

SAMIYĀE DHAMME ĀRIEHIMĀ PAVVEIYE

**GACCHĀYĀRA-PAINṆAYAMĀ**  
**(GACCHĀCĀRA-PRAKĪRṆAKA)**

Hindi Version By  
Dr. Suresh Sisodiya

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

SAVVATTHESU SAMAMĀ CARE

SAVVAMĀ JAGAMĀ TU SAMAYĀṆUPEHĪ  
PIYAMAPPIYAMĀ KASSA VI NO KAREJJĀ

SAMMATṬADAMSIĀ NA KAREI PĀVAMĀ  
SAMMATṬA DIṬṬHI SAYĀ AMŪDHE

SAMIYĀE

MUṆI

HOI

ĀGAMA AHIMŚĀ SAMATĀ EVAMĀ PRĀKRṬA SAṀSTHĀNA  
UDAIPUR – 313 003.

Āgama Saṁsthāna Granthamālā : 29

Editor  
Prof. Sagarmal Jain

# GACCHĀYĀRA

## PAINṆAYAMĪ

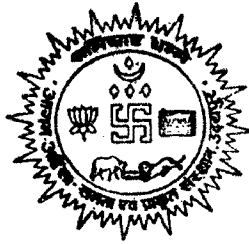
### (GACCHĀCĀRA–PRAKĪRṆAKA)

(ORIGINAL TEXT EDITED BY MUNI ŚRĪPUṆYAVIJAYAJĪ)

Hindi Translation By  
Dr. Suresh Sisodiya

Preface By  
Prof. Sagarmal Jain  
Dr. Suresh Sisodiya

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



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Colonel D.S.Baya 'Śreyas'

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## PUBLISHER'S NOTE

*Ardhamāgadhī Jaina Āgamic* literature is a valuable treasure of Indian culture and literature. It is unfortunate that due to the non-availability of suitable translations of these works, both, the laymen as well as the learned scholars were unfamiliar with them. Of these *āgamic* works, the *Prakīrṇakas* have almost been unavailable even though they are of an ancient origin and are predominantly spiritual in their content. We are fortunate that Mahavira Jaina Vidyalaya, Mumbai has already published the original texts of these *Prakīrṇakas*, duly edited by *Muni Śrī Puṇyavijayajī*, but in the absence of suitable translations in modern Indian languages, they were generally inaccessible to the lay readers. It is for this reason that the Coordinating Committee of the scholars of Jainology had decided to accord priority to the translations of the canonical texts and allotted the task of translating the *Prakīrṇakas* to the *Āgama Samsthāna*. The *Samsthāna* has, to date, translated fifteen *Prakīrṇakas* into Hindi and published them for the benefit of the inquisitive readers.

However, those western and Indian readers, settled abroad, who don't read and understand Hindi, are still deprived of the contents of these enlightening works. We are happy to see that Colonel Dalpat Singh Baya has translated the '*Gacchācāra Prakīrṇakā*' into English for such readers as well as for them that would enjoy reading them in English as much, if not more, as in Hindi. The exhaustive preface and original text with foot-notes have been taken from the Hindi edition of the work prepared by Dr. Suresh Sisodiya, and edited by Prof. Sagarmal Jain. We are indebted to them.

#### IV : PUBLISHER'S NOTE

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

Sri Mangilalji Bothra and Mrs Pramila Bhura, who have generously provided the monetary assistance for this publication, deserves a special mention and acknowledgement. M/s New United Printers, Udaipur also deserve our thankful acknowledgement for bringing it out in such a fine shape in record time.

Sardarmal Kankariya  
President

Virendra Singh Lodha  
Secretary general

## MONETARY ASSISTANCE



PADHAMAM NĀNAN TAO DAYA

The 'Śrut Sankalp' wing of 'Shubh Sankalp (Shri Ganeshlal-Sundarbai Baya Memorial Charitable Trust), Udaipur have provided the Monetary Assistance for this publication.

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

— Sardarmal Kankaria



## TRANSLATOR'S NOTE

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

The case of *Prakīrṅakas* is still worse as their Hindi translations themselves were taken up, in an organised manner, only a few years ago. To my knowledge, no effort has so far been made to translate them into English except five *Prakīrṅakas* translated by me and published by the *Samisthāna* in the last two years. I can, therefore, feel a justifiable sense of elation and fulfilment on this near maiden effort in the field of translating the *Prakīrṅakas* 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 an as ancient language as *Prākṛta* and the language of the translation a western language as English. As exact equivalent words are not only difficult to come by, but, in some cases, well nigh impossible to find, one has to be content with a word, phrase or term nearest to the original meaning. Given the limitations of a translation, it has been my endeavour to adhere as close to the original meaning as possible.

My task of translating this work, *Gacchācāra Prakīrṅaka*, into English was very much simplified by its Hindi version, by Dr. Suresh Sisodiya and Prof. Sagarmal Jain, having been made available to me and, which I have freely used in my work. I am



## VIII : TRANSLATOR'S NOTE

deeply indebted to these eminent scholars.

I shall be failing in my duty if I didn't mention the encouragement I have received from Prof Sagarmal Jaina and Sri Sardarmalji Kankariya as well as the unstilted support of Dr. Suresh Sisodiyā in my work. *Āgama Ahinisā Samatā Evani Prākṛta Sanisthāna*, Udaipur deserves a special mention as without their decision to bring out this work in its English edition, it would have been impossible to venture this effort. They have taken a great step forward and certainly deserve kudos.

I dedicate this effort to the memory of my dear and departed father, Sri Ganeshlalji Baya, whose personal example, guidance and encouragement awakened in me a desire to study the Jaina philosophy a little more than a lay follower of the faith would normally do and made me capable of undertaking this task. I must also not forget to mention the motivation received from venerable *Ācārya Sri Ramlalji Maharaj* and *Sthavir Sri Jñānamuniji* who have always encouraged me to proceed further and further in my scriptural quest. My wife, Mrs. Kanta Baya, who has patiently supported my effort day after day and month after month and many other well-wishers who have encouraged me through their kind words, also deserve my grateful acknowledgement.

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

Udaipur,  
Makara Sankranti, 14<sup>th</sup> January, 2004.

– Śreyas.

## GACCHĀCĀRA PRAKĪRŪAKA

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## PREFACE

### General Introduction –

In every faith scriptures occupy an important position amongst religious texts. *Āgamas* enjoy the same position and importance in the *Jaina* faith as the Vedas in Hinduism, *Tripitaka* in Buddhism, *Avestā* in Zarthustism, the Bible in Christianity and the holy Koran in Islam. Although the *Āgamas* are neither considered to as created by a superhuman entity or *Apauruṣeya* as the Vedas are considered to be, nor are they considered to be the divine message handed down by any prophet as the Bible and the Koran are considered to be, but they are the compilations of the teachings of the most venerable *Arhats* and sage saints, who had realised the truth and attained enlightenment through spiritual practices and purification. Although the scriptures say that that the *Aṅga Sūtras* or the Primary canons or the foremost scriptures are considered to have been preached by the *Tīrthaṅkaras* or the Prophet Propounders of the *Jaina* faith, we must remember that they preach only the meaning (*Artha*) i.e. they only present the thoughts or the ideas, which are then given the garb of words or codified into *sūtras* or canonical texts by the *Gaṇadhara*<sup>1</sup> – the principal disciples of *Tīrthaṅkaras*, *Ācāryas* (Spiritual masters) and other learned elders or senior monks (*Sthaviras*).

The *Jaina* tradition doesn't lay as much emphasis on words as the Hindu tradition does. It considers words only as a means to convey the thought or idea or meaning. In its view the meaning is important not the words. It is this lack of emphasis on words that

<sup>1</sup> "Attham bhāsaī Arahā suttam gānharā |"

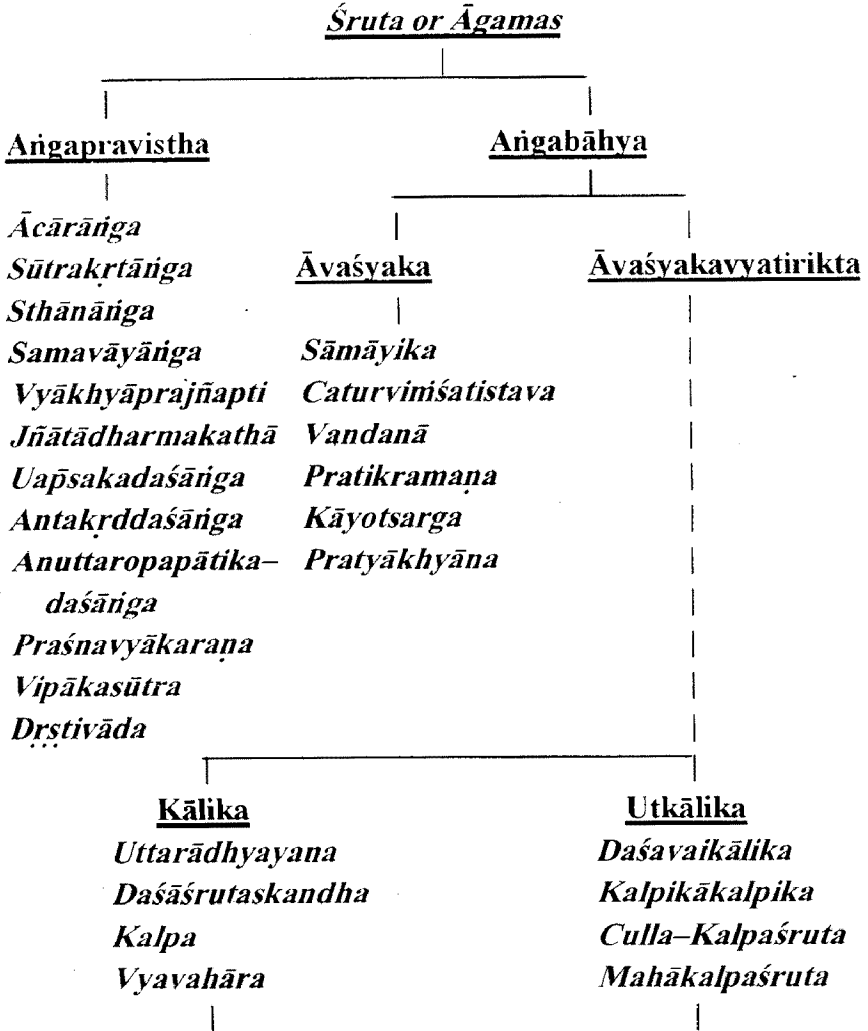
– *Āvaśyaka Nirukti*, verse 92.

## XII : GACCHĀCĀRA PRAKĪRṆAKA .

the *āgamas* of the *Jaina* tradition could not keep their linguistic character unaltered as the Vedas have been able to do over the millennia. This is the reason that the *Jaina* canonical literature got divided into two streams, namely the *Arddhamāgadhī* canons and the *Śaurasenī* canons. Of these, the *Arddhamāgadhī* canonical literature is not only more ancient but also closer to the original language in which Lord *Mahāvīra* preached. The development of the *Śaurasenī* canonical literature was also based on these *Arddhamāgadhī* canons. The *Arddhamāgadhī* canonical literature was also compiled and edited over a period of nearly a thousand years –from the time of Lord *Mahāvīra* to 980 or 993 *Vīrābda* (reckoned from the date of Lord *Mahāvīra*'s *Nirvāṇa*), when they were rendered in their present form in the *Valabhī* conclave assembled for the purpose. Therefore, it is quite possible that these were also modified, altered and enlarged by various preceptors during this period.

In the ancient times the *Arddhamāgadhī* canonical literature was divided into two categories, namely the *Aṅgapravīṣṭa* (Canon included) and the *Aṅgabāhya* (Canon excluded). The *Aṅgapravīṣṭa* category includes eleven *Aṅga Āgamas* (*Aṅga* included or Primary canons, which are based on the sermons of the *Tīrthaṅkaras* and are composed by their principal disciples) and the *Dr̥ṣṭivāda* while the *Aṅgabāhya Āgamas* (*Aṅga* excluded or other than Primary canons) include all the other canonical scriptures that were considered to be the compositions of the *Śrutakevalis* or Canon-omniscients who were fully learned in all canonical knowledge and the *Pūrvadhara sthaviras* (Elder monks in the know of the fourteen *Pūrvas* or the Pre-canons – fourteen *Pūrvas* were a part of the twelfth *Aṅga Āgama, Dr̥ṣṭivāda*). In the *Nandīsūtra*, these *Aṅgabāhya* canons have been further subdivided into *Āvaśyaka* (Essential) and

*Āvaśyakavyatirikta* (Other than essential). The *Āvaśyaka-vyatirikta* canonical works have again been divided into *Kālika* (Timely studiable scriptures) and *Utkālika* (Anytime studiable scriptures). In the *Nandīsūtra* the classification is as follows <sup>2</sup> :-



<sup>2</sup> Nandīsūtra, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar, 1982, Sūtras, 73, 79-81.

