

SAMIYĀE DHAMME ĀRIEHIM PAVVAIYE

CANDĀVEJJHAYAM  
PAINṆAYAM  
(CANDRAVEDHYAKA PRAKĪRṆAKA)

Hindi Version  
by  
Dr. Suresh Sisodiya

English Version  
by  
Col. (Retd.) D. S. Baya

SAVVATTHESU SAMAM CARE  
SAVVAM JAGAM TU SAMAYĀṆUPEHĪ  
PIYAMAPPIYAM KASSA VI NO KAREJJĀ  
SAMMATTADAMSĪ NA KAREI PĀVAM  
SAMMATTA DIṬṬHI SAYĀ AMŪDHE  
SAMIYĀE MUṆI HOI

ĀGAMA AHIMSĀ SAMATĀ EVAM PRĀKRṬA SAMSTHĀNA  
UDAIPUR

Āgama Saṁsthāna Granthamālā : 20

Chief Editor  
Prof. Sagarmal Jain

# CANDĀVEJJHAYAM PAINṆAYAM

(CANDRAVEDHYAKA PRAKĪRṆAKA)

Hindi Version

By

Dr. Suresh Sisodiya

Preface

By

Prof. Sagarmal Jain  
Dr. Suresh Sisodiya

English Transliteration And Translation

By

Colonel (Retd.) D. S. Baya



ĀGAMA AHIMSĀ SAMATĀ EVAM PRĀKRṬA SAMSTHĀNA  
UDAIPUR





© Publisher :

Āgama Ahimṣā Samatā Evaṃ Prākṛta Saṃsthāna,  
Padmini Marga, Near Rajasathan Patrika,  
UDAIPUR (Rajasthan) – 313 003.

Hindi Edition : First, 1991–92.

**CANDĀVEJJHAYAM PAINṆAYAM**

**English Transliteration And Translation By  
Colonel (Retd.) D. S. Baya**

**English Edition : First, 2001–2002.**

**Price : Rs. 80.00      US \$ 5.00**

**Printed at : Choudhary Offset Pvt. Ltd., Udaipur.**

## CANDRAVEDHYAKA PRAKĪRṆAKA

### 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 lay. It is for this reason that the co-ordination committee of the scholars of Jainology had decided to accord priority to the translation of the canonical texts and their explanatory literature and allotted the task of translating Prakīrṇakas to the Āgama Saṁsthāna. The Saṁsthāna has, to date, translated, into Hindi, and published 15 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 'Candravedhyaka 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

## VI : Publisher's Note

the Hindi edition of the work prepared by Dr. Suresh Sisodiya and 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 office beares of the institute – Hony. Director Prof. Sagarmal Jain, Hony. Deputy Director Dr. Sushama Singhvi, Vice President Śrī VS Lodha, and Secretary Sri Inderchand Baid whose contribution to the progress and growth of the Samsthana is significant.

Śrī Sunderlalji Dugar, who has generously borne the financial burden for this publication, deserves a special mention and acknowledgement. The Choudhary Offset Pvt. Ltd., Udaipur also deserves our thankful acknowledgement for bringing it out in such a fine shape in record time.

Sohanlal Sipani  
President

Sardarmal Kankaria  
Secretary General

## 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 Prakṛta language which no longer an in language that it used to be when these works were codified. Yeomen services have been rendered from time to time by various scholars, both monks and house-holders, to render some of these works into Hindi and, in rare cases, into English. As a result, the English-speaking readership is more or less deprived of this treasure.

The case of 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. I, therefore, feel a justifiable sense of elation and fulfilment on this 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 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, 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 was very much simplified by the Hindi version of the work, by Dr. Suresh Sisodiya and Prof. Sagarmal Jain, having been made available to me. I am deeply indebted to these scholars, who have worked wonders to dig it out of the confines



## VIII : Translator's Note

of some obscure libraries and show it the light of the day. I have freely used the Hindi translation by these eminent scholars.

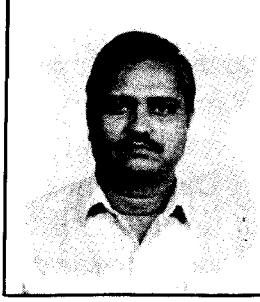
I shall be failing in my duty if I did not mention the encouragement I have received from Sri Sardarmal Ji Kankariya and Prof. Sagarmal Jain and the unstinted support from Dr. Suresh Sisodiya in my work. Āgama Ahimsā Samatā Evam Prākṛta Samsthāna deserves a special mention, as without its decision to 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, Śrī Ganeśalāl jī Bayā, whose personal example, guidance and encouragement awakened, in me, a desire to study the Jaina philosophy more than a lay follower of the faith would normally do and made me capable of undertaking this task. I must also not fail to mention the motivation and encouragement received from venerable Aḥcārya Śrī Ramlalji maharaj and Śrī Jñānamuniji, Sādhvīs Śrī Reṇukājī, Śrī Vidyutaprabhāśrījī and Śrī Nīlāñjanāśrījī, through a number of enlightening discussions, to always proceed further and further in my scriptural studies.

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.

– Dalpat Singh Baya 'Sreyas'

MONETARY ASSISTANCE FOR THIS  
PUBLICATION



Sri Sunderlalji Dugar, who has generously contributed towards the publication of this work, is one of those industrialists of the Jaina community who has, through his untiring endeavour, true genius and generosity, not only achieved a distinguished place in the industrial world but also in the religious circles through his unwavering faith, righteousness and deep compassion.

An ex vice president of Akhil Bharatvarshiya Sadhumargi Jain Sangha and a patron of Ahimsa Samata and Prakṛta Samsthan, Udaipur, Sri Sunderlalji Dugar is presently the trustee, president, secretary, etc. of many social, religious and cultural organisations. He is ever ready to help the needy and the down trodden sections of the society. He is very pleasant, sociable, straightforward and soft-spoken.

Sri Dugar started his career as a builder and started the construction company R.D. builders. Through his competence, efficiency and capability he is, today, successfully running his Jute mills and other industries. By virtue of his charismatic personality Sri Dugar has close relations with many a political leaders.

Honoured by the 'Yuva Udyoga Ratna' award, Sri Dugar can feel the nerve of time and is quite progressive in his outlook.

## X : Monetary Assistance

Proving the truth of the saying, 'Diya door nahin jaat', Sri Dugar donates generously to various causes. He was in the forefront in establishing the 'Samata Shiksha Seva Samsthan' and Sri Ram Goshala in Kapasan could also be started through his generosity only.

An epitome of affection, co-operation, kindness, humility and generosity, Sri Dugar remains away from self-promotion and believes in simplicity and courtesy. In spite of his close relations with many politicians, Sri Dugar shuns pride and is well known as a popular and down to earth selfless worker. Many an educational, religious and social service organisations in Kolkata stand benefited by his generous contribution and active service oriented personality.

He is the eldest son of Sri Motilalji Dugar, who has been a faithful adherent of the Hukmagaccha and that of Akhil Bharatvarshiya Sadhumargi Jain Sangha, Bikaner, ever since its founding.

Sri Dugar's mother, Smt. Surajdevi Dugar embraced Samadhimarana (Santhara) on the 19<sup>th</sup> March 2000, which lasted till the 4<sup>th</sup> April 2000. She was in full command of her senses all along and relinquished her body peacefully. Thus, Sri Dugar has inherited the qualities of service and religiosity, in ample measure, from his parents.

Sri Dugar has a son, Sri Vinod Dugar and a daughter Ms. Rekha Dugar. Sri Vinod Dugar is also a humble, co-operative, sociable, pleasant and generous person like his father. Proving the truth of the saying, 'Honhar birvan ke hot chikane paat (Coming events cast their shadows before)', Sri Vinod Dugar is enthusiastic and active. The Sangha has many expectations from him and believes that he will further the family name and fame.

## TABLE OF CONTENTS

<u>Content</u>	<u>Page No.</u>
PUBLISHER'S NOTE .....	V
TRANSLATOR'S NOTE .....	VII
MONETARY ASSISTANCE FOR THIS PUBLICATION .....	IX
TABLE OF CONTENTS .....	XI
<b>PREFACE</b> .....	<b>XV</b>
Introduction : .....	XV
Classification Of Canonical Texts : .....	XVI
The Prakīrṇakas : .....	XIX
Candravedhyaka Prakīrṇaka : .....	XXIII
The Manuscripts Used – .....	XXV
The Author and The Period of Candravedhyaka – .	XXVI
The Subject Matter –.....	XXXI
<b>(CANDRAVEDHYAKA–PRAKĪRṆAKA)</b> .....	<b>1</b>
BENEDICTION AND EXHORTATION .....	3
NAMES OF SEVEN DOORS .....	3
HUMILITY CHARACTERISTICS :	
THE FIRST DOOR.....	4
MASTERS' QUALITIESS :	
THE SECOND DOOR .....	11
QUALIFICATIONS OF A DISCIPLE :	
THE THIRD DOOR .....	17
THE ETHICAL CODE OF CONDUCT :	
THE FOURTH DOOR .....	23
RIGHTEOUSNESS OF KNOWLEDGE :	
THE FIFTH DOOR .....	29
CHARACTERISTICS OF RIGHT CONDUCT :	

## XII : Table Of Contents

THE SIXTH DOOR.....	41
CHARACTERISTICS OF VOLUNTARY DEATH :	
THE SEVENTH DOOR .....	49
CONCLUSION.....	75
APPENDICES .....	76

**CANDAVEJJHAYAM PAIᅇᅇAYAM**  
**(CANDRAVEDHYAKA–PRAKĪRᅇAKA)**



## PREFACE

### 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 Korān in Islam. Although Āgamas are neither considered as created by a superhuman entity (Apauruṣeya) as the Vedas are taken to be, nor are they considered to be the divine message handed by any prophet as the Bible and the Koran are considered to be, but they are the compilations of the preachings of the most venerable Arhatas and saints, who had realised the truth and attained enlightenment through spiritual practices and self-purification. Although the scriptures say that the Aṅga Sūtras (Primary Canons or the foremost scriptures) are considered to have been preached by the Tīrthan̄karas (the propounders of the Jaina faith), we must remember that they preached only the concept (Artha) that is – they only presented the thoughts or the ideas, which were then given the garb of words or codified into sūtras (canonical works or aphorisms) by the Gaṇadhara (the principal disciples of the Tīrthan̄karas), Ācāryas or the spiritual masters heading the monastic orders, and other learned Sthaviras or the elders or the senior monks.<sup>1</sup>

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

---

<sup>1</sup> ‘Atthami bhāsai arahā suttami ganthanti gaṇaharā’  
– Āvaśyaka Nirukti, 92.



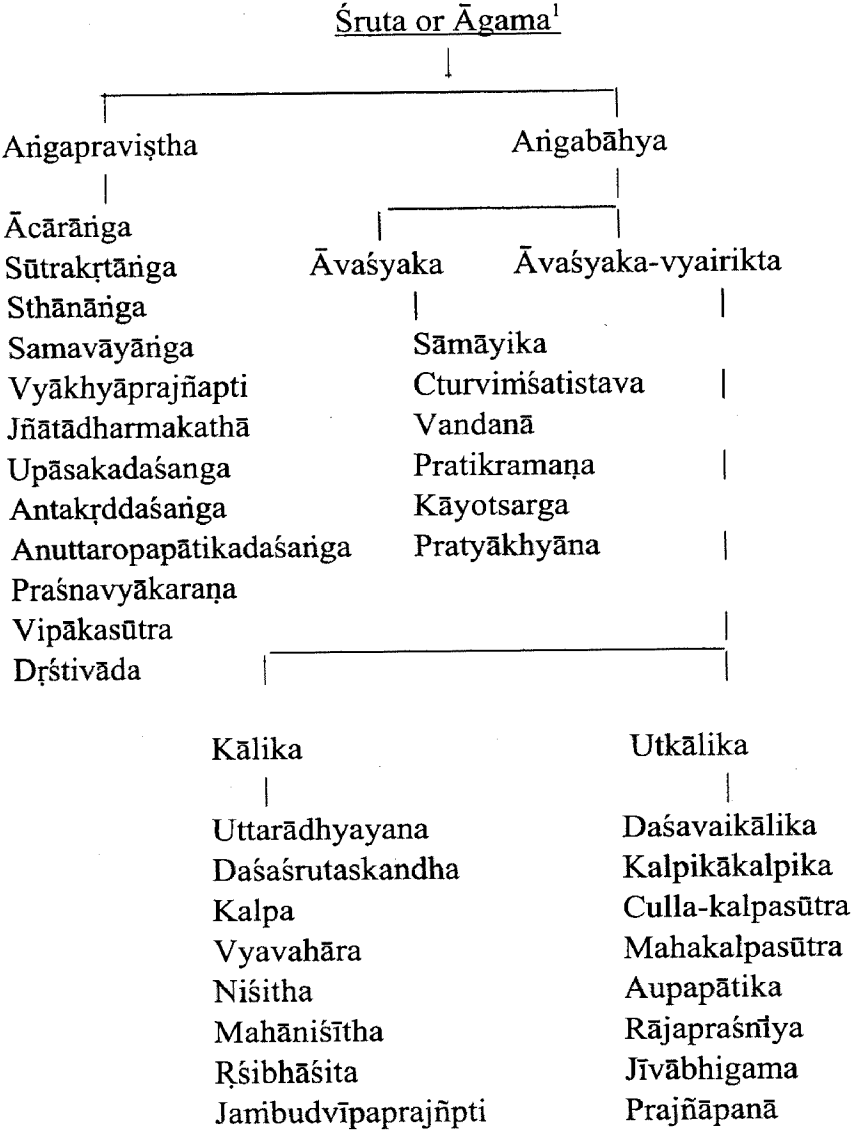
## XVI : CANDRAVEDHYAKA PRAKĪRṆAKA

to convey the ideas or meaning. In its view the meaning is important not the words. It is this lack of emphasis on words that the āgamas of Jaina tradition could not keep their linguistic character intact, 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 Ardhamāgadhi Canons and the Śauraseni Canons. Of these, the Ardhamāgadhi canonical literature is not only considerably more ancient but also closer to the original language in which Lord Mahāvīra preached. The development of the Śauraseni canonical literature was also based on these Ardhamāgadhi canons. The Ardhamāgadhi canonical literature is, thus, the basis of the Śauraseni canonical literature. The Ardhamāgadhi canonical literature was also compiled and edited over a period of one thousand years – from the time of Lord Mahāvīra to 980 or 993 Vīrābda when they were edited and written in their present form in the Valabhi conclave. These works have also been modified, altered and enlarged during different conclaves (Vācanās).

### Classification Of Canonical Texts :

In the ancient times the Ardhamāgadhi canonical literature was divided into two categories, namely the Aṅgapraviṣṭha and the Aṅgabāhya. The Aṅgapraviṣṭha category includes eleven Aṅga canons and the Dṛstivāda while the Aṅgabāhya canons include all the other canons that were considered to be the creations of Śrutakevalis (Canoñomniscients – who knew all about the canons) and Pūrvadhara sthaviras (Elders in the know of Pūrvas or Pre-canons – fourteen pūrvas were a part of the twelfth Aṅga : Dṛstivāda). In Nandisūtra, 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 (at any time studiable scriptures). This classification, as per Nandīsūtra is as follows :-



<sup>1</sup> Nandī Sūtra, Muni Madhukara, p. 76, 79, 80, 81.

## XVIII : CANDRAVEDHYAKA PRAKĪRṆAKA

Dvīpasāgaraprajñapti	Mahāprajñāpanā
Candraprajñapti	Pramādāpramāda
Kṣullikāvimānapravibhakti	Nandī
Mahallikāvimānapravibhakti	Anuyogadvāra
Aṅgacūlikā	Devendrastava
Vaggacūlikā	Tadulavaicarika
Vivāhacukikā	Candravedhyaka
Arunopapāta	Sūryaprajñapti
Varuṇopapāta	Pauruṣīmaṇḍala
Garudopapāta	Maṇḍalapraveśa
Dharaṇopapāta	Vidyacaraṇa–viniścaya
Vaiśramaṇopapāta	Gaṇividyā
Velandharopapāta	Dhyānavibhakti
Devendropapāta	Maraṇavibhakti
Utthānaśruta	Ātmavisodhi
Samutthānaśruta	Vītarāgaśruta
Nāgaparijñāpanikā	Samilekhanāśruta
Nirayāvalikā	Vihārakalpa
Kalpikā	Caraṇavidhi
Kalpāvataṃsikā	Āturapratyākhyāna
Puṣpita	Mahāpratyākhyāna
Puṣpacūlikā	
Vṛṣṇidaśā	

Thus, we see that in Nandīsūtra, Candravedhyaka has been mentioned as an Aṅgabāhya, Āvaśyakavyatirikta, Utkālīka Āgama (Secondary, other than essential, all-time studiable canonical text). The style of classifying canonical literature in Pāksikasūtra has some differences in the names and the order herein mentioned. There, too, Candravedhyaka is mentioned at the fourteenth position amongst the Utkālīka Āgamas (all-time studiable canons). Besides these, yet another ancient classification of āgamas is available in the Śauraseni Āgama 'Mūlācāra' of the Yāpanīya tradition. Mūlācāra divides the canons

into four categories, namely <sup>1</sup> – 1. Of the Faith-propounders' origin (Tīrthāṅkara-kathita), 2. Of the Self-enlightened Spiritual Practitioners' origin (Pratyekabuddha-kathita), 3. Of the Scripture-omniscients' origin (Śrutakevalī-kathita), and 4. Of the Pūrva-proficients' origin (Pūrvadhara-kathita). Again, Mūlācāra divides these canonical works into Kālika (timely studiable) and Utakālika (all-time studiable) canons. Though 'Candravedhyaka-prakīrṇaka' is not clearly mentioned in this classification, the word 'Candravedhyaka' is found in the 85<sup>th</sup> verse of this work (Mūlācāra). Even though this mention does not clarify that in what capacity this work – Candravedhyaka – is accepted in the Yāpanīya tradition, the similarity of the verses containing the word 'Candravedhyaka' in both, Mūlācāra and Candravedhyaka-prakīrṇaka signifies that this work is also acceptable in the Yāpanīya tradition.

At present, the canons are classified into Aṅga (Primary) canons, Upāṅga (Subsidiary or secondary) canons, Cheda (Disciplinary canonical texts), Mūla (A group of basic subsidiary canons), etc.. This classification was first found in Vidhimārgaprapā(Jinaprabha, circa 13<sup>th</sup> Century A.D.)<sup>2</sup>.

## The Prakīrṇakas :

Generally, Prakīrṇakas are understood to be a collection of works on miscellaneous subjects. Malyagiri, the commentator on Nandīsūtra, has mentioned that prakīrṇakas were composed, by the monks, based on the canons containing the preachings of Tīrthāṅkaras. As per tradition, it is also believed that each monk used to compose one prakīrṇaka. Eightyfour thousand

<sup>1</sup> Mūlācāra, Bhāratīya Jñānapīṭha, p. 277.

<sup>2</sup> Vidhimārgaprapā, p. 55.

## XX : CANDRAVEDHYAKA PRAKĪRṆAKA

prakīrṇakas by eightyfour thousand monks of the order of Lord R̥ṣabhadeva are mentioned in the Samavāyāṅgasūtra<sup>1</sup> As there were fourteen thousand monks in the order of Lord Mahāvīra, it is believed that the same number of prakīrṇakas might have been composed in His order. However, today, the prakīrṇakas are believed to be ten in number.

These ten prakīrṇakas are as follows<sup>2</sup> :-

1. Catuḥśaraṇa,
2. Āturapratyākhyāna,
3. Samistāraka,
4. Candravedhyaka,
5. Gacchācāra,
6. Tandulavaicārika,
7. Devendrastava
8. Gaṇividyā,
9. Mahāpratyākhyāna, and
10. Maraṇavidhi.

The names of ten Prakirnakas in Painnayasuttaim<sup>3</sup>, edited by Muni Punyavijayaḥ are as under :-

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

---

<sup>1</sup> 'Corāsiimi paṇṇaga saḥassāimi paṇṇattā', Samavāyāṅga Sūtra, 84<sup>th</sup> Samavāya.

<sup>2</sup> Abhidhāna Rājendra Kośa, Pt. I, p. 41.

<sup>3</sup> Painṇayasuttaimi, Preface, p. 20.

9. Mahāpratyākhyāna, and
10. Vīrastava.

Candravedhyaka is also mentioned amongst the forty–five canonical texts enumerated by Acārya Śrī Pradyumna–surīśvarji in Vicārasāra Prakaraṇa – Āyāro (1), Sūyagaḍa (2), ... .. Candāvijjhaya (34), ... .. Devindasanthavaṇami (45) <sup>1</sup>

The Svetāmbara Mūrtipūjaka Samipradāya (White clad, Idol worshipping sect of the Jainas) recognises ten prakīrṇakas as canonical texts. However, if all the texts known as prakīrṇakas are collected, we get the following twenty–two names<sup>2</sup> :–

1. Catuḥśaraṇa,
2. Āturapratyākhyāna,
3. Bhattaparijñā,
4. Samistāraka,
5. Tandulavaicārika,
6. Candravedhyaka,
7. Devendrastava,
8. Gaṇividya,
9. Mahāpratyākhyāna,
10. Vīrastava,
11. Rṣibhāṣita,
12. Ajīvakalpa
13. Gacchācāra,
14. Maraṇasamādhi,
15. Titthogāli,
16. Ārādhanaṇpatākā,
17. Dvīpasāgara Prajñāpti,
18. Jyotiṣakarandaka,

<sup>1</sup> Painṇayasuttaim, Preface, p. 21.

<sup>2</sup> Painṇayasuttaim, Preface, p. 18.

## XXII : CANDRAVEDHYAKA PRAKĪRṆAKA

19. Aṅgavidya,
20. Siddhaprābhṛta,
21. Sārāvalī, and
22. Jīvavibhakti.

Besides these, more than one prakīrṇaka of the same name are also found. For example at present three texts named 'Āurapaccakkhāṇa' are available.

Of these, seven, namely – Devendrastava, Tandula–vaicārika, Candravedhyaka, Gaṇividya, Maraṇavibhakti, Maraṇasamādhī, and Mahāpratyākhyāna are found in the list of Utkālikasūtras (all–time studiable canons) in the Nandī–sūtra and the Pākṣikasūtra, while two prakīrṇakas – Ṛṣibhāṣita and Dvīpasāgaraprajñapti – are included in the list of Kālikasūtras. Thus, we find the names of nine prakīrṇakas in the list contained in the Nandīsūtra as well as that of the Pākṣika–sūtra<sup>1</sup>.

Though there is a difference of opinion regarding the names, the exact number and the order of prakīrṇakas, it is certain that 'Candravedhyaka' has found a place in all their classifications.

Though prakīrṇakas enjoy only a secondary place in the order of canonical texts, if we take into account their ancient language, form and the spiritual import of their subject matter, they seem to be of greater importance than even some of the better known canonical texts. Of the prakīrṇakas, Ṛṣibhāṣita etc. are, of more ancient origin than the Uttarādhyayana and Daśavaikālika too<sup>2</sup>.

---

<sup>1</sup> Nandī Sūtra, Muni Madhukara, pp. 80, 81.

<sup>2</sup> Sāgarmal Jain, Ṛṣibhāṣita : Eka Adhyayana, Prakṛta Bhārati Samisthāna, Jaipur.

## Candravedhyaka Prakīrṇaka :

Candravedhyaka–Prakīrṇaka is a treatise set in verse. Its first mention was found in the Nandī and the Pākṣika Sūtras (Circa 5<sup>th</sup> Century AD). In both, Candravedhyaka is mentioned as an Aṅgabāhya, Āvaśyakavyatirikta, Utkālika Sūtra.<sup>1</sup>

While introducing Candravedhyaka, it has been said in the Pākṣikasūtra Vṛtti that according to “*Candravedhyake candro yantraputrikākṣigolako gṛhyate, ā maryādayā vidhayata ityā vedhyam, kapratyaye Candravedhyakamī Rādhāvedha Ityarthaha. Tadupamāṇamaraṇārādhanaṅpratipādako granthaścandravedhyakamī.*” ‘Candra’ means the eyeball of the mechanically rotating statuette (Rādhā), ‘ā’ denotes the totality, ‘Vedhya’ means ‘to pierce’ and ‘ka’ is the word–ending (Pratyaya). Thus, ‘Candravedhyaka’ means piercing the eyeball of the mechanically rotating statuette or *Rādhā vedha*. Accordingly, Candravedhyaka is a treatise that prescribes the end practice of voluntary peaceful death (*Maraṇārādhana*)<sup>2</sup>. Actually, it means ‘an art to attain the ultimate goal of life through voluntary peaceful death’.

<sup>1</sup> A. ‘Ukkāliami aṅgavihami paṇṇattami tamjaha 1. Dasaveāliami, ....15. Candavijjhayamī, ...29. Mahāpaccakkhāṇamī, evamāimī.’

– Nandī Sūtra, Muni Madhukara, pp. 161, 162.

B. ‘Namotesimī Khamāsamaṇaṇamī, .....aṅgabāhiramī ukkāliyami bhagavantamī tamjahā Dasaveāliami 1, .....Candāvijjhayamī 14, .....Mahāpaccakkhāṇamī 28.’

– Pākṣika Sūtra, Devendra Lalbhai Jain Pustakoddhara, p. 76.

<sup>2</sup> A. Pākṣika Sūtra Vṛtti, leaf 77.

B. Abhidhāna Rājendra Koṣa, Pt. III, p. 1097.



## XXIV : CANDRAVEDHYAKA PRAKĪRṆAKA

### The Validity of The Name :

Amongst the Prakīrṇaka texts, Candravedhyaka is the only prakīrṇaka, that has been mentioned in various names and forms, viz. – Candāvejjhayamī, Candagavejjhayamī, Candāvejjhamī, Candayavejjhamī, Candagavijjhamī, and Candagavijjhayamī. Many Saṁskṛta versions of these different names are – Candrāvedhyaka, Candravedhyaka, Candrakavedhya, Candrāvidhyaka, Candra vidyā and Candraka vidhyaka.

Though it is not easy to decide as to which of its various available names is correct, it is clear that in all these names there is no difference as far as their meanings are concerned; the difference is only in the word-forms used to name it in various editions.

In Candravedhyaka, if we take the version 'Candāvijjhayamī', its saṁskṛta equivalent can be 'Candra-vidyā' and if we take the 'Candāvejjhayamī' version, its saṁskṛta equivalent could be both – Candrāvedhyaka and Candravedhyaka. The Pāṅśikasūtra also mentions both these forms<sup>1</sup>. Explaining the name 'Candāvejjhayamī' it takes 'ā' for totality and 'vejjhayamī' for piercing – "*ā maryādayā vidhyaka iti āvedhyakam*". Based on this explanation, the form 'Candra plus āvedhyakam equals Candrāvedhyakamī' is also formed. Thus, both the forms – Candrāvedhyakamī and Candravedhyakamī are proven.

Taking 'Candra-vidyā' as the Saṁskṛta equivalent of Candavejjhayamī Ācārya Śrī Hastimal ji Mahārāj has, in Appendix 1 put explanatory notes on technical and special terms'

---

<sup>1</sup> Pāṅśika Sutra Vṛtti, leaf 77.

in his commentary 'Śrīmannandīsūtram'<sup>1</sup>. He has mentioned that this was a work pertaining to the knowledge about the Moon (Candra), but that it is presently unavailable. The purpose behind his above mentioned statement is, perhaps, that the text (Candavejjhayamī) is not available in its original form, because his tradition does not accept prakīrṇakas as canonocal texts. In 1941 A.D. itself, its original Prākṛta version alongwith Samiskṛta shadow-verses by Muni Caturvijaijī and edited by Vijaya Kṣmabhadrasūri, was published by Kesar Bāi Jñāna Mandir, Pāṭaṇa. Perhaps, he was under the impression that the subject-matter of this text related to the learning about the Moon and that was not available in that form. Actually, the subject matter of this treatise is not about the learning about the Moon, but relates to the realisation of the ultimate goal of life, which is self-emancipation.

### The Manuscripts Used –

Muni Puṇya Vijaijī had used the following Mss. :-

1. Sami : Sanghavipāḍa Jain Jñāna Bhandār, Palm leaf copy.
2. Je. : Ācārya Śrī Jinabhadra Sūri Jaina Jñāna Bhandār, Palm leaf copy.
3. Hami. : Handwritten copy by Muni Śrī Hamisavijaijī Mahārāj.
4. Pu. : Handwritten copy by Muni Puṇyavijaijī Mahārāj.
5. Pupa. : Corrected copy, with alternative readings, of Ms. entitled 'Pu'.

---

<sup>1</sup> Śrīmannandīsūtramī, Tr. Muni Hastimal, Pub. Rai Bahadur Sri Motilalji Mutha, Satara, 1942.

