

**Namo Namu Nimmal-Dansanass**

Shree Anand-Kshama-Lalit-Sushil-SudharmaSagar Guroobhyo Namah

# Gachchhachar

[ Aagam sootra- 30/1, Prakirnak- sootra- 7/1 ]

**Meaning with Details**

**Compiled by**

**JAIN MUNI DEEPRATNASAGAR**

[M.Com. M.Ed. Ph.D.]

Baal brahmchaari shree Neminaathaay namah  
Namo Namo Nimmal-Dansanass  
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## Gachchhachar

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## ■ Something about This Publication ■

We have already published 45 Aagams in Four languages Prakrut, Sanskrut (*Satik*), Hindi and Gujarati. Now a day for new generation & abroad living people, English translation has become a necessity. So we have planned to translate or compile Jain-Aagam in English. We gave priority to Nandi Sootra because it's known as wellbeing & auspicious sutra. The Theme of Nandi is knowledge; Nandi-sootra mainly describes five types of “ज्ञान-(Jnanas)”.

After that we have finished Niraayavalika panchak [UpangSootra-19 to 23] Antkrud-Dasha, Anuttarop-patik-Dasha, Vipaaak-Shrut [Ang Sootra- 8, 9 & 11], we have already published VeerStava [Parking – 10]. Thus we have Published 10 Aagams till yet.

Now we are going to translate a Prakirnak-Sootra Named **Gachchhachar**, in which Sootrakaar-Maharshi has narrated glorifications of Cod & Conduct of Gachchh- [Gan, Acharya, Monks, Nuns, Etc.] Though it's commentary by Shree Vanrshi Gani is also there in Sanskrit, but we have just given a brief detail of these glorified words.

Prakirnak-Sootra:-- In ancient times all the Aagams were divided in to two categories, Angpravishtha and Angbaahya. Angpravishtha includes 12 Aagams & All the other Aagams were included in to Angbaahya. After 13<sup>th</sup> centaury these Aagams were divided in the different style. Now a days as per ‘Shwetambar” belief they are presented in six parts- Ang, Upang, Prakirnak, Chhed, Mool and Chulika. The mentioned Prakirnak “Gachchhachar” is known as 7<sup>th</sup> Prakirnak, in alternative of “Chandravedhyak” Prakirnak.

Here, we have compiled Translation done by Colonel D.S. Baya, which is originally edited in to Hindi by Dr. Suresh Sisodiya, Original text of **Gachchhachar** is edited by me [Muni Deepratnasagar], which was based on four Publications—Original sutra edited by shree SagaraAnandsuriji, by shree Punyavijayji, and two commentaries on Gachchhachar Prakirnak. We have two motives for publishing this book.—[1] To provide Aagam literature in English & [2] It should be given in Microsoft Word format so people can do Cut, Paste & Editing by themselves also.

At present this Book is published as a Net-Publication with the help of the Jain Education International organization of America. In future we may publish it as a Book also. We are also planning to put more Aagams in English before you.

We also invite learned persons to translate more & more ‘authentic Jain literature in English for kids and youths, so the ignorant-people of regional languages can also read or learn our “*Shashtra & Granth*”.

We are very much thankful to Shree Pravinbhai, and all other known-unknown persons who helped us for this project directly or indirectly.

**Dharm-Labh**

**Muni Deepratnasagar**

(11/04/2014)



## Gachchhachar (Meaning with Commentary)

*[Gachchhachar is a seventh Prakirnak and its number in 45 Aagams is 30. Here we have given its number 30/1 because in our former publications of 45 Aagams in Sanskrit, Prakrit, Hindi, Gujarati etc...everywhere we have given these types of numbers. We have put "Chandravedhyak" as 30/2 number.]*

### ► Benediction and Statement of Purpose:--

**[1] Meaning-** After bowing to noblest of the noble lord Mahaveera whom Tridasendra, the king of Traayantrimsak gods bow to. I shall describe the subject of conduct in monastic groups [Gachchhachar], drawing it out of the ocean of scriptural knowledge.

### ► The Harms of staying in wayward monastic groups:--

**[2] Meaning-** O' Gautama! There are some that stay in the wayward monastic group and keep on wandering in the mundane existences.

