārakī</i>)	–	04 Lākha
• Sub-human pentasensory Creatures (<i>Tiryañca</i>)	–	04 Lākha
• <u>Human beings (<i>Manusya</i>)</u>	–	14 Lākha
<u>Total</u>	–	<u>84 Lākha</u>

Dhyāna (Meditation) – Concentration of the mind on a particular subject for a certain length of time is called meditation. The meditation is of four types¹ – 1. Despondent meditation (*Ārtadhyāna*), 2. Angered meditation (*Raudradhyāna*), 3. Pious concentration (*Dharmadhyāna*) and 4. Pure soul-concentration (*Śukladhyāna*).

From the auspicious and inauspicious character point of view, the meditation is said to be of two types. The *Ārtadhyāna* and the *Raudradhyāna* are inauspicious or ignoble concentrations while the *Dharmadhyāna* and the *Śukladhyāna* are the auspicious or noble concentrations.

Gārava (Vanity, arrogance) – *Gārava* means vanity, arrogance or big headedness. *Gārava* is of three types² – 1. Arrogance due to wealth (*Ṛddhi-gārava*), 2. Arrogance due to power (*Rasa-gārava*) and 3. Arrogance due to availability of luxuries (*Sātā-gārava*).

¹ A. Sthānāṅga, 4/1/60.
B. Samavāyāṅga, 4/20.
C. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, p. 193–194.
D. Jainendra Siddhānta Kośa, Pt. 2, p. 494.

² A. Sthānāṅga, 3/4/505.
B. Samavāyāṅga, 3/15.
C. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, p. 70.

In the *Digambara* literature, too, the vanity or arrogance of disposition is said to be for three reasons.¹ However, there the *Rasa-gārava* has been replaced with *Śabda-gārava* (Arrogance due to the proficiency of speech or the gift of the gab) and then, too, the order is different. There, the three types of *gāravas* have been listed as – 1. *Śabdagārava*, 2. *Rddhi-gārava* and 3. *Sāta-gārava*.

Garhā (Censure) – *Garhā* is defined as the voluntary renunciation of the dispositions of attachment, aversion etc in the presence of the five paragons of spiritual virtues (*Pañca Parameṣṭhi* – *Arhanta*, *Siddha*, *Ācārya*, *Upādhyāya* and *Sādhu*). To condemn and censure oneself in the presence of the spiritual masters, etc for the purpose of atoning for the faults committed in the past is also *Garhā*. Actually, *Garhā* is a preamble to expiation through repenting. *Garhā* is said to be of four types² – 1. Self-censure within the sub-sect (*Upasampradāya rūpa Garhā*), 2. Self-censure due to disgust (*Vicikitsā rūpa Garhā*), 3. Self-censure by condemning the misdeeds (*Micchāmi rūpa Garhā*) and 4. Self-censure by acknowledging the faults as they were committed (*Evamapi prajñapti rūpa Garhā*).

Gupti (Refrain) – The word *Gupti* means to cover, to restrain, to draw away or to hide. It also means a protecting cover or armour. According to the first meaning the withdrawal from or refrain from the inauspicious activities of the mind, body and speech are the three *guptis*.

According to the second meaning *Gupti* is to protect the soul from the inauspicious by suitable restraints or restrictions on the thoughts, actions and speech. The

¹ Jainendra Siddhānta Kośa, Pt. 2, p. 239.

² Sthānāṅga, 4/2/264.

Guptis are three¹ – 1. *Mano Gupti* or to refrain from impious thoughts, 2. *Vacana Gupti* or to refrain from improper speech and 3. *Kāya Gupti* or to refrain from sinful activities of the body.

Indriyagrāma (Subjects of sensory organs) – the desire to indulge in the pleasures to be enjoyed through five sensory organs of touch (body), taste (tounge), sight (eyes), hearing (ears) and smell (nose).