*Nīśītha*

*Mahānīśītha*

*Rṣibhāṣita*

*Jambūdvīpa–prajñapti*

*Dvīpasāgara–prajñapti*

*Candra–prajñapti*

*Kṣullikāvīmānapravibhakti*

*Mahallikāvīmānapravibhakti*

*Aṅgacūlikā*

*Vaggacūlikā*

*Vivāhacūlikā*

*Aruṇopapāta*

*Varuṇopapāta*

*Garudopapāta*

*Dharaṇopapāta*

*Vaiśramaṇopapāta*

*Velandharopapāta*

*Devendropapāta*

*Utthānaśruta*

*Samutthānaśruta*

*Nāgaparijñāpanikā*

*Nirayāvalikā*

*Kalpikā*

*Kalpāvatanisikā*

*Puspikā*

*Puspacūlikā*

*Vr̥ṣṇidaśā*

*Aupapātika*

*Rājaprasnīya*

*Jīvābhigama*

*Prajñāpanā*

*Mahāprajñāpanā*

*Pramādāpramāda*

*Nandī*

*Anuyogadvāra*

*Devendrastava*

*Tandulavaicārika*

*Candravedhyaka*

*Sūrya–prajñapti*

*Pauruṣiṃṇḍala*

*Maṇḍalapraveśa*

*Vidyācaraṇa–*

*Viniścaya*

*Gaṇividya*

*Dhyānavibhakti*

*Marānavibhakti*

*Ātmaviśodhi*

*Vītarāgaśruta*

*Samilekhanāśruta*

*Vihārakalpa*

*Caraṇavidhi*

*Āturapratyākhyāna*

*Mahāpratyākhyāna*

The above–mentioned classification, found in the *Nandī–sūtra* and the *Pāṅśikasūtra* mentions only nine *Prakīrṇakas* in

all. Of these two names – *Rṣibhāṣita* and *Dvīpasāgara-prajñapti* are found under the classification of *Kālika Āgamas* or the timely studiable canonical texts and the rest seven – *Devendrastava*, *Tandulavaicārika*, *Candravedhyaka*, *Gaṇividyā*, *Marāṇa-vibhakti*, *Āturapratyākhyaṇa* and *Mahāpratyākhyaṇa* – are found under the *Utkālika Āgamas* or anytime studiable canonical texts.<sup>3</sup> Thus, we see that out of the nine *Prakīrṇkas* mentioned in the *Nandīsūtra* and the *Pākṣika-sūtra* there is no mention of the *Gacchācāra Prakīrṇaka*. Besides this style of classification in the *Nandīsūtra* and the *Pākṣikasūtra*, there is yet another ancient style of classification, which is found in *Mūlācāra*, a *Śaurasenī* canonical work of the *Yāpanīya* tradition of the *Digambara Jainas*. *Mūlācāra* divides the canonical texts into four classes<sup>4</sup> – 1. *Tīrthanikara Kathita* (Prophet preached), 2. *Pratyekabuddha Kathita* (Self-enlightened preached), 3. *Śruta-kevalī Kathita* (Canon-omniscient preached) and 4. *Pūrvadhara Kathita* (*Pūrva*-learned preached). Again, in *Mūlācāra*, these *āgamic* works have been divided as *Kālika śruta* and *Utkālika śruta* as well. In this classification of canonical works in the *Mūlācāra*, though canonical works like *Uttarādhyāyanasūtra*, *Daśa-vaikālikasūtra*, *Daśāśrutaskandha*, *Vyavahārasūtra*, *Vṛhatkalpa*, *Jītakalpa* and *Nisīthasūtra* have been included, we don't find a mention of the *Gacchācāra Prakīrṇaka* there. Similarly, its mention is also not available in the *Tattvārtha Bhāṣya* and the *Sarvārthasiddhi* commentary (of the *Digambara* tradition) on the *Tattvārthasūtra*, which mentions fourteen of the extra-primary *Arddhamāgadhī* canonical works.

<sup>3</sup> A. *Nandīsūtra*, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar, 1982, pp. 161–162.

B. *Pākṣikasūtra*, Devendra Lalbhai Jain Pustakodhāra Fund, p.76.

<sup>4</sup> *Mūlācāra*, 5/80–82.



At present the canonical literature is classified into *Aṅga* (Primary), *Upaṅga* (Secondary) *Mūla* (Basic) *Cheda* (Disciplinary), *Āvaśyaka* (Essential) and *Prakīrṇaka* (Miscellaneous) canonical works. This classification was, first of all, found in *Vidhimārgaprapā* of *Jinaprabha* (Circa 13<sup>th</sup> century),<sup>5</sup> wherein we also find the very first mention of the *Gacchācāra Prakīrṇaka*. There, the *Prakīrṇakas* such as *Devendrastava*, *Tandulavaicārika*, *Maraṇasamādhi*, *Mahā-pratyākhyāna*, *Samistāraka*, *Candravedhyaka*, *Bhaktaparijñā*, *Catuḥśaraṇa*, *Vīrastava*, *Gaṇividya*, *Dvīpasāgaraprajñapti*, *Saṅgrahaṇī* and, lastly, the *Gacchācāra* have been mentioned.<sup>6</sup> Here, it is noteworthy that in the *Vidhimārgaprapā* the *Dvīpasāgaraprajñapti* and *Saṅgrahaṇī* have been mentioned as separate *Prakīrṇakas* whereas, generally, the mention of the *Dvīpasāgaraprajñapti* is found as *Dvīpasāgaraprajñapti Saṅgrahaṇī* verses (*Dīvasāgarapaṇṇatti-Saṅghaṇī-Gāhāo*). In our view, this seems to have happened due to an over-sight by the editor. Actually, *Dvīpasāgaraprajñapti* and *Saṅgrahaṇī* are not two different *Prakīrṇakas* but one only.

The procedure for the study of canonical texts, as laid down in the *Vidhimārgaprapā* mentions the study of the *Gacchācāra Prakīrṇaka* before studying the *Mahānīśītha*.<sup>7</sup> The mention of *Gacchācāra* in the *Vidhimārgaprapā* proves that this work – (*Gacchācāra*) had been recognised as a *Prakīrṇaka* by the 14<sup>th</sup>

<sup>5</sup> Vidhimārgaprapā, p. 55.

<sup>6</sup> Devandathayanī–tandulaveyāliya–Maraṇasamāhi–Mahāpaccakkhāna–Āurapaccakkhāna–Santhārayam–Candāvijjhaya–Causaraṇa–Vīratthava–Gaṇivijjā–Dīvasāgarapaṇṇatti–Saṅghaṇī–Gacchāyārami iccāi paṇṇagāni ikkikkena nivviena vaccanti |

– Vidhimārgaprapā, Ed. Jinavijaya, pp. 57–58.

<sup>7</sup> Vidhimārgaprapā, Ibid, p. 58.

century.

Generally, '*Prakīrṇakā*' means 'a treatise compiled on miscellaneous subjects'. According to *Malyagiri*, the commentator on the *Nandīsūtra*, the monks used to compose the *Prakīrṇakas* based on the sermons of the *Tīrthaṅkaras* (the Prophets Propounders of the *Jaina* faith). "*Caurāsīni painnagasahassīni*", in the *Samavāyāṅgasūtra*, points towards eighty-four thousand *Prakīrṇakas* having been composed by the eighty-four thousand disciples of the first *Tīrthaṅkara*, Lord Prophet *Rṣabhadeva*.<sup>8</sup> As there were fourteen thousand disciples in the order of the last (twenty-fourth) *Tīrthaṅkara*, Lord Prophet *Vardhamāna Mahāvīra*, the number of *Prakīrṇakas* now should have been a similar number. However, today the number of *Prakīrṇakas* is not definitely known and presently only ten *Prakīrṇakas* are recognised amongst the forty-five canonical works. These ten *Prakīrṇakas* are as follows<sup>9</sup>:-

1. *Catuḥśaraṇa*,
2. *Āturapratyākhyāna*,
3. *Mahāpratyākhyāna*,
4. *Bhaktaparijñā*,
5. *Tandulavaicārika*,
6. *Samistāraka*,
7. *Gacchācāra*,

<sup>8</sup> *Samavāyāṅgasūtra*, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar, I Ed., 1982, 84<sup>th</sup> Samavāya, p. 143.

A. *Prākṛta Bhāṣā Aur Sāhitya Kā Ālocanātmaka Itihāsa*, Dr. Nemicanda Śāstrī, Varanasi, p. 197.

B. *Jaina Āgama Sāhitya : Manana Aur Mīmāṃsā*, Ācārya Devendramuni Śāstrī, Udaipur, p. 388.

C. *Āgama Aur Tripiṭaka : Eka Anuśīlana*, Muni Nagaraj, p. 486.

## XVIII.: GACCHĀCĀRA PRAKĪRṆAKA

8. *Gaṇividya,*
9. *Devendrastava, and*
10. *Maraṇasamādhī.*

The names of ten *Prakīrṇakas*, recognised as canonical texts, as mentioned in the *Paiṇṇayasuttāim* by *Muni Śrī Puṇyavijayajī*, are as follows:—

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

Some differences in the names of these *Prakīrṇakas* can also be seen. In some works we find *Candravedhyaka* and *Vīrastava* instead of *Gacchācāra* and *Maraṇasamādhī*,<sup>10</sup> while in some others we find that the *Bhaktaparijñā* has been excluded while the *Candravedhyaka* has been included.<sup>11</sup> Besides, more than one *Prakīrṇakas* bearing the same name are also found. E.g. three *Prakīrṇakas* bearing the name *Āturapratyākhyāna* and two with the name *Catuḥśaraṇa* are found.

<sup>10</sup> Preface to *Paiṇṇayasuttāim* Part-I, Muni Puṇyavijayajī, Mahāvīra Jaina Vidyālaya, Mumbai, Ed. I, 1984, p. 20.

<sup>11</sup> *Abhidhāna Rajendra Kośa*, Part-II, p. 41.

The *Mūrtipūjaka Sampradāya* of the *Śvetāmbara Jaina* (Idol worshipping white clad sect of the Jainas) tradition recognises ten *Prakīrṇakas* as canonical texts. However, according to Muni Puṇyavijayaji, if all the texts known as *Prakīrṇakas* are collected we get the following twenty-two names<sup>12</sup> :-

1. *Catuḥśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Bhaktaparijñā,*
4. *Sanistāraka,*
5. *Tandulavaicārīka,*
6. *Candravedhyaka,*
7. *Devendrastava,*
8. *Gaṇividyā,*
9. *Mahāpratyākhyāna,*
10. *Vīrastava.*
11. *Ṛṣibhāṣita,*
12. *Ajīvakaḷpa,*
13. *Gacchācāra,*
14. *Marāṇasamādhi,*
15. *Titthogālī (Tīrthodgālīka),*
16. *Ārādhanaṇapatākā,*
17. *Dvīpasāgara-prajñāpti,*
18. *Jyotiṣakaraṇḍaka,*
19. *Aṅgavidyā,*
20. *Siddha-prābhṛta,*
21. *Sārāvalī, and*
22. *Jīvavibhakti.*

<sup>12</sup> Preface to *Piṅṅayasuttāimī Part-I*, Muni Puṇyavijayaji, Mahāvīra Jaina Vidyalaya, Mumbai, Ed. I, 1984, p. 18.

Although a certain amount of disagreement is noticed as far as the names and the numbers of the *Prakīrṇakas* obtained from different sources is concerned, we notice that the *Gacchācāra Prakīrṇaka* has been mentioned in the list of twenty-two *Prakīrṇakas* by *Muni Śrī Puṇyavijayajī* as well as in the list of ten *Prakīrṇakas* accepted as canonical texts amongst the forty-five canonical works recognised as such by the White-clad Idol-worshipping sect of Jainas. The *Gacchācāra* is also found clearly mentioned in another work by *Jinaprabha – Viśālarāja's Vṛtti* on *Siddhāntāgamastava*.<sup>13</sup> Thus, while the *Gacchācāra Prakīrṇaka* has not been mentioned in the lists found in the *Nandīsūtra* and the *Pākṣikasūtra*, it is found clearly mentioned in the lists by *Ācārya Jinaprabha*. It means that the *Gacchācāra Prakīrṇaka* is of a later origin than that of the *Nandīsūtra* and the *Pākṣikasūtra* but of an earlier origin than the *Vidhimārgaprapā*.

Again, although the *Prakīrṇakas* enjoy a place of secondary importance in the scheme of canonical works, if we consider the linguistic ancientness and spirituality of contents of these works, some of these *Prakīrṇakas* appear to be of an even more ancient origin than certain canonical texts. The *Prakīrṇakas* like the *Ṛṣibhāṣita*, etc are even more ancient than the ancient canonical texts like the *Uttarādhyayana* and *Daśavaikālika*.<sup>14</sup> Hence, the importance of *Gacchācāra* in no way reduces by its

<sup>13</sup> “Vande Maraṇasaṁdhiṁ Pratyākhyāne Mahā-...turo papade |  
Samistāra-Candravedhyaka-Bhaktaparijñā-Catuṣaraṇaṁ || 32 ||  
Vīrastava-Devendrastava-Gacchācāramapi ca Gaṇividyaṁ |  
Dvīpābdhiprajñaptim Tandulavaitālikaṁ ca namuḥ || 33 ||

– Quoted from ‘H.R. Kāpadiya, The Canonical Literature Of The Jains’, p. 51.

<sup>14</sup> About the ancientness of *Ṛṣibhāṣita* please see ‘*Ṛṣibhāṣita : Eka Adhyayana*, Dr. Sagarmal Jain, Prakṛta Bhāratī Samisthāna, Jaipur.

being included amongst the *Prakīrṇakas*

## Gacchācāra Prakīrṇaka –

*Gacchācāra Prakīrṇaka* is a poetical composition composed in the *Prākṛta* language. The word, ‘*Gacchācāra*’ is a composite of the two separate words – ‘*Gaccha*’ and ‘*ācāra*’. In order to undertake a proper study of the present work – ‘*Gacchācāra*’ we will have to consider the history of the word ‘*Gaccha*’. Although, at present, the *Jaina* monastic orders are divided into various *Gacchas* such as *Karatara Gaccha*, *Tapa Gaccha*, *Pāyacanda Gaccha*, etc, this style of classifying the monastic order into *Gacchas* is not very ancient. In the ancient times the monastic order used to be organised into various *Gaṇas*.

In the *Samavāyāṅgasūtra* we find the mention of the following nine *Gaṇas* of the monastic order of *Lord Mahāvīra*:-

1. *Godāsa gaṇa*,
2. *Uṭtarabalissaha gaṇa*,
3. *Uddeha Gaṇa*,
4. *Cāraṇa Gaṇa*,
5. *Uddakāiṇya Gaṇa*,
6. *Vissavāiṇya Gaṇa*,
7. *Kāmardhi Gaṇa*,
8. *Mānava Gaṇa and*
9. *Koṭika Gaṇa*.<sup>15</sup>

In the roll of heads of monastic groups (*Sthavirāvalī*), in the *Kalpasūtra*, there is not only a mention of these *Gaṇas* but also the description of further divisions of these *Gaṇas* into

<sup>15</sup> *Samavāyāṅgasūtra*, Muni Madhukara, Śrī Āgama Prakāśan Samiti, Beawar, Ed. I, 1981, sūtra 9/29.

branches, families, groups etc.<sup>16</sup> According to this roll of heads of monastic groups *Ārya Yaśobhadra*'s disciple *Ārya Bhadrabāhu* had four main disciples. Out of these four *Ārya Godāsa* founded the *Godāsa Gaṇa*. *Godāsa Gaṇa* was subsequently divided into four branches – 1. *Tāmraliptikā*, 2. *Koṭivaraṣikā*, 3. *Paundra-  
varddhanikā* and 4. *Dāsī Kharbatikā*. Another disciple of *Ārya Yaśobhadra* was *Ārya Sambhūtivijaya* who had twelve disciples. Of these *Ārya Sthulibhadra* had two disciples – *Ārya Mahāgiri* and *Ārya Suhastī*. Eight disciples of *Ārya Mahāgiri* were *Sthavir Uttarabalissaha* etc. The *Uttarabalissaha Gaṇa* was founded by this disciple – *Sthavir Uttarabalissaha* – of *Ārya Mahāgiri*. The *Uttara balissaha Gaṇa* was further divided into four branches called 1. *Kauśāmbikā*, 2. *Sūktamuktikā*, 3. *Kautu-  
mbikā* and 4. *Candranāgarī*.