### ► The Gains of Staying in the Righteous Monastic Groups:--

**[3 to 5] Meaning-** O' Gautam! benefit one draws from staying in a righteous monastic group for any length of time – half a Prahara, a Prahara (a Period of approximately three hours), a day, a fortnight, a month, or a year – is that even if one is beset with lethargy, pride lack of enthusiasm or sadness, he is enthused and motivated to enthusiastically by seeing other noble and glorious monks in the group. One is, thus, able to transcend sham, doubt, etc and get involved in the pursuit of one's monastic duties vigorously.

**[6] Meaning-** O' Gautam! The moment an aspirant soul is gripped by vigorous spiritual energy, it is able to destroy the heap of karma accumulated over many a birth in a very short time.

**[7] Meaning-** Therefore, O' Gautam! A restrained monk must identify a monastic group that is righteous and stay in it for the entire duration of his life.

### ► Description of the Acharya's Characteristics:--

**[8] Meaning-** Acharya, the spiritual master and leader of the monastic group must be thoroughly reliable, supportive and endowed with right vision. One must make sure of this before joining the monastic group.

**[9] Meaning-** O' Venerable one! How can an ordinary monk know as to which Acharya is on the wrong path? O' Monk! Pray listen to me about this.

**[10-11] Meaning-** The Acharya who follow arbitrary conduct, are unrighteous engaged in violent activities, are comfort loving and are careless in preserving water-borne life. Who have deviated from their primary and secondary virtues, who do not confess and repent for their excesses and transgressions everyday and who are always engaged in spiritually useless talk are said to be on the wrong path.

**[12] Meaning-** Even for master endowed with thirty-six virtues of Acharya It is best to confess and repent for his excesses and transgressions in front of other members of the monastic group every day.

**[13] Meaning-** As a skilled physician also consults another doctor for his ailments and takes treatment according to his advice, so a skilled Acharya, too, must confess and flaws in front of another Acharya and atone according to the expiation awarded by the other.

**[14] Meaning-** The Acharya must accept the clothes, pots, shelters for the monks of his monastic group in accordance with the canonical dictates and the prevailing circumstance.

**[15-16] Meaning-** know that the Acharya that does not so accept the monastic necessities as per the canonical dictates, who, upon ordaining monks and nuns, do not insist on the observance of the rules of monastic life, who treat the newly ordained disciples with affection but do not show them the correct path should actually, be treated as enemy.

**[17] Meaning-** The sweet-tongued Acharya who do not preach the beneficial conduct to their disciples are not their benefactors. On the contrary, those who treat them harshly but show them the correct path are their benefactors.

**[18] Meaning-** Also, a disciple, who does not caution his master when he (Acharya) succumbs to negligence and starts neglecting the rules of monastic life, is an enemy of his master.

**[19] Meaning-** (He should say) "O' Master! If great men like you succumb to negligence, who will support us when we start going wrong?"

**[20] Meaning-** The essence of lord Jina's preaching is in the practice of right knowledge, belief and conduct. One who motivates and establishes the members of one's monastic group to follow them is the true Acharya.

**[21] Meaning-** One who accepts the food, monastic equipage and shelter. For promoting the monastic conduct while avoiding the flaws of their production, procurement and acquisition is truly righteous.

**[22] Meaning-** The Acharya that is skilled in karmic stoppage and views everything equally, protects the monastic group comprising the young and old monks like vigilant eye.

**[23] Meaning-** The pleasure loving ignorant monk who is reluctant in undertaking monastic duties including monastic peregrinations is only a monk look alike and is devoid of monastic virtues and vigor.

**[24] Meaning-** The monk who remains attached to his family, village or town even after leaving them and talking monastic vows is only a monk look alike devoid of monastic virtues and vigor.

**[25] Meaning-** The Acharya who motivate their disciples in accordance with scriptural teaching and explain their contents and meaning to them is meritorious, worthy of praise, like friends and leaders on the path of spiritual salvation.

**[26] Meaning-** Only those Acharya can be compared to eyes (guides) for the worldly creatures, who show them real spiritual path preached by the Lords (jinas).