## XXVI : CANDRAVEDHYAKA PRAKĪRṆAKA

6. Kṣa : Copy compiled by Ācārya Kṣamabhadrasūri.
7. Ca. : Ancient copy by Muni Caturvijaijī Mahārāj.
8. Kā. : Copy edited by Dr. Kāyā, pub. Institute De Civilization Indian, Paris.
9. Kāpā : Alternative readings on Ms. entitled 'Kā'.
10. Ke. : Copy with Samiskṛta shadow-verses by Muni Caturvijaijī.

We have taken the alternative readings from the Mss. 1–9 from Painṇayasuttāini edited by Muni Puṇyavijaijī only. For more information on these Mss., we recommend the readers to refer to pp.26–27 of the preface to that work.

Alternative readings for Ms. 10 (Ke) have been taken from the copy with Samiskṛta shadow-verses by Muni Caturvijaijī. This version was published, in 1941 A.D., by Śri Kesar Bāi Jñāna Mandir, Pātaṇa and received by us from Lāl Bhā i Dalpat Bhāi Bhāratiya Samiskṛti Vidyā Mandir, Ahmedabad, where its accession number is 6112.

Besides these, we also received a handwritten Ms. from Sri Govind Ram Bhansali Paramarthika Samstha, Bikaner through Sri Bhikham Cahndji Bhansali of Calcutta. In this Ms., there being no mention of the scribe or the year of writing, we could not ascertain as to when was it written and for whom. As for the number of verses, it also contains 175 verses only.

### The Author and The Period of Candravedhyaka –

Though the mention of Candravedhyaka is found in many texts including Nandīsūtra, Pāksikasūtra, etc., but no indication about its author is available anywhere. We get only that much

indication that it was composed by some elder monk (Sthavira) of the 5<sup>th</sup> century A.D. or earlier. As no specific information is available, it is difficult to say anything conclusive about its authorship.

As for the question of the period of its composition is concerned, we can at least say this much with certainty that it is a composition of a period earlier than the 5<sup>th</sup> century AD, because, besides the Nandīsūtra and the Pākṣikasūtra, the mention of Candravedhyaka is available in Nandīcūrṇi, Āvaśyakacūrṇi and Niśīthacūrṇi. The period of the composition of cūrṇis is taken as the 7<sup>th</sup> century AD. Therefore, the period of Candravedhyaka's creation ought to be before that period. Its mention in the texts of the Nandī and the Pākṣikasūtras indicate that it was composed even before the composition of these two works. The author of the Nandīsūtra is taken to be Devavācaka. The period of Nandīsūtra and its author, Devavācaka, has been specifically discussed by Muni Punyavijaiji and Pt. Dalsukhbhai Malavaniya. In Nandīcūrṇi, Devavācaka has been said to be the disciple of Dūṣyagaṇī. Some learned exponents have been under the illusion that Devavācaka and Devardhigaṇī Kṣamāśramaṇa who presided over the Valabhi conclave in which the Ardhamāgadhī canonical texts took their present book-form, to be the one and the same person. Muni Kalyanavijaiji has also fallen a prey to this illusion. But, according to the available mentions, the former was the disciple of Dūṣyagaṇī while the latter was that of Ārya Śandilya. Therefore, it is certain that the two are not the one and the same person. Devavācaka has clearly mentioned Dūṣyagaṇī as his guru in the roll of elder monks (sthavirāvalī) in the Nandīsūtra.

Pt. Dalsukhbhai Malavaniya has taken the upper limit of Devavācaka's period as 1020 Vīrābda (Reckoned from the Nirvana of Lord Mahāvīra) i.e. the year 550 of the Vikrami era, so Devavācaka must have been before that period. Nandi and

## XXVIII : CANDRAVEDHYAKA PRAKĪRṆAKA

Anuyogadvāra have been mentioned in the Āvaśyaka–niryukti and even if we take it to be composed by Bhadrabāhu II, its period is decidedly before the second half of the 5<sup>th</sup> century AD. From all this we can conclude that Devavācaka lived and his Nandīsūtra was composed before the 5<sup>th</sup> century AD. For more information in this regard, we shall direct the readers to refer preface of Nandīsūtra by Muni Punyavijaiji and Pt. Dalsukhbhai Malavaniya.

As Candravedhyaka is mentioned in Nandīsūtra, we can only conclude, on the basis of this evidence, that this work came into being well before the 5<sup>th</sup> century AD. It is difficult to say as to what could be the upper limit of the period of its creation. Many verses of Candravedhyaka prakīrṇaka are found in many other canonical texts (Āgamas) such as – Uttarādhyayana, Jñātā dharmakathā, and Anuyogadvāra; in the niryuktis such as – Āvaśyaka Niryukti, Uttarādhyayana Niryukti, Daśavaikālika Niryukti, and Ogha Niryukti; in prakīrṇakas such as – Maraṇavibhakti, Bhaktaparijñā, Āturapratyākhyāna, Mahāpratyākhyāna, Titthogāli, Āradhanā-patākā, and Gacchācāra; in the Śaurseṇī texts of the Digambara and the Yāpanīya traditions such as – Bhagavatī– Ārādhana, Mulācāra, Niyamasāra, and Aṣṭapā huḍa (Suttapāhuḍa) and in the Bhāṣya treatises such as – Viśeṣā vaśyaka Bhāṣya. All these texts are of a period before the 5<sup>th</sup>–6<sup>th</sup> century AD. However, it is difficult to decide as to whether these verses came into these works from Candravedhyaka or vice versa. Both are possible. Actually, the verses from Candravedhyaka, that are found in Jñātādharmakathā and Anuyogadvāra seem to be quoted only.

As far as the question of similar verses of Candravedhyaka and Uttarādhyayanasūtra is concerned, we find them in the latter's third, ninth, twenty–eighth and the twenty–ninth chapters. Though some difference is found in the word–

forms used in the verses of the third, twenty–eighth and the twenty–ninth chapters of Uttarādhyayana from those of the verses of Candravedhyaka, but those found in the ninth chapter, are verbatim. The verse of Candravedhyaka found in the ninth and the twenty–ninth chapters of Uttarādhyayana are so current that they are found in many other works too. The verse of the twenty–ninth chapter seem to be quoted only as the whole chapter is in prose except this verse. At other places the verses are contextual and seem to be original. However, it is difficult to reach on any conclusion on the basis of this similarity of verses. One possibility is that these verses might have been taken in both these works from some other but same sources.

If we consider the linguistic character of these verses, we conclude that the linguistic character seems older in Candravedhyaka as compared to that in the other works. But, at the same time, it is difficult to prove the ancient origin of the verses of Candravedhyaka on the basis of their linguistic character alone. Because, the more current verses in the Jaina tradition are very much affected by Mahārāṣṭrī Prākṛta, and to prove the priority or posterity of the verses on the basis of Mahārāṣṭrī Prākṛta content in the verses is a difficult task.

The Palm–leaf copies of this work are also available. This proves that it has been an old and a very current treatise. Even than we do not get much help from this fact for deciding the period of its composition. However, we do have a definite pointer in the subject matter of this prakīrṇaka, which may help us in deciding the period of its coming into being. In verse number 111 of Candravedhyaka, clarifying the relationship between the right belief (Samyagdarśana) and the right conduct (Samyakcāritra), it has been said that a person with the right belief may or may not have the right conduct, but one with the right conduct certainly has the right belief. We also come across

this belief of Candravedhyaka prakīrṇaka in the Uttarādhyayana and Vācaka Umāsvāti's Tattvārtha Bhāṣya and Praśamarati Prakaraṇa. It has been said in the Tattvārtha Bhāṣya that –

“*Eṣāmi ca pūrvasya lābhe bhajaniyamuttarami uttaralābhe tu niyamataha pūrva lābhaḥ*”<sup>1</sup> meaning that out of the right belief and the right conduct, attainment the former does not necessarily guarantee the attainment of the latter but the gain of the latter certainly yields the former.

The same fact has been further clarified in the following kārīkā of Praśamarati Prakaraṇa :–

“*Pūrvadvayasampadyapi teṣāṃ bhajaniyamuttarami bhavati |  
Pūrvadvaya lābhaḥ punaruttaralābhe bhavati siddhaha* ||”<sup>2</sup>

Meaning that by gaining the earlier two – the right belief and the right knowledge (Samyagjñāna) – the latter i.e. the right conduct – is uncertain but when the latter is present, the existence of the earlier two is certain.

Thus, the view–point, regarding the mutual relationship between the right faith, the right knowledge and the right conduct, that exists in the Tattvārtha Bhāṣya and the Praśamarati Prakaraṇa, is also contained in Candravedhyaka. On the basis of this evidence, it can be said that the period of composition of Candravedhyaka should be considerably contemporary to the Tattvārtha Bhāṣya and the Praśamarati Prakaraṇa. As these two works are considered to be of the period between the 1<sup>st</sup> and the 3<sup>rd</sup> century AD, it must be the period of the composition of the Candravedhyaka too. If the period of the author of Tattvārtha Bhā

---

<sup>1</sup> A. Tattvārtha Bhāṣya, 1/1.

B. Yāpaniya Aur Unkā Sāhitya, Dr. Smt. Kusum Patoria, p. 118.

<sup>2</sup> Praśamarati, Kārīka 231.

śya, Vācaka Umāsvāti, be taken as earlier to that of Śyāmacārya, the author of Prajñāpanā, the period of Candravedhyaka's composition comes to some where near the 1<sup>st</sup> century AD. Though the validity of this estimaton is also not beyond doubt, the absence of the stages of spiritual development (Guṇasthānas) and the sevenfold predication (Saptabhangi) from the Candravedhyaka, just as in the Tattvartha, only proves that Candravedhyaka is a contemporary composition of the Tattvārtha Bhāṣya and the Praśamarati Prakaraṇa. From all this discussion, we can come to a conclusion that Candravedhyaka was composed some time before the 5th century AD.

### The Subject Matter –

It becomes clear from the name, Candravedhyaka itself that the code of conduct for an aspirant of observing Samādhimarāṇa is prescribed in this work, which is as difficult to follow as it is to pierce the eye-ball of the mechanically rotating statuette (Rādhā Vedha). Seven fundamentals described in this work, through the seven respective doors, are as under :—

1. Fundamentals regarding Humility (Vinaya Guṇa),
2. Basic qualities of a Master (Ācārya Guṇa),
3. Basic qualities of a Disciple (Śiṣya Guṇa),
4. Ethical Code Of Conduct (Vinaya Nigraha Guṇa),
5. Righteousness of Knowledge (Jñāna Guṇa),
6. Fundamentals of the Right-conduct (Cāritra Guṇa), and
7. Fundamentals regarding the Voluntary Peaceful Death (Samādhi Marāṇa Guṇa).

Generally, the beginning of any book is with an auspicious invocation. It is so in this work as well. In the auspicious invocation the author offers his obeisance to the Jinavaras (The supreme conquerors of the foes of spiritual development), who are the masters of right-knowledge and the right-belief and who



spread the light of spiritual knowledge in the universe. (1) From this auspicious invocation by the author, the question naturally arises that generally the trīgem – the right–knowledge (Samyagjñāna), the right–belief (Samyagdarśana), and the right–conduct (Samyakcāritra) are mentioned together. Then why the conduct has not been mentioned here with the knowledge and the belief ? However, answering this question the author says, in verse 77, that the one which is knowledge the same is the conduct. From this it appears that the author has included the right conduct within the right knowledge itself. This, however, is the author’s distinct view. We do not find this idea has been adopted in any other canonical work. The author says that this is a text that leads an aspirant to the high road to spiritual emancipation (Mokṣa–mārga).

### **Fundamentals regarding Humility (Vinaya Guṇa) :**

From whatever description that is available in the first door called, Vinaya Guṇa, it is clear that the greatness of any disciple does not depend on the vastness of the knowledge gained by him, but on his humility. It has been said of a disciple, sans humility, who insults his masters that he does not earn fame and respect in this world but the one who attains knowledge with humility earns trust and fame everywhere. (3 – 6)

Those who insult the master as well as knowledge and, under the influence of the -false belief, remain attached to the worldly desires, have even been said to be saint–tormentors or saint–killers. (7–9) The knowledge has been described as the giver of happiness not only in this world but also in the next.

About the masters, who endow learning, and the disciples, who receive it, it has been said that teachers and students who are free from four passions and sorrow and are simple hearted are as

difficult to find as the masters who are the givers of all types of education. (14 – 20) In Mūlacāra, a text of the Yāpanīya tradition also, highlighting the quality of humility, it has been said that even if a scriptural knowledge, studied with humility, is forgotten due to negligence, it is regained in the next birth and becomes instrumental in achieving omniscience (Kevala Jñāna)<sup>1</sup>.

### Basic qualities of a Master (Ācārya Guṇa) :

While discussing the basic qualities of a Master, it has been said that the masters, who are tolerant like the earth, stable like a mountain, steadfast in their duties, endowed with coolth and brilliance like the moon, unperturbed like the ocean and have the proper understanding of the time and the place (contemporary situation), are respected and venerated everywhere. (21–31)

Thirty–six fundamental characteristics of the masters have been described in this work. Like–wise, many other Jaina scriptures describe the masters’ thirty–six characteristics; however those thirtysix characteristics are different from the ones described herein.

Bhagwatī–ārāadhanā says – the master ought to be the observer of the right–conduct (Cāritravāna), supporter of the faith (Ādhāravāna), practical (Vyavahāravāna), active (Kartā), and the exponent of the methods of gaining and losing of the tri–gem (Ratnatraya), famous (Prasiddha) and glorious (Kīrtīśālī)<sup>2</sup>. Further, it has been said that the master practices eight cognitive conducts (Jñānācāra), eight conative conducts (Darśanācāra),

<sup>1</sup> Mūlacāra, verse 286.

<sup>2</sup> Bhagawatī Ārāadhanā, verses 419, 420.

## XXXIV : CANDRAVEDHYAKA PRAKĪRṆAKA

twelve types of penance (Tapa), five vigilences (Panca-samiti) and three self-controls (Triguṭi)<sup>1</sup>.

In Mūlācāra, Vattakera has attributed these characteristics to the master (Ācārya) – Skilled in gaining and giving (Knowledge), learned in the meaning of scriptures, earning fame due to his glory, ever-ready to practice the monastic rules, speaker of acceptable and appropriate speech, serious, insurmountable, brave, promoter of the faith, tolerant like the earth, with cool brilliance like the moon and calm and grave like the sea<sup>2</sup>.

In Pravacanasāroddhāra, too, we get the mention of thirty six characteristics of the master in three different ways.<sup>3</sup>

About the greatness of the masters it has been said that by serving the masters the living being (the disciple) can not only gain glory and fame in this world but also the holy divine birth and the supreme enlightenment in the next. (32) Further, it has been added that not only the living beings of this world but also the gods residing in heaven, leaving their seats and beds, come to bow to the masters. (33–34)

Taking the obedience of the master as more important than renunciation and penance, it has been said that anyone who does not obey the master wanders in the world indefinitely even while practicing many a fast. (35)

---

<sup>1</sup> Ibid, verse 527.

<sup>2</sup> Mūlācāra, verses 158, 159.

<sup>3</sup> Pravacanasāroddhāra, Devacandra Lālbhāi Jain Pustakoddhāra, verses 541 to 549.

**Basic qualities of a Disciple (Śiṣya Guṇa) :**

Following the Master's characteristics, disciple's characteristics have been mentioned in this Prakīrṇaka. It has been said therein that the learned praise the disciples, who are endowed with the virtues of enduring various afflictions, equanimity in gain and loss, contentment with minimal desires, without pride in his supernatural powers, easily engaged in ten types of virtues and cares, praising the master, and serving the organization. (37–42)

Further, it has been said that the disciple who attains knowledge by destroying his pride, gains many a disciple, but a bad disciple does not gain any. (43) As to who should be imparted learning, it has been said that a disciple with hundreds of other virtues but devoid of humility should not be imparted the knowledge of the scriptures even if he happens to be the son of the master. That is, he ought not to be given it, in any case. (44–51)

**Ethical Code Of Conduct (Vinaya Nigraha Guṇa) :**

In this work there are two separate doors called 'Vinaya Guṇa' and 'Vinaya Nigraha Guṇa'. But, the subject matter of the text does not clarify as to what is the difference in these two. The description contained in the verses of both these doors mainly mean humility and obedience. However, the word 'vinaya' has been used in two different meanings, namely –'humility' and 'code of conduct' in the old canonical works.

In the Baudhdha canonical work, Tripitaka, there is a section called 'Vinaya Pitaka' that deals with the code of conduct. Therefore, in addition to 'humility', the word 'vinaya' also means 'code of conduct'. In 'Vinaya Nigraha' door, too, there are some verses that relate to the rules of conduct. E.g. –

“*Gunahīṇa viṇayahīṇami carittajogeṇa pāsathā*” (57), “*Khanti balāo ya tavo niyamaviseso ya vinayāo*” (59), “*Savvo carittasāro viṇayammi paitthio maṇūsāna*” (63). In all these instances the meaning of the word ‘vinaya’ can be deduced as ‘code of conduct’ only. Therefore, it can be said that the author of the ‘Vinaya Nigraha’ door might have meant ‘observance of the rules of conduct as per the canonical texts’.

In this section called ‘Vinaya–Nigraha’, ‘vinaya (humility and right conduct)’ have been termed as the door to spiritual salvation. Therefore, the spiritual aspirant has been encouraged to practice ‘vinaya’. It has been said that a person who knows little about the scriptures can also destroy the bonds of karma by practicing ‘vinaya’. (54) Further, it has been said that the omniscient Lord Jinendra has also, first of all, propounded the observance of ‘vinaya’ and described it as the characteristic that leads the practitioner on the path to spiritual emancipation. Also, it has been said that the essence of moral conduct rests in ‘vinaya’ alone. Not only this, even the monks, who are without bonds, too, do not earn praise without the stability in ‘vinaya’.

### **Righteousness of Knowledge (Jñāna Guṇa) :**

The fifth door entitled ‘Jñāna Guṇa’ contains the description of the fundamentals of knowledge. It has been said therein that blessed are those who despite of not knowing the vast scriptural knowledge imparted by the Lords Jinavaras, steadfastly practice the conduct prescribed therein. (68) Refrain from the known flaws and observance of the known virtues is the way to the faith. (71) Further, it has been said that the knowledge itself is meant for adherence to the right–conduct, the right–conduct is the essence of the preaching of the Lords Jinavaras (Pravacanasāra), and the essence of canonical knowledge is the attainment of the supreme reality (Parama Tattva). (77)

This discussion seems very important, because herein the interrelationship between knowledge and conduct has been underlined and they have been presented as a coordinated whole. Not only this, the author emphasizes the unity of knowledge and conduct by saying that they are inseparable from each other. In his view the knowledge that is not translated into practice is useless. Such a coordination of knowledge with moral conduct is the speciality of this work.

Emphasizing the importance of knowledge in life, it has been said that what use is being extremely handsome and extraordinary in this world, because the people only look towards the learned not for his looks and his vast knowledge but for his virtues as they look towards the moon. (81) Further, it has been said that right-knowledge alone can help a practitioner in attaining spiritual salvation, the learned do not wander the eternal world. (83-84) In the end, it has been said that a spiritual practitioner should not leave, till the very end, even one verse through which he treads the path of spiritual salvation.

### **Fundamentals of the Right-conduct :**

In the sixth door called 'Cāritra Guṇa', it has been said that praised are those who, renouncing the worldly bondages, embrace the order of the monk in accordance with the preaching by the Jina. (100) Again, it has been said about the ones endowed with the quality of steadfast patience that they transcend the miseries of the world. (103) It has also been said that the enterprising ones who do not succumb to the evils of anger (Krodha), pride (Māna), deceit (Māya), greed (Lobha), ennui (Arati) and aversion (Jugupsā) are able to find the eternal and supreme bliss.~104 It has been mentioned about the purity of conduct that the ones whose intellects are constantly engaged in the observance of five vigilences (Samitis) and three self-

## XXXVIII : CANDRAVEDHYAKA PRAKĪRṆAKA

controls (Guptis) and who are not in the grip of attachment and hatred, only have the purity of conduct. (114)

In this volume, a question has been raised here that if the right-belief and the right-conduct present themselves, to a spiritual practitioner, at the same time, what should the wise one accept first ? To which should he accord priority? Answering this query, the author has said that the wise one should hold on to the right-belief, because an aspirant sans right-conduct can embrace it in future and attain salvation, but the one who leaves the right-faith can never liberate. (110–112) Thus, the primacy of the right-faith has been accepted.

Generally, the Jaina masters have considered the coordinated form of the triad of the right-knowledge, right-belief and the right-conduct as the path of spiritual development leading to spiritual salvation. According to them the completeness of spiritual practice is possible only by following the coordinated form of the threefold practice. The Jaina thinkers accept only the coordinated form as the path to spiritual salvation. According to them, it is impossible to attain spiritual salvation or the ultimate accomplishment in the absence of any one of these three. It has been said in the Uttarādhyayanasūtra that (right) knowledge is not possible in the absence of the (right) belief, without the (right) knowledge the conduct does not become right, without the right-conduct it is impossible to be free from attachment and the one who is not free from attachment cannot liberate.<sup>1</sup> Thus, even here, the right belief has been accorded primacy over the other two. However, the spiritual practice can be considered complete only in adherence to the right-conduct.

---

<sup>1</sup> Uttarādhyayana Sūtra, 28/30.

Vācaka Umāsvāti, the author of the Tattvārtha Sūtra, has, in his treatise, placed the right-belief before the right-knowledge and the right-conduct.<sup>1</sup> Ācārya Kundakunda says in his treatise on right-belief, (Darśana Pāhuḍa), that the faith is based on the right-belief.<sup>2</sup>

However, there is no conflict regarding the relative relationship between the right-conduct vis-à-vis the right-belief and the right-knowledge. Knowledge and belief have been accorded primacy over the right-conduct. Conduct means progress on the spiritual path, while the right-knowledge is its comprehension and the right-belief is the belief that the right-path is going to take him to his ultimate goal. It has been said in the Uttarādhyayana that an aspirant must know the spiritual path through the right-knowledge, believe in it through the right-faith and practice it by adhering to the dictates of the right-conduct and thus he must purify his soul through the right-penance.<sup>3</sup>

Although no disagreement can be shown with the saying that the effort in the form of the right-conduct is essential to attain one's goal of spiritual salvation, but the effort, too, must be right and headed in the right direction. The goal cannot be attained through mere blind efforts. If the knowledge and belief of a practitioner are not right his conduct cannot be right either. That is why, giving primacy to the belief over the conduct, it has been said in the Jaina scriptures that the right-conduct is not possible in the absence of the right-belief.<sup>4</sup> It has been said in Bhaktaparijñā that one who is corrupt of faith is really corrupt, not the one who is corrupt of conduct, because one with the

---

<sup>1</sup> Tattvārtha Sūtra, 1/1.

<sup>2</sup> Darśana Pāhuḍa, 2.

<sup>3</sup> Uttarādhyayana Sūtra, 28/35.

<sup>4</sup> Ibid, 28/29.



## **XL : CANDRAVEDHYAKA PRAKĪRṆAKA**

right-faith does not wander in the world. He is sure to achieve liberation, sooner or later, but the one who has skidded from the right-faith can never get liberated. One without the right-conduct, may, at some time in a distant future, attain salvation, but never the one without the right-faith.<sup>1</sup> Ācārya Bhadrabāhu, too, says in his 'Ācārāṅga-Niryukti', that knowledge, moral-conduct and penance, too, fructify only in consonance with the right-faith.<sup>2</sup> Thus, almost in all works, the faith has been accorded primacy.

### **Fundamentals regarding the Voluntary Peaceful Death (Samādhi Maraṇa Guṇa) :**

After describing the fundamentals of humility, the qualifications of the master and the disciple and their codes of conduct as well as the righteousness of knowledge and conduct, the author, in the end, while propounding the 'Maraṇa Guṇa' throws some light on the nobility of the voluntary peaceful death. He says that the soul, which renounces the sensual pleasures, looks for the peaceful death when he sees the end of his life. (120) Further, it has been said of the monks, learned in scriptures but given to the sensual desires, that only a few of them can get the opportunity for the peaceful voluntary death; many are unable to embrace the death with equanimity of mind. (123)

'Who can attain the ultimate goal?' Answering this question, it has been said that only that person, who recalls his teaching with definite intellect, can pierce the Candra – the eye of the statuette mounted on a mechanically rotating platform. The one, who succumbs even to a little sloth, cannot pierce the

---

<sup>1</sup> Bhaktaparijñā, 65, 66.

<sup>2</sup> Ācārāṅga Niryukti, 22.

target. (128–129) Actually, the meaning of ‘Candravedhyaka’ itself is accomplished–goal.

Who can embrace death with the equanimity of mind? It has been said in this context that the spiritual aspirant, who has the right intellect, whose mind is absorbed in the practice of the faith till the last, and who criticizes, condemns and censures own sinful activities only can attain the peaceful death in a state of equanimity of mind. (131) At the same time the subject of ‘who can be the one with accomplished–goal?’ has also been discussed here. (133–139)

Referring to the subject of evils, it has been said that the spiritual practice of an aspirant, who might have practiced monkhood for a period of little less than ten million pūrva years, can also be destroyed by the passions in a moment. (143–144)

About the monastic practice, it has been said that blessed are those monks, who always remain unattached, absorbed in the teachings of the Jina and are free from the bonds of passions. Who move on their peregrinations with total lack of attachment and sense of belonging, who always entertain the noble thoughts and virtues and are always engaged in treading the path to spiritual salvation. (147–148)

It has been said of the wise that he should, first of all, criticize his transgressions before the master and condemn the sinful activities of the self. Then, he should accept the penitence prescribe by him with the ritual obeisance, accompanied by the recital of ‘Icchami khamasamaṇo’. He should, then, acknowledge the expiation handed by the master by telling him (the master) that he has saved him (the wise practitioner). (151–152)

In the verses that follow, while mentioning the subject of voluntary peaceful death the shedding of attachment has been emphasized. Actually, attachment is the reason that puts a person in bondage, due to which he gets more and more entangled in the worldly delusion and deception. As a result, his karmic bonds become stronger and stronger. It is the human nature that a person has a feeling of belongingness or mineness with the worldly objects such as – gold, silver, servants, wealth, riches, family, relatives, friends etc., and considers them worthy instead of worthless. As a result, he gets mired in the quagmire of worldly wandering. However, when the death comes, neither the material wealth nor the relatives and friends are of any help in saving him from the clutches of inevitable death. Perhaps, due to this reason the followers of the Jaina faith, in the final moments of their lives, free themselves from all the miseries and relinquish all types of attachments and hatreds and pray to the Lord, “O’ Lord ! I wish to embrace the equanimous death, pray guide me in this direction and grant me the power to shed the bonds of attachment so that I may receive enlightenment and attain the ultimate goal of being born as a human”.

One who embraces the equanimous death can be compared to a skilled businessman. A businessman who trades in precious items such as –gold, silver, gems and precious stones would never like that his wares should be harmed in any manner. However, if his wares face destruction, he first tries to save everything, if that is not possible, he saves the valuables from being destroyed and lets the lesser things go.

The spiritual aspirant who embraces the equanimous voluntary death, too, like that wise businessman, tries to save both – the body and the virtues of the soul. The body is also a material possession of a living being, and generally, everyone has the greatest attachment with the body only. In the case of the

wise spiritual aspirant, when the body becomes diseased or decayed, he, too, like the wise merchant, tries his best to save it initially. However, when he realizes that it is impossible to save both – the body and the virtues – shedding the attachment towards his body, he sacrifices it and saves the more precious virtues. By saying this, here, we only mean that the spiritual aspirant desirous of embracing the equanimous death does not have any attachment with any worldly objects. At the end, he sheds any attachment towards his body as well. He considers all worldly wealth and riches, pleasures and pains, objects of sensual enjoyments, gold and silver, servants and attendants, family and relatives etc. as inconsequential as compared to the equanimity of the soul.

This treatise has been concluded by saying that the spiritual aspirant, hearing about the fundamentals of humility, qualifications of the masters and the disciples, their ethical codes and righteousness of knowledge and conduct as well as the equanimous death, should adopt them in accordance with their enunciation in the scriptures. The living beings, subject to being borne in the wombs and worldly wanderings, should, thus, end the cycles of birth and death and attain liberation, which is the ultimate goal of human life. (174–175)



CANDRAVEDHYAKA–PRAKĪRṆAKA  
AND  
OTHER CANONICAL TEXTS  
A COMPARATIVE STUDY

## XLVI : CANDRAVEDHYAKA PRAKĪRṆAKA

1. Jaha dīvā dīvasayami paippae so ya dippae dīvo |  
Dīvasamā āyariyā dippanti, parami ca dīventi ||  
Candravedhyaka, verse 30.
  
2. Viṇao mokkhaddarami viṇayami mā hu kayāi chaddejja |  
Appasuo vi hu puriso viṇaṇa khavei kammāini ||  
(Candravedhyaka, verse 54.)
  
3. Puvvini paruvio Jiṇavarehimi viṇao aṇantanaṇihimi | Savvāsu  
kammabhūmisu,  
niccamī ciya mokkhamaggammi ||  
(Candravedhyaka, verse 61.)
  