*Ārya Suhastī* also had twelve disciples namely – *Ārya Rohaṇa*, *Sthavir Śrīgupta*, *Sthavir Bhadrayaśa*, *Sthavir Kāmardhi*, *Sthavir Tiṣyagupta*, *Sthavir Susthita* and *Sthavir Supratibaddha* etc.

*Ārya Rohaṇa*, of the *Kāśyapa* clan, founded the *Uddeha Gaṇa*, which had four branches called – 1. *Audumbarikā*, 2. *Māsapūrikā*, 3. *Matipatrikā* and 4. *Purnapatrikā*. Besides these four branches the *Uddeha Gaṇa* also had these six families (*Kula*) – 1. *Nāgabhūtika*, 2. *Somabhūtika*, 3. *Ardragaccha*, 4. *Hastaliya*, 5. *Nandīya* and 6. *Pārihāsika*.

The *Cāraṇa Gaṇa* was founded by *Sthavir Śrīgupta*. It had four branches called 1. *Haritamālākārī*, 2. *Śaṅkāśīyā*,

<sup>16</sup> Kalpasūtra, Tr. Āryā Sajjanśrī, Śrī jaina Sāhitya Samiti, Kolakata, leaves 334–345.

3. *Gavedhukā* and 4. *Vajranāgarī*. Besides these four branches this *gaṇa* also had these seven families – 1. *Vastralaya*, 2. *Prīti-dhārmika*, 3. *Hāliya*, 4. *Puṣpamaitriya*, 5. *Māliya*, 6. *Ārya Cetaka* and 7. *Kṛṣṇasaha*.

*Sthavir Bhadrayaśa* founded the *Uḍuvātika Gaṇa*, which had four branches called – 1. *Campikā*, 2. *Bhadrikā*, 3. *Kāandikā* and 4. *Mekhalikā*. Its three families besides these four branches were – 1. *Bhadrayaśaska*, 2. *Bhadraguptika* and 3. *Yaśobhadrika*.

*Sthavir Kāmardhi* founded the *Veśavātika Gaṇa*, which, too, had four branches called – 1. *Śrāvastikā*, 2. *Rājyapālikā*, 3. *Antarijikā* and 4. *Kṣemalijjikā*, besides these four families – 1. *Gaṇika*, 2. *Meghika*, 3. *Kāmardhika* and *Indrapuraka*.

*Sthavir Tiṣyagupta* founded the *Mānav Gaṇa* that had four branches and three families. Its four branches were – 1. *Kāśpiyakā*, 2. *Gautamīyakā*, 3. *Vaśiṣṭhikā* and 4. *Saurāṣṭrikā*. Three families of *Mānava Gaṇa* were 1. *Rṣiguptīya*, 2. *Rṣidattīya* and 3. *Abhijayanta*. Other two disciples of *Ārya Suhasti* – *Sthavir Susthita* and *Sthavir Supratibuddha* founded the *Ḷotika Gaṇa*, which, too, had four branches called 1. *Uccairnāgarī*, 2. *Vidyādhari*, 3. *Vajrī* and 4. *Mādhyamikā*. Besides, this *Ḷotika Gaṇa* also had four families – 1. *Brahmalīya*, 2. *Vastrāliya*, 3. *Vāñijya* and 4. *Praśnavāhana*.

*Sthaviras Susthita* and *Supratibuddha* had five disciples of which *Sthavir Priyagrantha* founded the *Madhyamā* branch of the *Ḷotika Gaṇa*. *Sthavir Vidyāgopal* founded the *Vidyādhari* branch and *Sthavir Ārya Śāntiśreṇika* founded the *Uccairnāgarī* branch. *Ārya Śāntiśreṇika* had four disciples – 1. *Sthavir Ārya*



*Śreṇika*, 2. *Sthavir Ārya Tāpasa*, 3. *Sthavir Ārya Kubera* and 4. *Sthavir Ārya Ṛsipālita* who respectively founded the branches called 1. *Ārya Śreṇikā*, 2. *Ārya Tāpasū*, 3. *Ārya Kuberī* and 4. *Ārya Ṛsipālita*.

*Sthavir Ārya Simhagiri* had four disciples called – 1. *Sthavir Ārya Dhanagiri*, 2. *Sthavir Ārya Vajra*, 3. *Sthavir Ārya Sumit* and 4. *Sthavir Āryarhaddatta*. *Sthavir Ārya Sumitsūri* founded the *Brahmadīpika* branch and *Sthavir Ārya Vajrasvāmī* founded the branch called *Vajrī*. *Sthavir Ārya Vajrasvāmī* had three disciples called 1. *Sthavir Ārya Vajrasen*, 2. *Sthavir Ārya Pdma* and 3. *Sthavir Ārya Āryaratha*. These three disciples of *Sthavir Ārya Vajra* founded the three branches called 1. *Ārya Nāgilā*, 2. *Arya Padmā* and 3. *Ārya Jayantī* respectively.

Like this we find that the mentions of various *Gaṇas* and branches (*Śākhā*) and families (*Kula*) are found in the roll of heads of monastic groups in the *Kalpasūtra* but we do not find the mention of any *Gaccha* anywhere. In the *Arddhamāgadhī* primary as well secondary canonical literature, too, the word *Gaccha* has been used in the sense of ‘go’ and nowhere in the sense of a monastic group.

The inscriptions of the time from the 1<sup>st</sup> to the 5–6<sup>th</sup> century AD found at Mathura etc also do not contain the word *Gaccha*. There, too, the words like *Gaṇa*, *Kula*, *Śākhā*, and *Anvaya* have been used to mean monastic groups. Even the available ancient inscriptions and treatises of the *Dīgambara* and *Yāpanīya* traditions have also used the words *Gaṇa*, *Kula*, *Śākhā*, and *Anvaya* in this sense. The usage of the word *Gaccha*, to mean a monastic group, is found only after the 9<sup>th</sup> century AD. On the basis of this evidence we can say that the use of the word *Gaccha*,

in the sense of a monastic group, started sometime after the 6<sup>th</sup> century AD.<sup>17</sup>

As far as the inscriptional evidence is concerned, the oldest available inscription in which the word *Gaccha* has been used to mean a monastic group is dated 1011 *Vikramī Era* or 954 AD. This inscription mentions ‘*Vṛhadgaccha*’.<sup>18</sup> As far as the literary evidence is concerned, the very first use of the word *Gaccha*, in this sense, is found in the *Ogha Niryukti* (Circa 6–7<sup>th</sup> century AD). Therein it has been said, ‘As a pleasure loving fish that cannot bear the jolting and jostling of the sea-waves, goes to the shore and perishes, so does a pleasure loving aspirant monk who cannot bear the rigorous discipline in the ocean of his monastic group – *Gaccha*, leaves the *Gaccha* and meets with his nemesis’.<sup>19</sup> Although the *Oghniryukti* has not been mentioned amongst the ten *niryuktis* listed in the *Āvaśyakaniryukti*, it is, generally, believed that the *Oghaniryukti* is a part and parcel of the *Āvaśyakaniryukti* only. However, it does not seem probable that all the presently available verses of *Oghaniryukti* might have been there in the *Āvaśyakaniryukti*. In our view, most of the verses of *Oghaniryukti* may have been composed sometime between the periods of composition of the *Āvaśyaka Mūla Bhāṣya* and the

<sup>17</sup> A. Jaina Śilālekha Saṅgraha, Vol. II, Inscription No. 143.

B. Pratiṣṭhā Lekha Saṅgraha, Inscriptions Nos. 34, 38, 39, 133, 833.

<sup>18</sup> “Saṁvat 1011 Vṛhadgacchīya Śrī Paramānandasūri Śiṣya Śrī Yakṣadevasū ibhiḥ Pratiṣṭhitam.”

– Śrī Jain Pratimā Lekha Saṅgraha, Lodha Daulat Singh, Inscription No. 331.

<sup>19</sup> “Jaha sāgarammi mīṇā saṅkhamā sāgaram asahantā |  
Ninti tao suhakāmī niggayamittā vinassanti ||  
Evam Gacchāsamudde sāraṇavīhinī coiyā santā |  
Ninti tao suhakāmī mīṇā va jahā viṇassanti ||

– *Oghaniryukti*, verses 116, 117.

*Viśśāvaśyaka Bhāṣya.*

After the *Oghaniryuktī*, the next mention of *Gaccha* is found in *Haribhadra's Pañcavastu* (circa 8<sup>th</sup> century). There the word *Gaccha* has not only been used for a monastic group but its meaning has been further clarified by saying that the group of monks and nuns of a guru is called *gaccha*.<sup>20</sup> From the etymological point of view also the word *Gaccha* means 'to go', hence, it is quite logical that a group of monks and/or nuns who went about their monastic tours together were called a *Gaccha*. However, in this sense, too, its usage is found only sometime after the 6<sup>th</sup> century only because there is no inscriptional or literary evidence available to suggest its use, for a monastic group, at an earlier time. In the olden times the words such as *Gaṇa*, *Kula*, *Śākhā*, and *Anvaya* only were used in the sense of classifying the monastic groups.

Towards the end of the roll of heads of monastic groups in the *Kalpasūtra* we find the mentions of coming into being of the four families called 1. *Nivr̥tti Kula*, 2. *Candra Kula*, 3. *Vidyādhara Kula* and 4. *Nāgendra Kula* after about 600 years after the *nirvaṇa* of Lord *Mahāvīra*. From these four families only came the four *gacchas* called 1. *Nivr̥tti Gaccha*, 2. *Candra Gaccha*, 3. *Vidyādhara Gaccha* and 4. *Nāgendra Gaccha*. It, therefore seems that what were referred to as *Kulas* in the ancient past later came to be known as *Gacchas*. Whereas in the olden times the word *Gaccha* meant a group of monks and/or nuns that went about their monastic tours together, later it came to mean the family of

<sup>20</sup> "Guruparivāro Gaccho tattha vasantāṇa nijjarā viulā |  
Viṇayāo taha sāraṇamāihimī na dosa paḍivvattī ||"

– Pañcavastu, haribhadrasūri, Sri Devacandra Lalbhai Jain  
Pustakodddhar, verse 696.

disciples of a guru. Like this, slowly and gradually, the word *Gaccha* replaced the word *Kula*. Although the words *Gaṇa*, *Kula*, *Śākhā*, and *Anvaya* remained in circulation upto the 8<sup>th</sup> or the 9<sup>th</sup> century, the use of the word *Gaccha* became more widespread and the other words like *Gaṇa*, *Kula*, *Śākhā*, and *Anvaya* became obscure. Though these words are mentioned in the *Pratiṣṭhā* inscriptions even today, practically it is the word *Gaccha* that enjoys unchallenged currency.

Although the word *Gaccha* came to be used in the 6–7<sup>th</sup> century itself, its widespread use started sometime around the 10<sup>th</sup> century only. Presently popular and current *gacchas* such as *Vṛhad Gaccha*, *Khartara Gaccha*, *Tapā Gaccha* and *Sanḍera Gaccha* etc, came into being only around the 10<sup>th</sup> to 11<sup>th</sup> century.

In the work under consideration – *Gacchācāra* – we are being told mainly about the gains of staying in a good monastic group (*Gaccha*) and the harms of staying in a bad one. It also tells us about the characteristics of good and bad monastic groups. Herein, we are being told that the monastic group that keeps proper control over the activities of its monks and nuns is a good monastic group and, on the contrary, the monastic group that fails to maintain such a control is a bad monastic group. Also, that a good monastic group is the only one that is worthy of being lived in by the good monks and nuns desiring self-emancipation. This work also deals, at length, about the conduct of the monks and nuns of the good monastic groups. In this context it also roundly criticises the conduct of lax and wilful *Ācāryas*. It is a fact that Lord *Mahāvīra* had prescribed a very stringent code of conduct for the monks and the nuns of his religious order but with the passage of time, the tendencies of laxity and love for comfort gradually developed. However, the more vigilant amongst the *Ācāryas* opposed these lax and comfort-loving tendencies from time to time

## XXVIII : GACCHĀCĀRA PRAKĪRṆAKA

and re-established the canonically prescribed and recognised monastic conduct. *Gacchācāra* is also one of such works that opposes the laxity and comfort-loving monastic life and re-establishes the canon-prescribed monastic conduct in its stead.

### Manuscripts Used In The Editing Of The Gacchācāra Prakīrṇaka –

We have taken the original text of this work from the *Paiṇṇayasuttāni* edited by *Muni Śrī Puṇyavijayajī* and published by *Śrī Mahāvīra Jaina Vidyālaya*, Mumbai. *Muni Śrī Puṇyavijayajī* had used the following copies of the manuscript for deciding the text of this work:—

1. Sā : The copy edited by *Ācārya Śrī Sāgarā-nandasūriśvarajī* and published by *Agamodaya Samiti*, Sūrat in 1927.
2. Je. : The Palm-leaf copy from *Śrī Jinabhadra-sūri Jaina Jñāna Bhaṇḍār*.
3. Sami.: The palm-leaf copy made available by *Saṅghavīpādā Jaina Jñāna Bhaṇḍār*.
4. Pu. : The handwritten manuscript by *Muni Śrī Puṇyavijayajī*.
5. Vr. : *Gacchācāra Prakīrṇaka Vṛtti* by *Śrī Vijaya Vimalgani*, edited by *Śrī Bhadrā-navijaya Gani* and published by *Dayavimal Granthamala*, Ahmedābad in 1979.

For further details, on these manuscripts, we recommend that the readers refer to pp. 23–27 of the preface to *Paiṇṇaya-*

*suttāni* ibid.

## The Published Editions Of Gacchācāra Prakīrṇaka –

Indications about many spiritually oriented *Prakīrṇaka* texts is found in the *Arddhamāgadhī* canonical literature. However, as these *Prakīrṇaka* texts were not being traditionally studied, many of these were generally unavailable to the students of *Jaina* studies. Except a few, these *Prakīrṇaka* texts had not been published at all. The realisation has, however, dawned that the subject-matter of these *Prakīrṇaka* volumes is very important for the spiritually oriented aspirants and, therefore, they have been published in their original texts as well as in translations in Hindi, Gujarati, etc in the last few years. The description of the published volumes of the *Gacchācāra Prakīrṇaka* is as follows:–

1. **Gacchācāra Prakīrṇakamī** – This version of this *Prakīrṇaka* was published, in 1928, by *Āgamodaya Samīti*, Vadodara as a part of ‘*Prakīrṇaka–daśakamī*’, a joint volume of ten *Prakīrṇakas*, which carries the original *Prākṛta* texts of their verses with their *Samiskṛta* shadow verses.
2. **Śrī Gacchācāra Payannā** – Two editions of this *Prakīrṇaka*, translated by *Muni Śrī Vijaya Rajendrasūriji*, have been published under the title ‘*Śrī Gacchācāra Pyannā*’. The first of these editions with *Prākṛta* text and a Gujarati translation was published, in 1945, by Sri Amarchandji Dani from Dhansa (Rajasthan). It was reprinted in 1991.