**[27] Meaning-** The Acharya who spread the Jinas faith properly are as venerable as the Tirthankaras themselves. On the contrary the Acharya that circumvent the path preached by Lords Jinas are not noble but ignoble.

**[28] Meaning-** These three types of Acharya destroy the faith - [1] Those who are themselves corrupt, [2] Those who shelter and protect the corrupt members of the monastic group, [3] Those who follow the wrong path.

**[29] Meaning-** The disciple who serves the Acharya that treads the wrong path and destroys the right one. O' Gautam! Certainly draws his soul in the ocean of mundane existence.

**[30] Meaning-** Even one person that follows the wrong spiritual path drowns a large group of aspirants in the same way as a group of sea-farers following an incompetent captain drowns at sea.

**[31] Meaning-** O' Gautam! An Acharya following the wrong spiritual path and destroying right one, certainly wanders world for an infinitely long duration of time.

**[32] Meaning-** One who states the pure monastic duties and insists on their observance also establishes himself in them. However one who does differently falls from even the householders' duties.

**[33-34] Meaning-** Even if you cannot observe the path as preached by Lords Jinas properly, at the very least state it as stated by them, for even the lax one who praises the correct path of primary and secondary virtues earns merit sheds the accumulated karma and easily attains enlightenment.

**[35] Meaning-** The aspirant practitioners who are well established in the right spiritual path ought to be looked after well and served with treatment and medicine etc when needed. One must serve them oneself and get them served by the others.

**[36] Meaning-** There has been many a noble ones in the past, there is many a noble one in the present and there will be many a noble soul in the future who dedicates their entire lives for the welfare of the world at large. The creatures of the three worlds bow at the feet of such noble souls.

**[37] Meaning-** O' Gautam! There has been many an Acharya in the past and there will be many the futures by remembering whose creeds and deeds one can atone for one's misdeeds.

**[38] Meaning-** As the servants and mounts (horses) become truant in the absence of proper control and care, so do the disciples also become self opinionated in the absence of counter-questioning, expiation and proper motivation. Therefore the fear of the master is always desirable.

**[39] Meaning-** Acharya that don't motivate their disciples for negligence, Sloth or

any other reason, degrade the jinas faith.

**[40] Meaning-** O' humble disciple! Up to this point I have briefly described the characteristics of the Acharya. O' patient one! Now listen to the characteristics of the monastic group from me.

► **Description of the Monks' Characteristics:--**

**[41] Meaning-** The real monastic group is the one that consists of the monks who are in the know of scriptural meaning, who are desirous of liberation from the mundane existence, who are devoid of sloth and negligence, who observe their monastic vows of steadfastly, whose monastic conduct is incorruptible and who are free from the blemishes of attachment and aversion.

**[42] Meaning-** (The monks must) stay in the company of such omniscient or ordinary monks who have overcome eight types of prides, controlled their passions and restrained their sense organs.

**[43] Meaning-** O' Gautam! A spiritual aspirant ought to shun the company of a monk who is devoid of desire to seek the supreme accomplishment, for such monks only lead one to bad destinies.

**[44-45] Meaning-** The words of the canon-learned (Acharya) must be accepted immediately and without an exception, even though they may be as bitter as the most potent poison. For, such words are, in essence, not poison but nectar. They (the learned masters) are harmless, don't kill and even if one dies in the process of obeying them, one become immortal.

**[46-47] Meaning-** The words of the canon-ignorant (Acharya) mustn't be accepted under any circumstances, even though they may be as sweet as the nectars. For, such words are, in essence, not nectar but like the most potent poison. By accepting the words of the canon-ignorant (Acharya) one dies (a spiritual death) immediately and never liberates oneself from the eternal cycle of births and deaths.

**[48] Meaning-** One (a Spiritual aspirant) must leave the company of the canon-ignorant and the unrighteous by body, mind and speech. One must regard them as thieves, highwaymen and robbers (who rob one of one's spiritual goals).

**[49] Meaning-** it is better to immolate oneself by unhesitatingly entering flaming fires than as thieves, highwaymen and robbers (who rob one of one's spiritual goals)

**[50] Meaning-** Gautam! That monastic group isn't really a monastic group where the disciples are so given to attachment, aversion and pride that their anger rises even as they are reconciled by their guru.