Karma – Whatever an embodied soul does under the influence of false-belief (*Mithyātva*), unrestrained conduct (*Avirati*), negligence (*Pramāda*), passions (*Kaṣāya*) and body, mind and speech (*Yoga*) and consequent binding of the soul with the karmic matter is *karma*. *Karma* is of eight categories² – 1. *Jñānāvaranīya* (Knowledge obscuring), 2. *Darśanāvaranīya* (Right-belief obscuring), 3. *Vedanīya* (Pleasant and unpleasant feelings producing), 4. *Mohanīya* (Vision deluding), 5. *Āyu* (Life-span determining), 6. *Nāma* (Personality determining) 7. *Gotra* (Status determining), and 4. *Antarāya* (Weal obstructing) karma.

Kaṣāya (Passions) – what sully the otherwise clean and pure soul with the karma-mire are *Kaṣāyas* or passions. In other words it is *Kaṣāyas* that are responsible for the recurrent cycle of births and death for the soul.³ The passions are

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- ¹ A. Uttarādhyayana, 24/1, 2.
 B. Samavāyāṅga, 3/15.
 C. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, p. 16.
 D. Jainendra Siddhānta Kośa, Pt. 2, p. 248.
- ² A. Ibid, 2/4/424.
 B. Prajñāpanā, 23/1.
 C. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 3, p. 395.
- ³ Abhidhāna Rajendra Kośa, Pt. 3, p. 395.

mainly four¹ – 1. Anger (*Krodha*), 2. Pride (*Māna*), 3. Deceit (*Māyā*), and 4. Greed (*Lobha*).

Leśyā (Spiritual Colouration or Aura) – *Leśyā* is the aura or spiritual hue or colouration acquired by any living being due to its current residual karmic bondages. Consequently it also determines his mental dispositions and resultant tendencies at any given point of time. It, thus, becomes instrumental in either bonding fresh karma matter with the soul or in shedding the existing ones. *Leśyā* or spiritual colouration or aura is of six types² – 1. *Kṛṣṇa leśyā* or black aura, 2. *Neela leśyā* or blue aura, 3. *Kāpota leśyā* or Grey aura, 4. *Pīta leśyā* or yellow aura, 5. *Padma leśyā* or lotus aura and 6. *Śukla leśyā* (white or pure spiritual aura).

From the point of view of auspicious and inauspicious spiritual hues they are of two categories. The first three – black, blue and grey spiritual coloration's are inauspicious and the remaining three – yellow, lotus and white are auspicious in nature.

Loka (Universe) – The part of infinite space, admeasuring fourteen *Rāju*, that is fully occupied by *Dharmāstikāya* (unmanifest matter that neutrally aids the motion of the

¹ A. Sthānāṅga, 4/1/75.
 B. Samavāyāṅga, 4/20.
 C. Prajñāpanā, 28/7.
 D. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, p. 269.
 E. Jainendra Siddhānta Kośa, Pt. 2, p. 33.
 F. Vyākhyāprajñapti, 1/3.

² A. Sthānāṅga, 3/1/58..
 B. Samavāyāṅga, 6/31.
 C. Uttarādhyayana, 34/3.
 D. Prajñāpanāsūtra, 17/2.
 E. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 2, p. 70–77.
 F. Jainendra Siddhānta Kośa, Pt. 3, p. 436.

living – *Jīva* and the non–living manifest matter – *Pudgala*) and *Adharmāstikāya* (unmanifest matter that neutrally aids the position or the state of rest of the living – *Jīva* and the non–living manifest matter – *Pudgala*), and that accommodates and supports all other forms of matter is known as *Loka* or the universe. (The part of the infinite space beyond this fourteen *Rāju* expanse is called *Alokā-kāśa* or the non–universesal space). Whole universe has been divided into three parts or three worlds¹ – 1. The upper universe (*Urdhvaloka*), 2. The lower universe (*Adholoka*) and 3. The middle universe (*Tiryak-loka* or *Madhyaloka*). According to another division the universe is of four types² – 1. The material universe (*Dravya-loka*), 2. Spatial universe (*Kṣetra-loka*), 3. Periodal universe (*Kāla-loka*) and 4. Modal universe (*Bhāvaloka*).