The second edition, again translated by

*Muni Śrī Vijaya Rajendrasūrījī* with *Prākṛta* text, *Saniskṛt* shadow verses and a Gujarati translation was published by Sri Bhupendrasuri Jain Sahitya Samiti, Ahore (Marwar) in 1946.

3. Gacchācāra Prakīrṇakani – This edition, with original *Prākṛta* text and *Saniskṛt Vṛtti* was published by Dayavimal Granthamala, Ahmedabad.
4. Gacchācāra Prakīrṇakani – This edition, prepared by *Muni Śrī Trilokcandjī* who was the grand disciple of *Muni Śrī Khajancandjī* who, in turn, was the disciple of *Ācārya Śrī Ātmārāmjī Mahārāj*, was published by Ranjidas Kishorchand Jain, Manasa Mandi. It is not possible to say as to when was this edition published, as it does not carry the year of publication. This edition carries the verses in their original *Prākṛta* text, their *Saniskṛt* shadow verses and their Hindi gist.
5. Gacchācāra Prakīrṇakani – This edition, prepared by *Muni Śrī Vijaya Vimal Gaṇi* was published, in 1975, by *Śrī Harṣa Puṣpāmṛt Jain Granthamālā*, Shantipuri (Saurashtra). This edition carries the verses in their original *Prākṛta* text with their *Saniskṛt* shadow verses.
6. *Śrīmad* Gacchācāra Prakīrṇakani – This edition, prepared by *Ācārya Ānanda Vimal*, was published, in 1923, by Aganodaya Samiti, Baḍauda. This edition carries the verses in their original *Prākṛta* text with their *Saniskṛt Vṛtti* by *Vānarṣi*.

## The Author Of Gacchācāra –

Except for the *Devendrastava*, there is no clear indication available about the authors of the *Prakīrṇaka* texts. Although the mention of *Vīrabhadra*, as the author of some *Prakīrṇakas* such as *Catuḥśaraṇa*, *Āturpratyākhyān*, *Bhaktaparijñā*, etc, is available<sup>21</sup> and he is cited as a direct disciple of Lord *Mahāvīra*, a careful scrutiny of the subject-matters of these *Prakīrṇakas* reveals that they were not composed by someone contemporary to the Lord. The mention of yet another *Vīrabhadra* (circa 1008 AD) is available. Probably, the *Gacchācāra Prakīrṇaka* might have been composed by this *Vīrabhadra*.<sup>22</sup> There is, however, no mention of the author's name from the beginning to the end of this work and in the absence of a reasonably firm evidence, the mention of *Vīrabhadra*, cited earlier, is only a possibility. To say something conclusively in this context will be a travesty of truth. If we go into the reasons for its author not mentioning his name anywhere in the entire volume, may be we are unable to say anything for certain but it is not difficult to guess the reason for such avoidance. Firstly, the author has, in the very beginning of this work, said that the subject-matter of this work is not an original composition but it is simply being quoted from the ocean of canonical knowledge. It is, therefore, probable that the compiler of such matter might not have considered it appropriate to mention his name as its author. Secondly, in the verse 135 of this work, too, the author has clearly accepted that he had taken the subject-matter of this work from *Mahānīśītha*, *Kalpasūtra* and *Vyavahārasūtra*. In our view there must have been this feeling in the heart of this unknown author that the subject matter of this work has been obtained from the works of earlier saints and sages so, how could he be the author. Actually, just like in the canonical works of yore,

<sup>21</sup> The Canonical literature Of The Jainas, pp. 51, 52.

<sup>22</sup> The Canonical literature Of The Jainas ibid, p. 52.



the author of this work has not mentioned his name as such. From this, whereas on one side it reveals his humility, on the other, it also shows that this work is of a sufficiently ancient origin.

### The Period Of Composition Of Gacchācāra –

The classification of the canonical works in the *Nandīsūtra* and the *Pākṣikasūtra* carries no mention of the *Gacchācāra Prakīrṇaka*. The *Gacchācāra Prakīrṇaka* finds no mention in the *Tattvārtha Bhāṣya* and the *Sarvārthsiddhi Tīkā* (commentary), on the *Tattvārthasūtra*, of the *Dīgambara* tradition as well. Similarly, the works of the *Yāpanīya* tradition such as *Mūlācāra* etc carry no mention of the *Gacchācāra Prakīrṇaka*. It is evident from this that this treatise had not been composed prior to the 6<sup>th</sup> century. The very first mention of this *Prakīrṇaka* is found in the *Vidhimārgaprapā* wherein the *Gacchācāra Prakīrṇaka* has been mentioned as the last amongst the fourteen *Prakīrṇakas* mentioned therein.<sup>23</sup> It means that the *Gacchācāra Prakīrṇaka* is of a later origin than the *Nandīsūtra* and the *Pākṣikasūtra* and of an earlier origin than the *Vidhimārgaprapā* (circa 14<sup>th</sup> century AD). Just as the author of this work had not mentioned his name as such, he has also nowhere mentioned its year of composition. However, as the author has said that this work was composed on the basis of *Mahānīśītha*, *Kalpasūtra* and *Vyavahārasūtra*,<sup>24</sup> this estimation gains ground that it was composed sometime after the composition of *Mahānīśītha*.

<sup>23</sup> Vidhimārgaprapā, pp. 57, 58.

<sup>24</sup> “Mahānīśītha–Kappāo Vavahārāo taheva ya |  
Sāhu–Sāhuniatthāe Gacchācārm samuddhiyam ||”

– Gacchācāra Prakīrṇaka, verse 135.

*Mahānisītha* has been mentioned in the list in the *Nandī-sūtra*.<sup>25</sup> From this it is evident that *Mahānisītha* is a work of a period prior to the 6<sup>th</sup> century. However, the available copies of *Mahānisītha* also have an inscription to the effect that termite had eaten the original copy of *Mahānisītha* and that it was restored by *Ācārya Haribhadrasūri* in the 8<sup>th</sup> century.<sup>26</sup> It is clear from this that *Mahānisītha* might have existed prior to the 6<sup>th</sup> century AD but its current form is a contribution of *Ācārya Haribhadrasūri*. From this we come to a conclusion that the author of *Gacchācāra Prakīrṇaka* had *Mahānisītha* in front of him in its present form. On this basis, it must be believed that *Gacchācāra Prakīrṇaka* was composed sometime after the 8<sup>th</sup> century and before the 13<sup>th</sup> century. The absence of any mention of the *Gacchācāra Prakīrṇaka* in any of his works by *Ācārya Haribhadrasūri* also shows that it was composed some time after *Haribhadra* (circa 8<sup>th</sup> century AD).

We have mentioned it earlier, too, that the use of the word 'Gaccha' to mean a monastic group, as used in the *Gacchācāra Prakīrṇaka*, also came into being only after the 8<sup>th</sup> century. From the 8<sup>th</sup> century itself various monastic families (*Kula*) such as *Candra Kula*, *Vidyādhara Kula*, *Nāgendra Kula* and *Nivṛtti Kula* were being referred to as *Candra Gaccha*, *Vidyādhara Gaccha*, *Nāgendra Gaccha* and *Nivṛtti Gaccha* respectively. This is certain that the *Gacchācāra Prakīrṇaka* was composed only after the use of the term *Gaccha* had become current. As we do not get any inscriptional as well as literary evidence of a period prior to the 8<sup>th</sup> century to show that the word *Gaccha* was used to mean a monastic group, as it means now, it can be surmised that this

<sup>25</sup> Nandīsūtra, Muni Madhukara, Āgama Prakashan Samiti, Beawar, sūtra 76, 79–81.

<sup>26</sup> Quoted – Jain Sāhitya Kā Vyāhad Itihas, Vol. II, pp. 291, 292.

*Prakīrṇaka* is not a composition of a period prior to the 8<sup>th</sup> century. Again, in this *Prakīrṇaka*, the lax and comfort-loving monastic groups have been criticised. It is well known that the tendency towards laxity and love for comfort found its way into the *Nirgrantha Śramanic* orders with the advent of the *Caityavāsī* tradition sometime in the 4<sup>th</sup> century and their first ever opposition was voiced by *Ācārya Kunda Kunda*, of the *Digambara* tradition, in his works *Sūtrapāhuda*, *Bodhapāhuda* and *Liṅgapāhuda* in the 6<sup>th</sup> century.<sup>27</sup> In the *Śvetāmbara* tradition the opposition to such tendencies came from *Ācārya Haribhadrasūri*, in the 8<sup>th</sup> century, in his work *Sambodha Prakaraṇa*.<sup>28</sup> Many verses of the *Gacchācāra Prakīrṇaka* are identically found in the *Sambodha Prakaraṇa*, which shows that these two works must be almost contemporary. Although this possibility can also not be ruled out that such identical verses were taken by the author of *Gacchācāra Prakīrṇaka* from the *Sambodha Prakaraṇa*. If we subscribe to this argument, we will have to admit that the *Gacchācāra Prakīrṇaka* is of a later origin than the *Sambodha Prakaraṇa*. After *Haribhadra*, the most vocal opposition of the laxity and love for comfort in the *Śvetāmbara* tradition came from *Ācārya Jineśvarasūri* of the *Khartara Gaccha*. His period is around the 10<sup>th</sup> century. Therefore, it is also possible that the *Gacchācāra Prakīrṇaka* was composed sometime towards the end of the 10<sup>th</sup> century or the beginning of the 11<sup>th</sup> century. Again, if we believe that this work is a composition by *Ācārya Vīrabhadra*, its period of composition comes out to be the end of the 10<sup>th</sup> century as *Vīrabhadra's* time is around the 10<sup>th</sup> century AD.

<sup>27</sup> For details refer to –

- A. *Sūtrapāhuda*, verses 9–15.
- B. *Bodhapāhuda*, verses 17–20 and 45–60.
- C. *Liṅgapāhuda* verses 1–20.

<sup>28</sup> *Sambodhaprakaraṇa*, Kuguru adhyāya, verses 40–50.

However, it is not certain that the *Gacchācāra Prakīrṇaka* is a composition by *Vīrabhadra*. Therefore, the period of composition of the *Gacchācāra Prakīrṇaka* must be sometime between the 8<sup>th</sup> to the 10<sup>th</sup> century AD.

### Subject-matter –

*Gacchācāra Prakīrṇaka* has 137 verses in all. All these verses present a proper analysis of the monastic conduct of the monks and the nuns while abiding by the discipline of the monastic groups in which they stay. This analysis is as follows:–

At the very outset the author starts describing the conduct in the monastic groups after bowing to Great Lord *Mahāvīra* whom the kings of the gods also bow to. (1)

The author then states that it is best to stay in a good monastic group as many a soul wanders in the cycle of worldly transmigration by staying in the bad monastic groups. (2)

Stating the benefits of staying in a good monastic group, the author says that any aspirants who may be afflicted by sloth and negligence can also come back on the right path by watching the others and then engage himself in severe penance etc. (3–6)

Analysing the characteristics of the *Ācārya* it has been said that he is the very foundation of the monastic group, he is the one who has to tell others about the right and the wrong and thereby help them to free themselves from mundane attractions. Therefore, the *Ācārya*'s conduct must be scrutinised the first of all. (7–8)

In this work the author has called the *Ācārya* who is wilful, wicked, violent, and fond of (comfortable) places of stay, who is careless about the preservation of waterborne creatures, who is

corrupt of his basic and subsidiary virtues, who does not follow the monastic routine, who indulges in mundane gossip and who does not practice expiatory criticism, as the one following the wrong path. Further, he adds that it is only that *Ācārya* who reveals his flaws in front of another *Ācārya* and atones for them according to expiatory penance awarded by him, as the one who follows the correct path. (9–13)

It has been said in this work that the *Ācārya* must accept the clothes, pots and other monastic equipage, for his monastic group, in accordance with the canonical injunctions as well as according to the prevailing circumstances. One, who does so, is a friend of his disciples and the one who does not, is their enemy. (14–15). It has also been said that the *Ācāryas* who give monastic ordination to the aspirant lay people but fail to guide them in correct monastic practices and treat them with undue affection at the expense of monastic propriety, are their enemies. Also, that the *Ācāryas* who are sweet tongued but do not instruct their disciples with spiritually beneficial teaching are not their benefactors but their enemies. On the contrary the *Ācāryas* who ensure their spiritual befit are their benefactors even if they have to beat them with a rod. (16–17)

Mentioning the duties of a disciple, it has been said that the disciple, who does not warn his guru when he succumbs to negligence and sloth and fails to observe his monastic routine properly, is an enemy of the guru. (18)

Further, it has been said that the essence of the teaching of Lords *Jina* lies in the having of right-faith, gaining of right-knowledge and in practising of right-conduct. The *Ācārya* who avoids the flaws of production, procurement, and seeking of food, and monastic equipage is a righteous *Ācārya*. On the contrary, the

comfort-loving *Ācārya* who is lax in undertaking his monastic tours and harbours attachment towards his family, village, town or state even after leaving them for taking the monastic ordination, who does not make due monastic endeavour, is not a monk but only a pseudo-monk (monk look alike). (20–24)

The *Ācāryas* who motivate their flocks as per the scriptural dictates, who preach the faith as propounded by the Lords *Jina* and who properly spread the gospel have been compared with the Lords *Tirthaṅkaras* themselves. On the contrary, those who flout the *Jina* order have been termed as (spiritually) cowards. (25–27)

According to this work the following three types of *Ācāryas* corrupt the faith:—

1. Those *Ācāryas* who are themselves corrupt,
2. Those who aren't corrupt themselves but who ignore others' corrupt practices,
3. Those *Ācāryas* who act contrary to the teachings of the Lords *Jina*.