**[51] Meaning-** O' blessed one! It is possible to ensure maximum separation of accumulated karma while staying in a good monastic group because, there, one is shielded from vices by constant reminder, correction and motivation.

**[52-53] Meaning-** (in a good monastic group) the humble disciple humbly obeys the instructions of the spirit master and bears the monastic hardships patiently. ..These,

He neither prides, nor lusts, nor is given to vanity, nor does he argue. There, he is forgiving sense-conquered protector of the self (virtues) and the others' and remains engaged in the pursuit of the detached monastic path. He observes tenfold monastic codes and restrains him to the observance of essential monastic practices.

**[54-55] Meaning-** That monastic group is the real monastic group where the disciples do not envy, where they do not condemn the guru even when they are at the end of their tether, where they do not defame the group, where they do not do anything undoable and do not decry the precepts preached by the Lord Jinas. Even when they are exited from the group by the guru after seven tongue lashing and harshly worded admonitions.

**[56] Meaning-** O' Gautam! That monastic group is the real monastic group where the disciples accept the most harshly worded, bitter and hard to obey commands of the guru by uttering 'taha-tti' (it is so, O Master).

**[57-58] Meaning-** Humble disciple is not only unattached from desire for clothes and pots but he is also detached from his own body. He is able to avoid forty two flaws of seeking food whether he gets it in the process or he may not. He does not seek food either for enhancing his appearance, or for taste, or for body-powers, or for pride but for carrying the load of his monastic responsibilities just as the cart-axle carries its (the cart's) entire weight.

**[59] Meaning-** The six reasons for which a monk takes food are:- (1) To mitigate the pangs of hunger, (2) To serve his guru, (3) To be able to undertake monastic peregrinations, (4) To properly observe monasticism, (5) To keep alive and (6) To practice (by undertaking pious contemplation) and propagate the faith.

**[60] Meaning-** O' Gautam! That monastic group is the real monastic group where the distinction of the elders and the juniors is properly maintained, the elders are bowed to and venerated, so much so that someone even a day senior in monastic hierarchy, is not flouted.

**[61] Meaning-** Gautam! Monastic group in which the monks do not thoughtlessly accept the food brought by the nuns even when there is a danger to their lives, due to severe famine, is the real monastic group.

**[62] Meaning-** The monastic groups in which very old toothless monks also do not look at the ladies' physiology and do not indulge in loose talk with the nuns is the real monastic group.

**[63] Meaning-** O' Vigilant monks! Consider the contact with the nuns as forbidden as the contact with fire and poison. The monk that maintains contact with them soon earns defamation.

**[64] Meaning-** Even if an old, austere, canon-learned and true monk keeps the company of the nuns, he certainly earns a bad name.

**[65] Meaning-** will a young and ordinary monk not undertaking severe penance --

Who keeps the company of the nuns not come to be defamed? Meaning that such a monk will certainly earn a bad name.

**[66] Meaning-** Even if a monk is of stable mind, his inner self melts (his thoughts become lustful) in the company of the nuns just as the butter melts in the vicinity of fire.

**[67] Meaning-** Only that person can observe true celibacy that is always alert while in the company of women. One who is not so alert cannot be a true celibate.

**[68] Meaning-** Only that monk is said to be independent who is detached from all mundane objects. However, one who remains in contact with nuns is certainly slavish.

**[69] Meaning-** As a fly that falls in the sputum cannot take itself out of it, so does a monk that Keeps Company of the nuns cannot liberate himself.

**[70] Meaning-** For the monks there is no bondage like the nuns and for staying firm in the practice of the faith there is nothing like the right-knowledge.

**[71] Meaning-** The monastic groups in which even a monk endowed with many a supernatural power but even verbally corrupt of monasticism is awarded appropriate expiation by the guru, is the true monastic group.

**[72] Meaning-** The monastic groups in which the monks fear even touching the accumulated, purposefully prepared (for them) snatched, flawed and mixed food, (is the true monastic group).