Mada (Pride) – Pride of high caste, good family, power and pelf etc as well as madness wrought by excessive happiness or charged emotions is called *Mada*. *Mada* is said to be of eight types³ – 1. Pride of caste (*Jātimada*), 2. Pride of family (*Kulamada*), 3. Pride of power (*Balamada*), 4. Pride of beauty (*Rūpamada*), 5. Pride of penance (*Tapomada*), 6. Pride of scriptural learning (*Śrutamada*), 7. Pride of gain (*Lābhamada*) and 8. Pride of wealth (*Aiśvāryamada*).

In the *Digambara* literature, too, eight causes of pride have been mentioned, but their names and the order in which they have been mentioned are different. They are

¹ A. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, p. 45–46.

B. Jainendra Siddhānta Kośa, Pt. 3, p. 456.

² Vyākhyāprajñpti, 11/10/2.

³ A. Sthānāṅga, 8/21.

B. Samavāyāṅga, 8/44.

like this¹ – 1. Pride of great learning (*Vijñāna-mada*), 2. Pride of wealth (*Aśvāryamada*), 3. Pride of power (*Ājñā-mada*), 4. Pride of family (*Kulamada*), 5. Pride of strength (*Balamada*), 6. Pride of penance (*Tapamada*), 7. Pride of beauty (*Rūpamada*), and 8. Pride of caste (*Jātimada*).

Marāṇa (Death) – The waning away of life (life-span determining karma) and consequent departure of the soul to another rebirth leaving the present body behind is death. There are several types of death.²

Māyā (Deceit) – An attempt to hide anything or to act in a crafty, deceitful way is *Māyā*, deceit or guile. In other words the crafty disposition of the soul is *Māyā*. *Māyā* is of five types³ – 1. *Nikṛti* (deceit prompted by poverty), 2. *Upadhi* (Deceit in relation to possessions), 3. *Sātiprayoga* (Deceitfully mixing poor quality goods with those of the better quality), 4. *Pranidhi* (Deceit prompted by desire) and 5. *Pratikuñcana* (Using false keys). The *Samavāyā-ṅga* mentions sixteen names (types)⁴ of *Māyā* and the *Vyākhyāprajñapti* mentions fifteen.⁵

Mleccha (*Anārya* or ignoble) – People belonging to races other than the *Aryan* have been referred to as *Mlecchas*. *Vācaka* (*Upādhyāya* or preceptor) *Śyāmācārya* has mentioned a number of *Anārya* or *Mleccha* races in the fourth secondary canonical work (*Upāṅga*) – *Prajñāpanā-sūtra*.⁶ They are – *Śaka*, *Yavana*, *Kirāta*, *Śabara*, *Kāya*, *Maruṇḍa*, *Uḍḍa*, *Bhaṇḍaka* (*Bhaḍaka*), *Ninnaka*

¹ Jainendra Siddhānta Kośa, Pt. 3, p. 270.

² A. Sthānāṅga, 3/4/519.

B. Jainendra Siddhānta Kośa, Pt. 3, p. 290–291.

³ Jainendra Siddhānta Kośa, Pt. 3, p. 307.

⁴ Samavāyāṅga, 52/ 284.

⁵ Vyākhyāprajñapti, 12/5.

⁶ Prajñāpanāsūtra, 1/18.