Analysing the difference between the *Āchāryas* who follow the correct path and the ones who don't, it has been said that the *Ācārya* who follows the wrong path wanders eternally in the mundane existence. The disciple who serves such an *Ācārya* also drowns into the ocean of worldliness. (29–31)

The spiritual aspirant who treads the correct path must be adored and he must be looked after by proper service in general and right medicines when he falls ill. Such service ought to be rendered personally as well through others. (35)

Praising those noble souls who always have the universal

weal at their heart, it has been said that many such great men have been in the past, many of them are there in the present and many such great souls will be there in the future. The creatures of the three worlds bow at the feet of such great men. (36)

In the very next verse it has been said that even a reflection on the qualities of such great men is enough to atone for one's own sins. (37)

In this work the author feels that the fear of the guru is essential for the disciple for in the absence of counter-questioning, motivation and expiatory repentance the disciples become wilful just as a servant or a horse becomes wilful in the absence of proper care and control. (38)

This work does not recognise each and every group of monks as a true monastic group (*Gaccha*) but only those in which the monks are knowledgeable about the meaning of the canonical learning, possess a desire for liberation from the mundane existence, where they are vigilant, observe their monastic vows properly, are always steadfast in their monastic duties and are without attachment and aversion. (39)

Delineating the monastic characteristics this work says that the words (commands) of the canon-learned monks must be obeyed even if they appear as bitter as the most potent poison because, in the ultimate analysis, such words prove to be beneficial like nectar. Firstly, no one dies as a result of such words and if at all someone dies while obeying their commands, he becomes immortal. On the contrary, the commands of the canon-ignorant monks must be ignored even if they appear to be as sweet as nectar because, in the ultimate analysis, such words prove to be harmful like the most potent poison. Actually such words are not embrosial but poisonous by obeying which the aspirant comes to his

immediate (spiritual) death and he never becomes free from the cycle of births and deaths. Therefore, a spiritual aspirant must shun the company of the canon-ignorant and corrupt monks, body, mind and spirit, and must consider them as hindrances in the attainment of the ultimate goal of spiritual emancipation. (44-49)

According to this work, a humble disciple respectfully obeys the commands of his elders and patiently overcomes the hardships of monastic life. He is not given to pride, greed, vanity and argument and is forgiving, sense-controlled, protector of the self and the others, engrossed in the path of renunciation, a steadfast observer of the tenfold monastic routine and is always restrainedly engaged in performing his essential monastic activities. (50-53)

Enumerating the characteristics of a true *Gaccha* this work says that it is such a monastic group in which even if the guru expels the disciples with very angry, hard, unforgiving and merciless word, they do not resort to animosity, condemnation, defamation, deplorable activities, criticism of the Jina-precepts, but obey the hard and bitter commands of the guru with the utterance '*Taha tti* (It is so, Venerable master !)'. (54-56)

Praising the humble disciple it has been said that he is not only not attached to his clothes, pots and other monastic equipage but to his own body as well. He accepts and eats pure and flawless food not for, taste, nor for enhancing his bodily prowess nor for enhancing his appearance and nor for satisfying his ego but only for the preservation of his body as a means of performing his monastic duties. (57-59).

Following the style of the fifth primary canon – *Vyākhyā-prajñapti*, in the present work also, the author addresses *Gautama*



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and says that a true *Gaccha* is the one in which there is proper consideration of mutual seniority between the monks and even a one day senior monk's words are not flouted, in which the monks do not accept the food brought by the nuns even at the time of dreadful famine, in which the monks do not enter into meaningless talk with the nuns nor do they look with lust at the enticing parts of the women's anatomy. (60–62)

According to this work the monks have been totally forbidden the company of the nuns. For the monks the company of the nuns has been compared to stepping into fire and taking poison. It says that the monk who keeps the company of the nuns soon comes to be defamed. It very clearly says that the monk who is always vigilant in avoiding the company of the women can only observe celibacy properly; the other one who is negligent in such matters cannot do so. (63–70)

The speciality of the *Gacchācāra Prakīrnaka* is that it states the rules of well-propounded code of monastic conduct sometimes with reference to the monks and at times with reference to the nuns. However, whether the rules of monastic conduct are stated with reference to the monks or with reference to the nuns, they are equally applicable to both – the monks and the nuns.

Upholding the foremost principle of non-violence towards all the living beings – Earth-bodied (*Prthvikāyika*), Water-bodied (*Apkāyika*), Air-bodied (*Vāyukāyika*), Fire-bodied (*Tejaskāyika*), Vegetation-bodied (*Vanaspatikāyika*) and the moving bodies (*Traskāyika*), it has been said that the monastic group in which the monks do not torment the living beings of the six categories even when they are facing death, is the true monastic group. (75–81)

In the present volume even the slightest touch of a woman has been said to be as harmful for a monk as the dreadful serpent that can kill at sight (*Dr̥ṣṭivīṣa sarpa*), flaming fire and the most potent poison. It has been said that the monastic group in which the monks never touch not only young girls and old women but also, the female members of their own erstwhile families such as their own grand daughters, daughters and sisters, is the true monastic group. Not only for the monks but even for the *Ācārya*, it has been said that the *Ācārya* who touches a woman, must be considered as corrupt. (82–87)

According to this work the monastic group in which the monks and the nuns enjoy the worldly wealth such as gold and silver, money and grains, material objects and coloured clothes is an unrestrained monastic group. On the contrary, the group in which the monks do not touch such things even when there are reasons enough for doing so, is the true monastic group. (89–90)

This work totally forbids the monks from using the clothes, pots and other monastic equipage brought by the nuns. (91–96)

This work enjoins all spiritually inclined aspirants to leave the monastic group of the monks who remain engaged in violence, sensual enjoyments and activities contrary to the dictates of the canons and join the righteous monastic groups and stay there till the end. (101–105)

Analysing the characteristics of the nuns it has been said that the monastic groups in which the young and youthful nuns stay alone, step out of the residence alone at night even for some essential activity, talk to the householders in violent and amorous tones, wear colourful clothes, massage their bodies with oil, maintain their bodies by bathing etc and sleep on cotton-filled mattresses or act in various ways that are contrary to the canonical

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dictates, are not the true monastic groups. (107–116)

On the contrary, the monastic groups in which the nuns do not quarrel with each other, in which they do not speak in violent language, and in which they do nothing contrary to the canonical dictates, is the best monastic group. (117)

Delineating the conduct of the wilful nuns it has been said that such nuns do not confess and repent for their flaws, do not obey the head nun, do not serve the ill nuns, practice mantra and astrology, wear colourful clothes, keep fancy sweeps, wash their bodies and parts thereof again and again, order the householders about, make use of their seats and beds, do not study scriptures, do not perform expiatory retractions and do not carry out timely inspections of their monastic equipage, but perform the forbidden acts. (118–134)

Concluding the volume, the author says that the contents of this work have been drawn from the canonical works such as *Mahānīśītha*, *Kalpa (Vṛhatkalpasūtra)*, *Vyavahārasūtra* etc. The monks, desirous of spiritual emancipation and liberation must study it at the time meant for scriptural study and adhere to the monastic conduct as has been described herein. (135–137)

From the study of the *Gacchācāra Prakīrṇaka* it is quite clear that this work is against laxity, love for comfort and wilfulness in monastic conduct and it aims at reinforcing the canon-prescribed monastic conduct. There are many instances in the *Gacchācāra Prakīrṇaka* where laxity in monastic life has been opposed. In verse No. 85 it has been clearly stated that the monastic group, in which the *Ācārya* himself touches women, must be considered as corrupt of basic monastic qualities. In the verses from 89 to 90 the monastic group that does not prohibit its

monks from enjoying the mundane pleasures of wealth and material objects such as gold and silver, grains and money, bronze and copper and coloured clothes as unrestrained. In the 91<sup>st</sup> verse it has been even said that the monastic groups in which the monks make use of the monastic equipage brought by the nuns is an unrestrained monastic group. Likewise, in the verses 93 and 94 it has been said that any contact between a lone monk and a lone nun is contrary to established and correct monastic conduct whether it is for the purpose of scriptural studies or otherwise.

Opposing the laxity in monastic conduct it has been said that the monastic group in which the monks indulge in trading (buying and selling) of things, and have generally become corrupt of their monasticism, must be given a wide berth. In the verses from 118 to 122 the author has given the description of wilful nuns and said that such nuns do not confess and repent for their flaws, do not obey the head nun, do not serve the ill nuns, practice mantra and astrology, wear colourful clothes, keep fancy sweeps, wash their bodies and parts thereof again and again, order the householders about, make use of their seats and beds, do not study scriptures, do not perform expiatory retractions and do not carry out timely inspections of their monastic equipage, but perform the forbidden acts and that the monastic group of such nuns is deplorable.

From such a deep analysis of laxity in monastic life in the *Gacchācāra Prakīrnaka*, it is evident that it is a composition of the period when laxity in monastic life had entrenched itself deeply and it was also being opposed quite vociferously. A glimpse at the history of Jainism reveals that such laxity in monastic conduct had started creeping in from the 3<sup>rd</sup> or 4<sup>th</sup> century. Firstly, the influence of leftist (*Vāmamārgī*) religious practices resulted in the advent of mantra-tantra and the resultant laxity in Jaina monastic orders as well. Secondly, during that time only, the Jaina monks started

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leaving their forest dwellings and started living in temples. This practice resulted in comfort-loving classes of monks in the Digambara as well as the Śvetāmbara traditions and it started following the comfortable life style of the *Hindu Mathādhisas*. This, in turn, gave rise to evils of the *Caityavāsī* monks in the *Śvetāmbara Jaina* clergy and to that of the *Bhāttārakas* in the *Digambara* tradition.

### Opposition To Laxity In Monastic life –

The very first opposition to this evil of comfort-loving and lax life-style of the monks started in the *Digambara* tradition by *Ācārya Kundakunda*. This is visible in his works as follows: –

1. Ukkiṭṭhasīhacariyam bahupariyammo ya guruyabhāro ya |  
Jo viharai sacchandani pāvami gacchadi hodi micchattami ||  
(Sūtrapāhuda, verse 9)

Meaning that even if an *Ācārya*, who observes his monasticism steadfastly, undertakes severe penance and holds the charge of the head of the monastic order, becomes wilful, he is a sinner given to falsehood.

2. Je bāvīsaparīsaha sahanti sattīsaehimi sañjuttā |  
Te honti vandanīyā kammakkhayañijjarā sāhū ||  
(Sūtrapāhuda, verse 12)

Meaning that only those monks are worthy of veneration who bear the twenty-two monastic hardships, who are endowed with thirty-six virtues of the *Ācārya* and who is constantly engaged in the process of destroying the accumulated karma.

3. Gihaganthamohamukkā bāvīsaparisahā jiyakasāyā |  
Pāvārambhavimukkā pavvajjā erisā bhaniyā ||  
(Bodhapāhuda, verse 45)

Meaning that the monastic ordination of the monk, who is not attached to any kind of possessions, who endures twenty-two monastic hardships, who has full control over the passions and who is free from violent activities, is noble.

4. Dhaṇadhaṇṇavatthadāṇaṃ hiraṇṇasayaṇāsaṇāi cttāiṃ |  
Kuddāṇaviraharāhiyā pavvajjā erisā bhāṇiyā ||  
(Bodhapāhuda, verse 46)

Meaning that the monastic ordination of the monk, who is without any kind of possessions like material wealth, grains, gold and silver, clothes and seats and who is not a recipient of bad charities, is noble. That is, he is the true monk.

5. Pasumahilasaṇḍhasaṅgaṃ kuṣīlasaṅgaṃ na kuṇai vikaḥāo |  
Sajjhāyājhānājuttā pavvajjā erisā bhāṇiyā ||  
(Bodhapāhuda, verse 57)

Meaning that the monastic ordination of the monk, who does not keep company of animals, women, eunuchs, and the unrighteous, who does not engage himself in mundane gossip and who always remains engrossed in scriptural studies and meditation, is noble. That is, he is the true monk.

6. Kandappāiya vaṭṭai karamāṇo bhoyaṇesu rasagiddhiṃ |  
Māyī liṅgavivāi tirikkhajonī ṇa sāmaṇo ||  
(Liṅgapāhuda, verse 12)

Meaning that the monk, who, even after adopting the monastic appearance remains attached to sensual enjoyments and is given to the tastes of the tongue, who acts deceitfully in order to satisfy his sensual desires, is not a monk but an animal.

7. Rāgo karedi ṇiccamī mahilāvaggamī paramī ca dūsei |  
Danisaṇaṇāṇavihiṇo tirikkhajonī ṇa so sāmaṇo ||  
(Liṅgapāhuda, verse 17)

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Meaning that the monk, who, even after adopting the monastic appearance remains attached to womenfolk and thereby, corrupts the others, who is devoid of right-vision and right-knowledge, is not a monk but an animal.

Although these verses from *Ācārya Kunda Kunda's* works are not identically found in the *Gacchācāra Prakīrṇaka*, it is clear that through these verses *Ācārya Kunda Kunda* also opposed the lax, and comfort-loving tendencies of the corrupt and wilful monks.

In the *Śvetāmbara* tradition the very first opposition to the laxity and wilfulness of the corrupt monks came from *Ācārya Haribhadra* through his work *Sambodha Prakaraṇa*. Some of the verses of the *Gacchācāra Prakīrṇaka* are identical with some of those of the chapter on bad master (*Kuguru*) in the *Sambodh Prakaraṇa*. The comparative description of these verses is as follows:—

1. Jattha ya muṇiṇo kayavikkyāimī kuvvanti nīccamujhaṭṭhā |  
Tāṃ Gacchāmi Guṇasāyara – visāmi va dūraṃ pariharijā ||  
(Sambodha Prakaraṇa, verse 45)

Jattha ya muṇiṇo kayavikkyāimī kuvvanti sañjamubbhaṭṭhā |  
Tāṃ Gacchāmi Guṇasāyara ! visāmi va dūraṃ pariharijā ||  
(Gacchācāra, verse 103)

2. Vatthāimī vivīṭa vaṇṇāi aisiyasaddāimī dhūvavāsāimī |  
Pahiriṇṇajai jatthagāṇe tāṃ Gacchāmi mūlaguṇamukkamī ||  
Jattha ya vīkahāiparā kouhalā davvaliṅgiṇo kūrā |  
Nimmerā nillajjā tāṃ Gacchāmi jāṇa guṇabhaṭṭhamī ||

Annatthiyavasahā iva purao gāyanti jattha mahilāṇaṃ |  
 Jattha jayāramayāraṃ bhaṇanti ālaṃ sayāṃ ditti ||  
 (Sambodha Prakaraṇa, verses 46, 48, 49)

Sīvaṇaṃ tunṇaṇaṃ bharaṇaṃ gihatthāṇaṃ tu jā kare |  
 Tilla-uvattaṇaṃ vā vi, appaṇo ya parassa ya ||

Gacchai savilāsagāi sayañīyaṃ tūliya sabibboyāṃ |  
 Uvvattei sarīraṃ siṇāṇamāiṃ jā kuṇai ||

Ghesu gihatthāṇaṃ gntūṇa kahā kahei kāhīyā |  
 Taruṇāi ahivaḍante aṇujāne, sā i paḍiṇīyā ||  
 (Gacchācāra, verses 113–115)

3. Jattha ya ajjāladdhaṃ paḍiggahaṃmāiṃ va vivihamuvaḡaraṇaṃ |  
 Paḍibhuṅjai sāhūhiṃ, taṃ Goyama ! kerisaṃ Gacchaṃ? ||  
 (Sambodha Prakaraṇa, verse 50)