4. Bahuyami pi suyamahīyami,  
Andhassa jaha palitta kimī kāhī viṇayavippahīṇassa? |  
dīvasayasahassakodī vi ||  
(Candravedhyaka, verse 66.)
  
5. Nadansaṇissa nāṇami,  
na vi annāṇissa honti karaṇaguṇa |  
Aguṇassa natthi mokkho, natthi amuttassa nevvaṇami ||  
(Candravedhyaka, verse 76.)
  
6. Nāṇami pagāsagami sohao tavo saṇjamo ya guttikaro | Tiṇhami  
pi samāoge mokkho Jiṇasāsaṇe bhaṇio ||  
(Candravedhyaka, verse 80.)

## PREFACE : XLVII

1. (i) Jaha dīvā dīvasayami, paīppae so ya dippae dīvo |  
Dīvasamā āyariyā, appamī ca paramī cadīventi ||  
(Uttarādhyayana Niriyukti, verse 8.)
- (ii) Jaha dīvā dīvasayami paippaī so a dippaī dīvo |  
Dīvasamā āyariyā dippanti, paramī ca dīvanti ||  
(Daśavaikālika Niriyukti, verse 31.)
- (iii) Jaha dīvā dīvasatami paippae, dippae ya so dīvo |  
Dīvasamā āyariyā dippanti, paramī ca dīventi ||  
(Anuyogadvāra, Madhukar Muni, verse 126.)
2. Viṇayo sāsane mūlam viṇito sañjato bhave |  
Viṇayā vippamukkassa kato dhammo kato tavo ||  
(Viśeṣavaśyaka bhāṣya, verse 4194.)
3. Puvvami ceva ya viṇao parūvido Jiṇavarehimī savvehimī |  
Savvāsu kammabhūmisu ṇiccami mokkhamaggammi ||  
(Mūlācāra, Part II, verse 581.)
4. Sabahumipi suyamaḥīyami, kimī kāhī ? Caraṇavippahīṇassa |  
Andhassa jaha palitta, dīvasyasahassakodīvi ||  
(Avaśyaka Niriyukti, verse 98.)
5. Nadansaṇissa naṇamī naṇeṇa viṇa na hunti caraṇaguṇa |  
Aguṇissa natthi mokkho natthi amokkhassa nivvaṇamī ||  
(Uttarādhyayanāsūtra, 28/30.)
6. (i) Nāṇamī payāsagami sohao tavo sañjamo ya guttikaro |  
Tiṇhamī pi samājoge, mokkho Jiṇasāsane bhaṇio ||  
(Āvaśyaka Niriyukti, verse 103.)



## XLVIII : CANDRAVEDHYAKA PRAKĪRᅇAKA

7. Kim etto latthayaramaccheratarm ca sundarataram ca ? |  
Candamiva savvaloga bahussuyamuhari paloenti ||  
(Candravedhyaka, verse 81.)
8. Suī jaha sasutta na nassai kayavarammi padiya vi |  
Jīvo taha sasutto na nassai gao vi sansāre ||  
(Candravedhyaka, verse 83.)
9. Suī jahā asuttā nāsai sutte adissamāᅇammi |  
Jīvo tahā asutto nāsai micchattasaᅇjutto ||  
(Candravedhyaka, verse 84.)

- (ii) Nāṇaṃ payāsayāṃ ciya gutti,  
visuddhiphalāṃ ca jama caraṇāṃ |  
Mokkha ya dugādhīṇo caraṇāṃ ṇāṇassa to sāro ||  
(Viśeṣāvaśyaka bhāṣya, verse 1127.)
- (iii) Nāṇaṃ payāsaṃ sādhaṃ taṃ sañjāma ya guttikaro |  
Tiṇhaṃ pi samāoge mokkha Jīṇasāsaṇe diṭṭho ||  
(Bhagavati-Ārādhanā, part I, verse 768.)
- (iv) Nāṇaṃ payāsaṃ taṃ sādhaṃ sañjāma ya guttikaro |  
Tiṇhaṃ pi samapajoge hodi hu Jīṇasāsaṇe mokkha ||  
(Mūlācāra, part II, verse 901.)
7. Kimi etto laṭṭhayaraṃ acchorataraṃ va sundaratarāṃ vā ? |  
Candamiva savvalogā bahussuyamuham paloenti ||  
(Maraṇavibhakti, verse 144.)
8. (i) Jahā suī sasuttā paḍiyā vi na viṇassai |  
Tahā jīve sasutte saṃsāre na viṇassai ||  
(Uttarādhyāyanasūtra, 29/60.)
- (ii) Suī jahā sasuttā, na nassaī kayavarammi paḍiyā vi |  
Jīvo vi tahā sasutto na nassaī gao vi saṃsāre ||  
(Bhaktaparijñā, verse 86.)
- (iii) Suī jahā sasuttā ṇa ṇassadi du pamādadoseṇa |  
Evamī sasuttapuriso ṇa ṇassadi tahā pamādadoseṇa ||  
(Mūlācāra, part II, verse 973.)
- (iv) Puriso vi jo sasutto ṇa viṇāsai so gao vi saṃsāre |  
Saccedaṇa paccakkhamī ṇāsadi tamī so adissamāṇo vi ||  
(Sūtra Pāhuḍa, verse 4.)
9. (i) Jāva ya suī na nāsai, jāva ya joga na te parāhīṇa |  
Saddhā va jā na hāyai, indiya jogā aparihīṇa ||  
(Maraṇavibhakti, verse 154.)
- (ii) Suttāṃ hi jāṇamāṇo bhavassa bhavaṇāsāṇāṃ ca so kuṇādi |  
Suī jahā asuttā ṇāsadi sutte sahā no vi ||  
(Sūtrapāhuḍa, verse 3.)

L : CANDRAVEDHYAKA PRAKĪRṆAKA

10. Paramatthammi suddiṭṭhe,

Labhai gaī visiṭṭhā aviṇaṭṭhesu tava-sañjamagūṇesu |  
sarīrasāre viṇaṭṭhe vi ||  
(Candravedhyaka, verse 85.)

11. Bārasavihammi vi tave sabbhintarābāhire Jiṇakkhāe | Na vi  
atthi na vi ya hohī sajjhāyasamāni tavokammāni ||

(Candravedhyaka, verse 89.)

12. Ekkammi vi jammi pae samivegāni vaccae narobhikkhāni |

Tāni tassa hoi naṇāni jena virāgattaṇāmuveī ||  
(Candravedhyaka, verse 93.)

13. Ekkammi vi jammi pae samivegāni viyarāyamaggammi |

Vaccai nara abhikkhāni,

tāni maraṇante na mottavvāni ||  
(Candravedhyaka, verse 94.)

10. Paramatthammi sudiṭṭhe aviṇaṭṭhesu tavāsañjamaguṇesu |  
 Labbhai gai visuddha sarīrasāre viṇaṭṭhammi ||  
 (Maranavibhakti, verse 150.)
11. (i) Bārasavihammi vi tave sabbhintara bāhire kusaladiṭṭhe |  
 Agilāi aṇājīvi nāyavvo so tavāyāro ||  
 (Daśavaikālika Niryukti, verse 186.)
- (ii) Bārasavihammi vi tave abbhintarābāhire kusaladiṭṭhe |  
 Na vi atthi na vi ya hohī sajjhāyasamamī tavokammamī ||  
 (Maraṇavibhakti, verse 128.)
- (iii) Bārasavihammi vi tave sabbhintarābāhire Jiṇakkhāe |  
 Na vi atthi na vi ya hohii sajjhāyasamamī tavokammamī ||  
 (Arādhanāpatāka, verse 589.)
- (iv) Bārasavihammi ya tave sabbhantarābāhire kusaladiṭṭhe |  
 Na vi atthi na vi ya hohidi sajjhāyasamamī tavokammamī ||  
 (Bhagavati-Ārādhanā, part I, verse 106.)
- (v) Bārasavidhammi ya tave sabbhantarābāhire kusaladiṭṭhe |  
 Na vi atthi na vi ya hohidi sajjhāyasamamī tavokammamī ||  
 (Mulacara, part II, verse 972.)
12. Ekkammi vi jammi patte samivegamī kuṇati vīyarāyagamate |  
 Tamī tassa hoti ṇāṇamī jeṇa virāgattaṇamuveti ||  
 (Viśeṣāvaśyaka Bhāṣya, verse 3577.)
13. (i) Egammi vi jammi pae samivegamī vīyarāyamaggammi |  
 Gacchai naro abhikkhamī tamī maraṇamī te ṇa mariyavvamī ||  
 (Āturpratyākhyāna, 1, verse 60.)
- (ii) Ekkammi vi jammi pade samivegamī vīdarāyamaggammi |  
 Gacchadi ṇaro abhikkhamī tamī maraṇamī te ṇa mottavvamī ||  
 (Bhagavati-Ārādhanā, part I, verse 774.)
- (iii) Ekkammi bidiyammi pade samivego vīyarāyamaggammi |  
 Vacchadi ṇaro abhikkhamī tamī maraṇamī te ṇa mottavvamī ||  
 (Mūlācāra, part I, verse 93.)

LII : CANDRAVEDHYAKA PRAKĪRṆAKA

14. Ekkammi vi jammi pae, samivegaṇi kuṇai vīyarāyamae |  
So teṇa mohajālamī khavei ajjhappajogeṇamī ||  
(Candravedhyaka, verse 95.)

15. Na hu maraṇammi uvagge sakkā,  
bārasaviho suyakkhandho |  
Savvo aṇucinteumi dhaṇiyamī pi samatthacitteṇamī ||  
(Candravedhyaka, verse 96.)

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

17. Laddhūṇa vi māṇusamī sudullahamī je puṇo virāhenti |  
Te bhinnapoyasaṅjattigā va pacchā duhī honti ||  
(Candravedhyaka, verse 105.)

14. (i) Ekkammi vi jammi pae samivegamī kuṇai vīyarāyamae |  
 So teṇa mohajālamī khavei ajjhappajogeṇamī ||  
 (Mahāpratyākhyāna, verse 104.)
- (ii) Ekkammi vi jammi pae samivegamī kuṇai vīyarāyamae |  
 So teṇa mohajālamī khavei ajjhappajogeṇamī ||  
 (Vīśeṣāvaśyaka Bhāṣya, verse 3578.)
15. (i) Na hu maraṇammi uvagge sakkā,  
 bārasaviho suyakkhandho |  
 Savvo aṇucinteumī dhantamī pi samatthacitteṇamī ||  
 (Mahāpratyākhyāna, verse 102.)
- (ii) Na hu tammi desakāle sakko bārasaviho suyakkhandho |  
 Savvo aṇucinteumī dhaṇiamī pi samatthacitteṇamī ||  
 (Āturpratyākhyāna, verse 59.)
16. (i) Ārāhaṇāi jutto sammamī kāuṇa suvihio kālamī |  
 Ukkosamī tiṇṇi bhava gantūṇa labhejja nivvāṇamī ||  
 (Oghaniryukti, verse 808.)
- (ii) Ārāhaṇovautto sammamī kāuṇa suvihio kālamī |  
 Ukkosamī tiṇṇi bhava gantūṇa labhejja nevvāṇamī ||  
 (Mahāpratyākhyāna, verse 131.)
- (iii) Ārāhaṇovautto kālamī kāuṇa suvihio sammamī |  
 Ukkosamī tinni bhava gantūṇa lahai nivvāṇamī ||  
 (Āturpratyākhyāna, verse 62.)
- (iv) Ārāhaṇa uvajutto kālamī kāuṇa suvihio sammamī |  
 Ukkassamī tiṇṇi bhava gantūṇa ya lahai nivvāṇamī ||  
 (Mūlācāra, part I, verse 97.)
17. Māṇusamī viggahamī laddhumī suī dhammassa dullaha |  
 Jamī socca paḍivajjanti tavamī khantimahinsayamī ||  
 (Uttarādhyayanāsūtra, 3/8.)

LIV : CANDRAVEDHYAKA PRAKĪRṆAKA

18. Sammattamī acarittassa havai, jaha kaṇha seṇiyāṇāmi tu |  
Je puṇa carittamantā tesimī niyameṇa sammattamī ||  
(Candravedhyaka, verse 111.)
19. Bhaṭṭheṇa carittāo suṭṭhuyaramī dansaṇamī gaheyavvamī |  
Sijjhanti caraṇarahiyā, dansaṇarahiyā na sijjhanti ||  
(Candravedhyaka, verse 112.)
20. Ukkosacaritto vi ya paḍei micchatabhāvao koi |  
Kimi puṇa sammaddiṭṭhī sarāgadhammammi vaṭṭanto ||  
(Candravedhyaka, verse 113.)
21. Avirahiyā jassa māi pañcahimī samīhimī tihimī vi guttīhimī |  
Na ya kuṇai rāga-dose tassa carittamī havai suddhamī ||  
(Candravedhyaka, verse 114.)
22. Tamhā tesu pavattaha kajjesu ya ujjamamī payatteṇa |  
Sammattammi caritte nāṇammi ya mā pamāeha ||  
(Candravedhyaka, verse 115.)
23. Puvvimi kāriyajogo samāhikāmo ya maraṇakālammi |  
Bhavai ya parīsahasaho visayasuhanivārio appā ||  
(Candravedhyaka, verse 120.)

18. (i) Sammattani acarittassa hujjā, bhayaṇāi niyamaso natthi |  
Jo puṇa carittajuttō tassa u niyameṇa sammattani ||  
(Avaśyaka Niryukti, verse 1176.)
- (ii) Natthi carittam sammattavihūnami dansaṇe u bhaiyavvami |  
Sammatta carittāimi jugavami puvvami va sammattani ||  
(Uttaradhyayanāsūtra, 28/29.)
19. (i) Bhaṭṭheṇa carittāo suṭṭhuyarami dansaṇami gaheyavvami |  
Sijjhanti caraṇarahiyā, dansaṇarahiyā na sijjhanti ||  
(Āvaśyaka Niryukti, verse 1173.)
- (ii) Bhaṭṭheṇa carittāo suṭṭhutarami dansaṇami gaheyavvami |  
Sijjhanti caraṇahīṇā, dansaṇahīṇā na sijjhanti ||  
(Titthogāli, verse 1217.)
20. Ukkosacaritto vi ya parivaḍaī micchābhāvaṇami kuṇai |  
Kimi puṇa sammiddiṭṭho sarāgadhammammi vaṭṭanto ? ||  
(Maraṇavibhakti, verse 152.)
21. Avarahiyā jassa mā pañcahimi samiṭhimi tihimi vi guttihimi |  
Na ya kuṇai rāgādose, tassa carittani havai suddhami ||  
(Maraṇavibhakti, verse 151.)
22. Tamhā ghattaha dosu vi kāumi je ujjamami payatteṇa |  
Sammattammi caritte karaṇammi ya mā pamācha ||  
(Maraṇavibhakti, verse 153.)
23. (i) Puvvimi kāriyajogo samāhikāmo ya maraṇakālammi |  
Sa bhavai parīsahasaho visayasuhanivārio appā ||  
(Mahāpratyākhyāna, verse 87.)
- (ii) Puvvimi kāriyajogo samāhikāmo ya maraṇakālammi |  
Hoi u parīsahasaho visayasuhanivārio jīvo ||  
(Maraṇavibhakti, verse 277.)
- (iii) Puvvami kāridajogo samādhikāmo tahā maraṇakāle |  
Hodi parīsahasaho visayasuhaparammuho jīvo ||  
(Bhagavatī Ārādhana, part I, verse 195.)



LVI : CANDRAVEDHYAKA PRAKĪRṆAKA

24. Asamattasuo vi muṇī

puvvimī sukayaparikkamma parihattho |  
Saṅjamāmarañapainnamī suhamavvahio samāṇei ||  
(Candravedhyaka, verse 124.)

25. Indiyasuahasāulao

Akayaparikkamma

ghoraparīsahaparavvasaviutto |

kīvo

mujjhai ārahaṅākāle ||

(Candravedhyaka, verse 125.)

26. Tamhā candagavejjhassa kāraṇā appamāiṇā nicchamī |

Avirahiyaguṇo appā kāyavvo mokkhamaggammi ||

(Candravedhyaka, verse 130.)

27. Je me jāṇanti Jiṇā avarāhe nāṇādansaṇācaritte |

Te savve āloe uvaṭṭhio savvabhāveṇamī ||

(Candravedhyaka, verse 124.)

28. Dhannāṇamī tu kasāyā jagadījjantā vi parakasāehimī |

Nicchanti samuṭṭheumī sunivīṭṭho puṅgalo ceva ||

(Candravedhyaka, verse 141.)

29. Sāmaṇṇamaṇucarantassa kasāyā jassa ukkaḍā hontī |

Mannāmi ucchupuphamī va nipphalamī tassa sāmānamī ||

(Candravedhyaka, verse 142.)

24. Asamattasuo vi muṇī puvvimi sukayaparikkamma parihatto |  
 Sañjamāniyamapainnamī suhamavvahio samāṇei ||  
 (Maraṇavibhakti, verse 169.)
25. Indiyasuahasāulao ghoraparīsahaparāiyaparajjho |  
 Akayaparikkamma kīvo mujjhai ārahaṇākāle ||  
 (Maraṇavibhakti, verse 166.)
26. Tamhā candayavejjhassa kāraṇeṇa ujjadeṇa puriseṇa |  
 Jīvo avirahidaguno kādavvo makkhamaggammi ||  
 (Mulacara, part I, verse 85.)
27. Je me jāṇanti Jiṇā avarāha jesu jesu thāṇesu |  
 Te hamī āloemi uvaṭṭhio savvabhāveṇamī ||  
 (Maraṇavibhakti, verse 120.)  
 (Mahāpratyākhyāna, verse 20.)  
 (Ārādhanaṇapatākā, 1, verse 207.)  
 (Āturaṇpratyākhyāna, 2, verse 31.)
28. (i) Jattha muṇiṇa kasāe jagadījjanto vi parakasāehimī |  
 Nicchanti samuṭṭheumī suniviṭṭho puṅgalo ceva ||  
 (Gacchācāra, verse 97.)  
 (ii) Dhannāṇamī khu kasāyā jagadījjantā vi annamanehimī |  
 Necchanti samuṭṭheumī suviṇiṭṭho paṅgulo ceva ||  
 (Titthogāli, verse 1198.)
29. (i) Sāmaṇṇamaṇucarantassa kasāyā jassa ukkaḍā honti |  
 Mannāmi ucchuphulamī va nipphalamī tassa sāmānamī ||  
 (Daśvaikālika Niryuṅkti, verse 301.)  
 (ii) Sāmaṇṇamaṇucarantassa kasāyā jassa ukkaḍā honti |  
 Mannāmi ucchupuphamī va nipphalamī tassa sāmāiyamī ||  
 (Titthogāli, verse 1200.)  
 (iii) Sāmaṇṇamaṇucarantassa kasāyā jassa ukkaḍā hunti |  
 Mannāmi ucchupupphamī va nipphalamī tassa sāmāṇnamī ||  
 (Ārādhanaṇapatākā, 1, verse 666.)

LVIII : CANDRAVEDHYAKA PRAKĪRṆAKA

30. Jami ajjiyamī carittam desūṇāe vi puṅvakodḥe |  
Tami pi kasāiyametto nāsei naro muhutteṇa ||  
(Candravedhyaka,verse 143.)

31. Jai uvasantakasāo, lahai aṇantami puṇo vi paḍivāyami |  
Kiha sakkā vīsasiṃ, thove vi kasāyasesammi ? ||  
(Candravedhyaka,verse 145.)

32. Na vi sujjhanti sasallā  
jaha bhaṇiyami Savvabhāvadansihimi |  
Maraṇāpuṇabbhavarahiyā āloyaṇānindaṇā sāhū ||  
(Candravedhyaka,verse 155.)

33. Ego me sāsao appā, nāṇadansaṇasañjutto |  
Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||  
(Candravedhyaka,verse 160.)

30. (i) Jamī ajjiyamī carittam desūṇāe vi puṅvakoḍīe |  
 Tamī pi kasāiyamitto nāsei naro muhutteṇa ||  
 (Titthogāli, verse 1201.)
- (ii) Jamī ajjiyamī carittam desūṇāe ya puṅvakoḍīe |  
 Tamī pi kasāiyamitto hārei naro muhutteṇa ||  
 (Ārādhanāpatākā, 1, verse 666.)
31. (i) Jai uvasantakasāo, lahai aṇantamī puṇo vi paḍivāyamī |  
 Ṇa hu bhe vīsasiyavvami, thove ya kasāyasesammi ||  
 (Āvaśyaka Niryukti, verse 119.)
- (ii) Jaṭi uvasantakasāo, labhati aṇantamī puṇo vi paḍivātimī |  
 Ṇa hu bhe vīsasiyavvami, thove ya kasāyasesammi ||  
 (Viśeṣavaśyaka Bhāṣya, verse 1306.)
32. Nahu sujjaḥ sasallo jaha bhaṇiyamī sāsane dhuyarayāṇamī |  
 Uddhariyasavvasallo sujjaḥ jīvo dhuyakilesa ||  
 (Oghaniryukti, verse 798.)
33. (i) Ego me sāsao appā, nāṇadansaṇasaṇjutto |  
 Sesā me bāhirā bhāvā savve saṇjogalakkhaṇā ||  
 (Uttaradhyayanasutra, 9/p.143.)
- (ii) Ego me sāsao appā, nāṇadansaṇasaṇjuo |  
 Sesā me bāhirā bhāvā savve saṇjogalakkhaṇā ||  
 (Jñātādharma-kathāsūtra, p. 97.)  
 (Āturapratyākhyāna, verse 27.)  
 (Ārādhanāpatākā, verse 67.)  
 (Āturapratyākhyāna, 1, verse 29.)
- (iii) Ekko me sāsao appā, nāṇadansaṇalakkhaṇo |  
 Sesā me bāhirā bhāvā savve saṇjogalakkhaṇā ||  
 (Mahāpratyākhyāna, verse 16.)
- (iv) Eo me sassao appā, nāṇadansaṇalakkhaṇo |  
 Sesā me bāhirā bhāvā savve saṇjogalakkhaṇā ||  
 (Mūlācāra, part I, verse 48.)

LX : CANDRAVEDHYAKA PRAKĪRŪNAKA

34. Ekko ham natthi me koi, natthi vā kassaṃ aham |  
Na tam pekkhāmi jassāham,  
na tam pekkhāmi jo maham ||  
(Candravedhyaka, verse 161.)
35. Jaha sukusalo vi vejjo annassa kahei appaṇo vāhim |  
So se karai tigiccham sāhū vi tahā gurūsagāse ||  
(Candravedhyaka, verse 172.)

(v) Ego me sāsado appā, nāṇadansaṇalakkhaṇā |  
 Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||  
 (Niyamasāra, verse, 102.)

(vi) Ego me sassado ādā, nāṇadansaṇalakkhaṇo |  
 Sesā me bāhirā bhāvā savve sañjogalakkhaṇā ||  
 (Bhāva–Pāhuḍa, verse 59.)

34. Ego ahami natthi me koi, nāhamannassa kassai |  
 Evamadīṇamaṇaso appāṇamaṇusāsai ||  
 (Jñātādharma-kathāsūtra, p. 97.)

35. (i) Jaha sukusalo vi vijjo annassa kahei appaṇo vāhī |  
 Souṇa tassa vijjassa sovi parikammārabhai ||  
 (Oghaniryukti, verse 795.)

(ii) Jaha sukusalo vi vejjo annassa kahei attaṇo vāhimī |  
 Tamī taha āloyavvami suṭṭhū vi vavahāra-kusaleṇa ||  
 (Marāṇavibhakti, verse 104.)

(iii) Jaha sukusalo vi vejjo annassa kahedi āduro rogamī |  
 Vejjaṇa tassa socca so vi ya paḍikammārabhai ||  
 (Bhagavatī–Ārādhanā, part I, verse 530.)

In this comparative study, we find that out of 175 verses of Candravedhyaka, six are found in the canonical texts, eleven in the niryuktis, 34 in other prakīrṇakas and five verses are found in the bhāṣya literature. As to the Śouraseni Yāpanīya literature, that enjoys a status equal to the canons in the Digambara sect, nearly sixteen verses from Candravedhyaka prakīrṇaka are available in Mūlācāra and Bhagavatī Ārādhanā. We must be aware of this fact that the Prakīrṇakas and Niryuktis have made a special contribution towards the subject matter of Mūlācāra and Bhagavatī–Ārādhanā. Various chapters of Mūlācāra have been written taking the verses from Āturapratyākhyāna and Āvaśyaka Niryukti. In its chapter entitled ‘Vṛhadpratyākhyāna’, 60 out of

## LXII : CANDRAVEDHYAKA PRAKĪRṆAKA

70 verses have been taken from Āturapratyākhyāna and 66 out of 190 verses of 'Ṣadāvaśyaka' are from Āvaśyaka Niryukti. On the basis of these evidences, it can be said that the prakīrṇakas have not only been acceptable to the Śvetāmbaras but also to the Yāpanīya tradition of North Indian Acela order.

Major absorption of the verses of some prakīrṇakas into Mūlācāra and Bhagavatī-Ārādhana of the Yāpanīya tradition only proves that this literature was acceptable to the this tradition. However, after the writing of treatises like Mūlācāra and Bhagavatī-Ārādhana, the tradition of studying the prakīrṇakas, too, became extinct in the Yāpanīya and Digambara traditions.

Either directly or indirectly through Mūlācāra and Bhagavatī Ārādhana of the Yāpanīya tradition, many verses of the prakīrṇaka literature have found their way in the works of Ācārya Kundakunda. Some verses of Candravedhyaka prakīrṇaka are also available in Kundakunda's works. It seems that these verses may have been taken from Mūlācāra and Bhagavati Arādhana rather than directly from the prakīrṇakas.

From the point of view of comparative study, the question – 'Whether the identical verses found in prakīrṇakas as well as in the canonical works, niryuktis and other works of the Yāpanīya and Digambara tradition, have been taken from the former into the latter or vicēversa?' – also raises its head. To give a clear answer to this question is a serious problem. As we have mentioned earlier that in the chapters of Uttarādhyayanasūtra, except for the 29<sup>th</sup> chapter, these verses seem to be their original part only. Therefore, the possibility cannot be ruled out that these verses were taken from Uttarādhyayanasūtra into Chandravedhyaka and other prakīrṇakas, but the verses found in the 29<sup>th</sup> chapter of Uttarādhyayana and in Jñātādharmakathā and

Anuyogadvāra, seem to have been quoted from elsewhere. It is so, because the relevant text or the chapters, containing these verses, are in prose while these verses are in poetry. Therefore, it would be proper to take these verses as quoted from other works. Many verses have been quoted in the canonical works by dubbing them as ‘gāhā’. Another possibility is that these verses have been taken into Chandravedhyaka and other canonical texts from some other ancient works such as the pūrvas.

As far as the question regarding the verses of Candravedhyaka found in the niryukti literature is concerned, first of all we will have to decide as to the period of composition of the niryuktis. If the niryuktis are considered to be the works of Bhadrabāhu II, it is possible that these verses might have gone into them from the prakīrṇakas. But, some scholars are of the opinion that some niryuktis are older and are the compositions of Bhadrabāhu I. In such a case, there is a possibility that these verses have gone from the niryuktis into Candravedhyaka.

Within the prakīrṇakas themselves, there are many verses which are available, in identical form, in different prakīrṇakas. On the basis of these identical verses, it is very difficult to decide as to which verse found its way from which prakīrṇaka to which other prakīrṇaka. Even if we leave out the more recent prakīrṇakas and consider only those ones mentioned in the Nandīsūtra, we donot get any clues which enable us to decide as to which particular verse of a particular prakīrṇaka has gone into which other particular prakīrṇaka.

As far as the question of works like Mūlācāra and Bhagavatī Ārādhanā is concerned, it can be said with surety that these verses have been taken into these works from the prakīrṇaka literature only, because in Mūlācāra the complete Āturapratyākhyāna– prakīrṇaka has been inserted. About the



## LXIV : CANDRAVEDHYAKA PRAKĪRṆAKA

identical verses found in the literature of Kundakunda, we are of the opinion that these have been taken in them from Mūlā-cāra and Bhagavati-Ārādhana.

The nine Prakīrṇakas mentioned, under various categories, in the Nandīsūtra seem to be of ancient origin. None of these are of a later composition than that of the 3<sup>rd</sup> or the 4<sup>th</sup> century AD.

Whether the prakīrṇaka literature is looked at from the view of their ancient origin or from that of assessment of their subject matter or from that of its contribution to a person's spiritual progress, it is in no way proved to be lesser importance than the canonical literature. It has been the misfortune of the Jaina order that these spiritually valuable works have been considered of secondary importance and ignored.