(*Niṇṇaka*), *Pakkaṇika*, *Kulākṣa*, *Goṇḍa*, *Siṃhala*, *Pārasya* (*Pārasika*), *Āndhra* (*Krauñca*), *Uḍamba* (*Ambadaka*), *Tamila* (*Damila*, *Dravida*), *Cillala* (*Cillasa* or *Cillaka*), *Pulinda*, *Hārosa*, *Domba* (*Doma*), *Pokkāṇa* (*Vokkāṇa*), *Gandhāharaka* (*Kandhāraka*), *Bahālīka* (*Bālhīka*), *Ajjala* (*Ajjhala*), *Roma*, *Pāsa* (*Māsa*), *Praduṣa* (*Prkuṣa*), *Malaya* (*Malayālī*), *Cañcūka* (*Bandhuka*), *Mūyalī* (*Cūlika*), *Koṇikaṇaka*, *Meda* (*Meva*), *Palhava*, *Mālava*, *Gaggara* (*Maggara*), *Ābhāṣika*, *Ṇakka* (*Kaṇavīra*), *Cīnā*, *Lhāsika* (from *Lhāsā*), *Khasa*, *Khāsika* (*Kahāsis* of Asam), *Nedūra* (*Nedūra*), *Maṇḍha* (*Moṇḍha*), *Ḍombilaka*, *Laosa*, *Bakuṣa*, *Kaikeya*, *Arabāka* (*Akkhāka*), *Hūṇa*, *Rosaka* (*Russians*), *Romaka* (*Romans*), *Marūka* (*Māruta*), *Ruta* (*Bhramararūta*), and *Vilāsa* (*Cilāta*), etc.

Pratyākhyāna (Vow to renounce) – To take a vow to renounce something or some act for some time or for life is called *Pratyākhyāna*. It is of many types. However, the *Sthānā–ṅiga–sūtra* lists these five types – 1. *Śraddhāna–śuddha Pratyākhyāna* (Vow taken with unwavering faith), 2. *Vinayaśuddha–pratyākhyāna* (Vows taken and observed with utmost humility), 3. *Anubhāṣaṇāśuddha–pratyākhyāna* (Vows taken and observed as enunciated), 4. *Anupālanā–śuddha–pratyākhyāna* (Vows taken and observed flawlessly), and 5. *Bhāvaśuddha–pratyākhyāna* (Vows taken and observed with purity of disposition).

Śalya (Sting) – What stings or causes pain or rankles is *Śalya*. The three categories of *Śalya* are¹ – 1. Deception sting (*Māyā*

¹ A. *Sthānāṅga*, 3/3/385.
B. *Samavāyāṅga*, 3/15.

śalya), 2. Desire sting (*Nidāna śalya*) and 3. Falsehood sting (*Mithyā-darśana śalya*).

Samistāraka (Bedding) – The general meaning of the word Samistāraka is bedstead or bedding. However, its specific meaning is that straw bedding on which an aspirant embracing the end vow of voluntary peaceful death or *Samādhimaraṇa* lies down. There are four types of *samistārakas* or beddings¹ – 1. Ground-bed (*Prthvi samistāraka*) when the aspirant lies down on the bare ground, 2. Rock-bed (*Śilā samistāraka*) when the aspirant lies down on the bare rock, 3. Board-bed (*Phalaka samistāraka*) when the aspirant lies down on the wooden board and 4. Straw-bed (*Trṇa samistāraka*) when the aspirant lies down on the bed made of straw.

Samiyoga sambandha (Attachmental relationship) – Attachmental relationship or *Samiyoga sambandha* is said to be of two types² –

- Space oriented attachmental relationship (*Deśapratyā-sattikṛt samiyoga sambandha*), and
- Quality oriented attachmental relationship (*Guṇa-pratyāsattikṛt samiyoga sambandha*).

Samiti (Vigilance) – The vigilant conduct of the aspirant spiritual practitioner is said to be *Samiti*. *Samitis* are five³ – 1. *Iryā (gaman) samiti* (Exercising vigilance in moving about), 2. *Bhāṣāsamiti* (Exercising vigilance in speaking), 3. *Eṣaṇā-samiti* (Exercising vigilance in seeking the monastic

C. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, p. 73.