Jattha ya ajjāladdhaṃ paḍigahaṃmāi vi vivihamuvaḡaraṇaṃ |  
 Paḍibhuḡjai sāhūhiṃ, taṃ Goyama ! kerisaṃ Gacchaṃ? ||  
 (Gacchācāra, verse 91)

4. Vajjeha appamattā ajjāsamsaggiaggivisaḡarisā |  
 Ajjāṇucaro sāhū lahai akittiṃ su acireṇa ||  
 (Sambodha Prakaraṇa, verse 51)

Vajjeha appamattā ajjāsamsaggi aggi-visaḡariṣi |  
 Ajjāṇucaro sāhū lahai akittiṃ su acireṇa ||  
 (Gacchācāra, verse 63)

5. Jattha hiraṇṇasuvaṇṇaṃ hattheṇa parāṇagaṃ pi no chippe |  
 Kāraṇasamappiyaṃ pi hu Goyamā ! gacchaṃ tayaṃ bhaṇimo ||  
 (Sambodha Prakaraṇa, verse 52)



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Jattha hiraṇṇasuvannaṃ hatthēna parāṇagaṃ pi no chippe |  
Kāraṇasamappiyāṃ pi hu nimisa-khaṇaddhamā pi, taṃ Gacchāmi ||  
(Gacchācāra, verse 90)

### Conclusion –

In the *Gacchācāra Prakīrṇaka*, too, like the works of *Ācārya Kundakunda* and *Ācārya Haribhadra*, the tendency of the monks towards laxity and wilfulness has been criticised. It is difficult to say that the *Jaina* monastic orders had sufficiently reformed due to the criticism by these *Ācāryas* because had it been so, the traditions of *Caityavāsīs* and the *Bhāttārakas* must have ended. However, according to the inscriptional as well as literary evidence it is clear that these traditions were not only alive and well up to the 8<sup>th</sup> or ninth century but growing in their influence. As a result of an unhindered growth of these unmonastic traditions the lax and wilful tendency also grew gradually but steadily. As we have already said earlier, the present work – *Gacchācāra* must have been composed around this time. Actually, *Gacchācāra* is a treatise that not only instructs the *Jaina* monastic order to adhere to and abide by the scriptural injunctions as far as their monastic conduct is concerned but also enjoins them to refrain from lax and wilful conduct. A proper study of this work is essential for the monks in order that they may glorify themselves by observing canon-prescribed monastic conduct in letter and spirit.

Varanasi,  
12 December, 1994.

Sagarmal Jain  
Suresh Sisdiya

(TRANSLATED INTO ENGLISH BY COL. D.S. BAYA 'ŚREYAS')

गच्छायार पइण्णयं  
[गच्छाचार-प्रकीर्णक]

**GACCHĀYĀRA PAIṆṆAYAMĪ**  
**(GACCHĀCĀRA-PRAKĪRṆAKA)**



# GACCHĀCĀRA–PRAKĪRṆAKA

## BENEDICTION AND STATEMENT OF PURPOSE

1. After bowing to noblest of the noble Lord *Mahāvīra* whom *Tridaśendra*, the king of *Trāyamiśra* gods bow to, I shall describe the subject of conduct in monastic groups (*Gacchācāra*), drawing it out of the ocean of scriptural knowledge.

## THE HARMS OF STAYING IN WAYWARD MONASTIC GROUPS

2. O' *Gautama* ! there are some that stay in the wayward monastic groups and keep on wandering in the mundane existences.

## THE GAINS OF STAYING IN THE RIGHTEOUS MONASTIC GROUPS

- 3–5. O' *Gautama* ! the benefit one draws from staying in a righteous monastic group for any length of time – half a *Prahara*, a *Prahara* (a period of approximately three hours), a day, a fortnight, a month or a year – is that even if one is beset with lethargy, pride, lack of enthusiasm, or sadness, he is enthused and motivated to enthusiastically perform one's monastic duties and severe penance merely by seeing other noble and glorious monks in the group. One is, thus, able to transcend shame, doubt, etc and get involved in the pursuit of one's monastic duties vigorously.
6. O' *Gautama* ! the moment an aspirant soul is gripped by vigorous spiritual energy, it is able to destroy the heap of karma accumulated over many a birth in a very short time.

#### 4 : GACCHĀYĀRA PAIṆṆAYAM

##### ĀYARIYASARŪVAVANṆAṆĀHIGĀRO

Tamhā niṇṇamī nihāleumī gacchamī sammaggaṭṭhiyam |  
Vasejja tattha ājammanī Goyamā ! sañjae muṇī || 7 ||

Medhī ālambanami khambhamī ditṭhī jāṇami suuttamamī |  
Sūrī <sup>1</sup>jamī hoi gacchassa tamahā tamī tu parikkhae || 8 ||

Bhayavamī ! kehimī liṅgehimī <sup>2</sup>sūrimī ummaggaṭṭhiyamī |  
Viyāṇijjā<sup>3</sup> chaumatthe muṇī ? tamī me nisāmaya || 9 ||

Sacchandayārimī dussīlami, ārambhesu pavattayamī |  
Pīḍhayāipadībaddhamī, āukkāeyavihimīsagamī || 10 ||

Mūluttaragaṇabbhaṭṭhamī, sāmāyārīvirāhayamī |  
Adinnāloyanamī niccamī, niccamī vigahaparāyaṇamī || 11 ||

Chattīsagaṇasamannāgaena teṇa vi avassa dāyavvā |  
Parasakkhiyā visohī suttu vi vavahārakusaleṇamī || 12 ||

Jaha sukusalo vi vijjo annassa kaheī attano vāhimī |  
Vijjuvaesamī<sup>4</sup> succā pacchā so kammamāyarai || 13 ||

<sup>1</sup> u, Sam. |

<sup>2</sup> sūrī, Sam. |

<sup>3</sup> maggaṭṭhiyamī ca jāṇejjā chaumatthe? Tamī me , Sam. |

<sup>4</sup> Vijjuvaesa soccā, Sam. Pu. |

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

ॐ

### DESCRIPTION OF THE ĀCĀRYA-CHARACTERISTICS

8. ***Ācārya*, the spiritual master and leader of the monastic group must be thoroughly reliable, supportive and endowed with right vision. One must make sure of this before joining the monastic group.**
9. **O' Venerable one ! how can an ordinary monk know as to which *Ācārya* is on the wrong path? O' monk ! pray listen to me about this.**
- 10-11. **The *Ācāryas* who follow arbitrary conduct, are unrighteous, engaged in violent activities, are comfort loving and are careless in preserving water-borne life, who have deviated from their primary and secondary virtues, who do not follow the rules of monastic life properly, who do not confess and repent for their excesses and transgressions every day and who are always engaged in spiritually useless talk are said to be on the wrong path.**
12. **Even for the master endowed with thirty-six virtues of an *Ācārya* it is best to confess and repent for his excesses and transgressions in front of other members of the monastic group every day.**
13. **As a skilled physician also consults another doctor for his ailments and takes treatment according to his advice, so a skilled *Ācārya*, too, must confess his faults and flaws in front of another *Ācārya* and atone according to the expiation awarded by the other.**

## 6 : GACCHĀYĀRA PAIṆṆAYAM

Desamī khettaṃ tu jāṇittā vatthamī pattaṃ uvassayamī |  
Saṅgahe sāhuvaggamī ca, suttatthamī ca nihāla<sup>1</sup> || 14 ||

Saṅgahovaggahamī vihiṇā na karei ya jo gaṇī |  
Samaṇamī samaṇimī tu dikkhattā, sāmāyārīmī na gāhae || 15 ||

Bālānamī jo u sīsānamī jīhāe uvalimpae |  
Na sammamaggamī gāhei so sūrī jāṇa verio || 16 ||

Jīhāe vilihanto na bhaddao sāraṇā jahimī natthi |  
Daṇḍena vi tāḍanto sa bhaddao sāraṇā jattha || 17 ||

Sīso vi verio so u jo gurumī na vibīhae |  
Pamāyamairāghatthamī <sup>2</sup>sāmāyārīvirāhayamī || 18 ||

Tumhārisā vi Muṇivara ! pamāyavasagā havanti jai purisā |  
To ko anno<sup>3</sup> amhamī ālambaṇamī hojja sanisāre? || 19 ||

Nāṇammi daṇisaṇammi ya caraṇammi ya tisu vi<sup>4</sup> sama<sup>ya</sup>sāresu |  
Coei jo thaveumī gaṇampṇānamī ca so ya Gaṇī || 20 ||

Piṇḍamī uvahimī sejjamī uggamauppāyaṇesaṇāsuddhamī |  
Cārīttarakkhaṇaṭṭhā sohinto hoi sa carittī || 21 ||

<sup>1</sup> nihālium, Sam. Pu. |

<sup>2</sup> °mayarā°, Sam. |

<sup>3</sup> tena nno ko a°, Pu. Vr. |

<sup>4</sup> ya, Sam. |

14. The *Ācārya* must accept the clothes, pots and shelters for the monks of his monastic group in accordance with the canonical dictates and the prevailing circumstances.
- 15–16. Know that the *Ācārya* that does not so accept the monastic necessities as per the canonical dictates, who, upon ordaining monks and nuns, do not insist on the observance of the rules of monastic life, who treat the newly ordained disciples with affection but do not show them the correct path should, actually, be treated as an enemy.
17. The sweet-tongued *Ācāryas* who do not preach the beneficial conduct to their disciples are not their benefactors. On the contrary, those who treat them harshly but show them the correct path are their benefactors.
18. Also, a disciple, who does not caution his master when he (*the Ācārya*) succumbs to negligence and starts neglecting the rules of monastic life, is an enemy of his master.
19. (He should say) “O’ master ! if great men like you succumb to negligence, who will support us when we start going wrong?”
20. The essence of Lord *Jina*’s preaching is in the practice of right knowledge, belief and conduct. One who motivates and establishes the members of one’s monastic group to follow them is the true *Ācārya*.
21. One who accepts the food, monastic equipage and shelter for promoting the monastic conduct while avoiding the flaws of their production, procurement and acquisition is truly righteous.



## 8 : GACCHĀYĀRA PAIṆṆAYAM

Apparisāvī sammamī samapāsī ceva hoi kajjesu |  
So rakkhai cakkhumī piva sabālavuddhāulamī gacchamī || 22 ||

Sīyāvei vihāramī suhasīlaguṇehimī jo abuddhīo |  
So navarī līngadhārī sañjamajoṇa<sup>1</sup> nissāro || 23 ||

Kula-gāma-nagara-rajjamī payahiya  
jo tesu kuṇai hu<sup>2</sup> mamattamī |  
So navarī līngadhārī  
sañjamajoṇa<sup>1</sup> nissāro || 24 ||

Vihīṇā jo u coei, suttamī atthamī ca gāhae |  
So dhaṇṇo, so ya puṇṇo ya, sa bandhū makkhadāyago || 25 ||

Sa eva bhavvasattāṇamī cakkhubbhūe viyāhie |  
Daṁsei jo Jīṇuddiṭṭhamī aṇuṭṭhāṇamī jahatt,hiyamī || 26 ||

Titthayarasamo sūrī sammamī jo Jīṇamayamī payāsei |  
Āṇamī aikkamanto so kāurisō, na sappurisō || 27 ||

Bhaṭṭhāyāro sūrī, bhaṭṭhāyāraṇuvekkhao sūrī |  
Ummaggaṭṭhio sūrī, tinni vi maggamī paṇāsanti || 28 ||

<sup>1</sup> °masāreṇa ni°, Je. Samī. | °madhareṇa ni°, Pu. ||

<sup>2</sup> a, Sā. |

22. The *Ācārya* that is skilled in karmic stoppage and views everything equally, protects the monastic group comprising the young and old monks like a vigilant eye.
23. The pleasure loving ignorant monk who is reluctant in undertaking monastic duties including monastic peregrinations is only a monk look alike and is devoid of monastic virtues and vigour.
24. The monk who remains attached to his family, village or town even after leaving them and taking monastic vows is only a monk look alike devoid of monastic virtues and vigour.
25. The *Ācāryas* who motivate their disciples in accordance with the scriptural teaching and explain their contents and meaning to them are meritorious, worthy of praise, like friends and leaders on the path of spiritual salvation.
26. Only those *Ācāryas* can be compared to eyes (guides) for the worldly creatures, who show them the real spiritual path preached by the Lords – *Jinas*.
27. The *Ācāryas* who spread the *Jina* faith properly are as venerable as the *Tīrthaṅkaras* themselves. On the contrary the *Ācāryas* that circumvent the path preached by Lords *Jina* are not noble but ignoble.
28. These three types of *Ācāryas* destroy the faith – 1. Those who are themselves corrupt, 2. Those who shelter and protect the corrupt members of the monastic group and 3. Those who follow the wrong path.

## 10 : GACCHĀYĀRA PAINṆAYAM

Ummaggaṭṭhie sammaggaṇāsae<sup>1</sup> jo ya sevae sūrī |  
Niyamenami so Goyama ! appani pāḍei sanisāre || 29 ||

Ummaggaṭṭhio ekko vi nāsae<sup>2</sup> bhavasattasaṅghāe |  
Tammagamaṇusarante jaha kuttāro<sup>3</sup> naro hoi || 30 ||

Ummaggamaggasamṭṭhiyāṇa<sup>4</sup> sūrīṇa Goyamā ! nūṇami |  
Sanisāro ya aṇanto hoi<sup>5</sup> ya sammaggaṇāsīṇami || 31 ||

Suddhami susāhumaggami kahamāṇo ṭhavai taiyapakkhammi |  
Appāṇami, iyaro puṇa gihatthadhammāo<sup>6</sup> cukko tti || 32 ||

Jai vi na<sup>7</sup> sakkami kāumi sammami

Jiṇabbhāsīyami aṇuṭṭhāṇami |

<sup>8</sup>To sammami bhāsijjā

jaha bhaṇaiyami khīṇarāgehimi || 33 ||

Osanno vi vihāre kammani sohei sulabhabohī ya |  
Carāṇa-karaṇami visuddhami uvavūhintō parūvinto || 34 ||

Sammaggamaggasamṭṭhiyāṇa sāhūṇa kuṇai vacchallami |  
Osaha-bhesajjehimi ya sayamanneṇami tu kāreī || 35 ||

<sup>1</sup> sammattanā°, Sami. |

<sup>2</sup> °e savva°, Sami. |

<sup>3</sup> kuttārū na°, Sā. Sami. Pu. |

<sup>4</sup> °ṇa śhūṇa, Je. Pu. Vr. |

<sup>5</sup> hoi sa°, Je. |

<sup>6</sup> cukku tti, Je. Pu. | cukketi, Sā. ||

<sup>7</sup> sakkai kā°, Sami. |

<sup>8</sup> tā, Je. |

29. The disciple who serves the *Ācārya* that treads the wrong path and destroys the right one, that disciple, O' *Gautama!* certainly drowns his soul in the ocean of mundane existence.
30. Even one person that follows the wrong spiritual path drowns a large group of aspirants in the same way as a group of sea-farers following an incompetant captain drowns at sea.
31. O' *Gautama!* an *Ācārya* following the wrong spiritual path and destroying the right one, certainly wanders the world for an infinitely long duration of time.
32. One who states the pure monastic duties and insists on their observance also establishes himself in them. However, one who does differently falls from even the householders' duties.
- 33–34. Even if you cannot observe the path as preached by Lords *Jina* properly, at the very least state it as stated by them, for even the lax one who praises the correct path of primary and secondary virtues earns merit, sheds the accumulated karma and easily attains enlightenment.
35. The aspirant practitioners who are well established in the right spiritual path ought to be looked after well and served with treatment and medicine etc when needed. One must serve them oneself and get them served by the others.