We have taken the text of this edition of Candravedhyaka prakīrṇaka from the 'Paiṅṅayasuttāim' edited by Muni Puṅya Vijayaji and published by Sri Mahavir Jain Vidyalaya, Mumbai. In most copies of Candravedhyaka, we get 175 verses only and in the copy edited by Muni Puṅya Vijayaji, too, 175 verses only have been compiled, but in the copy prepared by Muni Catur Vijayaji we get 106 additional verses. These have been given as additional verses in the notes in the present edition. As these additional verses are found in other prakīrṇakas such as Mahā pratyākhyāna, Maraṇavibhakti, Āturapratyākhyāna and Samistā raka etc., and as all these prakīrṇakas are being translated by the Āgama Samisthāna, we have not translated them, here, to avoid unnecessary repetition. We have mentioned the additional verses, along with the notes, at the appropriate places.

From the angle of its subject matter, Candravedhyaka prakīrṇaka is a treatise devoted to spiritual practice. Mainly, it is

a compilation of preachings concerning the mutual relationship between the master and the disciple and those that motivate the latter towards detachment, which only establishes the spiritual impot of this work. Today, in the absesnce of their translated versions, the prakīrṇakas may not have been able to make a mark as compared to other canonical texts, but when the whole of translated prakīrṇaka–literature shall reach the people, they are sure to realize their value and importance. Keeping this in view, the Āgama Ahimisā Samatā Evamī Prakṛta Samisthāna, Udaipur has undertaken the onerous task of translating and publishing the whole of Prakīrṇaka literature and it is the third prakīrṇaka in the series of Hindi translations and the very first in english translation. ‘How far has the Samisthāna been successful in its venture ?’ This is a question to be answered by the learned readers.

**Sagarmal Jain**  
**Suresh Sisodiya**

**(Translate into english by Colonel D.S.Baya)**



**CANDĀVEJJHAYAM PAIᅇᅇAYAM**  
**(CANDRAVEDHYAKA–PRAKĪRᅇAKA)**

# CANDĀVEJJHAYAM PAIṆṆAYAM

## MAṄGALAMABHIDHEYAM CA

Jagasatthayathayāṇami<sup>1</sup>

Vigasiyavaranaṇa<sup>2</sup>-dansaṇadharaṇami |

Naṇujjoyagarāṇami logammi namo Jiṇavarāṇami || 1 ||

Iṇamo suṇaha mahatthami

nissandani makkhamaggasuttassa<sup>3</sup> |

Vigahaniyattiyacittā, soṇa ya mā pamāittha<sup>4</sup> || 2 ||

## SATTADĀRANĀMĀIM

Viṇayami 1 Āyariyaṇe 2 Sīsagaṇe 3,

Viṇayaniggahagaṇe 4 ya |

Nāṇagaṇe 5 caraṇagaṇe 6

marāṇagaṇe<sup>5</sup> 7 ettha vocchāmi || 3 ||

||Dārāgāha<sup>6</sup> ||

---

<sup>1</sup> °yatthiyāṇami kṣa. ca. kāpā. Ke. | °yatthiyāṇami kāpā. ||

<sup>2</sup> viyasi° kā. ||

<sup>3</sup> mukka° kṣa. ca. kāpā. Ke. ||

<sup>4</sup> °ittha kṣa. ke. ||

<sup>5</sup> °guṇavihim ca vucchā° pra. kāpā. | °gaṇe ittha vucchāmi kṣa. ca. kā  
pā. ke. ||

<sup>6</sup> ‘dārāgāha’ iti sam. kā. nāsti, kā. pāthāntare tvasti ||

# CANDRAVEDHYAKA–PRAKĪRṆAKA

## BENEDICTION AND EXHORTATION

1. Obeisance to Jinavaras who are located at the top of the universe, who are the holders of the perfect and supreme knowledge (Kevalajñāna) and perception (Kevaladarśana) and who are the spreaders of the light of knowledge in the universe.
2. You people, who have developed a sense of detachment from your bodies, listen to this essence (Sārātattva) of the path to spiritual salvation and, after listening to it, do not succumb to sloth (pramāda).

## NAMES OF SEVEN DOORS

3. I will, here, describe the characteristics of humility (Vinaya guṇa), qualities of teachers (Ācārya-guṇa) and the disciples (Śiṣya-guṇa), the ethical code of conduct for the order (Vinayānigraha-guṇa), righteousness of knowledge (Jñāna-guṇa), the code for the practice of right-conduct (Cāritra-guṇa) and the right way of embracing the voluntary peaceful death (Samādhi-marāṇa-guṇa)

## VIṆAYAGUṆE TTI PADHAMAM DĀRAM

Jo paribhavai<sup>1</sup> maṇūso<sup>2</sup> āyariyam, jattha sikkhae vijjam |  
Tassa gahiyā vi vijjā duhukkheṇa vi, apphala<sup>3</sup> hoi || 4 ||

Thaddho viṇayavihūṇo na labhai<sup>4</sup> kittim jasm ca logammi |  
Jo paribhavam<sup>5</sup> kareī gurūṇa garuyāe<sup>6</sup> kammāṇam || 5 ||

Savvattha<sup>7</sup> labhejja naro vissambham<sup>8</sup> saccayam ca kittim ca<sup>9</sup> |  
Jo gurujaṇovaiṭṭham vijjam viṇaṇa geṇhejja<sup>10</sup> || 6 ||

Aviṇīyassa paṇassai, jai vi na<sup>11</sup> nassai na<sup>12</sup> najjai guṇhim |  
Vijjā susikkhiyā vi hu guruparibhava buddhidoseṇa || 7 ||

Vijjā<sup>13</sup> maṇusariyavvā na<sup>1</sup> duvviṇīyassa hoi dāyavvā |  
Paribhavai duvviṇīo tam vijjam, tam ca āyariyam || 8 ||

---

<sup>1</sup> °bhavam karei a maṇuso kāpā. ||

<sup>2</sup> maṇusso kṣa. ca. kāpā. ke. ||

<sup>3</sup> nipphalā kṣa. kāpā. ke. ||

<sup>4</sup> lahai ca. kā. Ke. ||

<sup>5</sup> karei ke. ||

<sup>6</sup> guruāi kṣa. ca. ke. | guruyāe ka. | garuyāim, guruyāim,  
gurūyāim, garuyāe iti pāṭhantarcatuṣkam kā. ādarśe ||

<sup>7</sup> labhijja ke. || vā sam. ka. | ca iti kāpā. ||

<sup>8</sup> paccayam kṣa. ca. ka. ke. | saccayam, santhavam iti pā  
thabhedadvayam ka ādarśe ||

<sup>9</sup> vā sam. ka. | ca iti kāpā. ||

<sup>10</sup> giṇhe° ka. | giṇhijjā kṣa. ca. ke. ||

<sup>11</sup> na bhassai na jujjai gu° ksa. ca. ke. ||

<sup>12</sup> Na jujjai gu° pu. kā. | na najjai kāpā. ||

<sup>13</sup> °jjā aṇusa° pu. ca. kā. | °jjā manusa° kāpā. ||

## HUMILITY CHARACTERISTICS : THE FIRST DOOR

4. The hard-earned learning, of the person who slights the master (Ācārya) from whom he receives it, is of no use.
5. The disciple, who insults the masters with his indisciplined behaviour, who is proud and lacks humility, does not earn glory and fame in the world.
6. The disciple, who humbly receives the learning, preached by the masters, that disciple receives faith, credibility and glory always and everywhere.
7. The well-learnt teachings of the proud disciple surely perishes due to his corrupt intellect, which slights the master. Even if it is not destroyed, it becomes meaningless due to flawed intellect.
8. The teachings are meant for following or practicing them, not for transmitting to the undeserving and insolent disciples, because the proud or undeserving disciples bring the teaching itself and the master who imparts it into disrepute.

---

<sup>1</sup> na hu aviṇī° kāpā. | na duviṇī kāpa. | na hu duvviṇī° sanī. kṣa.  
ca. pu. kāpā. | na hu duvviṇiya kāpā. ||



## 6 : CANDĀVEJJHAYAM PAIṆṆAYAM

Vijjami paribhavamāṇo āyariyāṇami <sup>1</sup>guṇe apayāsinto |  
Risighāyaghāṇa loyami vaccai micchattasañjutto || 9 ||

Vijjā vi hoi<sup>2</sup> viliyā<sup>3</sup> gahiya puriseṇa abhāgadhejjeṇa<sup>4</sup> |  
Sukulakulabāliya<sup>5</sup> viva asarisapurisami paimi pattā || 10 ||

Sikkhāhi – tāva viṇayami, kimi te vijjāi<sup>6</sup> duviṇīyassa ? |  
Dussikkho<sup>7</sup> hu viṇao, <sup>8</sup>sulabhā vijjā viṇīyassa || 11 ||

Vijjami sikkhaha<sup>9</sup>,vijjami guṇeha, gahiyaṃ ca mā pamācha |  
Gahiya-guṇīyā hu vijjā paraloe suhāvahā<sup>10</sup> hoi || 12 ||

Viṇayeṇa sikkhiyāṇami vijjāṇami<sup>11</sup> parisamattasuttāṇami |  
Sakkā <sup>12</sup>phalamaṇubhuttumigurujaṇatuṭṭhovaiṭṭhaṇami ||13||

---

<sup>1</sup> guṇe paṇāsinto pu. ca. | guṇe paṇāsento kā., guṇe paṇāsanto kāpā. |  
guṇe pagāsanto | risi nāyagāṇa loami vaccai sammattasañjutto kāpā. ||

<sup>2</sup> °i baliyā gahiya puriseṇa bhāga<sup>o</sup> samī vinā ||

<sup>3</sup> vilyāvṛiditā ||

<sup>4</sup> °gadhijje<sup>o</sup> kṣa. ca. ke. ||

<sup>5</sup> °yā iva kāpā. ||

<sup>6</sup> vijjāe ka. | vijjāhimi kāpā. | vijjāi te duo kāpā ||

<sup>7</sup> °kkheo; °kkheo iti pāṭhāntatare kā. ||

<sup>8</sup> Sulahā kṣa. kāpā. ke. ||

<sup>9</sup> sikkheha kāpā. ||

<sup>10</sup> °loe su<sup>o</sup> kāpā. |

<sup>11</sup> °samitta<sup>o</sup> kāpā. ||

<sup>12</sup> °maṇuhuntu ca. ||

9. The disciple who, distorts the knowledge and does not acknowledge the virtues of his master under the influence of perversity of belief (mithyāttva) and desires the worldly pleasures, is a saint-killer.
  
10. The knowledge obtained by the undeserving is so ashamed as the girl, born in a cultured family is ashamed on getting an uncultured husband.
  
11. All of you should learn humility, what use is the learning of the proud to you? It is difficult to earn the quality of humility. The learning is easy for the humble.
  
12. All of you should learn the teachings of the masters, ponder over them not to hesitate in practicing those teachings. The knowledge so learnt and pondered over is surely pleasurable in the world beyond, too.
  
13. The disciples satisfied by the teaching of the masters, are able to comprehend the meaning of all the canons through their humbly earned knowledge.

8 : CANDĀVEJJHAYAM PAIṆṆAYAM

<sup>1</sup>Dullahayā āyariya vijjāṇami dāyagā samattāṇami |  
Vavagayacaukkasāya <sup>2</sup>dullahayā sikkhagā sīsā || 14 ||

Pavvaiyassa gihiyassa va<sup>3</sup> viṇayami ceva kusalā pasansanti |  
Na hu pāvai aviṇīo kittim ca jasmī ca logammi || 15 ||

<sup>4</sup>Jaṇantā vi ya viṇayami kei<sup>5</sup> ammaṇubhāvadosaṇami |  
<sup>6</sup>Necchanti <sup>7</sup>pauṇjittā abhibhuyā rāga-dosehimi || 16 ||

Abhaṇantassa vi<sup>8</sup> kassa vi <sup>9</sup>pairai kitti jaso<sup>10</sup> ya logammi<sup>11</sup> |  
Purisassa mahiliyāe viṇīyaviṇayassa dantassa || 17 ||

<sup>12</sup>Denti phalami vijjāo purisāṇami <sup>13</sup>bhāgadhejjapariyaṇami<sup>14</sup> |  
Na hu <sup>15</sup>bhāgadhejjaparivajjiyassa vijjā phalami deti<sup>16</sup> || 18 ||

---

<sup>1</sup> dullabhayā kṣa. kāpā. ke. ||

<sup>2</sup> dullahiyā kā. | dullahaga kṣa. kāpā. ke. | dullahayā kāpā. |  
dullhā si° kāpā. ||

<sup>3</sup> vā° kṣa. ke. ||

<sup>4</sup> jāṇanto kāpā. ||

<sup>5</sup> kei ke. ||

<sup>6</sup> nicchanti ke. ||

<sup>7</sup> paunjeum ca ° kāpā. ||

<sup>8</sup> ya kṣa. kāpā. ke. ||

<sup>9</sup> payarai ca ° | pasarai kṣa. pu. ka. ke. ||

<sup>10</sup> jasmī kāpā. ke. ||

<sup>11</sup> logamajjhammi pra. kāpā. | loyammi. kāpā. ||

<sup>12</sup> dinti kṣ. ca. ke. ||

<sup>13</sup> bhāgadhiḥja ° samī. kṣa. ke. ||

<sup>14</sup> jjabhari ° samī. vinā. ||

<sup>15</sup> bhāgadhiḥja ° samī. kṣa. ke. ||

<sup>16</sup> dinti ca. kṣa. ke. | denti kā. ||

14. The masters capable of imparting the complete knowledge of scriptures are rare and so are the teachers and disciples without the four passions (kaṣāyas).
15. The discerning people certainly praise the humility of the householders as well as that of the ordained monks, but the insolent do not earn fame and glory in the world.
16. Owing to the flaws of their karmic influence, some (people) do not wish to practice humility even though they know about it.
17. The fame and glory of the man or woman, who is sense restrained and endowed with the characteristic of humility, effortlessly spreads throughout the world.
18. The learning of the fortunate men fructifies, but not for those not blessed with luck.

## 10 : CANDĀVEJJHAYAMĀ PAINṆAYAM

<sup>1</sup>Vijjami paribhavamaṅṇo āyariyāṇami <sup>2</sup> guṇe apayāsinto |  
Risighāyagāṇa loyami vaccai micchattasañjutto || 19 ||

Na hu sulahā āyariyā vijjāṇami dāyagā samattāṇami<sup>3</sup> |  
<sup>4</sup>Ujjuya aparittantā na hu sulahā sikkhagā sīsā || 20 ||

Viṇayassa guṇavisesa ee<sup>5</sup>mae vaṇṇiyā samāseṇami |  
dāram<sup>6</sup>1 |  
Āyariyāṇami ca guṇe<sup>7</sup> egamaṇā<sup>8</sup> me nisāmeha || 21 ||

## ĀYARIYAGUṆE TTI BĪYAMĀ DĀRAM

Voccham<sup>9</sup> āyariyaguṇe aṇegaguṇasayasahassadhārīṇami<sup>10</sup> |  
Vavahāradesagāṇami suyaraṇasusattavāhāṇami || 22 ||

Puḍhavī viva savvasahamā1

meruvva akamīpiramī 2 ṭhiyam<sup>11</sup> dhamme 3 |

<sup>12</sup>Candamī va somalesamī<sup>13</sup> 4 tamī āyariyamī pasansanti || 23 ||

<sup>1</sup> navami gāthā sadṛṣīyamī gāthā je. ca. ādarśayornopalabhyate ||

<sup>2</sup> guṇe paṇāsento je. pu. kā. kṣa. | guṇe paṇāsanto ke. ||

<sup>3</sup> ṭtāṇami | ajjhayaṇa-aparittantā ca. ||

<sup>4</sup> ajjhūa apparittantā kāpā. ||

<sup>5</sup> eva mae kṣa. kāpā ke. ||

<sup>6</sup> ‘daramī 1’ iti samī. kṣa. kā. ādarśeṣu nāsti ||

<sup>7</sup> guṇe egaggamaṇā nisā<sup>o</sup> pra. kā. | guṇe ṇegamaṇā kāpā., mū  
lasthaha pātho s pi kā. ādarśe pāthāntaratvenādṛtaha ||

<sup>8</sup> ṇā bhe ni<sup>o</sup> kṣa. kāpā. ||

<sup>9</sup> vucchamī kṣa. ca. ke. ||

<sup>10</sup> ṣsadariyāṇami pra. kāpā. ||

<sup>11</sup> ṭhiyamī ca. ||

<sup>12</sup> cando vva kā. | candu vva kṣa. pu. kāpā. ke. | mūlasya pāṭhopi  
kā. ādarśe pāṭhāntaratvenādṛtaha ||

<sup>13</sup> somasattamī tamī kāpā. ||

19. The one, who is neglecting the teachings and not acknowledging the virtues of the masters and who, under the influence of falsēbelief, desires the worldly pleasures is a saint-killer.
  
20. The masters capable of imparting the complete knowledge are, certainly, not easy to find and to find disciples who are simple hearted and capable of learning are not easy to find either.
  
21. Thus, I have, briefly, narrated these characteristics of humility. Now intently listen to the qualities of the masters from me.

## MASTERS' QUALITIESS : THE SECOND DOOR

22. Now, I shall narrate the qualities of the masters who are the holders of millions of virtues, preachers of the path of right conduct and who know the right meaning of the scriptures containing the canonical gems.
  
23. The masters, who are all tolerating like the earth, stable and firm in the faith like the mountain, endowed with cool brilliance like that of the moon, are praised by one and all.

## 12 : CANDĀVEJJHAYAM PAIṆṆAYAM

<sup>1</sup>Aparissāvimi<sup>2</sup> 5 āloyaṇārihami<sup>6</sup> heu- kāraṇa vihannu<sup>3</sup> 7- 8 |  
Gamabhīrami<sup>9</sup> duddharisami<sup>10</sup> tam āyariyam pasansanti ||24 ||

<sup>4</sup>Kālannū 11 desannu<sup>12</sup> samayannu<sup>13</sup>,  
aturiyam<sup>5</sup> 14 asam̐bhantam̐ 15 |  
<sup>6</sup>Aṇuvattayam̐ 16 <sup>7</sup>amāyam̐ 17 tam āyariyam pasansanti ||25||

loiya-veiya<sup>8</sup>-sāmāiesu satthesu jassa vakkhevo<sup>9</sup> 18-19-20 |  
Sasamaya-parasamayaviū<sup>10</sup> 21-22  
tam<sup>11</sup> āyariyam pasansanti || 26 ||

Bārasahi<sup>12</sup> vi aṅgehim̐ sāmāiyamāipuvvanibbaddhe<sup>13</sup> |  
<sup>14</sup>Laddhatṭham̐ gahiyatṭham̐ tam āyariyam pasansanti ||27 ||

Āyariya sahaṣṣāim̐ lahai ya <sup>15</sup>jīvo <sup>16</sup>bhavehim̐ bahuehim̐ |  
Kammesu ya sippesu ya annesu ya<sup>17</sup> dhammacaraṇesu ||28 ||

---

<sup>1</sup> apparisāvi samī. kāpā. || °ssāvi ca. ||

<sup>2</sup> °ssāvi ca. ||

<sup>3</sup> °vihinṇum̐ kṣa. ca. kā. ke. | °vihanṇum̐ kāpā. ||

<sup>4</sup> kālaṇum̐ desaṇṇum̐ bhāvaṇṇum̐ atu° kṣa. ke. | kālaṇū desaṇṇū bhāvaṇṇū atu° ca. ka. ||

<sup>5</sup> aturiyam̐ acavalam̐ asam̐° kāpā. ||

<sup>6</sup> aṇuyatta° pra. kāpā. ||

<sup>7</sup> amāyam̐ āyariyam̐ tam̐ pa° samī. ca. ||

<sup>8</sup> °sāmāi° kāpā. | °sāmāi° kāpā. ||

<sup>9</sup> vikkhevo kā. | vakkhevo kāpā. ||

<sup>10</sup> yammi ya tam̐ kāpā. | yaviūnam̐ ā kāpā ||

<sup>11</sup> ttam̐ kāpā. ||

<sup>12</sup> °sahim̐ kāpā. ||

<sup>13</sup> bbaddham̐ kāpā. ||

<sup>14</sup> laddhatṭham̐ gahiyatṭham̐ kā. ||

<sup>15</sup> jīve kṣa. kāpā. ke. ||

<sup>16</sup> bhavehi ka. | bhavehim̐ ṇegehim̐ pra. kāpā. ||

<sup>17</sup> a kāpā. ||

24. Calm like the ocean, trusted and capable of hearing confessionals, knowers of the reason and cause, serious in ones' duties, and unconquerable by the passions, such masters are praised by one and all.
25. Masters having the right vision regarding the time, place and principles; peaceable, unillusioned, of favourable behaviour, (and) without deceit, are praised by all.
26. The masters who know the worldly (Laukika), Vedic and Jaina canonical texts such as sāmāyika etc. and who know their own as well as the others' tenets are praised by one and all.
27. The masters who know the twelve primary canons starting with sāmāyika (Ācārāṅga) and up to the Dṛṣṭivada including thePūrvas, and who know their real as well as popular meanings, are praised by one and all.
28. In many births, for learning various tasks, arts and crafts as well as religious pursuits, the soul adopts many masters, skilled in such arts and crafts and pursuits.



## 14 : CANDĀVEJJHAYAM PAIṆṆAYAM

Je puṇa jīṇovaiṭṭhe nigganthe pavayaṇammi āyariyā |  
Sansāra-mokkhamaggassa<sup>1</sup> desaga<sup>2</sup>,  
<sup>3</sup>tettha āyariyā 25-26 ||29 ||

Jaha dīvā dīvasayam<sup>4</sup> paippae so ya<sup>5</sup> dippae<sup>6</sup> dīvo |  
Dīvasamā āyariyā<sup>7</sup> dippanti param ca<sup>8</sup> dīventi || 30 ||

Dhannā āyariyāṇam niccam āicca-candabhūyāṇam<sup>9</sup> |  
Sansāramahaṇṇavatarayāṇa pāe paṇivayanti 30 || 31 ||

Ihaloyam ca kittim<sup>10</sup> labhanti āyariyabhatiraeṇam |  
Devagamī suvisuddham<sup>32</sup>,  
dhamme ya aṇuttaram bohim 33 || 32 ||

Deva vi devaloe niccam divvohiṇā viyāṇittā<sup>11</sup> |  
Āyariyāṇa sarantā āsaṇa-sayaṇāṇi<sup>12</sup> <sup>13</sup>muccanti ||33 ||

Deva vi devaloe niggantham pavayaṇam aṇusarantā |  
Accharagaṇamajjhagayā āyarie vandayā<sup>14</sup> <sup>15</sup>enti 35 || 34 ||

---

<sup>1</sup> °mukkha° kṣa. ke. ||

<sup>2</sup> desayā kāpā. ||

<sup>3</sup> te hu ā° samī. vinā. | tettha kāpā. ||

<sup>4</sup> padippa° kā. | padippaī, padippae kāpā. ||

<sup>5</sup> u kṣa. kāpā. ke. | a kāpā. ||

<sup>6</sup> dippaī kā. | dippae kāpā. ||

<sup>7</sup> °yā appamī ca paramī ca samī. vinā. ||

<sup>8</sup> dīvanti kṣa. kāpā. ke. | dippanti kāpā. ||

<sup>9</sup> °dasūrāṇamī samī., asādthurayamī pāṭhaha ||

<sup>10</sup> lahanti ca. kāpā. | lahai ya āo kṣa. kāpā. ke. | laheī. kāpā ||

<sup>11</sup> viyāṇittā kāpā. ||

<sup>12</sup> °ṇāimī kṣa. kāpā. ke. ||

<sup>13</sup> muṇcanti kṣa. kā. ke. | muccanti kāpā. ||

<sup>14</sup> vandiya kāpā. ||

<sup>15</sup> inti kṣa. kā. ke. | hunti kāpā. ||

29. (However), here, the masters who preach the path to spiritual salvation, as told by the Jinavaras, have been said to be the real masters.
30. As many a lamp is lighted by one lamp and, at the same time, that lamp also remains lighted, so, like the lamps, the masters, also, are themselves illuminated and they illuminate (the path) for the others, too.
31. The masters who help us swim across the great ocean of worldliness and are luminous like the sun and the moon are blessed. We bow at their feet everyday.
32. By worshipping the masters the soul gains glory in this world, the holy heaven (in the next birth) and enlightenment about the ultimate reality.
33. Everyday even the gods residing in the heavens, knowing the masters through their clairvoyant perception (Avadhi jñāna), and remembering them leave their seats and beds for paying obeisance to them.
34. Even the gods residing in the heavens, recalling the preaching of the Nirgrantha dharma, come to the middle-world (Madhya loka) for bowing to the masters.

## 16 : CANDĀVEJJHAYAM PAIᅇᅇAYAM

Chatᅇᅇatᅇam-dasama-duvālasehim<sup>1</sup>

bhattehim<sup>2</sup> uvavasantā vi |

<sup>3</sup>Akarantā guruvayaᅇam te <sup>4</sup>honti aᅇantasansārī || 35 ||

Ee anne ya bahū āyariyāᅇam guᅇā aparimejjā<sup>5</sup> | dāram<sup>6</sup> 2 |

Sīsāᅇa guᅇavisese kei<sup>7</sup> samāseᅇa vocchāmi<sup>8</sup> || 36 ||

## SĪSAGUᅇE TTI TAIYAM DĀRAM

<sup>9</sup>Nīyāvitti viᅇīyam<sup>10</sup> mamattamam

guᅇaviyā ᅇayam<sup>11</sup> suyaᅇam |

Āyariyamaiviyāᅇim<sup>12</sup> sīsam kusalā pasansanti || 37 ||

Sīyasaham uᅇhasaham<sup>13</sup> vāyasaham khuha-pivāsā-araisaham|

Pudhavi viva savvasaham sīsam kusala pasansanti || 38 ||

Lābhesu alābhesu ya avivanno<sup>14</sup> jassa hoi muhavaᅇᅇo |

Appiccham santuᅇᅇham sīsam kusalā pasansanti || 39 ||

<sup>1</sup> °lasehim māsaddhamāsakhamāᅇehim bhatte° kāpā. ||

<sup>2</sup> uvavisantā kāpā. ||

<sup>3</sup> akarintā kᅇa. ca. kāpā. | akarantā kāpā. ||

<sup>4</sup> hunti kᅇa. ca. ke. ||

<sup>5</sup> °mijjā ke. ||

<sup>6</sup> ‘dāram 2’ sam. kᅇa. kā. ādarśeᅇu nāsti ||

<sup>7</sup> kevi kᅇa. ke. ||

<sup>8</sup> vucchāmi kᅇa. ca. ke. ||

<sup>9</sup> nīyam vitti kāpā. ||

<sup>10</sup> Samattamam kā. | amattayam, amattakam and mamattamam kāpā. |  
amattayam ke. ||

<sup>11</sup> Suaᅇam ca. ||

<sup>12</sup> °yāᅇim kusalā sīsam pa° a. kā vinā. ||

<sup>13</sup> vāyā yavakhu-pivāsa° ca. ||

<sup>14</sup> °nno hoi jassa mu° kᅇa. ke. ||

35. Those who do not carryout the words of the masters, shall wander in the world infinitely even if they observe the grave penance of continuous fasting for two days, three days, four days, and five days.
36. The masters have these and many other immeasurable virtues. Now, I shall briefly narrate some special virtues of the disciples.

### QUALIFICATIONS OF A DISCIPLE : THE THIRD DOOR

37. Disciples who live on alms, are humble, dear to all, righteous, virtuous and who can understand the intentions of the masters are praised by the discreet.
38. Like the earth, the disciple who endures the cold, the heat, the wind, the hunger, the thirst, the ennui etc. is praised by the discreet.
39. One, who is not moved by material loss or gain, is praised. The disciple, who is content with little wants, is praised by the discreet.