**[73] Meaning-** The monastic groups in which the monks are careful in seeking and consuming food and in the observance of their monastic conduct, where they are humble and soft-spoken, where they do-not indulge in mocking and bantering, where they do-not quarrel, where they do-not indulge in inappropriate conduct and where they move about only in suitable seeking areas, (is the true monastic group).

**[74] Meaning-** The monastic groups in which monks undertake difficult penance and atonement by seeing, which even the Devendras – the kings of gods also stand in their awe, (is the true monastic group).

**[75] Meaning-** The monastic groups in which the earth-bodied, water-bodied, air-bodied, fire-bodied, vegetation-bodied and other moving-bodied creatures are not hurt even under dire circumstances is the true monastic group.

**[76] Meaning-** O' Gautam! Know that the monk who sweeps and dusts the place of temporary stay with sweeps and brooms made of palm leaves and jute has no compassion towards the living beings.

**[77] Meaning-** The monastic group in which the monks do not drink even a drop of the untreated live water even when they are dying of thirst in the hottest summer, is the true monastic group.

**[78] Meaning-** The monastic group in which the monks drink only treated lifeless-



even while following the exceptional monastic path, is true monastic group.

**[79] Meaning-** The monastic group in which the monks do not light fires even when they are afflicted by acute pains, cholera and other difficult to treat diseases, is the true monastic group.

**[80] Meaning-** O' Gautam! The monastic group in which, even under exceptional circumstances, the monks take the services of the good lay followers of own faith with utmost care, is the true monastic group.

**[81] Meaning-** The monastic group in which the monks neither touch nor torment the live objects like flowers, seeds grass, etc. is the true monastic group.

**[82] Meaning-** The monastic groups in which monks neither indulge in jocularly, or in amorous talk, or in objectionable talk, or in heresies, or in running, leaping or jumping over. Is the true monastic group.

**[83] Meaning-** The monastic groups in which, even when there is a special reason, the monks consider touching women's hands as forbidden as touching the poisonous serpent, burning fire and potent poison, is the true monastic group.

**[84] Meaning-** The monastic group in which monks do not touch even the young girl-babies, old women, grand-daughters, daughters and sisters, is true monastic group.

**[85] Meaning-** O' Gautam! Know that the monastic group, in which the Acharya himself touches women's hands as a monastic group corrupt of basic monastic virtues.

**[86] Meaning-** The monastic groups in which, even on special occasions such as ordination and terminal illnesses the monks do not follow the exceptions not mentioned in the scriptures, (is true monastic group).

**[87] Meaning-** The monastic groups in which even a monk born in noble family and endowed with many virtues, supernatural powers but corrupt of basic monastic virtues is expelled without a second thought, is the true monastic group.

**[88] Meaning-** The monastic groups in which monks wear gold and silver ornaments, use holed seats, chairs and bedsteads made copper, bronze or crystal-stones, is an unrestrained monastic group.

**[89] Meaning-** What is the limit of restraint of that monastic group, in which, leaving the white clothes, the monks wear coloured or ochre clothes? That is said to be corrupt and unrestrained.

**[90] Meaning-** The monastic groups in which even when there is special reason for it, monks do not touch others' gold and silver even for a moment, is the true group.

**[91] Meaning-** O' Gautam! What kind of monastic group is that in which monks use various kinds of monastic equipment, such as pots etc, brought by the nuns? That is, such a monastic group is corrupt and unrestrained.



**[92] Meaning-** What is the limit of restraint of a monastic group, in which the monks partake of various invigorating strengthening and rare medicines, brought by the nuns? That is, such a monastic group is corrupt and under strained.

**[93] Meaning-** O' Gautam! That monastic group ought to be called corrupt and under strained where alone monk sits alone with alone woman and especially with nun.

**[94] Meaning-** The monastic groups in which a steadfast, detached and humble monk, endowed with monastic virtues, alone teachers alone women or nun, it is said to be corrupt and such a monastic group is not said to be free.

**[95] Meaning-** The monastic groups in which a nun who roars like cloud, neighs like a horse is uncontrollable like lightening and is of deceitful heart is of not kept under control, is not a monastic group but a women-kingdom.