D. Jainendra Siddhānta Kośa, Pt. 4, p. 26.

¹ Jainendra Siddhānta Kośa, Pt. 4, p. 154.

² Ibid, Pt. 4, p. 142.

³ A. Sthānāṅga, 5/3/457.

B. Samavāyāṅga, 5/26.

C. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 1, pp. 330–331.

requirements such as food, and equipage), 4. *Ādāna-bhaṇḍa-pātra nikṣepaṇa samiti* (Exercising vigilance in inspecting and maintaining the monastic requirements and equipage such as borrowed items, lodgings, pots, etc.), and 5. *Uccāraprasravaṇa-khela-siṅghāṇa-jalla pratisthāpanā samiti* (Exercising vigilance in disposal of excretions, sputum, phlegm – nose-blowings and body mud). In the *Uttarādhyayanāsūtra* the names of the last two *samitis* have been mentioned differently. There, the fourth *samiti* is named as *Ādāna samiti* and the fifth one as *Uccāra samiti*.¹ The *Digambara* literature also mentions five *samitis*. However, there, too, there is a little difference in their nomenclature. The fourth *samiti* is known as *Ādāna-nikṣepaṇa samiti* and the fifth one as *Pratisthāpana samiti*.²

Siddha (*Perfected souls*) – The souls that liberate on completely shedding the eight types of karma are known as *Siddhas* or perfected souls.³

The seven fears are mentioned in the *Samavāyāṅgasūtra* as well. However, here the fifth fear is that for life rather than that of death (*Jīvana-bhaya*). The names and the order of the rest of six fears are same as in *Sthānāṅga*.⁴

Upadhi (*Encumbrance*) – All accepted and accumulated encumbrance is *Upadhi*.⁵ Generally, the possessions or attachment towards them is called *Upadhi*. *Upadhi* is of

¹ Uttarādhyayana, 24/1–2.

² Jainendra Siddhānta Kośa, Pt. 4, p. 340.

³ A. Prajñāpanā, Stanza 1.

B. Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 5, pp. 117.

⁴ Samavāyāṅga, 7/37.

⁵ Ibid, 3/1/94.

three kinds – *Karma-upadhi* or karmic encumbrance, *Śarīra-upadhi* or bodily encumbrance and *Bāhya-upadhi* or external encumbrance such as clothes, pots etc. According to the *Digambara* tradition the encumbrance (*Upadhi*) is either internal (*Ābhyantara-upadhi*) such as anger, pride, deceit, greed, etc or external (*Bāhya-upadhi*) such as peacock feather broom (*Picchī*), water pot (*Kamaṇḍalu*), etc.

Vālāgrakoṭi (Hair-tip-type) – The minute space that is obtained by dividing the tip of a fine hair into millions of parts is known as the *Vālāgra-koṭi*. In other words it represents extremely (immeasurably) small space.

Viśaya (Subject) – Whatever is desired to be known (*Jñeya*) is known as *Viśaya* or subject. As the things are known by respective sense-organs the subjects are related to them. According to the *Śvetāmbara* literature three sounds (subjects of the organ of hearing – ear), five forms (subjects of the organ of sight – eye), two smells (subjects of the organ of smell – nose), five tastes (subjects of the organ of taste – tongue) and eight touches (subjects of the organ of touch – body) constitute the twenty-three subjects of the five sensory organs.¹ However, according to the *Digambara* literature, there are a total of twenty-eight subjects of sensory organs such as – seven sounds (subjects of the organ of hearing – ear), five colours (subjects of the organ of sight – eye), two smells (subjects of the organ of smell – nose), five tastes (subjects of the organ of taste – tongue), eight touches (subjects of the organ of touch – body) and manifold thought that is the subject of the mind.²

¹ Śrī Jaina Siddhānta Bol Saṅgraha, Pt. 6, p. 175.

² Jainendra Siddhānta Kośa, Pt. 3, p. 578.

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