<sup>1</sup>Chavvihaviṇayavihanu<sup>2</sup> <sup>3</sup>ajjavio so hu vuccai viṇō |

Iḍḍhigāravarahiyam sīsami kusala pasansanti || 40 ||

Dasavihaveyāvaccammi <sup>4</sup>ujjuyam <sup>5</sup>ujjayam ca sajjāe |

<sup>6</sup>Savvāvāsagajuttamī sīsami kusalā pasansanti || 41 ||

Āyariyavaṇavāim<sup>7</sup> gaṇasevim kattivaddhaṇam dhīram |  
Dhīdhaṇiyabaddhakacchamī kusalā pasansanti || 42 ||

Hantūṇa savvamāṇamī sīso hoṭṭa<sup>8</sup> tāva sikkhāhi |  
Sīsassa honti sīsā, na <sup>9</sup>honti sīsa asīsassa || 43 ||

Vayaṇāim sukaḍḍuāim<sup>10</sup> paṇayanistṭhāim<sup>11</sup> <sup>12</sup>visahiyavvāim |  
Sīsenāriyāṇam <sup>13</sup>nīsesamī maggamāṇeṇam || 44 ||

<sup>1</sup> °hajīva-vihinṇūmī kāpā. ||

<sup>2</sup> °vihinṇū ca. kṣa. kā. ke. ||

<sup>3</sup> ajjhaio kṣa. kāpā. ke. ||

<sup>4</sup> ujjayamī kā kāpā. ||

<sup>5</sup> unnayamī kāpā. ||

<sup>6</sup> Savvāvassaga° kṣa. kāpā. ke. ||

<sup>7</sup> °vāyamī gaṇise° kāpā. ||

<sup>8</sup> °ṇa savvasikkhāhim | sī° kāpā. ||

<sup>9</sup> hunti samī. kṣa. ke. ||

<sup>10</sup> paṇaini° kāpā. ||

<sup>11</sup> °nisatṭhāimī je. Pu. kāpā. | °nisiddhāimī kṣa. kāpā. | paṇayasiddhāimī ke. ||

<sup>12</sup> °sahiṇavva° kāpā. ||

<sup>13</sup> nīsesamī-nihīsreyasamī | nīsesamī kāpā. ||

40. One, who knows the six types of restraints (related to six categories of the living) and is simple of heart is surely called humble. The disciple, who is not proud of his prodigious achievements or supernatural powers, is praised by the discreet.
41. The disciple, who instinctively indulges in ten types of service to the elders, the sick and the old, who is ever-ready for the study of scriptures and who is endowed with all the virtues of the resident pupil, is praised by the discreet.
42. The disciple who praises the master, who serves the order (saṅgha), who increases the glory of the order, who is patient and wise is praised by the discreet.
43. The disciple, who, destroying all pride, learns the tenets, undoubtedly gains many disciples. The bad disciple does not get any.
44. As the harsh words of the husband are tolerable for the wife, so are the harsh words of the masters for the disciples seeking the Path to spiritual salvation.

Jāi-kula-rūva-jovvaṇa<sup>1</sup>-bala-vīriya-

samattasattasampannam<sup>2</sup> |

<sup>3</sup>Miu-maddavāimapisuṇamasadḍhamathaddham<sup>4</sup>

alobham ca || 45 ||

Paḍipunṇapāṇīpāyam aṇulomaṃ niddha-uvaciyasarīram |

Gambhīra-tuṅganāsam udāraditṭhim visālaccham<sup>5</sup> || 46 ||

Jiṇasāsaṇamaṇurattam<sup>6</sup>

gurujaṇamuhupicchiram ca dhīram ca |

<sup>7</sup>Saddhāguṇaparipuṇṇam<sup>8</sup>

vikāravirayam viṇayamūlam || 47 ||

<sup>9</sup>Kālannū desannū samayannū sīla-rūva-viṇayannū<sup>10</sup> |

Loha-bhaya-moharahiyam jīyanidda-parisaham ceva || 48 ||

Jai vi<sup>11</sup> suyanaṇakusalo hoi naro heu-kāraṇavihannū<sup>12</sup> |

Aviṇīyam gāravīyam na tam <sup>13</sup>suyaharā pasansanti || 49 ||

<sup>1</sup>Rāgarahiyam akampamacchariyamakiṇam niuṇabuddhim|

<sup>2</sup>cavalamavañcaṇamaim jiṇapavayaṇammi ya pagabbham|1||

<sup>1</sup> °juvvaṇa° kṣa. ca. ke. ||

<sup>2</sup> °sanjuttam kṣa. ca. kāpā. ke. | sampanne kāpā. ||

<sup>3</sup> °u-sadda° kṣa. kāpā. ke. | °u-saccavā ca. ||

<sup>4</sup> °mathadḍham ca. ||

<sup>5</sup> °lacchim kāpā. ||

<sup>6</sup> °muhapecchagam ca je. vinā | °picchagam ke. ||

<sup>7</sup> °paḍipu° kāpā. ke. ||

<sup>8</sup> viyāra° kā. ||

<sup>9</sup> kālannum desannum samayannum kṣa. ke. ||

<sup>10</sup> °yannum kṣa. ke. ||

<sup>11</sup> °suanā ca. ||

<sup>12</sup> °vihinṇū sam. vinā. | vianṇū kāpā. ||

<sup>13</sup> °yadharā ca. ||

45–49. The disciple who is proud and insolent, is not praised by the knowers of canons, even if he is from a good caste and a good family, is endowed with the qualities of good looks, youth, strength, vitality, courage, gentility, softness, truthfulness, kindness, humility and greedlessness, has well proportioned hands and feet, is attractive and well groomed, serious and with a proud nose, large eyed and generous sight, devoted to the Jinā order, obedient towards the elders, patient, full of devotion, undistorted, reverent, knower of time, space, principles, righteous conduct, sans greed, fear, and, illusion, conqueror of sleep and affliction, well versed in the knowledge of the scriptures as well as a knower of cause and effect.

- (1. The disciple who is sans attachment, disturbance, pride, possession; who is wise, with stable and unillusioned intellect only is able to comprehend and retain the preaching of the Lord Jinendra deva.)\*

<sup>1</sup> gātheyam pu. ca. ādarśayorevopalabhyate ||

<sup>2</sup> anyānyaprācīnatāmādarśeṣvanupalambhādasyā gāthāyāha prakṣiptatvam sambhavyate | °macancalamai ca. ||

\* This verse is there in the copies entitled Pu. and Ca., but Muni Puṇya Vijayaji has not accepted it as original. Therefore, we also, not accepting it as original, are not giving it a serial number.



## 22 : CANDĀVEJJHAYAM PAIṆṆAYAM

Sisamī suimaṇurattamī niccamī viṇaovayārasampannam<sup>1</sup> |  
<sup>2</sup>Vaejja va guṇajuttamī pavayaṇasohakaram<sup>3</sup> dhīram || 50 ||

<sup>4</sup>Etto jo parihīṇo guṇehimī guṇasayanaovaveehimī<sup>5</sup> |  
Puttamī pi na vaejjā, kimī puṇa sīsamī guṇavihūṇam<sup>6</sup> ? || 51 ||

Esā sīsaparikkhā kahiyā <sup>7</sup>niṇṇettha satthauvaiṭṭhā |  
Sīso parikkhiyavvo pārattamī maggamaṇeṇa || 52 ||

Sīsāṇamī guṇakittī esā me vaṇṇiyā samāseṇamī 1 <sup>8</sup>dāramī 3 1  
Viṇayassa niggahagūṇe ohiyahiyayā nisāmeha || 53 ||

### VIṆAYA NIGGAHAGUṆE TTI CAUTTHAM DARAM

Viṇao <sup>9</sup>mokkhaddāramī viṇayamī mā<sup>10</sup> hu kayāi <sup>11</sup>chaddejja |  
Appasuo vi hu puriso viṇaeṇa khavei kammāimī || 54 ||

Jo aviṇīyamī viṇaeṇa jiṇai, sīleṇa jiṇai nissīlamī |  
O jiṇai tiṇṇi loe, pāvamaṇāveṇa<sup>12</sup> so jiṇai || 55 ||

<sup>1</sup> °sampaṇṇamī kā. ||

<sup>2</sup> °saṇṇajuttamī kṣa. kāpā. ke. ||

<sup>3</sup> °sobhāka° ca. ||

<sup>4</sup> itto kṣa. ca. ke. ||

<sup>5</sup> °nayova° kṣa. ke. ||

<sup>6</sup> °vihīṇamī samī. vinā. ||

<sup>7</sup> niṇṇettha je. 1 niṇṇattha kṣa. ca. kā. ke. 1 niṇṇamī ca. kāpā. ||

<sup>8</sup> ‘dāramī 3’ itī samī. kṣa. kā. ādarśeṣu nāsti ||

<sup>9</sup> mukkhā° kṣa. ca. ke. 1 mokkhaduvāramī kā. 1 mukkhaduvāramī  
and mukkhaddāramī kāpā. ||

<sup>10</sup> mā hu kkayāi pu. ca. kāpā. 1 mā hu kayāvi kṣa. kā. ke. 1 mā hu  
kayāi kāpā. ||

<sup>11</sup> chaddijjā kṣa. kā. ke. ||

<sup>12</sup> °ṇa jo ji° kāpā. ||

50. The only disciple, who is dedicated to the study of scriptures, who is always respectful towards the teachers, who is righteous, patient and capable of increasing the grace of the sermons received by him should be given the sermons.
51. One, who is devoid of these qualities, even if endowed with many others, should not be given the sermons even if he is the very son of the preacher. What to say of the others?
52. Herein is narrated the process of examining the ability of the disciple for imparting the knowledge of the canonical texts, as laid down in the scriptures. The disciple, desirous of treading the path to spiritual salvation, ought to be tested in this manner.
53. I have briefly narrated this glory of the virtues of the deserving disciples. Now, listen intently to the ethical code of conduct (Vinaya Nigraha Guṇa).

## THE ETHICAL CODE OF CONDUCT : THE FOURTH DOOR

54. The right conduct is the door to spiritual salvation. (Therefore), never forsake the right conduct. Surely, one, who knows little about the scriptures, destroys the karmic bonds by practicing the rules of right conduct.
55. One, who wins the insolent with humility, the corrupt with righteousness and the sin with piety, conquers the three worlds.

Jai vi suanāṅakusalo hoi naro heu-kāraṇavihannū |  
 Aviṇīyam gāravīyam na tam<sup>1</sup> suyaharā pasasanti<sup>2</sup> ||56 ||<sup>3</sup>  
 Subahussuyam pi<sup>4</sup> purisam purisā<sup>5</sup>

appasuyam<sup>6</sup> ti<sup>7</sup> ṭhāventi |  
 Guṇahīṇa viṇayahīṇam carittajogeṇa<sup>8</sup> pasattham || 57 ||

Tava-niyama-sīlakaliyam, ujjuttam nāṇa-dansaṇa-caritte |  
<sup>9</sup>Appasuyam pi purisam bahussuyapayammi<sup>10</sup> ṭhāventi ||58||

Sammattammi ya nāṇam āyattam, dansaṇam carittammi |  
<sup>11</sup>Khantibalāo ya<sup>12</sup> tavo, niyamaviseso ya viṇayaō ||59 ||

Savve ya<sup>13</sup> tavavisesā niyamavisesā ya guṇavisesā ya |  
 Natthi hu viṇao jesim<sup>14</sup>

mokkaphalam<sup>15</sup> niratthayam tesim || 60 ||

<sup>1</sup> vihiṇṇū kṣa. ca. kā. ke. | °vihanṇū kāpā. ||

<sup>2</sup> suadharā ca. l suyadharā je. ||

<sup>3</sup> Ekonapañcaśattamīgāthāsadrīyam gāthā sarveṣvapyādarṣeṣū  
 palabhyate | Etadgāthāntaram ca. ādarṣe ekā adhikā ḡthopalabhyate,  
 sā ceyam –“Caranaguṇajogajuttam tava nāṇe dansaṇe caritte ya |  
 Appasuyam pi hu kusala bahussuyapayammi ṭhāventi || 1 ||”

<sup>4</sup> ti kāpā. ||

<sup>5</sup> kusalā ke. ||

<sup>6</sup> °ssuyammi ṭhā° kṣa. kāpā. ke. ||

<sup>7</sup> ṭhāvanti kṣa. kāpā. ke. | ṭhavinti kāpā. ||

<sup>8</sup> °jogehim kṣa. kāpā. ke. | °jogehi kāpā. ||

<sup>9</sup> appasuyam pi hu pu° pu. kṣa. ca. kāpā. ke. ||

<sup>10</sup> ṭhavanti je. kṣa. kāpā. ke. | ṭhavinti kāpā. ||

<sup>11</sup> °balāu ke. ||

<sup>12</sup> a ca. ||

<sup>13</sup> vi kā. | ya kāpā. ||

<sup>14</sup> mukkhā okṣa. ca. ke. ||

<sup>15</sup> phalā kā. | phalam kāpā. ||

56. The learned (in canons) do not praise a proud and insolent person even if he is well versed in scriptures and knows of the relationship of cause and effect.

57. Those are praised who have little knowledge of scriptures but are well established in the spiritual practices, but those are not who are well versed in scriptures but strayed from the path of virtue, humility and right conduct.

58. Those, who are ever engaged in the pursuit of penance, restraint and righteousness along with knowledge, belief and conduct, establish themselves as preceptors.

59. The knowledge is implied in righteousness, the belief in conduct, penance in capability to forgive and special restraints are implied in following the ethical code.

60. Whose penance, restraints and characteristics are not coupled with humility, their very practice of the spiritual path becomes meaningless (meaning that in the absence of humility, they cannot attain spiritual salvation through these means).

<sup>1</sup>Puvvim̐ paruvio jṇavarehim̐<sup>2</sup> viṇao aṇantanāṇīhim̐ |  
Savvāsu kammabhumisu

niccam̐ ciya mokkhamaggammi ||61||

Jo viṇao tam̐ nāṇam̐, jam̐ nāṇam̐ so u<sup>3</sup> vuccaī viṇao |  
Viṇaṇa lahai naṇam̐, naṇaṇa<sup>4</sup> vijāṇaī viṇayam̐ || 62 ||

Savvo carittasaro viṇayammi paiṭṭhio maṇṭṣāṇam<sup>5</sup> |  
Na hu viṇayavippahīṇam̐ niggantharisi pasansanti || 63 ||

<sup>6</sup>Subahussuo vi jo khalu aviṇīo mandasaddha-sam̐vego |  
Nārāhei carittam̐, carittabhaṭṭho bhamai jīvo || 64 ||

Thoveṇa<sup>7</sup> vi santuṭṭho sueṇa jo viṇayakaraṇasaṇjutto<sup>8</sup> |  
Pañcamahavvayajutto gutto ārāhao hoi || 65 ||

<sup>9</sup>Bahuyam̐ pi <sup>10</sup>suyambhīyam<sup>11</sup>

kim̐ kāhī viṇayavippahīṇassa<sup>12</sup> ? |

Andhassa jaha palitta dīvasayasahassakoḍī vi || 66 ||

---

<sup>1</sup> puvvam̐ kṣa. kāpā. ke. ||

<sup>2</sup> °varehi kā. ||

<sup>3</sup> hu kṣa. kā. ke. | u kāpā. | a ca. |

<sup>4</sup> °ṇa ya jā° kāpā. | °ṇa vi yāṇaī kāpā. | °na vi jāṇaī ke. ||

<sup>5</sup> maṇussāṇam̐ kṣa. ca. ke. ||

<sup>6</sup> sa bahu° kāpā. ||

<sup>7</sup> thoveṇa kṣa. ||

<sup>8</sup> °nasantuṭṭho kāpā. ||

<sup>9</sup> subahum̐ pi sam̐. kṣa. vina | bahuyam̐ pi kāpā. ||

<sup>10</sup> suama° ca. ||

<sup>11</sup> mahīam̐° kāpā. ||

<sup>12</sup> °ppamukkassa ca. ||

61. Omniscient Lord Jinendra deva has laid down the practice of ethical code (Vinaya) as the foremost amongst all the spiritual practices. Certainly, it is the eternal virtue that leads to spiritual salvation.
62. What is right conduct is also the result of right knowledge, what is right knowledge is evident in humility. The knowledge is earned through humility and through the right knowledge one knows the right conduct.
63. The essence of all righteousness or virtues is in the practice of the right conduct. In the absence of right conduct, even the monks, without material possessions, are not praised.
64. An aspirant, even well versed in the knowledge of scriptures, cannot practice the right conduct if he is insolent, has little faith and little desire for spiritual salvation due to little fear of the eternal wandering in the world with an endless cycle of births and deaths. One, strayed from the right conduct, wanders in the world.
65. Satisfied with little knowledge of the scriptures, too, if one is endowed with humility and five great vows (Pancamahāvratā), is a practitioner of the spiritual path and conquers the senses.
66. As millions and billions of lamps are useless for the blind, likewise what use is the scriptural knowledge of a person sans right conduct? (Meaning that without the right conduct the scriptural knowledge is useless).

Vinayassa guṇavisesā ee<sup>1</sup> mae vaṇṇiyā samāseṇam |  
| dāram<sup>2</sup> 4 |  
Naṇassa guṇavisesā<sup>3</sup> ohiyakaṇṇā<sup>4</sup> nisāmeha || 67 ||

## NĀṆAGUṆE TTI PAṆCAMAM DĀRAM

Na hu <sup>5</sup>sakkā nāum je nāṇam jiṇadesiyam mahāvisayam |  
Te dhanā je purisā nāṇī ya carittamantā ya || 68 ||

Sakkā <sup>6</sup>sueṇa ṇaum <sup>7</sup>uddham ca <sup>8</sup>aham ca tiriyaloyam ca |  
Sasurāsuraṇi samaṇuyam  
sagarula-bhuyagam sagandhavvam || 69 ||

Jānanti bandha-mokkham<sup>9</sup> jīvajīve ya puṇṇa-pave<sup>10</sup> ya |  
Āsava samivara nijjara to<sup>11</sup> kira nāṇam caraṇaheum<sup>12</sup> ||70 ||

Nāyaṇam dosāṇam vivajjaṇā, sevaṇā guṇāṇam ca |  
Dhammassa sāhaṇāim donni<sup>13</sup> vi kira<sup>14</sup> nāṇasiddhāim ||71||

<sup>1</sup> eva mae va° kṣa. ke. ||

<sup>2</sup> 'dāram 4' sam. kṣa. kā. ādarśeṣu nāsti ||

<sup>3</sup> °sā avahiyaka° kāpā. ||

<sup>4</sup> °yacittā ni° ca. l °yahiyayā ni° kṣa. kāpā. ke. ||

<sup>5</sup> sakkā bhāseum nā° Pupā. ||

<sup>6</sup> suyanāṇāo u° Je. Kṣa. Kāpā. Ke. ||

<sup>7</sup> uddham Kā. | uddham Kāpā. ||

<sup>8</sup> ahe Kṣa. Ke. ||

<sup>9</sup> ° mukkham Kṣa. Ca. Ke. ||

<sup>10</sup> ° pāvam ca Kṣa. Kāpā. Ke. ||

<sup>11</sup> te Je. Ca. ||

<sup>12</sup> ṇaheū Kṣa. Ke. ||

<sup>13</sup> dunni Je. Kṣa. Ca. Kāpā. Ke. ||

<sup>14</sup> kiri Sam. ||

67. Thus, I have briefly narrated the characteristics of right-conduct or the ethical code. Now listen to the characteristics of the right knowledge attentively.

## RIGHTEOUSNESS OF KNOWLEDGE : THE FIFTH DOOR

68. Blessed are those people, who are unable to comprehend the vast knowledge preached by the Lord Jinendra, but who still practice whatever little they know.
69. Gods, demons, men, vultures, serpents, celestial minstrels etc., everything about the living beings of the upper, lower and the middle worlds can be known through the canonical knowledge.
70. (Likewise) everything about the animate and the inanimate beings, the piety and the sin, the influx and stoppage (of karmic particles in the soul-field), the bondage and liberation as well as the shedding (of karmic bonds) can be known through the right knowledge.
71. Both, to forsake vices and to practice virtues, are the means to practicing the religion. Actually, the vices and the virtues can be known through knowledge thus, knowledge is the basis of liberation.



30 : CANDĀVEJJHAYAM PAINṆAYAM

Nāṇī vi avañṭanto guṇesu, dose ya te avajjinto<sup>1</sup> |  
Dosāṇam ca na muccai tesim na vi<sup>2</sup> te guṇe lahai || 72 ||

Naṇaṇaviṇā karaṇam<sup>3</sup>, karaṇeṇa viṇā na tārayam nāṇam |  
Bhavasansārasamuddam nāṇī karaṇañṭhio tarai || 73 ||<sup>4</sup>

Assañjameṇa baddham annāṇeṇa ya <sup>5</sup>bhavehim bahuehim |  
Kammamalam <sup>6</sup>subhamasubham  
karaṇeṇa daḍḍho dhuṇai<sup>7</sup> naṇī || 74 ||

Sattheṇa viṇā joho, johneṇa viṇā ya<sup>8</sup> jarisam sattham |  
Nāṇeṇa viṇā karaṇam, karaṇeṇa viṇā tahā nāṇam || 75 ||

Nadansaṇissa<sup>9</sup> naṇam,  
na<sup>10</sup> vi annāṇissa honti<sup>11</sup> karaṇaguṇā |  
Aguṇassa natthi mokkho<sup>12</sup>,  
nathi<sup>13</sup> amuttassa nevvāṇam<sup>14</sup> || 76 ||<sup>15</sup>

<sup>1</sup> vajjento Kā. | vajjinto, vajjanto Kāpā. ||

<sup>2</sup> a Je. | ca Ca. ||

<sup>3</sup> karaṇam–kriyā ||

<sup>4</sup> In Ms Ke. Verses 72 and 73 have been interchanged.

<sup>5</sup> bhavehi Kṣa. Kāpā. Ke. ||

<sup>6</sup> suhamasuham Kṣa. Ke. ||

<sup>7</sup> dhuṇae Kāpā. ||

<sup>8</sup> i Sam. ||

<sup>9</sup> saṇassa kā. kṣa. ke. ||

<sup>10</sup> na viṇā naṇassa kṣa. ke. ||

<sup>11</sup> hunti kṣa. ca. ke. ||

<sup>12</sup> mukkho kṣa. ke. ||

<sup>13</sup> amukkhasa kāpā. 1 amokkhasa Uttarādhyayana Sūtre ||

<sup>14</sup> nivvāṇam kṣa. ca. kā ke. ||

<sup>15</sup> Etadgāthānantaram ca. ādarṣe ime dve gāthe adhike upalabhyete –

72. Not establishing himself in the virtues and not forsaking the vices, the learned neither becomes free from those vices nor does he gain those virtues.

73. Spiritual practice without the right knowledge and the right knowledge without the right conduct does not liberate (meaning that without each other they are meaningless). The knower who practices the right conduct, swims across the worldly ocean.

74. The knower, who is steadfast in his right conduct, destroys the karmic bonds bonded, due to ignorance and lack of restraint, over many births.

75. As the warrior without the weapon and the weapon without the warrior are useless, so are action without knowledge and knowledge without action.

76. A person without the right belief does not attain the right knowledge and one without the right knowledge cannot practice the right conduct. Without the right conduct, there is no liberation.

---

“Naṇaṃ khu sakkhiyavvaṃ nareṇa laddhuṇa dullahaṃ bohiṃ 1  
Jai icchasi kāuṃ je jīvassa visohaṇāmaggaṃ 11 1 11  
Naṇeṇa savvabhāvānājjanti (? Hu) savvaloyajīvāṇaṃ 1  
Tamhā nāṇaṃ kusaleṇa sikkhiyavvaṃ payatteṇa 11 2 11”

Jamī nāᅇamī tamī karaᅇamī,

jamī karaᅇamī pavayaᅇassa so sāro |

Jo pavayaᅇassa sāro so paramattho<sup>1</sup> tti nāyavvo || 77 ||

Paramatthagahiyasārā bandhamī

mokkhamī<sup>2</sup> ca te viyāᅇanta<sup>3</sup> |

Nāūᅇa bandha-mokkhamī<sup>4</sup>

khaventi<sup>5</sup> porāᅇayamī kammamī || 78 ||

Nāᅇeᅇa hoi karaᅇamī, karaᅇamī nāᅇeᅇa phāsiyamī hoi |

Doᅇham<sup>6</sup> pi samāoge<sup>7</sup> hoi visohī carittassa || 79 ||

Nāᅇamī pagāsagamī<sup>8</sup>, sohao tavo, saᅇjamo ya<sup>9</sup> guttikaro |

Tiᅇhamī pi samāoge mokkho<sup>10</sup> jiᅇasāsaᅇe bhaᅇio || 80 ||

Kimī etto<sup>11</sup> laᅇᅇhayaramī accherataramī<sup>12</sup> camī<sup>13</sup>

sundarataramī camī<sup>14</sup> |

Candamiva savvalogā<sup>15</sup> bahussuyamuham<sup>16</sup> paloenti || 81 ||

<sup>1</sup> °mattha tti Je. Kā. Kᅇa. Ke. | °mattho ya nā. Sa. | °mattho a Nā. Ca. ||

<sup>2</sup> °mukkhamī ca. kᅇa. ke. ||

<sup>3</sup> °yāᅇante and °yāᅇintā kāpā. ||

<sup>4</sup> °mukkhamī ca. kᅇa. ke. ||

<sup>5</sup> khavanti kā. | khavinti je. kᅇa. kāpā. ke. ||

<sup>6</sup> duᅇhamī kᅇa. kāpā. ke. ||

<sup>7</sup> samājoge je. | samaoge mukkho jiᅇasāsaᅇe bhaᅇio kāpā. ||

<sup>8</sup> °sayamī kā. | payāsayamī ke. ||

<sup>9</sup> a je. ca. ||

<sup>10</sup> mukkho je. ca. ke. ||

<sup>11</sup> itto je. ca. ke. ||

<sup>12</sup> °rayayamī ca. samī. | °rayaramī ca ca. ||

<sup>13</sup> va kā. | ca kāpā. ||

<sup>14</sup> vā kᅇa. kā | ca kāpā. ||

<sup>15</sup> °loge kāpā. ||

<sup>16</sup> Paloyanti kᅇa. ca. kāpā. ke. | palointi je. kāpā. | paloanti kāpā. ||

77. What is right knowledge is reflected in the knower's right conduct, The right conduct is the essence of canonical knowledge and the essence of canonical knowledge is to attain the ultimate reality. Know, ye ! thus.
78. The learned, who have understood the essence of ultimate reality, who know about the bondage of and the freedom from the karma and knowing the nature of bondage and freedom, they can shed the karmic bonds bonded earlier.
79. The right conduct follows the right knowledge and from the right knowledge alone one embraces renunciation and the coordination of both results in the purity of conduct.
80. The right knowledge is enlightening, the penance is purifying and renunciation is restraining. In the Jaina philosophy the coordinated practice of these three has been said to be the path of liberation.
81. What use is being very enchanting, beautiful and strong in this world ? Because in the whole world people look-up with regard to the learned one, who has the knowledge of scriptures, as they look at the Moon (meaning that they honour the learned).

### 34 : CANDĀVEJJHAYAM PAIṆṆAYAM

Candāo<sup>1</sup> nī jonhā<sup>2</sup> bahussuyamuhāo<sup>3</sup> nī jīṇavayaṇaṇi |  
Jamī souṇa <sup>4</sup>maṇūsā taranti sansāarakantāraṇi || 82 ||

Sūī jahā sasuttā na nassaī kayavarammi paḍiyā vi |  
Jīvo tahā sasutto na nassai <sup>5</sup>gao vi sansāre<sup>6</sup> || 83 ||

Sūī jahā asuttā nāsai<sup>7</sup> sutte adissamāṇammi |  
Jīvo taha asutto nāsai<sup>7</sup> micchattasañjutto || 84 ||

Paramatthammi sudiṭṭhe viṇaṭṭhesu tava-sañjamagūṇesu |  
Labbhai gai viṣiṭṭhā<sup>8</sup> sarīrasāre viṇaṭṭhe<sup>9</sup> vi || 85 ||

Jaha āgameṇa vejjo<sup>10</sup> jāṇai vahimī cigicchium<sup>11</sup> niuṇo |  
Taha āgameṇa nāṇī jāṇai sohimī carittassa || 86 ||

Jaha āgameṇa hīṇo vejjo<sup>1</sup> vāhissa na muṇai tigicchamī |  
Taha āgamaparihīṇo caritta sohimī na<sup>2</sup> yāṇai || 87

.||Tamhā tithayaraparūviyammi nāṇammi atthajuttammi |  
<sup>3</sup>Ujjoo kāyavvo nareṇa <sup>4</sup>mokkhābhikāmeṇa || 88 ||

<sup>1</sup> °o niyai kṣa. kāpā. ke. ||

<sup>2</sup> junhā je. | junhā pu. ca. ||

<sup>3</sup> °muhāu niyai ke. ||

<sup>4</sup> maṇussā kṣa. ke. ||

<sup>5</sup> gao kṣa. ||

<sup>6</sup> sansāraṇi kāpā. ||

<sup>7</sup> nassai ca. ||

<sup>8</sup> viṣaṭṭhā kāpā. ||

<sup>9</sup> viṇaṭṭhammi ka. ādarśe maraṇasamādhiprakīrṇakapāṭhabhedaha ||

<sup>10</sup> vijjo je. kṣa. ca. ke. ||

<sup>11</sup> tigicchago pu. je. ca. kā. kāpā. | tigicchium kṣa. kāpā. ke. |  
tigicchao and tigicchau kāpā. ||

82. It is the Moon's policy to give moonlight and so is the policy of the learned having the scriptural knowledge to preach such tenets of the Jina's faith, hearing which the people safely cross the worldly jungle.
83. As a threaded needle is not lost on falling into a garbage heap, so a person with the knowledge of the canons does not get lost in the worldly maze.
84. As an unthreaded needle is lost for not seeing the thread, so does an ignorant being without scriptural knowledge<sup>1</sup> in the worldly maze, by falling prey to false belief.
85. One, who has known the ultimate reality and who is endowed with the virtues of penance, renunciation, etc., attains the ultimate destiny i.e. emancipation, when the body perishes.
86. As a skilled doctor knows the treatment for disease through his knowledge of books on medicine, so a learned being knows about the purity of conduct through his knowledge of canonical texts.
87. As a doctor without the knowledge of books on medicine does not know the treatment for disease, so does a being without the knowledge of scriptures not know the purity of conduct.
88. Therefore, a person desirous of spiritual salvation, ought to strive to gain the right knowledge preached by the Tīrthaṅkaras.