**[96] Meaning-** O' Gautam! The monastic group, in which the nuns step into the assembly of monks at the time of their partaking of food, is not a monastic group but women-kingdom.

**[97] Meaning-** The monastic groups in which the passions of the monks are not aroused even in reaction to others' aroused passions, just as a well-seated lame person does not wish to rise, is not true monastic group.

**[98] Meaning-** The monastic groups in which the monks do not rouse others' passions for fear of disturbing their monastic practices and for fear of worldly wandering, is the true monastic group.

**[99] Meaning-** The monastic groups in which rise of passions, whether with or without reason, is checked and its rise is begged pardon for, is the true monastic group.

**[100] Meaning-** Gautam! The monastic group in which there a number of canon-learned monks who constantly fear any kind of hindrance in their practice of righteous conduct, penance, charity and pious reflection, is called the true monastic group.

**[101] Meaning-** Gautam! One must leave the monastic group in which the monks use of any of these five types of agencies of violence towards the living – pounding pit, flour mill, hearth-stove and water-well, etc by body, mind and speech.

**[102] Meaning-** One must not live in a monastic group in which even white robed monks practice violence but instead live in a group in which the monks are endowed with virtuous conduct.

**[103] Meaning-** O' Ocean of virtues (Gautam)! The monastic group, in which the monks indulge in the activities of buying and selling things and have become corrupt of their monastic practices, must be left like poison.

**[104] Meaning-** Gautam! Leaving the monks who are attached to violence and act against the teachings of the Lords Prophets one must live amongst those that are righteous.

**[105] Meaning-** Therefore, O' Gautam! One must properly scrutinize monastic group for its righteous conduct and only then live in it for a period of a fortnight, a month or life-long.

**[106] Meaning-** What can be said about the limit of restraint of a monastic group in which a half-monk (Kshullaka) or an old monk or a newly ordained monk is guardian is unrestrained.

► **Description of the Nuns' Characteristic**

**[107] Meaning-** O' Gautam! What can be expected of the standard of celibacy in the seminary in which a half-nun (Kshullaka) or a young nun lives alone?

**[108] Meaning-** What is the limit of restraint of the monastic group in which alone nun goes out of the seminary at night even for a distance of two hands? That monastic group is corrupt.

**[109] Meaning-** O' gentle Gautam! The monastic group in which alone nun talks to alone monk, even if he is her brother, is devoid of the virtues of monastic group.

**[110] Meaning-** The monastic group in which a nun indulges in amorous talk with a householder, that nun, surely, pushes herself in ocean of four-destined worldly wanderings.

**[111] Meaning-** O' Ocean of virtue (Gautam)! Know, the monastic group in which an angry nun, speaks in loud manner of the householders, is devoid of monastic virtues.

**[112] Meaning-** O' Head monk Gautam! The nun who discards white clothes and wears various coloured clothes cannot be called a nun.

**[113] Meaning-** The nun who sews the householders torn clothes, embroiders them, fills them with cotton-wool and massages herself or the others with oil (acts contrary to the Jinas order).

**[114] Meaning-** The nun who walks with lusty gait, sleeps on the cotton filled matters and maintains her body with bathing etc ((acts contrary to the Jinas order).

**[115] Meaning-** The nun who delivers sermons at the householders' residences and repeatedly invites young men to come to the seminary act contrary to Jinas order.

**[116] Meaning-** O' Ocean of virtue (Gautam)! Even if the head nun delivers sermons, to young and old, at night, she acts contrary to the limits of the order of nuns.

**[117] Meaning-** The monastic order of nuns where there is no mutual quarrel and where language of the householders is not spoken is said to be the best monastic order.

**[118] Meaning-** The monastic group of nuns in which the self-willed nuns do not retract from the incurred flaws through daily, nightly, fortnightly, four monthly and yearly expiatory retractions and do not obey their head nun (is a deplorable monastic order).

**[119] Meaning-** The monastic group of nuns in which self - willed nuns practices

astrology and mesmerism, where they do not look after ill and newly ordained nuns, where they do not do the doable ( study, inspection, expiatory, retraction, etc.) and do the undoable (is a deplorable monastic order).