## 12 : GACCHĀYĀRA PAIṆṆAYAM

Bhūe atthi bhavissanti kei <sup>1</sup>telokkanamamisaṇṭiyakamajuyale |  
Jesimī parahiyakaraneḥkabaddhalakkhāna volihī kālo || 36 ||

Tiyānāgayakāle keī hohinti Goyamā sūrī |  
Jesimī nāmaggaḥaṇe<sup>2</sup> vi hojja<sup>3</sup> niyameṇa pacchittamī || 37 ||

Sairī bhavanti aṇavekkhayāi jaha bhicca-vāhaṇā loe |  
Paḍipuccha<sup>4</sup> sohi coyana tamhā u gurū sayā bhayāi || 38 ||

Jo u ppamāyadosenaṇi, ālassenamī taheva ya |  
Sīsavaggamī na coei, teṇa āṇā virāhiyā || 39 ||

Saṅkhevenaṇi mae Somma<sup>5</sup> ! vaṇṇiyamī gurulakkhaṇamī |  
Gacchassa lakkhaṇamī Dhīra ! saṅkhevenaṇi nisāmaya || 40 ||

## SĀHUSARŪVAVANṆANĀHIGĀRO

Giyatthe je susamivigge aṇālassī dadhavvae |  
Akhaliyacaritte sayayamī rāga-ddosavivajjie || 41 ||

<sup>1</sup> °namiyaka°, Sā. |

<sup>2</sup> °haṇeṇa ho°, Je. Sam. Pu. |

<sup>3</sup> hoi ni°, Je. |

<sup>4</sup> paḍipucchāhimī co°, Je. Vr. |

<sup>5</sup> Soma !, Samī |

36. There has been many a noble ones in the past, there is many a noble one in the present and there will be many a noble soul in the future who dedicates their entire lives for the welfare of the world at large. The creatures of the three worlds bow at the feet of such noble souls.
37. O' *Gautama* ! there has been many an *Ācārya* in the past and there will be many in the future by remembering whose creeds and deeds one can atone for one's misdeeds.
38. As the servants and mounts (horses) become truant in the absence of proper control and care, so do the disciples also become self-opinionated in the absence of counter-questioning, expiation and proper motivation. Therefore, the fear of the master is always desirable.
39. The *Ācāryas* that do not motivate their disciples for negligence, sloth or any other reason, degrade the Jina faith.
40. O' humble disciple ! Up to this point I have briefly described the characteristics of the *Ācāryas*. O' patient one ! now listen to the characteristics of the monastic group from me.

### DESCRIPTION OF THE MONKS' CHARACTERISTICS

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

## 14 : GACCHĀYĀRA PAINṆAYAM

Niṭṭhaviyaatṭhamayaṭṭhāṇe <sup>1</sup>samiyakasāe jīndie |  
Viharijjā tena saddhim tu chaumattheṇa vi kevalī || 42 ||

Je <sup>2</sup>anahiyaparamatthe Goyamā ! sañjae bhave |  
Tamhā te vivajjejjā doggaīpanthadāyage || 43 ||

Gīyatṭhassa vayanēṇami visami halāhalami pibe |  
Nivvikappo ya bhakkhejjā takkhaṇā jami samuddava || 44 ||

Paramatthao visami ṇo tamī, amayarasāyaṇami khu tamī |  
Nivvigghami jami na tamī māre, mao vi so amayassamo || 45 ||

<sup>3</sup>Agīyatṭhassa vayanēṇami amayami pi na guṇṭae |  
Jena no tamī bhave amayami, jami agīyatṭhadesīyami || 46 ||

Paramatthao na tamī amayami, visami halāhalami khu tamī |  
Na tena ajarāmaro hujjā, takkhaṇā nihaṇami vae || 47 ||

Agīyatṭha–kusīlehimī saṅgami tivihēṇa vosire |  
Mukkhamaggassime vigghe, pahammī tenage jahā || 48 ||

Pajjaliyami huyavahami daṭṭhumī nissaṅka tattha pavisiṇṇamī |  
Attāṇami niddahijjāhi, no kusīlassa allie || 49 ||

<sup>1</sup> susiya°, Sā. | sosiya°, Vr. ||

<sup>2</sup> tā je ṇadhīya°, Sam. |

<sup>3</sup> Aggīyassa, Sam. Pu. |

42. (The monks must) stay in the company of such omniscient or ordinary monks who have overcome eight types of prides, controlled their passions and restrained their sense-organs.
43. O' *Gautama* ! a spiritual aspirant ought to shun the company of a monk who is devoid of desire to seek the supreme accomplishment, for such monks only lead one to bad destinies.
- 44–45. The words of the canon-learned (*Ācārya*) must be accepted immediately and without an exception, even though they may be as bitter as the most potent poison. For, such words are, in essence, not poison but nectar. They (the learned masters) are harmless, don't kill and even if one dies in the process of obeying them, one become immortal.
- 46–47. The words of the canon-ignorant (*Ācārya*) mustn't be accepted under any circumstances, even though they may be as sweet as the sweetest of nectars. For, such words are, in essence, not nectar but like the most potent poison. By accepting the words of the canon-ignorant (*Ācārya*) one dies (an spiritual death) immediately and never liberates oneself from the eternal cycle of births and deaths.
48. One (a spiritual aspirant) must leave the company of the canon-ignorant and the unrighteous by body, mind and speech. One must regard them as thieves, highwaymen and robbers (who rob one of one's spiritual goal).
49. It is better to immolate oneself by unhesitatingly entering the flaming fires than to keep the company of the unrighteous rogues.



## 16 : GACCHĀYĀRA PAIṆṆAYAM

Pajjalanti jattha dhagadhagadhagassa guruṇā vi coie sīse |  
Rāga-ddoseṇa vi aṇausaṇa, tamī Goyama ! na gacchamī || 50 ||

Gaccho mahāṇubhāvo, tattha vasantāna nijjarā viulā |  
Sāraṇa-vāraṇa-coyaṇamāihimī na dosapaḍivattī || 51 ||

Guruṇao chandaṇuvittī, suviṇe jiyaparīsahe dhīre |  
Na vi thaddhe, na vi luddhe, na vi gāravie vihagasīle || 52 ||

Khante dante gutte mutte, veraggamaggamallīṇae |  
Dasaviha-sāmāyārī-āvassagga-sañjamājjutte || 53 ||

Khara-pharusa-kakkasāe aṇiṭṭhaduṭṭhāe niṭṭhuragirāe |  
Nibbhacchana-niddhāḍaṇamāihimī na je paussanti || 54 ||

Je ya na akittijaṇae nājasajaṇae na kajjakārī ya |  
Na pavayaṇa vuddhāhakare kaṇṭhaggayapāṇasese vi || 55 ||

Guruṇā kajjamakajje khara-kakkassa-duṭṭha-niṭṭhuragirāe |  
Bhaṇie 'tahatti' <sup>1</sup>sīsā bhaṇanti tamī Goyamā ! Gacchamī || 56 ||

<sup>1</sup> sīse, Sam. Pu. |

50. O' *Gautama* ! that monastic group is not really a monastic group where the disciples are so given to attachment, aversion and pride that their anger rises even as they are reconciled by their guru.
51. O' blessed one ! it is possible to enſure maximum separation of accumulated karma while staying in a (good) monastic group because, there, one is shielded from vices by constant reminder, correction and motivation.
- 52–53. (In a good monastic group) the humble disciple humbly obeys the instructions of the spiritual master and bears the monastic hardships patiently. There, he neither prides, nor lusts, nor is given to vanity, nor does he argue. There, he is forgiving sense-conquered, protector of the self (virtues) and the others' and remains engaged in the pursuit of the detached monastic path. He observes ten fold monastic codes and restrains himself to the observance of essential monastic practices. /
- 54–55. That monastic group is the real monastic group where the disciples do not envy, where they do not condemn the guru even when they are at the end of their tether, where they do not defame the group, where they do not do anything undoable and do not decry the precepts preached by the Lords Jina, even when they are exiled from the group by the guru after severe tongue lashing and harshly worded admonitions.
56. O' *Gautama* ! that monastic group is the real monastic group where the disciples accept the most harshly worded, bitter and hard to obey commands of the guru by uttering '*taha`tti*' (it is so, O Master !).

## 18 : GACCHĀYĀRA PAIṆṆAYAMĪ

Dūrajhiya pattāisu mamattae, nippihe sarīre vi |  
1Jāyamajāyāhāre bāyālīsesaṇākusale || 57 ||

Tami pi na rūva-rasatthami,  
na ya vaṇṇatthami, na ceva dappatthami |  
Sañjamabhāravahaṇatthami,  
akkhovaṅgami va vahaṇatthami || 58 ||

Veyāṇa veyāvacce iriyatthāe ya sañjamatthāe |  
Taha pāṇavattiyāe chaṭṭhami puṇa dhammacintāe || 59 ||

Jattha jettha-kaṇiṭṭho jāṇijjai 2jetthaviṇaya-bahumāṇā |  
Divaseṇa vi jo jettho na hīlijjai, sa Goyamā ! Gaccho || 60 ||

Jattha ya ajjākappam<sup>3</sup>  
pāṇaccāe vi roradubbhikkhe |  
Na ya 4paribhuñjai sahasā,  
Goyama ! Gaccha tayami bhaṇiyami || 61 ||

Jattha ya ajjāhi samami therā vi na ullavinti gayadasaṇā |  
Na ya jhāyantitthīṇami aṅgovaṅgāmi, taṇi Gacchami || 62 ||

Vajjeha appamattā ajjāsamisaggi aggi-visasarisī |  
Ajjāṇucaro sāhū lahai akittimi khu acireṇa || 63 ||

1 Jattāmatthāhāre, Vr. |

2 °tthaviṇayabatu°, Je. Vr. |

3 °kappo, Je. |

4 paribhujjai, Sami. Je. |

- 57–58. The humble disciple is not only unattached from desire for clothes and pots but he is also detached from his own body. He is able to avoid forty–two flaws of seeking food whether he gets it in the process or he may not. He does not seek food either for enhancing his appearance, or for taste, or for bodily prowess, or for pride but for carrying the load of his monastic responsibilities just as the cart–axle carries its (the cart's) entire weight.
59. The six reasons for which a monk takes food are – 1. To mitigate the pangs of hunger, 2. To serve his guru, 3. To be able to undertake monastic peregrinations, 4. To properly observe monasticism, 5. To keep alive, and 6. To practice (by undertaking pious contemplation) and propagate the faith.
60. O' *Gautama* ! that monastic group is the real monastic group where the distinction of the elders and the juniors is properly maintained, the elders are bowed to and venerated, so much so that some one even a day senior in monastic hierarchy, is not flouted.
61. O' *Gautama* ! the monastic group in which the monks do not thoughtlessly accept the food brought by the nuns even when there is a danger to their lives, due to severe famine, is the real monastic group.
62. The monastic group in which very old toothless monks also do not look at the ladies' physiology and do not indulge in loose talk with the nuns is the real monastic group.
63. O' vigilant monks ! consider the contact with the nuns as forbidden as the contact with fire and poison. The monk that maintains contact with them soon earns defamation.

## 20 : GACCHĀYĀRA PAIṆṆAYAM

Therassa tavassissa ~~Va~~ bahussuyassa va pamāṇabhūyassa |  
Ajjāsamisaggīe : jaṇajampañayami havejjā hi || 64 ||

Kiṇi puṇa taruṇao abahussuo ya  
na ya vi hu vigiṭṭa tavacaraṇao |  
Ajjāsamisaggīe jaṇajampañayami  
na pāvejjā ? || 65 ||

Jai<sup>1</sup> vi sayami thiracitto tahā vi samisaggiladdhapasarāe<sup>2</sup> |  
Aggisamīve va ghayami vilijja cittami khu ajjāe || 66 ||

Savvattha itthivaggammi<sup>3</sup> appamatto sayā avīsatto |  
Nittharai bambhacerami, tattivarīo na nittharai || 67 ||

Savvathesu<sup>4</sup> vimutto sāhū savvattha hoi appavaso<sup>5</sup> |  
So hoi aṇappavaso ajjāṇami aṇucaranto u || 68 ||

Khelapaḍiyamappāṇami na tarai jaha macchiyā vimoeumi |  
Ajjāṇucaro sāhū na tarai appami<sup>6</sup> vimoeumi || 69 ||

Sāhusa<sup>7</sup> natthi loe ajjāsarīsī hu bandhane uvamā |  
Dhammeṇa saha thavento<sup>8</sup> na ya sariso jāṇagasilesa<sup>9</sup> || 70 ||

<sup>1</sup> jayavi, Pu. |

<sup>2</sup> °saggala°, Sam. |

<sup>3</sup> atthi°, Pu. |

<sup>4</sup> °vvatto vi vimu°, Sam. |

<sup>5</sup> apaveso, Sam. Pu. |

<sup>6</sup> appā vi°, Je. Sam. Pu. |

<sup>7</sup> This verse is worthy of special note in the context of the learned monks etc.

<sup>8</sup> uvento, Je. Sam. |

<sup>9</sup> jāṇayasilesā, Je. | jāṇaasilesa, except in Je. and sam.

64. Even if an old, austere, canon-learned and true monk keeps the company of the nuns, he certainly earns a bad name.
65. Then, will a young and ordinary monk not undertaking severe penance who keeps the company of the nuns not come to be defamed? Meaning that such a monk will certainly earn a bad name.
66. Even if a monk is of stable mind, his inner self melts (his thoughts become lustful) in the company of the nuns just as the butter melts in the vicinity of fire.
67. Only that person can observe true celibacy that is always alert while in the company of women. One who is not so alert cannot be a true celibate.
68. Only that monk is said to be independent who is detached from all mundane objects. However, one who remains in contact with the nuns is certainly slavish.
69. As a fly that falls in the sputum cannot take itself out of it, so does a monk that keeps company of the nuns cannot liberate himself.
70. For the monks there is no bondage like the nuns and for staying firm in the practice of the faith there is nothing like the right-knowledge.