<sup>1</sup> vijjo je. kṣ. ke. ||

<sup>2</sup> yāṇei kṣ. kāpā. ke. | jāṇei kāpā. ||

<sup>3</sup> nijjoo je. ||

<sup>4</sup> mukkhā° je. kṣa. ca. ke. ||

Bārasavihammi vi tave <sup>1</sup>sabbhintara-bāhire<sup>2</sup> jñakkhāe |  
Na vi atthi na vi ya hohī sajjāyasamañi tavokammañi || 89 ||

Mehā hojja<sup>3</sup> na hojja<sup>4</sup> va,

Ujjooo kāyavvo jāni mehā uvasameṇa kammāṇaṇi |  
nāṇaṇi abhikankhamāṇaṇi || 90 ||

<sup>5</sup>Kammasaṅkhejjabhavaṇi khavei aṇusamayameva āutto |  
<sup>6</sup>Bahubhavasasañciyayaṇi pi hu sajjhāeṇaṇi khaṇe khavai ||91||

Satiriya-surāsura-naro sakinnara-mahorago<sup>7</sup> sagandhavvo |  
Savvo chaumatthajaṇo paḍipucchai <sup>8</sup>kevaliṇi loe || 92 ||

<sup>9</sup>Ekkammi vi jammi pae

sarivegaṇi <sup>10</sup>vaccāe naro abhikkhaṇi |  
Taṇi tassa hoi nāṇaṇi jeṇa virāgattaṇamuvei || 93<sup>11</sup> ||

<sup>9</sup>Ekkammi vi jammi pae sarivegaṇi vīyarāgamaggammi<sup>12</sup> |  
Vaccāi naro abhikkhaṇi taṇi maraṇante namottavvaṇi<sup>13</sup>||94 ||

<sup>1</sup> abbhint° kāpā. ||

<sup>2</sup> °re kusaladiṭṭhe je. ca. kāpā. ||

<sup>3</sup> hujja ca. ||

<sup>4</sup> hujja ca. kṣa. kāpā. ke. ||

<sup>5</sup> °masankhijja° ca. kṣa. ke. ||

<sup>6</sup> bahuyabhavasasañciyaṇi pi kṣa. kāpā. ke. ||

<sup>7</sup> °raga sagandhavvā kāpā. ||

<sup>8</sup> kevalaṇi kāpā. ||

<sup>9</sup> ikkammi je. ca. kṣa. kāpā. ke. ||

<sup>10</sup> Vaccāi ke. ||

<sup>11</sup> In Ms Ka. The 93<sup>rd</sup> verse is after the 95<sup>th</sup> verse.

<sup>12</sup> Vīyarāya° Ke. ||

<sup>13</sup> muttavvaṇi je. ca kṣa. kāpā. ke. ||

89. Twelve types of penances – six internal and six external – have been preached by the Tīrthaṅkaras, but of these there has not been and there wont be a penance equivalent to the study of the real nature of the self through the knowledge of scriptures i.e. svādhyāya.
90. The learning may or may not dawn, as it depends on the subsision of knowledge obscuring (Jñānāvaraṇīya) karma. However, one desirous of gaining knowledge ought to strive for it.
91. Surely, the vigilant spiritual practitioner sheds the karmic bonds, acquired over innumerable births, in a moment. Likewise, the karmic bonds of many a birth are surely shed, in a moment, through the study of the self as well as that of scriptures (svādhyāya).
92. The heavenly, human and sub human beings, demons, demīgods and heavenly minstrels – all unenlightened (Chadmastha) beings risiding in the world, question the omniscients kevalis to quell their doubts.
93. The word, phrase or statement through which people gain perpetual inspiration for detachment or for spiritual salvation vairāgya, that word, phrase or statement is the right knowledge for him.
94. The word, phrase or statement through which a person gains perpetual inspiration for detachment or for spiritual salvation in the religion preached by Jinas, he should remember that word, phrase or statement even at the time of his death.



<sup>1</sup>Ekkammi vi jammi pae samivegam̃ kuṇai vīyarayamae |  
teṇa mohajālam̃ khavei ajjhappajogenaṃ<sup>2</sup> || 95 ||<sup>3</sup>

So

<sup>1</sup> Ikkammi Je. Ca. Kṣa. Kāpā. Ke. ||

<sup>2</sup> °ppaṇa jogenam̃, °ppaogenam̃, °ppajogenam̃ and °ppajogehim̃ kāpā. ||

<sup>3</sup> Etadgāthā-anantaram̃ ca ādarṣe imāstrayodaśa gāthā adhikaha santi –

“Jai vi (? ya) divaṣeṇa payam̃ ṭhavei pakkheṇa vā silogaddham̃ |  
Ujjoyam̃ mā muncaha jai icchaha sikkhiuṃ nāṇam̃ || 1 ||  
Pecchaha tam̃ accheram̃ aṇatthamāṇeṇa atthamāṇassa |  
Pahaṇassa balavao kao khao vāridhārāo ? || 2 ||  
Taha sīyaleṇa taha mauyaṇa jogam̃ amuṇcamāṇeṇa |  
Udaṇa girī bhinno thevam̃ thevam̃ vahanteṇam̃ || 3 ||  
Apparijje (? hu) maṇuo bahuṇā sutteṇam̃ aparisuddheṇa |  
Dhulieṇa (?) viṇaṇa ya jāṇayajaṇahāsao hoi || 4 ||  
Theveṇa avaccāmelieṇa thiraparicieṇa gahieṇa |  
Sajjāṇeṇa maṇusso alajjiya aṇāulo hoi || 5 ||  
Gaṅgāe vāluya jo miṇijja (vā) saṅciuṇa ya samattho |  
Hatthauḍehim̃ samuddam̃ so jhāṇaguṇe aṇuguṇejjā || 6 ||  
Jam̃ kira jāṇissāmi tam̃ khu bhaṇissāmi appaṇo samae |  
Sua nāṇassa bhagavao guṇovaesam̃ samāseṇam̃ || 7 ||  
Pāvāo viṇivatī pavattaṇā taha ya kusaladhammassa |  
Viṇayassa paḍivattī tiṇni vi naṇe ahi(hī)nāim̃ || 8 ||  
Saṅjamajoya(e) ārahaṇāya āṇāya vaṭṭamāṇassa |  
Nāṇeṇa nāu sakkā tamhā nāṇam̃ ahijjeha || 9 ||  
Nāṇe āuttāṇam̃ nāṇiṇam̃ nāṇajogajuttāṇam̃ |  
Ko nijjaram̃ tulijjā calaṇe acalam̃ va ṇijjāṇam̃ || 10 ||  
Chaṭṭha-aṭṭhama-dasama-duvalasehim̃ abahussuyassa jā sohī |  
Itto bahuyariyā puṇa havijja jimiyaṇa nāṇissa || 11 ||  
Jam̃ neraiyā (?Annāṇī) kammam̃ khavei bahuyāhi vasakoḍḍhim̃ |  
Tam̃ nāṇī tihim̃ gutto khavei anto muhutteṇam̃ || 12 ||  
Savvatthameṇa suyam̃ ghetṭavvam̃, aṇasaṇam̃ jahāthāmam̃ |  
Aha puṇa ko paramattho carittabalieṇa hoyavvam̃ || 13 ||”

95. Thw word, phrase or statement through which a person gains perpetual inspiration for detachment or for spiritual salvation (Samivega), in the path preached by Jinas, that word, phrase or statement weakens the snare of illusion through spiritual practice.

Na hu maraṇammi <sup>1</sup>uvagge <sup>2</sup>sakkā  
 bārasaviho suyakkhandho |  
 Savvo aṇucinteumī dhaṇiyamī pi samatthacitteṇamī || 96 ||<sup>3</sup>

Tamhā <sup>4</sup>ekkamī pi payamī cintanto<sup>5</sup> tammi desa-kālammi |  
 Ārahaṇovautto jīṇehimī<sup>6</sup> ārāhago bhaṇio || 97 ||

Ārahaṇovautto sammamī kāūṇa suvihio kālamī |  
 Ukkosamī tiṇṇi bhavē gantūṇa<sup>7</sup> <sup>8</sup>labhejja nivvāṇamī || 98 ||

Nāṇassa guṇavisesā kei me vaṇṇiyā samāseṇamī | Daram<sup>9</sup> 5 |  
 Caraṇassa guṇavisesā <sup>10</sup>ohiyahiyayā nisāmeha || 99 ||

### CARAṆAGUṆE TTI CHATṬHAM DĀRAM

Te dhannā je dhammamī <sup>11</sup>cariumī Jīṇadesiyamī payatteṇamī |  
<sup>1</sup>Gīhapāsabandhaṇāo ummukkā savvabhāveṇa || 100 ||

<sup>1</sup> ugge and uvaggo kāpā. ||

<sup>2</sup> sakko ca, kṣa. ke. ||

<sup>3</sup> After this the following, two additional, verses are found in the Ms Ca. –

“Jamī ciya nāṇamī tamī ceva dansaṇamī nāṇao karaṇajogā |  
 Karaṇakiriyappaogeṇa hoi bandho va mukkho vā || 111 Tamhā  
 sikkhittu suyamī nareṇa āgamasuippahāṇeṇa | Pañcavihammi  
 caritte dhaṇiyamī appā ṭhaveyavvo || 211”

<sup>4</sup> ikkamī je. ca. kṣa. ke. ||

<sup>5</sup> cintinto Ca. ||

<sup>6</sup> jīṇehi kā. ||

<sup>7</sup> gantūṇamī lahai ni<sup>o</sup> kṣa. kāpā ke. ||

<sup>8</sup> labhijja je. ca. kāpā. ||

<sup>9</sup> ‘Dāram 5’ is not there in the Mss Samī. Kṣa. and Kā.

<sup>10</sup> avaiyahiyayā kāpā. ||

<sup>11</sup> cariyamī samī. kā. | cariumī kāpā. ||

- 96–97. Surely, at the time of one's death, it is not possible even for the master, well versed in twelve canonical texts, to meditate over all of them with intense thought. Therefore, at that place and time (circumstances), one, who can ponder over even one word, phrase or statement suitable for meditation, has been said to be a devotee by the Lords Jinendras.
98. The person, who properly, vigilantly and wholeheartedly meditates over the path of Arhantas at the time of his death, liberates oneself in three births at the most.
99. These, some special characteristics of the right knowledge, have been briefly narrated by me. Now calmly listen to the characteristics of the right conduct from me.

## CHARACTERISTICS OF RIGHT CONDUCT : THE SIXTH DOOR

100. Blessed are those who, completely get themselves free from the bondage of the householders' lives and practice the path preached by the Lord Jina.

---

<sup>1</sup> ghipā ° kāpā. 1 °pāsabandhao ke. 11

42 : CANDĀVEJJHAYAMĀ PAINṆAYAMĀ

Bāveṇa aṇannamaṇā<sup>1</sup> je jīṇavayaṇamī sayā<sup>2</sup> aṇucaranti |  
Te<sup>3</sup> maraṇammi<sup>4</sup> uvagge na visīyanti guṇasmiddhā || 101 ||

Sīyanti te<sup>5</sup> maṇūsā samaṇṇamī dullahamī pi laddhūṇamī |  
Jehaappā<sup>6</sup> na niutto dukkhavimokkhammī<sup>7</sup> maggammi ||102||

Dukkhāṇa te maṇūsā<sup>8</sup> pāramī gacchanti je<sup>9</sup> ya daḍḍhādhiyā |  
Bhāveṇa aṇannamaṇā pāratthiyamī<sup>10</sup> gavesenti || 103 ||

<sup>11</sup>Magganti paramasuhamī te purisā je<sup>12</sup> khavanti<sup>13</sup> ujjattā |  
Kohamī māṇamī māyamī lobhamī  
<sup>14</sup>araimī<sup>15</sup> duguñichamī ca ||104||

Laddhūṇa vi maṇussamī sudullahamī je puṇo<sup>16</sup> virāhenti |  
Te<sup>17</sup> bhinnapoyasañjattigā<sup>1</sup> va pacchā duhī honti<sup>2</sup> ||105||

<sup>1</sup> ° nā jīṇavayaṇamī je narā aṇu ° kṣa. ke. l °. nā je jīṇavayaṇamī aṇu °  
je. ca. kāpā. ll

<sup>2</sup> carinti kāpā. ll

<sup>3</sup> camī samī. ll

<sup>4</sup> uvaṇṇe ca. ll

<sup>5</sup> maṇussā ca. kṣa. ll

<sup>6</sup> jo appā ke. ll

<sup>7</sup> °mukkhammī ° je. ca. kṣa. ke. ll

<sup>8</sup> maṇussā ke. ll

<sup>9</sup> je daḍḍhādhiyā kā. ll

<sup>10</sup> gavesanti je. kṣa. kāpā. ke. l gavesinti samī. kāpā. ll

<sup>11</sup> magganti paramasokkhamī te kā. l mūlapāṭhaha kā. ādarśe pāṭhā  
ntaratvenāsti ll

<sup>12</sup> khavinti kṣa. kāpā. ke. ll

<sup>13</sup> ujjattā kāpā. ll

<sup>14</sup> arāī samī. ll

<sup>15</sup> duganchamī kā ke. ll

<sup>16</sup> °rāhanti je. ca. kāpā. l rāhinti kāpā. ke. ll

<sup>17</sup> °bhinnapāyasā viva vacchā pacchā kāpā. ll

101. Those, who always follow the preachings of the Lord Jina with deep devotion, thus enriched by virtues, they do not feel any grief even when the death nears.
102. Those, who do not employ their souls in the pursuit of the path of liberation from misery, they remain depressed even after receiving the rare monkhood.
103. Those, who are of stable intellect and intently seek salvation, transcend miseries.
104. Those enterprising persons, who weaken the passions and quasi passions – anger, pride, deceit, greed, ennu, disgust, etc., attain the ultimate pleasure of spiritual salvation.
105. Those, who, even after getting the rare human birth, neglect it (i.e. waste it in worldly pursuits rather than spiritual ones), later repent like a sailor sailing in a damaged ship.

---

<sup>1</sup> °tṭiyā va kṣa. ke. 1 °tṭiga vva ca. kāpā. 11

<sup>2</sup> hunti je. ksa. ke. 11

44 : CANDĀVEJJHAYAM PAINṆAYAM

<sup>1</sup>Laddhūṇa vi<sup>2</sup> sāmaṇṇam purisā jogehim<sup>3</sup> je na hāyanti |  
Te laddhapoyasañjattigā<sup>4</sup> va pacchā na soyanti<sup>5</sup> ||106||

Na hu<sup>6</sup> sulaham māṇussam, laddhūṇa vi hoi dullahā bohī |  
Bohīe vi ya lambhe samaṇṇam dullaham hoi || 107 ||

Sāmaṇassa vi lambhe nāṇābhigamo u<sup>7</sup> dullaho<sup>8</sup> havai |  
Nāṇammi vi<sup>9</sup> āgamie carittasohī havai<sup>10</sup> dukkham || 108 ||

Atthi puṇa kei purisā sammattam niyamaso pasamsanti |  
Keī<sup>11</sup> carittasohim nāṇam ca tahā pasamsanti || 109 ||<sup>12</sup>

Sammatta-carittāṇam<sup>13</sup> duṇham pi samāgayāṇa santāṇam |  
Kim tattha<sup>14</sup> geṇhiyavvam  
puriseṇam buddhimanteṇam ? || 110 ||

<sup>1</sup> laddhūṇam māṇussam puo kāpā. ll

<sup>2</sup> vi sāmaṇṇam kāpā. ll

<sup>3</sup> jogehim and jogeṇa kāpā. ll

<sup>4</sup> ottiyā va kṣa. kāpā. ke. ll

<sup>5</sup> sointi kāpā. ll

<sup>6</sup> ya kāpā. ll

<sup>7</sup> ya je. kṣa. kāpā. ke. ll

<sup>8</sup> hoi sam. vinā. I havai kāpā. ll

<sup>9</sup> ya kṣa. kāpā, ke. ll

<sup>10</sup> dulahā kṣa. kāpā ke. ll

<sup>11</sup> oṭtasohī sam. ll

<sup>12</sup> After this the following additional verse is found in the Ms 'Ca' –

“Kaha hoi sammattam, kaha va carittam visuddhabhāvassa I

Nāṇe jīṇadesiyaniyacchayammi ? icchāmi nāum je ll I ll”

<sup>13</sup> duṇham pi ke. ll

<sup>14</sup> geṇhi. ke. ll

106. Those persons, who having received the ordainment (i.e. monkhood) practice it with three yogas ie. By body, mind and speech) and do not give it up, do not have to repent later just as a sailor with an undamaged ship at his command.
107. To get human birth is not easy. After getting the human birth, too, it is difficult to gain the right knowledge and even after gaining the right knowledge, it is difficult to gain ordainment in monkhood.
108. After gaining ordainment as a monk, too, it is difficult to learn the right knowledge of scriptures and after gaining the scriptural knowledge, again, it is difficult to gain purity of conduct.
109. Some persons praise right-belief, some the purity of conduct and, likewise, some praise the right knowledge.
110. When both, the right-belief and the right conduct, are achieved at the same time, what should the wise accept?



Sammattamī acarittassa havai, jaha kaṇha-seṇiyāṇamī tu |  
Je<sup>1</sup> puṇa carittamantā tesimī niyameṇa sammattamī || 111 ||

Bhaṭṭheṇa carittāo <sup>2</sup>suṭṭhuyaramī damisaṇamī gaeyavvamī |  
Sijjhanti caraṇarahiyā, damisaṇarahiyā na sijjhanti || 112 ||

Ukosa caritto vi ya paḍei micchattabhāva<sup>3</sup>o koi |  
Kimī puṇa samaddiṭṭhī sarāgadhammamī vaṭṭanto || 113 ||

Avirahiya jassa maī <sup>4</sup>pañcahimī samīḥimī <sup>5</sup>tihimī vi guttīhimī |  
<sup>6</sup>Na yakunai rāga-dose tassa carittamī havai suddhamī || 114 ||

Tamhā tesu pavattaha kajjesu ya ujjamamī payatteṇamī |  
Sammattammi caritte nāṇammi ya mā pamācha || 115 ||<sup>7</sup>

Caraṇassa guṇavisesā <sup>8</sup>ee  
<sup>9</sup>mae vaṇṇiyā samāseṇamī | Dāram<sup>10</sup> 6|  
Maraṇassa guṇavisesā <sup>11</sup> avahiyahiyayā nisāmeha || 116 ||

<sup>1</sup> jamī kāpā. ||

<sup>2</sup> suṭṭhaya<sup>o</sup> kāpā. ||

<sup>3</sup> kovi kā. | koi kāpā. ||

<sup>4</sup> pañcahi samīḥi ka. ||

<sup>5</sup> tīhimī gu<sup>o</sup> kṣa. kāpā. ke. | tīhimī vi kāpā. ||

<sup>6</sup> Na kunai rāgaiddose kṣa. kāpā. ke. ||

<sup>7</sup> After this the following additional verse is found in the Ms ‘Ca’ –

“Jo kira sammaddiṭṭhī ujjutto nāṇa-dansaṇa-caritte |

So kira sammaddiṭṭhī bhavasiddhīo jīṇamayammi || 1 ||”

<sup>8</sup> ei mae kāpā. ca. | ee me va<sup>o</sup> kā. ||

<sup>9</sup> mai kṣa. ke. ||

<sup>10</sup> ‘Daram 6’, this insertion is not there in the Mss. “Sam., Kṣa., Kā.

<sup>11</sup> ohiyahiyayā kṣa. kāpā. ke. ||

111. A person without the right conduct can have the right-belief just as Kṛṣṇa and Śreṇika had, but the one who is righteous in his conduct has the right-belief as a rule.
112. Even then it is better for the unrighteous that he preserve his right-belief, because a person without the right conduct may liberate, but one without the right-belief can never attain such a state of spiritual purity (siddhatva).
113. Even a monk of excellent conduct may fall from the right-belief due to the rise of false attitude towards the faith and the conduct. Then, what to say of the right-believed householder practitioner ? (Meaning that he may also fall from it).
114. One, whose intellect is always absorbed in the practice of fivefold vigiles (Pañcāsamiti) and threefold self-control (Triguṇti) and who does not have attachment or aversion, his conduct is pure.
115. You must diligently practice the trio of right-belief, right-knowledge and right-conduct without giving in to sloth.
116. I have briefly narrated these basic characteristics of the right conduct. Now calmly listen to the basic characteristics of voluntary peaceful death (Samādhi-marāṇa).

## MARAṄAGUṆE TTI SATTAMAM DĀRAM

<sup>1</sup>Jaha va animiyaturage<sup>2</sup> ayāṇamāṇo naro samārūḍho |  
<sup>3</sup>Icchejja parāṇīyaṁ <sup>4</sup>aigantum jo akayajogo || 117 ||

So puriso so <sup>5</sup>turago puvvim<sup>6</sup> animiyakaraṇajoeṇam<sup>7</sup> |  
<sup>8</sup>Daṭṭhūṇa parāṇīyaṁ bhajjantī do vi saṅgāme || 118 ||

Evamakārijogo<sup>9</sup> puriso maraṇae uvaṭṭhie sante |  
 Na bhavai parīsahasaho aṅgesu parīsahanivāe || 119 ||

<sup>10</sup>Puvvimī kāriyajogo samāhikāmo ya maraṇakālammi |  
 Bhavai<sup>11</sup> ya parīsahasaho visayasuhanivārio<sup>12</sup> appā || 120 ||

Puvvimī kaya parikammo puriso maraṇe uvaṭṭhie sante |  
 Chindai parīsahamiṇam<sup>13</sup> nicchayaparasuppahāreṇam ||121||

---

<sup>1</sup> jaha ya ao kāpā. I jaha aniyamiya turae ke. I jaha aniyamiyaturaṅge  
 je. pu. ca. kā. ll

<sup>2</sup> °turae kṣa. kāpā. I turago and turaṅgo kāpā. ll

<sup>3</sup> Icchijja ca. I icchei kṣa. kāpā. ke. I icchijjā kāpā. ll

<sup>4</sup> ayagantum sam. I aikkantum kṣa. ke. ll

<sup>5</sup> turao kṣ. ke. ll

<sup>6</sup> puvvamī kṣa. kāpā. ke. ll

<sup>7</sup> °jogeṇam kṣa. kā. ke. ll

<sup>8</sup> laddhūṇa kāpā. ll

<sup>9</sup> °kāriya jogo ke. ||

<sup>10</sup> puvvamī kṣa. ke. ll

<sup>11</sup> bhavaī pa ° kā. I bhavai ya and bhavai a kāpā. ll

<sup>12</sup> °vārao kṣa. ke. ll

<sup>13</sup> °hacamumī ni° kṣa. kā. I °hacamumī ke. I °havaṇamī ni° ca. kāpā. I

°hatarumī ni° and °hamiṇamī kāpā. ll

## BASIC CHARACTERISTICS OF VOLUNTARY DEATH : THE SEVENTH DOOR

117. As an ignorant person riding an uncontrollable horse cannot ingress into the enemy forces, so a person, who indulges in uncontrolled activities of the body, mind and speech, cannot achieve success.
118. Both – the person (soldier) and the horse – due to their earlier uncontrolled or untrained activities, flee on seeing the enemy.
119. He, who has not trained himself in spiritual practices of the body, mind and speech, cannot bear the afflictions at the time of his death.
120. He, who has trained in the spiritual practices of the body, mind and speech and who has forsaken the sensual pleasures and whose soul is desirous of equanimity, is able to bear the afflictions at the time of death.
121. When the death presents itself, the spiritually foretrained person destroys these afflictions by the stroke of the axe of his strong will.

50 : CANDĀVEJJHAYAM PAIṆṆAYAM

<sup>1</sup>Bāhinti indiyāim <sup>2</sup>puvvamakāriyapainnacāriṣṣa<sup>3</sup> |  
Akaya parikamma<sup>4</sup> jīvo mujjhai ārāhaṇākāle || 122 ||

<sup>5</sup>Āgamasañjuttassa vi indiyarasaloluyam<sup>6</sup> paiṭṭhassa |  
Jai vi maraṇe samāhī <sup>7</sup>havejja, na vi hojja<sup>8</sup> bahuyāṇam ||123||

Asamattasuo vi muṇī puvvimī sukayaparikkammaparihattho<sup>9</sup> |  
Sañjama–maraṇapainnamī suhamavvahio samāṇei || 124 ||

Indiyasuhasāulao ghoraparīsahaparavvasaviutto<sup>10</sup> |  
Akayaparikkamma<sup>11</sup> kīvo mujjhai ārāhaṇākāle || 125 ||

Na caei kiñci kāumī puvvimī<sup>12</sup> sukayaparikkammabaliyassa |  
Khohamī parīsahacamū <sup>13</sup>dhiibalviṇivāriya <sup>14</sup>marāṇe || 126 ||

<sup>15</sup>Puvvimī kāriyajogo aṇiyāṇo <sup>16</sup>thiūṇamaikusalo |  
Savvattha apaḍibaddho sakajjajogamī samāṇei || 127 ||

<sup>1</sup> bāhenti kā. I bāhinti and bāhanti kāpā. II

<sup>2</sup> Pūrvamakṛtapratijñācāriṇaha, Akṛtaparikarmā jīvaha muhyati I  
puvviṃṇo je. II

<sup>3</sup> °paittacā° kṣa. ke. I °paittacarittassa ca. I °painnacarittassa kāpā. II

<sup>4</sup> °mma kīvo kā. pu. kṣa. ke. I °mma kicco ca. II

<sup>5</sup> masamivutta samī. je. kāpā. II

<sup>6</sup> lolupamī kṣa. kāpā. ke. II

<sup>7</sup> havijja ca. kṣa. ke. II

<sup>8</sup> hujja je. ca. kṣa. ke. II

<sup>9</sup> °haccho je. II

<sup>10</sup> °saniuttao kāpā. II

<sup>11</sup> °mma jīvo kāpā. II

<sup>12</sup> puvvamī ca. kṣa. ke. II

<sup>13</sup> dhiibala° ca. kṣa. ke. II

<sup>14</sup> puvvamī kṣa. ke. II

<sup>15</sup> maraṇakāle je. ca. kāpā. ke. II

<sup>16</sup> thiūṇa mai° ityapi saṅgatamī II

122. The soul (person) with extrovert senses, corrupt conduct, lack of spiritual purity and without spiritual training gets upset at the time of observing the Samādhi–maraṇa or voluntary peaceful death.
123. Only some of the indulgent monks, who know the scriptures, can have the opportunity of voluntary peaceful death. Most cannot.
124. The monk, who has purified his self by earlier spiritual practices, can embrace the voluntary peaceful death and attain eternal bliss even if he has not the scriptural knowledge.
125. The person desirous of sensual pleasures and perturbed mind, becomes upset, when faced with grave afflictions, at the time of observing voluntary peaceful death.
126. The army of afflictions, stopped by the force of patience, cannot disturb the strong soul (person) that has been purified earlier by spiritual practices.
127. The person endowed with purity of thoughts, and wisdom; having full control over one's own self through spiritual practices of the body, mind and speech; detached from worldly belongings as well as without any desire for the future (Nidāna), accomplishes his final ecstasy, unshackled.