**[120] Meaning-** The monastic group of nuns in which the self-willed nuns are not vigilant, where they do not show due affection towards the guest nuns who come calling, where they wear coloured clothes and keep fancy sweeps (is a deplorable monastic order).

**[121] Meaning-** The monastic group of nuns in which self-willed nuns moves about, gesture and act in ways that are enough to distract even the older men, when to say of the younger ones (is a deplorable order)?

**[122] Meaning-** The monastic group of nuns in which the self-willed nuns wash their faces, limbs and arm-pits often, where they show undue interest in various musical tunes and beats is a deplorable order.

**[123] Meaning-** O' Gautam! The monastic group of nuns in which the old and the young nuns sleep alternately is a good monastic order, Such a monastic order supports right-knowledge and right-conduct.

**[124] Meaning-** O' Gautam! The nuns who often wash their necks, who thread the beads or pearls in to rosaries or necklaces for the householders, who give their clothes to them and keep worrying about their mundane matters, truly, not nuns.

**[125] Meaning-** The nuns who stays in a place where, nearby, there is a heavy traffic of horses and mules or where they urinate and defecate or where the lecherous men keep frequenting the prostitutes is not a true nun.

**[126] Meaning-** O' Gautam! The nuns who are ever-ready to indulge in violence towards the six categories of the living, who indulge in gossip in the name of religious discourses, who order the householders about (for the jobs they are supposed to do themselves), who make use of their (house-holders) seats and beds and who maintain intimate relations with them are not the true nuns.

**[127] Meaning-** The senior nun who treats her own disciple nuns and those of the other senior nuns who come to them for studying as equal, who does not neglect to motivate her junior nuns, who is endowed with the qualities of the head nun, who has the noble qualities to influence the gathering (of monks, nuns, laymen and laywomen followers) possesses the ability to become the head nun.

**[128] Meaning-** Senior nun who is learned, who is generally humble & respectful towards the gathering of nuns but who awards severe punishments when the occasion demands, who is always engaged in scriptural studies and meditation, who shelters her flock and maintains an appropriate collection of clothes and other monastic equipage for her group possesses the ability to become the head nun.

**[129] Meaning-** O' Gautam! What is the use of staying in monastic group where nuns enter in to arguments with the monks and getting furious, indulge in untoward talk?

That is, there is no use of staying in such a monastic group.

**[130] Meaning-** O' Gautam! Where the nuns stay behind the head nun and speak to the canon-learned monk in humble words even when there is occasion for annoyance is the true Gachchha.

**[131] Meaning-** The monastic groups in which nuns do not talk in terms of their pre ordination relationships such as – “She is my mother”, “She is my daughter”, “She is my daughter in law”, “I am her sister”, “I am her mother”, etc – with other nuns or the members of her erstwhile family is the true monastic group.

**[132] Meaning-** Nun who is corrupt of faith, who is corrupt of righteous conduct, who encourages falsehood and who oversteps the limitations of both – the group of monks and the group of monks and the group of nuns- is not a true nun.

**[133] Meaning-** Gautam! Nuns can be a cause of increase in worldly wandering, therefore, except the religious discourse, there ought to be nothing to do with them.

**[134] Meaning-** For a nun that quarrels in the hurting language of householders, the most severe penance of breaking her month after month fasts with only one grain of food, is a waste. That is the benefit that accrues by such a severe penance is nothing as compared to the sin that accrues by being quarrelsome.

► **Conclusion**

**[135] Meaning-** This group monastic conduct (Gachchhachar) has been quoted from the canonical works such as Mahaanisith, Kalpsootra, Vyavahaarsootra, etc for the benefit of the monks and the nuns.

**[136] Meaning-** Therefore the monks and the nuns must always study this Gachchhachar Prakirnak which is an essence of the noble canonical works except at times when the scriptural study is forbidden.

**[137] Meaning-** The monks and nuns desiring self-emancipation must, either on reading it or on listening to the exposition of this Gachchhachar Prakirnak do as has been herein prescribed.

**End of Aagam Sootra -30/1- Gachchhachar [Prakirnak-7]**

**Compiled by Muni Deepratnasagar**

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