Uppīliyā sarāsaṇa <sup>1</sup>gahiyāuhacāvanicchiyamaṅ<sup>2</sup> |  
Vindhai<sup>3</sup> candagavejjham<sup>4</sup> jhāyanto<sup>5</sup> appaṇo sikkham ||128||<sup>6</sup>

Jai vi<sup>7</sup> karei pamāyam thevaṅ<sup>8</sup> pi ya annacittadoseṇam |  
<sup>9</sup>Taha vi ya <sup>10</sup>kayasasandhāṇo  
<sup>11</sup>candagavejjham na<sup>12</sup> vindhei || 129 ||

Tamhā <sup>13</sup>candagavejjhassa kāraṇā appamāiṇā niccam |  
<sup>14</sup>Avirahiyaguṇo appā kāyavvo mokkhamaggaṃmi<sup>1</sup> ||130||

<sup>1</sup> °vanicchaya° ca. kṣa. kāpā. ke. ll

<sup>2</sup> °maiṇā kāpā. ll

<sup>3</sup> viñjhai kāpā. ll

<sup>4</sup> °gavijjham je. kṣa. ke. l °gavijjam ca. kāpā. ll

<sup>5</sup> dāyanto kāpā. ll

<sup>6</sup> After this the following five verses are found in the Ms. ‘Ca.’—

“Puvvim̐ kaya paṛikammo gahiyasaro nicchium̐ jahā rahio |  
Vindhai candagavijjham̐ dāyanto appaṇo sikkham̐ || 1 ||  
So gurujaṇovaiṭṭham̐ thāṇam̐ thāūṇa. añchāi vā vi |  
Candagadiṭṭhimaigao vindhai puvvim̐ sukayajogo || 2 ||  
So jai kahavi pamāyam̐ vakkhitto karai cittadoseṇam̐ |  
Thāṇāo va niyattai candagavejjham̐ na sāhei || 3 ||  
Evaṃ (? Pi) hu pavvaio ujjutto nāṇa-damsaṇa-caritte |  
Ghettūṇa amohacāvam̐ thāṇe jīṇadesie thāi || 4 ||  
So suvihiya pañcindiyaegattībhāvanicchiyamaṅo |  
Vindhai candagavejjham̐ maraṇamajjhāyakālammi || 5 ||

<sup>7</sup> sam. kṣa. kāpā. ke. ll

<sup>8</sup> thovaṃ kṣa. kāpā. ke. ll

<sup>9</sup> taha kaya sandhāṇo vi hu cam̐o pu. ca. kṣa. kā., atra ‘hu’ sthāne ‘ya’  
ca. kṣa. ke. ll

<sup>10</sup> °yasañjogo cam̐° kāpā. ll

<sup>11</sup> °gavijjham̐ je. ke. ll

<sup>12</sup> no kāpā. ll

<sup>13</sup> °gavijjha° kāpā. ke. l °gavijjham̐ sakāraṇam̐ appa° je. pu. ca. kā  
pā. ll

<sup>14</sup> avirāhi° kṣa. ke. ll

128. With stable mind the person, recalling his skill and putting the arrow on the taut-bow pierces the eye of mechanically rotating statuette (Candravedha or Rādhā vedha) i.e. he attains his final goal of emancipation.
129. If due to the flaw of ‘distracted mind’, someone indulges in a little carelessness, he cannot pierce the eye of mechanically rotating statuette (Candravedha) even after putting the arrow to the taut-bow.
130. As for the ‘Candravedha’ (piercing the eye of the mechanically rotating statuette), so for achieving spiritual salvation the aspirant soul must, always, carefully strive to gain righteousness.

---

<sup>1</sup> mukkha° je. kṣa. ca. ke. ll



<sup>1</sup>Sammattaladdhabuddhissa

<sup>2</sup>carimasamayammi vaṭṭamaṇassa |  
 Āloiya–nindiya–garahiyassa<sup>3</sup> maraṇam havai suddham ||131||

Je me jāṇanti Jinā avarahe<sup>4</sup> nāṇa–damaṣaṇa–caritte |  
 Te savve āloe uvatthio savvabhāveṇam || 132 ||

Jo <sup>5</sup>donni jīvasahiyā rumbhai samāsārabandhaṇā pāvā |  
 Rāgam̐ desam̐ ca tahā so maraṇe hoi kayajogo || 133 ||

Jo tiṇṇi jīvasahiyā daṇḍā maṇa–vaya–kāyaguttīo |  
 Nāṇaṅkuseṇa giṇhai so maraṇe hoi kayajogo || 134 ||

Jo <sup>6</sup>cattāri kasāe <sup>7</sup>ghore <sup>8</sup>sasarīrasambhave niccam̐ |  
 Jiṇagarahie<sup>9</sup> nirumbhai so maraṇe hoi kayajogo || 135 ||

Jo pañca indiyāim̐<sup>10</sup> sannāṇī visayasampalittāim̐ |  
 Nāṇaṅkuseṇa giṇhai so maraṇe hoi kayajogo ||136||<sup>11</sup>

<sup>1</sup> °ttalaṭṭhabu° ca. kṣa. kāpā. | ottabuddhiladdhassa kāpā. ||

<sup>2</sup> carama° je. ca. kā. | carima° kāpā. ||

<sup>3</sup> °garihi° kāpā. ||

<sup>4</sup> °rāhā nā° sam̐ kṣa. ke. | rāhe jesu jesu ṭhāṇesu | te kāpā. ||

<sup>5</sup> durni je. ca. kṣa. ke. ||

<sup>6</sup> °ttāri nirumbhai ghore sam̐. kāpā. ||

<sup>7</sup> ghorā kāpā. ||

<sup>8</sup> sansārasambha° kāpā. ||

<sup>9</sup> °e kasāe so sam̐. kāpā. ||

<sup>10</sup> indiyayam̐ sa° sam̐. | indiehim̐ sa° kāpā. ||

<sup>11</sup> After this the following pair of verses appear in the Ms. ‘Ca.’–

“Avirahiyā jassa māi pañcahi samīhi tīhi guttīhim̐ |  
 Na ya kuṇai rāga–dose so maraṇe hoi kayajogo || 1 ||  
 Pañcasamīṭṭhāṇo pañcindiyaṣam̐vuḍo guṇsamiddho |  
 Egattībhāvagao so maraṇe hoi kayajogo || 2 ||”

131. The right minded person, who, having come to the last phase of his life, criticizes, censures and denounces his sinful activities and thus attains the pure self by embracing the voluntary peaceful death.
132. “I present myself whole–heartedly for criticizing all those infractions relating to the right knowledge, the right belief and the right conduct, that the Lord Jinas know.”
133. The living being, desirous of his own weal, who, knowing the attachment and aversion to be the cause for the worldly bondage, becomes successful in achieving his ultimate aim at the time of his death.
134. The living being, desirous of his own weal, who, restrains the three types of violence by practicing selfcontrol of his body, mind and speech, becomes successful in achieving his ultimate aim at the end.
135. The living being, desirous of his own weal, who keeps the four great passions – anger, pride, deceit and greed – that have been severely criticized by the Lord Jina, becomes successful in achieving his ultimate aim at the end.
136. That aspirant endowed with the right knowledge, who keeps the five senses, engrossed in sensual pleasures, under control by wielding the (elephant driver’s) hook, becomes successful in achieving his ultimate goal at the end.

<sup>1</sup>Chajjīvakāyahiyao      <sup>2</sup>sattabhayaṭṭhāṇavirahio      sāhū      |  
<sup>3</sup>Egantamaddavamao so      maraṇe hoi      kayajogo || 137 ||

Jeṇ jiyā aṭṭha mayā gitto ciya<sup>4</sup> navahim bambhaguttīhim |  
 Āutto dasakajje<sup>5</sup> so maraṇe hoi      kayajogo || 138 ||<sup>6</sup>

Āsāyaṇāviraḥio      <sup>7</sup>ārāhinto      sudullahaṃ      mokkham<sup>8</sup>      |  
 Sukajjhāṇābhimuho so maraṇe hoi <sup>9</sup>kayajogo || 139 ||

Jo visahai      bāvīsamī      parīsahā,      dussahā<sup>10</sup>      uvasaggā      |  
<sup>11</sup>Sunne va      āule      vā so maraṇe hoi <sup>12</sup>kayajogo || 140 ||<sup>13</sup>

<sup>1</sup> °vanikāyahiyō satta° kṣa. kā. ke. | °vakāyahiyao and °vakkāyahio  
 iti kāpā. ||

<sup>2</sup> satta ya bhayaṭṭhāṇa° kā. | sattabhayaṭṭhāṇa° kāpā. ||

<sup>3</sup> ekkantamaddaagao samī. kā. | ikkanta° kāpā. ||

<sup>4</sup> vi hu na° kṣa. ke. | vi ya navahi ka. ||

<sup>5</sup> °kajje maraṇe so ho° sam. je. kāpā. ||

<sup>6</sup> After this the following two additional verses appear in Ms. ‘Kā.’–

“Jaha sukusalo vi vijjio annassa kaheī attaṇo vahimī |  
 Vijjovaesa succā pacchā so kammamāyaraī || 1 ||  
 Desamī khetamī u jaṇittā vatthamī pattamī uvassayamī |  
 Sangāhe sāhavagga (? ggamī) vā suta (tta)  
 ttha (tthamī) ca nihālai || 2 ||

<sup>7</sup> ārahento kā. | ārahinsu dullahaṃ ke. ||

<sup>8</sup> mukkhamaṃ je. ca. kṣa. ke. ||

<sup>9</sup> kajjogo samī. ||

<sup>10</sup> °hā ya uvasaggā je. ca. kṣa. | °hā u uvasaggā ke. ||

<sup>11</sup> sunne jaṇāule kāpā. ||

<sup>12</sup> kajjogo samī je. ||

<sup>13</sup> After this the following additional verse appear in Ms. ‘Ca.’–

“Sīyasaho uṇhasaho vāya-āyava-khu-ppivāsa-araisaho |  
 Puḍhavi viva savvasaho so maraṇe hoi kayajogo || 1 ||”

137. The monk, who is without seven fear–stations, is the saviour of the six categories of living beings and who is completely devoid of pride, becomes successful in achieving his ultimate goal at the end.
138. The monk, who has conquered the eight types of prides and puffs, who is bound by the nine boundaries (restrictions) of continence (Brahmacarya) and who is vigilant about ten virtues of a monk\*, becomes successful in achieving his ultimate goal at the end.
139. The monk, who shedding the feeling of slight towards the very rare spiritual path of salvation, devotes himself in the direction of the purest meditation, becomes successful in achieving his ultimate goal at the end.
140. The monk, who endures unbearable afflictions and twenty–two hardships and does not get frightened even in deserted places, becomes successful in achieving his ultimate goal at the end.

---

\*Ten Virtues of a monk : Forgiveness (Kṣamā), humility (Mārdava), simplicity (Ārjava), truth (Satya), cleanliness (Śauca), restraint (samiyama), penance (Tapa), renunciation (Tyāga), poverty (Ākiñcanya) and continence (Brahmacarya).

Dhannāṇam tu<sup>1</sup> kasāyā jagadījjantā vi parakasāehim|

<sup>2</sup>Nicchanti<sup>3</sup> samuṭṭheum suniviṭṭho paṅgulo ceva || 141 ||

Sāmaṇṇamaṇucarantassa kasāyā jassa ukkaḍā honti<sup>4</sup> |

Mannāmi <sup>5</sup>ucchupuppham va

nippalam tassa samaṇṇam || 142 ||

Jam ajjiyam carittam desūṇāe vi<sup>6</sup> puvvakoḍīe |

Tam pi <sup>7</sup>kasāiyametto<sup>8</sup> nāsei naro muhutteṇa || 143 ||

Jam ajjiyam ca kammam aṇantakālam<sup>9</sup> pamāyadoseṇam |

Tam nihayarāga-doso <sup>10</sup>khavei puvvāṇa koḍīe<sup>11</sup> || 144 ||

Jai uvasantakasāo lahai aṇantam puṇo vi paḍivāyam |

Kiha<sup>12</sup> sakkā <sup>13</sup>vīsasium <sup>14</sup>thove vi kasāyasesammi<sup>15</sup> ? || 145 ||

Khīnesu jāṇa khemaṇi, jiyam jiesu, abhayam <sup>16</sup>abhihaesu |

Naṭṭesu yāviṇaṭṭham sokkham<sup>1</sup> ca <sup>2</sup>jao kasāyāṇam || 146 ||

<sup>1</sup> khu ca. kā. ll

<sup>2</sup> neccham<sup>o</sup> kā. l niccham kapā. ll

<sup>3</sup> <sup>o</sup>ti samuṭṭhitā su<sup>o</sup> kṣa. kā ke. l <sup>o</sup>ti uvaṭṭhita su<sup>o</sup> je. pu. kāpā. l <sup>o</sup>ti samuṭṭheum kāpā. ll

<sup>4</sup> hunti je. ca. kṣa. ke. ll

<sup>5</sup> ucchapu<sup>o</sup> and uñchapu kāpā. ll

<sup>6</sup> Ya ka. kṣa. ke. ll

<sup>7</sup> <sup>o</sup>yacitto kṣa. kāpā. ke. l <sup>o</sup>yamitto je. ca. kāpā. ll

<sup>8</sup> tto hārei kṣ kā. ke. l tto nāsei kāpā. l tto nāseya na sam kāpā. ll

<sup>9</sup> <sup>o</sup>kālā ca. ll

<sup>10</sup> khavejja puo kā. l khavijja ca. kṣa. ke. ll

<sup>11</sup> koḍīo kāpā. ll

<sup>12</sup> kaha kāpā. l kim sakkā kṣa. kāpā. ke. ll

<sup>13</sup> <sup>o</sup>sasiyam ca. kāpā. ll

<sup>14</sup> theve kāpā. ll

<sup>15</sup> yasese vi kāpā. ll

<sup>16</sup> abhiiesu kā. l abhihaesu kāpā. ll

141. The passions of the blessed do not rise on stimulation by those of the others, just as a well (comfortably) seated lame (person does not wish to rise).
142. The monk, whose passions are intense even while practicing monastic vows, his monasticism is of no use just as the sugar-cane flower.
143. These passions destroy, in a moment, the conduct of a person, who may have practiced the monastic conduct for a period of little less than ten million pūrva years.
144. The karma accumulated due to the flaws of negligence etc., over an infinite period of time can be shed, over a period of ten million pūrva years, by a person who has overcome attachment and aversion.
145. When a person can fall after subduing many a passion, then how to believe one, who has a few passions left?
146. Subsidence of passions results in spiritual weal, conquering them one becomes the victor Jina, their destruction leaves no fear, destroying them one becomes indestructible and victory over them results in happiness.

---

<sup>1</sup> sukham je. kṣa. ke. ||

<sup>2</sup> jae and kao kāpā. ||

Dhannā nīccamarāgā jīṇavayaṇarayā niyattiyakasāya<sup>1</sup> |  
Nissāṅganimmamattā viharanti <sup>2</sup>jahicchiyā sahū || 147 ||<sup>3</sup>

Dhannā avirahiyaguṇā viharantī <sup>4</sup>mokkhamaggamallīṇā |  
Iha ya parattha ya loe jīviya-maraṇe apaḍibaddhā || 148 ||

Micchattamī vamiūṇam sammattammi dhaṇiyam ahīgāro |  
Kāyavvo buddhimayā maraṇasamugghāyakālammi || 149 ||

<sup>5</sup>Handi ! dhaṇiyam pi dhīrā<sup>6</sup> pacchā maraṇe uvaṭṭhie sante |  
Maraṇsamugghāṇam avasa <sup>7</sup>ṇijjanti micchattamī || 150 ||

To puvvam<sup>8</sup> tu maimayā āloyaṇa nindaṇā gurusagāse |  
Kāyavvā <sup>9</sup>aṇupuvvimī pavvajjā<sup>10</sup> jam sarai || 151 ||

Tāhe jam dejja<sup>11</sup> gurū pāyacchittamī jahārihamī jassa |  
'Icchāmi' tti bhaṇijja<sup>12</sup> 'ahamavi nitthārio tubbhe' || 152 ||

<sup>1</sup> nivatti° kāpā. ||

<sup>2</sup> jahitthiyā and ahaṭṭhiyā kāpā. ||

<sup>3</sup> After this there is the following additional verses in Ms 'Ca.'—

“Payaṇukasāo nīccam maṇaniyamo jassa hoe khantīe |  
Tāṇam carittasohī esā hohī jīṇakkhāyā || 1 ||”

<sup>4</sup> mukka° ca. kṣa. ke. ||

<sup>5</sup> Hanta ! baliyammi dhī° kṣa. ke. | Handi ! baliyam pi samī. kṣa.  
vinā. | Handi ! baliyammi dhī° kāpā. ||

<sup>6</sup> °ra maraṇe pacchā u° kṣa. kāpā. ke. || 14. ṇijjantu kāpā. ||

<sup>7</sup> ṇijjantu Kāpā. ||

<sup>8</sup> puvvamī buddhimayā āloya nindimī gu° kṣa. kāpā. ke. ||

<sup>9</sup> aṇupuvvī ca. | aṇusuddhī pa° kṣa. kāpā. | aṇasuddhī ke. ||

<sup>10</sup> °jjāi ya jam kṣa. | °jjāi ya ke. ||

<sup>11</sup> dijja je. kṣa. ke. ||

<sup>12</sup> bhaṇejjā kā. | bhaṇittā samī kāpā. ke. ||

147. Blessed are those monks, who are always unattached, engrossed in following the words of the Lord Jina, who have subsided their passions and who peregrinate at will\* without the feeling of ownership and attachment (with anyone or anything).
148. Engrossed in the pursuit of the path of spiritual salvation, those monks are blessed who constantly contemplate righteousness and are unconcerned about this world and the other and about the life and death.
149. Even at the time of one's death the wise must vomit (give-up) false-belief and seek the right one.
150. Oh ! those endowed with patience are blessed who, at the time of their death, present themselves for voluntary peaceful death and without succumbing to passions and extricating themselves from the fear of death, shed false-belief.
151. The wise must, first of all, criticize and condemn the sinful acts done earlier, in the presence of the master and then follow ordainment as a monk etc., in the prescribed order.
152. Whatever penitence the master awards must be accepted by saying 'icchāmi'\* (I wish) and adding, 'you have saved me'.

---

\* Staying at one place increases attachment, therefore, the monks always peregrinate. They do not stay at one place for long except for the rainy sason. They move aboutonly in groups, because to move singly is forbidden in this age. The monks move at will, but the Lords' peregrinations are unwilling.

\* While accepting the penitence awarded by the the master, the disciple bows to him with the recital of 'Icchāmi khamasamaṇo'. Here, 'icchāmi' is indicative of that practice.



Paramatthao<sup>1</sup> muṇīṇam avarāho neva hoi<sup>2</sup> kāyavvo |  
Chaliyassa pamāṇam pacchittamavassa kāyavvam || 153 ||

Pacchittaṇa visohī pamāyabahulassa hoi jīvassa |  
Teṇa tayaṅkusabhūyam  
cariyavvam caraṇarakkhatthā ||154||

Na vi sujjhanti sasallā jaha bhaṇiyam savvabhāvadamisīhim |  
Marāṇa-punabbhavarahiya āloyaṇa-nindaṇā sāhū || 155 ||  
Ekkaṃ<sup>3</sup> sasallamaraṇam mariūṇa  
mahabbhayammi samisāre |

Puṇaravi bhamanti jīvā  
jammaṇa-maraṇāim bahuyāim || 156 ||

Pañcasamio tigutto suciram kalam muṇi vihariūṇam |  
Marāṇe virāhayanto dhammaṇārahao<sup>4</sup> bhaṇio || 157 ||

Bahumoho viharittā pacchimakālammi samivoḍo so u |  
Ārāhaṇovoutto <sup>5</sup>jīṇehim ārahao bhaṇio || 158 ||

To savvabhāvasuddho <sup>6</sup>ārāhaṇamaimuho<sup>7</sup> visambhanto |  
Santhāram paḍivanno imam<sup>8</sup> ca hiyaēṇa cintejjā || 159 ||

<sup>9</sup>Ego me sāsao appā nāṇa-damisaṇasaṅjuo |  
Sesā me bāhirā bhāvā savve saṅjogalakkhaṇā || 160 ||

<sup>1</sup> °matthāo kāpā. I °matthā u mu° samī kṣa. ke. II

<sup>2</sup> hoi kaiyā vi kāpā. II

<sup>3</sup> ikkaṃ kṣa. ke. II

<sup>4</sup> °o hoi kāpā. II

<sup>5</sup> jīṇehi kā. II

<sup>6</sup> āloi nindium gurūsagāse I santhā° ca. II

<sup>7</sup> °mabhimuho kṣa. kāpā. ke. II

<sup>8</sup> iṇamo hiyae kā. I iṇamam hiyae vici° kṣa. kāpā. ke. I iṇamo hiyae vici° ca. kāpā. II

<sup>9</sup> ikko kṣa. ca. kāpā.. ke. I ekko kā. I ego kāpā. II

153. It is not necessary for the monks engaged in spiritual practices for the attainment of the ultimate goal of spiritual salvation to repent for the infringements incurred even while acting with vigilance, but the careless infringements must be repented for.
154. Repentance purifies the living being who is given to sloth. That repentance is like the elephant driver's hook for guiding his conduct.
155. "People with a thorn (guilt) are not pure", so said the omniscient Lord. Therefore, to gain freedom from the eternal cycle of worldly births and deaths, criticism and condemnation are the best means.
156. By dying with the thorn of guilt even once the living beings wander in this extremely frightening world again and again.
157. If a monk, who has observed five types of vigilances and three types of self-controls for a long time, also violates righteousness at the time of his death, he, too, is called a violator of the faith.
158. If a person who lives a life full of indulgence, too, becomes renounced in the end i.e. at the time of his death, that vigilant aspirant has been said to be the right follower of the faith.
- 159–160. While lying on the death bed the disciple, after criticizing and denouncing himself in front of the master and attaining purity of thought, should contemplate that only the eternal soul, endowed with knowledge and perception is his, and that everything else that gives rise to attachment is external to himself.

<sup>1</sup>Eekko hamī natthi me <sup>2</sup>koī, natthi vā kassaī ahamī |  
Na tam pekkhāmi<sup>3</sup> jassāhamī,  
na<sup>4</sup> tam pekkhāmi jo mahamī || 161 ||<sup>5</sup>

Devatta maṇusattamī tirikkhajoṇimī<sup>6</sup> taheva nrayamī ca |  
Patto aṇantkhutto <sup>7</sup>puvvimī annāṇadoseṇamī || 162 ||

Na <sup>8</sup>ya santosamī patto <sup>9</sup>saeḥimī kammehimī dukkhamūlehimī |  
Na ya<sup>8</sup> laddhā parisuddhā<sup>10</sup> buddhī sammattasaṅjuttā || 163 ||

Suciramī pi te<sup>11</sup> maṇūsā <sup>12</sup>bhamanti samīsārasāyare dugge 1  
Je hu<sup>13</sup> <sup>14</sup>karanti pamāyamī  
dukkhavimokkhammī<sup>15</sup> dhammamī || 164 ||

<sup>1</sup> ikko kṣa. ca. ke. ||

<sup>2</sup> koī, nāhamannassa kassaī 1 koi ke. ||

<sup>3</sup> pikkhā° ca. kṣa. ke. ||

<sup>4</sup> Na so bhāvo ya jo kṣa. kāpā. ke. 1 na so bhāvo u jo ca. kā. ||

<sup>5</sup> After this there are the following two additional verses in Ms 'Ca.'—

“Saṅjogamūlā jīveṇa pattā dukkhaparamparā 1  
Tamhā mahallayamī pijjamī chinda samīsāravaddhaṇamī || 1 ||  
Ego jīvo cayai, ego u (? Va) vajjae sakammehimī 1  
Egassa hoi maraṇamī, ego sijjhai nīrao || 2 ||”

<sup>6</sup> °kkhajoṇimī kṣa. ke. 1 °kkhajoṇī samī. kāpā. ||

<sup>7</sup> puvvamī kṣa. ke. ||

<sup>8</sup> i samī. ||

<sup>9</sup> saehi kammehi kā. ||

<sup>10</sup> suddhī samī. ||

<sup>11</sup> maṇussā ca. kṣa. ke. ||

<sup>12</sup> bhavanti kāpā. ||

<sup>13</sup> ya kṣa. ke. ||

<sup>14</sup> karanti ca. kṣa. kāpā. ke. 1 karinti samī. ||

<sup>15</sup> °mmi maggamī kā. 1 °vimukkhamīmī ke. 1 °mmi dhammami kā  
pā. ||

161. I am alone, I am myself, no-one is mine and I am no-one's. Neither I see him whose I am, nor him who is mine. Meaning that in my view, except the spiritual entity – ātma-tattva – there is none or nothing that is mine or whose I am.
162. Owing to the flaw of ignorance, the living being has gained the divine, human, animal and, likewise, hellish births, infinite number of times.
163. Through my misery yielding karma, I could neither gain contentment nor the purity of thought.
164. Those people, who neglect the faith which liberates, surely, wander in the worldly ocean which is difficult to cross, for a long time.

Dukkhāṇa te maṇūsa pārami gacchanti je <sup>1</sup>dadhadhiyā 1  
Puvvapurisāṇuciṇṇam jīṇvayan, apaham na muñcanti || 165 ||

Magganti <sup>2</sup>paramasokkham te purisā je khavanti<sup>3</sup> ujjattā 1  
Koham māyam māṇam lobham taha rāga-dosam ca || 166 ||

Na vi māya<sup>4</sup>, na vi a piyā, na bandhavā,  
na vi<sup>5</sup> piyāim mittāim 1  
Purisassa maraṇakāle na honti<sup>6</sup> ālambaṇam kiñci || 167 ||

<sup>7</sup>Na hiraṇṇa-suvaṇṇam <sup>8</sup>va  
dāsī-dāsam ca<sup>9</sup> jāṇa-juggam ca<sup>10</sup> 1  
Purisassa maraṇakāle na honti<sup>11</sup> ālambaṇam <sup>12</sup>kiñci || 168 ||

Āsabalam hatthibalam johabalam  
<sup>13</sup>dhaṇubalam rahabalam ca |  
Purisassa maraṇakāle na <sup>14</sup>honti ālambaṇam kiñci || 169 ||<sup>15</sup>

<sup>1</sup> dadhadhiyā kāpā. ||

<sup>2</sup> °mamukkham kṣa. ke. ||

<sup>3</sup> ujjattā kāpā. ||

<sup>4</sup> °yā neva piyā ca. ||

<sup>5</sup> piyāi kā. ||

<sup>6</sup> hunti ca. kṣa. je. kāpā. ke. | hoi ka. | honti kāpā. ||

<sup>7</sup> na natthi Ke. ||

<sup>8</sup> hiraṇṇam na suvaṇṇam dāsī<sup>9</sup> ca. ||

<sup>9</sup> va kāpā. ||

<sup>10</sup> vā kṣa. kā. ke. ||

<sup>11</sup> hunti ca. kṣa. ke. | hoi kā. ||

<sup>12</sup> kiṇṇi ca. ||

<sup>13</sup> dhaṇaba<sup>9</sup> Kāpā. ||

<sup>14</sup> hunti Ca. Kṣa. | hoi Kā. ||

<sup>15</sup> hereafter there are the following seventy-five additional verses in Ms

‘Ca.’ • --

165. Those, who are endowed with steadfast patience, transcend misery (meaning that they overcome it). Such people never leave the spiritual path, preached by the Lord Jina, and followed by the ancestors.
166. Those simple hearted people, who destroy or overcome the passions – anger, pride, deceit, greed – attachment and aversion, attain the ultimate bliss.
167. When the death comes, mother and father, near and dear relatives, wife and friends, etc., none can extend even a little help.
168. When the death comes, silver and gold, servant and maid, chariot and palanquin, etc., none can extend even a little help.
169. When the death comes, the forces of horses, elephants, warriors, archers, charioteers, etc., none can extend even a little help.

• “Khedāṇi kabbaḍāṇi ya doṇamuhāim ca paṭṭaṇāim ca |  
 Eyāim maraṇakāle chaḍḍhiya annattha gantavvam || 1 ||  
 Jam pi ya imam sarīram daiyam sussūsiyam payatṭeṇam |  
 Eyam pi maraṇakale chuḍḍhiya annattha gantavvam || 2 ||  
 Aha kim me hoi hiyam ? –tavo sucinno suyam ca saḥū ya  
 |Davvaggahaṇaniyattī avihimsā saccavayaṇam ca || 3 ||  
 Savvo vi ya saṁsāro aṇantakhutto imeṇa jīveṇam |  
 Āhinḍio u bahuso puvvim kammāṇubhāveṇam || 4 ||  
 Suciram khu te maṇussā bhamanti saṁsārasāgare ghore |  
 Je na karenti payattam dukkhavimokkhammi maggammi  
 ||5|| Te dukkhāṇa maṇussa pāram gacchanti je daḍhadhiyā  
 |Vīrapurisāṇuciṇṇam samayam niccam amuṇcantā || 6 ||  
 Magganti paramasokkham te purisā je khaventi ujjuttā  
 |Koham māṇam māyam lobham pijjam ca dosam ca || 7 ||  
 Āyā majjham nāṇe, āyā me daṁsaṇe caritte ya |  
 Āyā paccakkhāṇe, āyā me saṁvare joge || 8 ||  
 Mūlaguṇa-uttaraguṇe je me-aṇārāhiyā pamāeṇam |  
 Te savve nindāmi paḍikkame āgame savvam || 9 ||  
 Micchattam garihāmī savvam asamañjasam akiriyam ca |  
 Savvam pāyacchittam tava-sañjama-jogamādīṇam || 10 ||  
 Savvam pāṇāramibham paccakkhāmī ya aliyavayaṇam ca |  
 Savvam adattadāṇam abbambham pariggaham ceva || 11 ||  
 Samaṇo mi tti ya paḍhamam, bīyam savvattha sañjao mi tti  
 | Savvam ca vosirāmī jiṇehi jam jam ca paḍikutṭham || 12 ||  
 || Pañca ya mahavvayāim tiviham tiviheṇa ārūheūṇam |  
 Tiviheṇa ya tikkālam paḍikkame āgame savvam || 13 ||  
 Savvam āhāravihim cauvviham āsavam sarīram ca |  
 Savvamloyamamattam cayāmi savvehi bhāvehim || 14 ||  
 Bhavasāṁsārasamudde cauviha ... .. 1  
 Taha poggalā ya chuḍḍā (?) aṭṭhavihe kammasanghāe ||15 ||  
 Saṁsāracakkavāle mae u savve vi poggalā bahuso |  
 Āhāriyā ya pariṇāmiyā ya naya ham gao tittim || 16 ||

Āhāranimitta ṇaṁ ahayaṁ savvesu naraloesu 1  
 Uvavanno ya (?su) bahuso savvāsu ya micchajāīsū 11 1711  
 Āhāranimittāṇaṁ jīva gacchanta-aṇuttaraṁ narayaṁ 1  
 Saccitte āhāre ṇa khamo maṇasā vi pattheuṁ 11 18 11  
 Jaladoṇamuhasamaṇo duppurao dagarao nirabhirāmo 1  
 Na imo jīvo sakko tippeuṁ kāma-bhogesuṁ 11 19 11  
 Taṇa-kattheṇa va aggī, lavaṇajalo vā naīsahashehiṁ 1  
 Na imo jīvo sakko pippeuṁ bhoyaṇavihihiṁ 11 20 11  
 Avigayataṇho jīvo aīyakālammi gīyapamuhāṇaṁ 1  
 Saddāṇaṁ rūvāṇaṁ gandhāṇa rasāṇa phāsāṇaṁ 11 21 11  
 Khaieṇa va pīeṇa va na ya eso tāio bhava appā 1  
 Jai doggaim̐ na vaccai to maraṇe tāio hoi 11 22 11  
 Uḍḍhamahe tirie va loe paramāṇupoggalasamo vi 1  
 Natthi kira so paeso jattha na jāo mao vā vi 11 23 11  
 Uvveyaṇaṁ jammaṁ ca maraṇayaṁ nirayaveyaṇāo ya 1  
 Eyaim̐ sambharanto paṇḍiyamaraṇaṁ marīhāmi 11 24 11  
 Uḍḍhamahe tiriye vi ya mayāim̐ bahuyāim̐ bālamaraṇāim̐ 1  
 To tāim̐ sambharanto paṇḍiyamaraṇaṁ marīhāmi 11 25 11  
 Assaṇjamaṁ akiriyam̐ micchattaṁ savvao mamttaṁ ca 1  
 Jīvesu ajīvesu ya savvaṁ tivieṇa vosire 11 26 11  
 Ego haṁ nathi me koi nevāhamavi kassaī 1  
 Evaṁ adīṇamaṇaso appāṇamaṇusāsai 11 27 11  
 Savvaṁ pariṇāyā(yāṇā) mi savvaṁ tivieṇa vosire sammaṁ 1  
 Guttio samīo majjhaṁ tāṇaṁ ca saraṇaṁ ca 11 28 11  
 Jā kāi patthaṇāo kayā mae rāga-dosavasaṇaṁ 1  
 Paḍibandheṇaṁ bahuso taṁ ninde taṁ ca garihāmi 11 29 11  
 Uvahī sarīrayaṁ ciya āhāraṁ ca cauvvīhaṁ 1  
 Caramammai yaussāse savvaṁ tivieṇa visire 11 30 11  
 Evaṁ saṅkhittammai u paccakkhāinta hojja jai kālo 1  
 To paccakkhāivvaṁ imeṇa egeṇa vi paṇaṁ 11 31 11  
 Siddhe uvasampajje arihante kevalī ya tivieṇaṁ 1  
 Etto egatareṇa vi paṇa ārahao hoi 11 32 11  
 Hantūṇa rāga-dose ullūṇiya aṭṭhakammaṣaṅkaliyaṁ 1  
 Jammaṇa-maraṇa-arahaṭṭaṁ chittūṇa bhavāo mucchihisi 11 33 11  
 Puvvīm̐ kaya pariṇāmo aṇiyāṇo ohiūṇa maibuddhī 1  
 Tāhe maliyākasāo sajjo maraṇaṁ paḍicchejjā 11 34 11



Jiṇavayaṇamaṇugayā me hou maī jhāṇa jogamallīṇā 1  
 Iya tammi desa-kāle amūḍhasanno cae deham 11 35 11  
 Jiṇavayaṇamaṇugayamaī jamī velamī hoi samivarapaīṭṭho 1  
 Aggī va vāyasahio samūlajālani ḍahai kammaṇi 11 36 11  
 Jaha ḍahai vāyasahio aggī harie vi rukkhavaṇasaṇḍe 1  
 Taha purisa kārasahio naṇī kammaṇi khayamī nei 11 37 11  
 Jamī annāṇī kammaṇi khavei bahuyāhi vāsakoḍḍihimī 1  
 Tamī nāṇī tihimī gutto khavai ūsāsametteṇamī 11 38 11  
 Kaiyā ṇu dhuvamī maraṇamī

paṇḍiyamaṇamī jiṇehi pannattamī 1  
 Suddho uddhiyasallo santhāragao marīhāmi 11 39 11  
 Uvvilleṭṭṇa balā bāvīsa parīsahe kasāe ya 1  
 Hantūṇa rāga-dose harāmi ārāhaṇṇapaḍāgamī 11 40 11  
 Ārāhaṇovautto sammamī kāṭṭṇa suvihio kālamī 1  
 Ukkosamī tiṇṇibhave gantūṇa labhejja nivvāṇamī 11 41 11  
 Bhatte paccakkhāe samaṇeṇamī uttamaṭṭhakālammi 1  
 Kimī vā cinteyavvamī kimī vā vi jiṇehi pannattamī 11 42 11  
 Cintījja aṇiccattamī aṇṇattamī asaraṇamī ca egattamī 1  
 Samsārasahāvamī samivaramī ca taha nijjaramī ceva 11 43 11  
 Jiyalogaṇaṇiccattamī jiṇavaramayabohidullabhattamī ca 1  
 Evamī ciya nayavvamī nareṇa sāsanaṇaraeṇamī ca 11 44 11  
 Evamī jiṇovaiṭṭhamī uvaesamī saddahāmi bāveṇamī 1  
 Tasa-thāvarabhūyahiyamī patthamī nivvāṇamaggassa 11 45 11  
 Tamhā etto egamī pi silogamī tammi desa-kālammi 1  
 Ārāhaṇovautto sammamī ārāhao hoi 11 46 11  
 Sacceṇa matā sījjhanti, saggo sacceṇa sījjhai 1  
 Sacceṇa khīṇakammāṇo jīvā vaccanti saggaimī 11 47 11  
 Tamhā saccamī jiṇakkhāyam savvabhūyasuhāvahamī 1  
 Samaṇāṇa sāvayāṇa ya savvatthesu pasamīsiyamī 11 48 11  
 Paccakkhāṇammi kae āsavadārāi honti pihiyāimī 1  
 Āsavavoccheyammi u taṇhāvoccheyāṇamī hoi 11 49 11  
 Taṇhāvuccheyammi u jīvassa u pāvapasamanamī hoi 1  
 Pāvassa pasamaṇeṇa u (? Su) visuddhāvāsayamī hoi 11 50 11  
 Āvasayasohīe daṇisaṇasohimī tu pāvāe jīvo 1  
 Daṇisaṇasohīe puṇa carittasohimī dhuvamī lahai 11 51 11

Lahaicarittavisuddho jhanañajjhayaṇaṃ tu sohaṇaṃ jīvo 1  
 Jhāṇajjhayaṇavisuddho vaccai siddhiṃ dhuyakilesso 11 52 11  
 Eso uvaeso khalu samāsao jīṇavarehi uvaiṭṭho 1  
 Cinteyavvo nareṇaṃ abhikkhatava-sañjamaṇeṇaṃ 11 53 11  
 Etto egamaṇā bhe dhammaṇā avimaṇā aṇaṇṇāmaṇā 1  
 Saṃsārammi nibaddhaṃ guṇaparivāḍiṃ nisāmeha 11 54 11  
 Ārāhaṇā u esā eso hu guṇottamo suvihiyāṇaṃ 1  
 Eso hu uttamaṭṭho paḍāgahaṇaṃ jīṇakkhāyaṃ 11 55 11  
 Kaha vi ya akkharalamābho ārāhai satthiyāṇa vaṇagahaṇaṃ 1  
 Makklāṇaṃ ca paḍāgā taha santhāro suvihiyāṇaṃ 11 56 11  
 Meruvva pavvayāṇaṃ,

sayambhuramaṇo vva jaha smuddāṇaṃ 1  
 Cando vva tārayāṇaṃ taha santhāro suvihiyāṇaṃ 11 57 11  
 Puvviṃ soheūṇaṃ appāṇaṃ jo havei santhāro 1  
 Ārāhai santhāraṃ, suvisuddho tassa santhāro 11 58 11  
 Jo puṇa daṃsaṇamailo siḍhilacaritto karei samaṇṇaṃ 1  
 Ārūhai ya santhāraṃ avisuddho tassa santhāro 11 59 11  
 Jo puṇa baleṇa matto āloeūṇa nicchai gurūṇaṃ 1  
 Ārūhai santhāraṃ avisuddho tassa santhāro 11 60 11  
 Niccaṃ pi tassa bhāvujjuyassa jathavañjahi (?) vva santhāro 1  
 Jo hoi ahakkhāo viḥārabhūmuṭṭhio sāhū 11 61 11  
 Pāṇesu ya vayaṇesu ya hariuttaṅgesu vā sarantassa 1  
 Hoi mao santhāro paḍivajjai jo asaṃbhanto 11 62 11  
 Viṇayakaraṇā ya ṇa mao viṇaṇeṇa ya tassa phāsuyā bhūmī 1  
 Appā khalu santhāro hoi visuddho marantassa 11 63 11  
 Āsī ya Poyaṇapure ajjā Pupphāvai tti nāmeṇaṃ 1  
 Tise Dhammāyariyā nāmeṇaṃ anniyāputtā 11 64 11  
 To Gaṅgamuttarantā sahasā ovaṭṭhiyāe nāvāe 1  
 Paḍivannaṃuttamaṭṭhaṃ tehi vi ārāhiyaṃ maraṇaṃ 11 65 11  
 Aṣī Chilāyaputto mu (?) Mū ingaliyāhim cālaṇī vva kao 1  
 So taha vi khajjamāṇo paḍivanno uttamamā aṭṭhaṃ 11 66 11  
 Maṅkhalīṇā vi arahao sīsā teaggaṇā viṇiddaḍḍhā 1  
 Te taha vi hammamaṇā paḍivannā uttamamā aṭṭhaṃ 11 67 11  
 Juttassa uttamaṭṭhe maliyakasāyassa vīyarāyassa 1  
 ... ke sario lābho santhāragayassimo hoi 11 68 11

Evam ārahinto Jiṇovaiṭṭham samāhmaranam tu |  
Uddhariyabhāvaallo sujjai jīvo dhuyakilesa || 170 ||

Jaṇanteṇa vi <sup>1</sup>jaiṇā vayāiyārassa <sup>2</sup>sohaṇovāyam |  
Parasakkiyā visoho kāyavvā bhāvasallassa || 171 ||

Jaha sukusalo vi <sup>3</sup>vejjo annassa kahei <sup>4</sup>appaṇo vahim<sup>5</sup> |  
So se<sup>6</sup> karai tigiçcham <sup>7</sup>sāhū vi tahā gurusagāse || 172 ||

Porāṇagam ca kammam khavei, annam navam ca nāṇai 1  
Kammakalaṅkiyavallim chinnai ajjhappaogenam || 69 ||  
Jaha khubhiyacakkavāle poe bhrium samuddamajjhammi 1  
Nijjāmayā dharantī jiyakaṇṇā buddhisampannā || 70 ||  
Tavapoyam guṇabhariyam

parissahumihim dhaṇiyamatigiddham |  
Ārahinti I sīsā gurūvaesāvalambi(ba)yā vī(dhī)rā || 71 ||  
Jaitā va te muṇivarā ārahenti tayā apaḍibaddhā 1  
Pa(?gu)mmādi-giridarīsum sāhinti uttamam aṭṭham || 72 ||  
Jaha sāvayā guhāsum girikandaraduggavisamakara(da)gesu 1  
Sāhenti appaṇaṭṭham dhitidhaṇiyasahāyagā dhīrā || 73 ||  
Dhīrapurisapannattam sappurisaniseviyam paramarammam 1  
Dhannā silāyalagayā sāhenti uttamam aṭṭham || 74 ||  
Ārapaccakkhāṇam eyam soṇa payaḍapasattham 1  
Taha vattaha kāum je muccha savvadukkhāṇam || 75 ||

<sup>1</sup> jayaṇā kāpā. ||

<sup>2</sup> sāhaṇo<sup>o</sup> kāpā. ||

<sup>3</sup> vijjo je. ca, kṣa. ke. ||

<sup>4</sup> āppaṇo ke. ||

<sup>5</sup> vāhī sam kṣa. ||

<sup>6</sup> so kārei tigiçcham and to se karai tio kāpā. | se karei kṣa. kāpā.  
ke. | se kārai kāpā. | se kuṇai ca. ||

<sup>7</sup> sāhūṇa tahā ca. ||

170. Thus, practicing the voluntary peaceful death, as preached by the Lords Jinendra, a living being destroys the psychic thorn guilt and thus, becoming sin-washed (sinless) attains the purity of the soul.
171. Knowing the remedy for the transgressions committed in observance of the vows, the monks must, in the presence of the others, rectify these psychic thorns.
172. As a skilled doctor, too, tells about his illness to some other doctor in order to get himself treated, so a monk, too must cleanse his conscience, of the flaws, in the presence of his guru.

<sup>1</sup>Ittha samappai iṇamo pavvajjā maraṇakālasamayammi |  
Jo hu<sup>2</sup> na mujjhai maraṇe

sāhū ārāhao bhaṇio || 173 || Dāram<sup>3</sup> 7 ||

## CANDĀVEJJHAYAPAINNOVASAMHĀRO

Viṇayam<sup>4</sup> 1 āyariyaḡe 2 sīsagūṇe 3

viṇayaniggahagūṇe 4 ya |

Nāḡagūṇe 5 <sup>5</sup>carāḡagūṇe 6

marāḡagūṇa<sup>6</sup> 7 vihim ca soṇṇm̃ || 174 ||

Taha <sup>7</sup>ghattaha kāum̃ je jaha

muccaha<sup>8</sup> gabbhavāsavasahīṇam̃ |

Marāḡa-puṇabbhava-jammaṇa-

<sup>9</sup>doggaiviṇivāyamaṇāṇam̃ || 175 ||

||<sup>10</sup>ITI CANDĀVEJJHAYAM<sup>11</sup> PAINṆAYAM SAMATTAM<sup>12</sup>|| 3 ||

<sup>1</sup> ettha kā. | ettha smuppai muṇiṇo pavvao sam̃. ca. kṣa. kāpā. |  
ittham̃ samuppai ke. ||

<sup>2</sup> u kṣa. kāpā. ke. ||

<sup>3</sup> ‘Daram̃ 7’ – this remark is not there in Mss Sam̃. Kṣa. Kā.

<sup>4</sup> viṇae sam̃. je. ca. pu. ||

<sup>5</sup> karaḡagūṇe sam̃. ca. kāpā. ||

<sup>6</sup> ḡgūṇe ca. ||

<sup>7</sup> ghittaha kāpā. | vattaha ca. kṣa. kāpā. ke. ||

<sup>8</sup> muñcaha sam̃. kṣa. ||

<sup>9</sup> duggai<sup>o</sup> kṣa. kā. ke. | <sup>o</sup>duggayavi<sup>o</sup> kāpā. ||

<sup>10</sup> ‘iti’ this term is not there in Mss Sam̃. Pu. Kā. | iti Candavijjhayam̃  
samattam̃ || and Candagavijjham̃ nāma painṇayam̃ samāptam̃iti  
|| kāpā. ||

<sup>11</sup> Candagavijjhayam̃ sa<sup>o</sup> je. ca. | Candāvejjhayam̃ sa<sup>o</sup> sam̃. |  
Candagavijjham̃ nāma pa<sup>o</sup> kṣa. | Candāvijjhayam̃ payannayam̃  
samattam̃ samāptam̃ || and candavijjhayaprakīṇakam̃ | kāpā. ||

<sup>12</sup> Sammattam̃ sam̃. ||

173. The monk, who remains devoted to this observance at the time of his death, and who does not get deluded when the death stares him in the face, is said to be a spiritual aspirant.

## CONCLUSION OF CANDRAVEDHYAKA PRAKĪRṆAKA

- 174–175. Thus, hearing about the practices of the virtues of humility, masters, disciples, conduct–restraint, scriptural knowledge, the right conduct and voluntary peaceful death, they must be observed accordingly, so that the living beings may be liberated from the misery of living in the wombs, birth and death, rebirth, bad birth, and wandering in the world.

## CANDRAVEDHYAKA PRAKĪRṆAKA CONCLUDES

# CANDRAVEDHYAKA PRAKĪRṆAKA

## Appendix – A

### ALPHABETICAL ORDER OF VERSES

<b>A</b>		Chavvihaviṇayavihannu	40
Aparissāvini	24		
Abhaṇantassa vi kassa	17	<b>D</b>	
Asamattasuo vi muṇī	124	Dasavihaveyāvaccammi	41
Asañjameṇa baddhaṇi	74	Denti phalaṇi vijjāo	18
Atthi puṇa kei purisā	109	Deva vi devaloe	34
Aviṇiyassa panassai	7	Devā vi devaloe niccami	33
Avirahiyā jassa mai	114	Devatta māṇusattam	162
Āgamasñjuttassa vi	123	Dhannā avirahiyaguṇā	148
Ārāhaṇovoutto sammaṇi	98	Dhannā āyariyaṇam	31
Āsabalaṇi hatthibalaṇi	169	Dhanna niccamarāgā	147
Āsāyaṇāviraḥio	139	Dhannāṇam tu kasāyā	141
Āyariya saḥassāim	28	Dukkhāṇa te maṇūsā	103
Āyariyavaṇṇavāim	42	Dukkhāṇa te maṇūsā	165
		Dullahā āyariyā	14
<b>B</b>			
Bāhinti indiyāim.. .1	122	<b>E</b>	
Bahumoho viharittā	158	Ee anne ya bahu	36
Bahuyam pi suyamaḥiyam	66	Egōme sāsao appā	160
Bārasahi vi aṅgehimi	27	Ekkam sasalla maraṇam	156
Bārasavihammi vi tave	89	Ekkammi vi jammi	95
Bhaṭṭheṇa carittāo	112	Ekkammi vi jammi	93
Bhāveṇa aṇannamaṇā	101	Ekkammi vi jammi	94
		Ekko ham natthi me ko	161
<b>C</b>		Esa sīsaparikkhā	52
Candāo nīi jonhā	82	Etto jo parihīṇo	51
Caraṇaassaguṇavisesa	116	Evam ārāhent	170
Chajjivakāyahiyao savva	137	Evamakāriyajogo	119
Chaṭṭha-aṭṭha-dasama-	35		
		<b>H</b>	

## 77 : CANDRAVEDHYAKA PRAKĪRṆAKA

Handi! dhaṇiyam̐ pi dhīrā1	50
Hantūṇa savva māṇam̐	43

### I

Ihaloiyam̐ ca kitti	32
Iṇamo suṇaha mahattham̐	2
Indiyasuhasāulao	125
Ittha samappai iṇamo	173

### J

Jagamatthayattḥayāṇam̐	1
Jaha āgamaṇa hīṇo	87
Jaha āgamaṇa vejjo	86
Jaha dīvā dīvasayam̐	30
Jaha sukusalo vi vejjo	172
Jaha va aniyamiyaturage	117
Jai uvasantakasāo	145
Jai vi karei pamāyam̐	129
Jai vi suyanāṇakusalo	49
Jai vi suyanāṇakusalo	56
JāI-kula rūva-jovvaṇa	45
Jam̐ ajjiyam̐ ca kammam̐	144
Jam̐ ajjiyam̐ carittam̐	143
Jam̐ nāṇam̐ tam̐ karaṇam̐	77
Jāṇantā vi ya viṇayam̐	16
Jāṇanteṇa vi jaiṇā	171
Jāṇanti bandha-mokkham̐	70
Je me jāṇanti jiṇā	132
Je puṇa jiṇovaiṭṭhe	29
Jeṇa jiyā aṭṭh mayā	138
Jiṇasāsaṇamaṇuratto	47
Jo aviṇīyam̐ viṇaṇa	55
Jo cattāri kasāe	135
Jo doṇṇi jīvasahiya	133
Jo pañca indiyāim̐	136
Jo paribhavai maṇūso	4
Jo tiṇṇi jīvasahiya	134

Jo viṇao tam̐ nāṇam̐	62
Jo visahai āvisam̐	140

### K

Kālannu desannu	48
Kālannu desannu samaya	25
Kammam̐ sankhejjabhavam̐	91
Khīṇesu jāṇa khemam̐	146
Kim̐ etto laṭṭḥayaram̐	81

### L

81780	
Loiṇesu alābhesu ya	39
Laddhūṇa vi māṇussam̐	106
Laddhūṇa vi māṇussam̐	105
Loiya-veiya-sāmāyesu	26
117	
145	

### M

Magganti paramasuham̐	104
Magganti paramasokkham̐	166
Mehā hojja na hojja va	90
Micchantam̐ vamiṭṭam̐	149

### N

Nīyāvitti vinīyam̐	37
Na caei kinci kāum̐	126
Na hu maraṇammi uvagge	96
Na hu sakkā naum̐ je	68
Na hu suaham̐ maṇussam̐	107
Na hu sulahā āyariyā	20
Na vi māyā na vi ya piyā	167
Na vi sujjhanti sasallā	155
Na ya santosam̐ patto	163
Nādandsaṇissa nāṇam̐	76
Nahirāṇṇa-suvaṇṇam̐ vā	168
Nāṇī vi avatṭtanto	72
Nāṇam̐ pagāsagam̐	80
Nāṇassa guṇavisesā	99



Nāṇeṇa hoi karaṇaṃ	79
Nāṇeṇa viṇā karaṇaṃ	73
Nāyāṇaṃ dosāṇaṃ	71

## P

Pacchitteṇa visohi	154
Paḍipunṇapāṇipāyaṃ	46
Pañcasamio tigutto	157
Paramatthagahiyasārā	78
Paramatthammi sudiṭṭhe	85
Paramatthao muṇiṇaṃ	153
Pavvaiyassa gihissa	15
Puḍhavi viva savvasahaṃ	23
Puvviṃ kāriyajogo	127
Puvviṃ kāriyajogo	120
Puvviṃ kayaparikkamma	121
Puvviṃ parūvio jīṇavarehiṃ	61

## S

Sīsaraṃ suimaṇurattaṃ	50
Sīsāṇaṃ guṇakittī	53
Sīyanti te maṇūsā	102
Sīyasahaṃ uṇhasahaṃ	38
Sakkā sueṇa ṇaṃ	69
Sāmaṇṇamaṇucarantassa	142
Sāmaṇṇassa vi lambhe	108
Sammatta-carittāṇaṃ	110
Sammattaladdhabuddhissa	131
Sammattaṃ acarittassa	111
Sammattamma ya nāṇaṃ	59
Satiriya-surasura-naro	92
Sattheṇa viṇā johō	75
Savvattha labhejja nara	6
Savve ya tava visesā	60
Savvo carittasāro	63
Sikkhāhi tāva viṇayaṃ	11
So puriso so turago	118

Sūi jahā asuttā	84
Sūi jahā sasuttā	83
Subahussuo vi jo khalu	64
Subahussuyama vi purisama	57
Sucirama pi te maṇūsā	164

## T

Taha ghattaha kāṃma je	175
Tahe jama dejjā guru	152
Tamaḥ candagavejjassa	130
Tamaḥ ekkama pi payama	97
Tamaḥ tesu pavatteha	115
Tamaḥ tittayara	88
Tava-niyama-sīlakaliyama	58
Te dhamaṇā je dhammaṃ	100
Thaddho viṇayavihuṇo	5
Thoveṇa vi santuṭṭho	65
To puvvama tu maimayā	151
To savvabhāvasuddho	159

## U

Ukkosacaritto vi ya	113
Uppīliyā sarāsana	128

## V

Vayaṇama sukaduyama	44
Vijja vi hoi viliiyā	10
Vijjama paribhavamāṇo	9
Vijjama paribhavamāṇo	19
Vijjama sikkhaha vijjama	12
Vijjāmaṇusariyavvā	8
Viṇaṇama sikkhiyāṇama	13
Viṇao mokkhaddaram	54
Viṇayama āyariyaguṇe	3
Viṇayama āyariyaguṇe.	174
Viṇayassa guṇavisesa	67
Viṇayassa guṇavisesa	21
Vocchama āyariyaguṇe	22

# CANDRAVEDHYAKA PRAKĪRŪKA

## Appendix–B

### BIBLIOGRAPHY

- Aṣṭapāhuḍa : (Kundakunda) – Bhāṣā Parivartana : Mahendra Kumar Jain (Śrī Dugam̄bar Jain Svādhyāya Mandir Trust, Songarh).
- Bhagavati Ārādhana : (Śvārya) – Ed. Kailāsa Candra Śāstri (Jain Saṁskṛti Rakṣaka Sm̄gha, Śolāpur). (Parts I – II).
- Jain Lakṣaṇāvali : Ed. Bāl Cand Siddhānta Śāstri (Vīr Sevā Mandir Prakāśan, Delhi).
- Jainendra Siddhānta Kośa : Jinendra Varṇī (Bharatiya Jnanapitha Prakasan, Delhi).
- Jñātā Dharmakathāṅga Sūtra : Ed. Madhukar Muni (Śrī Āgam Prakāśan Samiti, Bevar).
- Mūlācāra : (Vaṭṭaker) – Ed. Kailāsa Candra Śāstri (Bharatiya Jnā napīṭha Prakāśan, Delhi). (Parts I – II).
- Nandi Sūtra : Ed. Madhukar Muni (Śrī Āgam Prakāśan Samiti, Bevar).
- Nandi Sutra Cūrṇī : (Deva Vācaka) – Ed. Muni Puṇya Vijaya (Prakṛta Text Society, Varanasi).
- Nandi Sūtra Vṛtti : (Deva Vācaka) – Ed. Muni Puṇya Vijaya (Prakṛta Text Society, Varanasi).
- Niryukti Saṅgraha : (Bhadrabāhu) – Ed. Vijay Jinasūrīsvar (Śrī Harśa Puṣpāmṛt Jain Granthamālā, Śāntipuri, Saurāṣṭra).
- Niyamsār : (Kundakunda) – Hindi Tr. Parameṣṭhidās (Sāhitya Prakāśan evaṁ pracār Vibhāg, Śrī Kundkund kahān Digam̄bar Jain Tīrth Surakṣā Trust, Jaipur).
- Paiṇṇayasuttāim̄ : Ed. Muni Puṇyavijay (Śrī Mahāvīra Jain Vidyā laya, Mumbai). (Parts I – II).
- Pākṣika Sūtra : (Devendra Lalbhai Jain Pustakodhar).
- Samavāyāṅga Sūtra : Ed. Madhukar Muni (Śrī Āgam Prakāśan Samiti, Bevar).

**80 : CANDRAVEDHYAKA PRAKĪRŅAKA**

**Samayasār : (Kundakunda) – Ed. Dr. Pannalal (Śrī Gaṇeśaprasāda Varnī Granthamālā Prakāśan, Varanasi).**

**Uttarādhyayana Sūtra : Ed. Madhukar Muni (Śrī Āgam Prakāśan Samiti, Beavar).**

**Viśeṣāvaśyaka Bhāṣya : (Jinabhadra) – Ed. Dalsukh Bhai Malavaniya (L. D. B. S. Vidya Mandir, Ahmedabad)**

## ĀGAMA SAMSTHĀNA

Āgama AhimsāSamatā Evaṃ Prākṛta Samsthāna was established in January 1983 to commemorate the Rainystay (Varṣāvāsa), of Ācārya Śrī Nānālāl jī Mahārāja in Udaipur in 1981. The main objectives of the samsthāna are to prepare scholars of Prākṛta and Jaina studies, to publish unpublished Jaina literature, to provide means of study to the desirous students of Jaina studies, to get the treatises on Jaina philosophy, conduct and history, based on scientific research prepared, in order to preserve and promote Jaina culture and to organize lectures, discussions and ceremonies with a view to promote the spread of Jaina studies. This samsthāna is one of the major activities of Akhil Bhāratiya Sadhumargi Jain Saṃgha'

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

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

- (1.) Individuals and organizations can become Chief patrons by donating Rupees one lakh. The names of such donors are printed on the letterpad of the samsthāna in the chronological order of their donations.
- (2.) Become patrons by donating Rs. 51000.00.
- (3.) Become promotor-members by donating Rs. 25000.00.
- (4.) Become assisting members by donating Rs. 11000.00.
- (5.) Become ordinary members by donating Rs. 1000.00.
- (6.) The saṃghas, trusts, boards, societies, etc. that donate Rs. 20000.00, in lump sum, to the samsthāna will become the organizational members of the samsthānāpariṣada.
- (7.) By donating towards building construction and purchase of essential equipment in the memory of your elders.
- (8.) By donating old manuscripts, āgamic literature and other useful things lying with you.

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