## 22 : GACCHĀYĀRA PAIṆṆAYAM

Vāyāmittēṇa vi jattha bhaṭṭhacariyassa niggahami vihiṇā |  
Bahuladdhijuyassā vi kīrai guruṇā, tayami Gacchami || 71 ||

Jattha ya sannihī-ukkhada-āhadamāiṇa nāmagahaṇe vi |  
Pūikammā bhīyā āuttā <sup>1</sup> kamma-tippesu || 72 ||

Maue nihuyasahāve hāsa-davavivajjie vigahamukke |  
Asamañjasamakarinte goyarabhūmaṭṭha <sup>2</sup> viharanti || 73 ||

Muṇiṇami nāṇābhiggaha-dukkarapacchittamaṇacarantāṇami |  
Jāyai cittacamakkamī devindāṇami pi, tamī Gacchami || 74 ||

Pudhavi-daga-aṇi<sup>3</sup>-vāū-vaṇappaḥāi taha tasāṇa vivihāṇami |  
Marāṇante vi na pīdā kīrai maṇasā, tayami Gacchami || 75 ||

Khajjūripattamuñjeṇa, jo pamajje uḥvassayani |  
No dayā tassa jīvesu, sammami jāṇāhi Goyamā ! || 76 ||

<sup>1</sup> °ppa-teppe°, Saṁ. |

<sup>2</sup> viyaranti, Je. Pu. Vr. |

<sup>3</sup> °gaṇi-māruyavāū-vaṇassai-tasāṇa vivihāṇami, Pu. Vr. | °gaṇi-māruya-vaṇappaḥāi-(taha)-tasāṇa vivihāṇami, Je. | °gaṇi-māruya-vaṇappaḥāi-tasāṇa vivihajīvāṇami, Sā. ||

71. The monastic group in which even a monk endowed with many a supernatural power but even only verbally corrupt of monasticism is awarded appropriate expiation, by the guru, is the true monastic group.
72. The monastic group in which the monks fear even <sup>talking</sup> touching <sub>about</sub> the accumulated, purposefully prepared (for them), snatched, flawed and mixed food, (is the true monastic group).
73. The monastic group in which the monks are careful in seeking and consuming food and in the observance of their monastic conduct, where they are humble and soft-spoken, where they do not indulge in mocking and bantering, where they do not quarrel, where they do not indulge in inappropriate conduct and where they move about only in suitable seeking areas, (is the true monastic group).
74. The monastic group in which the monks undertake difficult penance and atonement by seeing, which even the *Devendras* – the kings of gods also stand in their awe, (is the true monastic group).
75. The monastic group in which the earth-bodied, water-bodied, air-bodied, fire-bodied, vegetation-bodied and other moving-bodied creatures are not hurt even under dire circumstances is the true monastic group.
76. O' *Gautama* ! know that the monk who sweeps and dusts the place of temporary stay with sweeps and brooms made of palm leaves and jute has no compassion towards the living beings.



## 24 : GACCHĀYĀRA PAIṆṆAYAM

Jattha ya bāhira<sup>1</sup> pāṇiya<sup>2</sup>, bindumittamī pi giṃhmāitsu |  
Tanhāsosiyapāṇā<sup>3</sup> maraṇe vi muṇī na giṇhanti || 77 ||

Ichchijjai jattha sayā,  
bīyapaenāvi phāsuyamī udayamī |  
Āgamavihiṇā niuṇamī, Goyama !  
Gacchamī tayamī bhāṇiyamī || 78 ||

Jattha ya sūla visūiya annayare vā vicittamāyaṇke |  
Uppanne jalaṇujjālāṇāi na karei, tamī Gacchamī || 79 ||

Bīyapaenamī sārūvigāi–saddhāimāiehini ca |  
Kārintī jayaṇāe, Goyama ! Gacchamī tayamī bhāṇiyamī || 80 ||

Pupphāṇamī bīyāṇamī tayamāiṇamī ca vivihadavvāṇamī |  
Saṅghṭṭaṇa pariyaṇa jattha na kujjā, tayamī Gacchamī || 81 ||

<sup>4</sup>Hāsamī khedā kandappamī  
nāhiyavāyamī na kīrae jattha |  
Dhāvaṇa–devaṇa–laṅghaṇa–  
mamakārā`vaṇṇa–uccaraṇamī || 82 ||

Jatthithīkarapharisamī antariyamī kāraṇe vi uppanne |  
Diṭṭhīvisa–dittaggī–visamī va vajjijjae Gacche || 83 ||

<sup>1</sup> bāyara°, Je. |

<sup>2</sup> pāṇassa bindumi°, Samī. |

<sup>3</sup> °pāṇe, Samī. |

<sup>4</sup> jai hāsa khedda kandappamī nāhavāyamī, Samī. |

77. The monastic group in which the monks do not drink even a drop of the untreated live water even when they are dying of thirst in the hottest summer, is the true monastic group.
78. The monastic group in which the monks drink only the treated lifeless water even while following the exceptional monastic path<sup>1</sup>, is the true monastic group.
79. The monastic group in which the monks do not/light/fires even when they are afflicted by acute pains, cholera and other difficult to treat diseases, is the true monastic group.
80. O' *Gautama* ! the monastic group in which, even under exceptional circumstances, the monks take the services of the good lay followers of own faith with utmost care, is the true monastic group.
81. The monastic group, in which the monks neither touch nor torment the live objects like flowers, seeds, grass, etc, is the true monastic group.
82. The monastic group, in which the monks neither indulge in jocularity, or in amorous talk, or in objectionable talk, or in heresies, or in running, leaping or jumping over, is the true monastic group.
83. The monastic group, in which, even when there is a special reason, the monks consider touching women's hands as forbidding as touching the poisonous serpent, burning fire and potent poison, is the true monastic group.

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<sup>1</sup> The Jaina tradition prescribes two paths – the renunciational path and the exceptional path. Following the first path is true monasticism. The second path is for very exceptional circumstances.

26 : GACCHĀYĀRA PAIṆṆAYAM

Bālāe vuddhāe nattuya,  
duhiyāe ahavā bhaiṇīe |  
Na ya kīrai taṇu pharisamī,  
Goyama ! Gacchamī tayamī bhāṇiyamī || 84 ||

Jatthithhīkarapharisamī liṅgī arihā vi sayamavi karejjā |  
Tamī nicchayao Goyama ! jāṇejjā mūlaguṇabhaṭṭhamī || 85 ||

Kīrai bīyapaṇamī suttamabhaṇiyamī na jattha vihiṇā u |  
Uppanne puṇa kajje dikkhā-āyaṅkamāie. || 86 ||

Mūlaguṇehi vimukkamī,  
bahuguṇakliyamī pi laddhisampañṇamī |  
Uttamakule vi jāyamī niddhādijjai,  
tayamī Gacchamī || 87 ||

Jattha hiraṇṇa-suvaṇṇe dhaṇa-dhaṇṇe,  
kamisa-tamba-phalihāṇamī |  
Sayaṇāṇa āsaṇāṇa ya,  
jhusirāṇamī ceva paribhogo || 88 ||

Jattha ya vāradīyāṇamī tattadīyāṇamī ca taha ya paribhogo |  
Mottumī sukkilavatthamī, kā merā tattha gacchammi? || 89 ||

Jattha hiraṇṇa-suvaṇṇamī  
hatthēṇa parāṇagamī pi no chippe |  
Kāraṇasamappiyamī pi hu nimisa-khaṇaddhamī pi,  
tamī Gacchamī || 90 ||

84. The monastic group in which the monks do not touch even the young girl–babies, old women, grand–daughters, daughters and sisters, is the true monastic group.
85. O' *Gautama* ! know that the monastic group, in which the *Ācārya* himself touches women's hands, as a monastic group corrupt of basic monastic virtues.
86. The monastic group, in which even on special occasions such as ordination and terminal illnesses the monks do not follow the exceptions not mentioned in the scriptures, (is the true monastic group).
87. The monastic group, in which even a monk born in noble family and endowed with many virtues, supernatural powers but corrupt of basic monastic virtues is expelled without a second thought, is the true monastic group.
88. The monastic group, in which the monks wear gold and silver ornaments, use holed seats, chairs and bedsteads made of copper, bronze or crystal–stones, is an unrestrained monastic group.
89. What is the limit of restraint of that monastic group, in which, leaving the white clothes, the monks wear coloured or ochre clothes? That is, such a monastic group is said to be corrupt and unrestrained.
90. The monastic group, in which, even when there is a special reason for it, the monks do not touch others' gold and silver even for a moment, is the true monastic group.

## 28 : GACCHĀYĀRA PAṆṆAYAM

Jattha ya ajjāladdhami paḍigahamāi vi vivihamuvagaraṇani |  
Paribhujjai sāhūhimi, tamī Goyama ! kerisami Gacchamī? || 91 ||

Aidullahabhesajjami bala–buddhi–  
vivaḍḍhaṇani pi puṭṭhikarami |  
Ajjāladdhami bhuñjai,  
kā merā tattha Gacchammi? || 92 ||

Ego egitthie saddhimi jattha ciṭṭhijja Gaoyamā ! |  
Saṅjaē viseseṇani nimmerani tamī tu bhāsimo || 93 ||

Dadhacārittani muttani ājjani mayaharami ca guṇarāsini |  
Ekko ajjāvēi, tamaṇāyārami, na tamī Gacchamī || 94 ||

Ghaṇagajjiya<sup>1</sup>–hayakuhiyami–vijjuduggejjhagūḍhahiyayāo |  
Ajjā avāriyāo, itthīrajjami, na tamī Gacchamī || 95 ||

Jatthasamuddesakāle sāhūṇani maṇḍalīe ajjāo |  
Goyama ! thaventi pāe, itthīrajjami, na tamī Gacchamī || 96 ||

Jattha muṇṇa kasāe jayaḍijjantā vi parakasāehimi |  
Nicchanti samuṭṭheuni sunivṭṭho paṅgulo ceva || 97 ||

<sup>1</sup> °ya–kuhaya–vijjū Goyamā ! saṅjaē vi duggijjha", Je. |

91. **O' *Gautama* ! what kind of monastic group is that in which the monks use various kinds of monastic equipment, such as pots etc, brought by the nuns? That is, such a monastic group is corrupt and unrestrained.**
92. **What is the limit of restraint of a monastic group, in which the monks partake of various invigorating strengthening and rare medicines, brought by the nuns? That is, such a monastic group is corrupt and unrestrained.**
93. **O' *Gautama* ! that monastic group ought to be called corrupt and unrestrained where a lone monk sits alone with a lone woman and specially with a lone nun.**
94. **The monastic group in which a steadfast, detached and humble monk, endowed with monastic virtues, alone teaches a lone woman or nun, it is said to be corrupt and such a monastic group is not said to be true.**
95. **The monastic group in which a nun who, roars like a cloud, neighs like a horse, is uncontrollable like lightning and is of deceitful heart is not kept under control, is not a monastic group but a women–kingdom.**
96. **O' *Gautama* ! the monastic group in which the nuns step into the assembly of monks at the time of their partaking of food, is not a monastic group but a women–kingdom.**
97. **The monastic group in which the passions of the monks are not aroused even in reaction to others' aroused passions, just as a well-seated lame person does not wish to rise, is the true monastic group.**

### 30 : GACCHĀYĀRA PAINṆAYAMĪ

Dhammantarāyabhīe bhīe samisāragabbhavasahīṇami |  
Na uīranti kasāe muṇī muṇīṇami, tayami Gacchami || 98 ||

Kāraṇamakāraṇeṇami ah  
kaha vi muṇīṇa uṭṭhi kasāe |  
Uṭṭhie vi jattha rumbhahi, khamijjahi jattha,  
tami Gacchami || 99 ||

Sīla-tava-dāṇa-bhāvaṇa  
cauvihadhammantarāyabhīyabhīe |  
Jattha bahu gīyatthe, Goyama !  
Gacchami tayami bhaṇiyami || 100 ||

Jattha ya Goyama ! pañcaṇha kaha vi sūṇāṇa ekkamvi hojjā |  
Tami Gacchami tivihēṇami vosiraiya vaejja annattha || 101 ||

Sūṇārambhapavattami gacchami vesujjalami na<sup>1</sup> sevijjā |  
Jami cārittageṇehimi ujjalami tami tu sevijjā || 102 ||

Jattha ya muṇiṇo kaya-vikkayāimi  
kuvvanti saṅjamubhaṭṭhā |  
Tami gacchami Guṇasāyara !  
visami va dūram<sup>2</sup> pariharijjā || 103 ||

Ārambhesu pasattā siddhantaparammuhā visayagiddhā |  
Mottuni muṇiṇo Goyama ! vasejja majjhe suvihiyāṇami || 104 ||

<sup>1</sup> na vāsijjā, Je. Sami. Pu. |

<sup>2</sup> dūre, Je. |

98. The monastic group in which the monks do not rouse others' passions for fear of disturbing their monastic practices and for fear of worldly wandering, is the true monastic group.
99. The monastic group in which the rise of passions, whether with or without reason, is checked and its rise is begged pardon for, is the true monastic group.
100. O' *Gautama* ! the monastic group in which there a number of canon-learned monks who constantly fear any kind of hindrance in their practice of righteous conduct, penance, charity and pious reflection, is called the true monastic group.
101. O' *Gautama* ! one must leave the monastic group in which the monks make use of any of these five types of agencies of violence towards the living – pounding pit, flour mill, hearth-stove and water-well, etc – body, mind and speech.
102. One must not live in a monastic group in which even white robed monks practice violence but in stead live in a group in which the monks are endowed with virtuous conduct.
103. O' Ocean of virtues (*Gautama*) ! the monastic group, in which the monks indulge in the activities of buying and selling things and have become corrupt of their monastic practices, must be left like poison.
104. O' *Gautama* ! leaving the monks who are attached to violence and act against the teachings of the Lords Prophets one must live amongst those that are righteous.



Tamhā sammami nihāleumi Gacchami sammaggapat,thiyami |  
Vasejjā pakkhā-māsami vā jāvajjivami tu Goyamā ! || 105 ||

Khuddo<sup>1</sup> vuddho tahā seho jattha rakkhe uvassayami |  
Taruno vā jattha egāgī, kā merā tattha bhāsimo? || 106 ||

### AJJĀSARŪVAVANNAṆĀHIGĀRO

Jattha ya egā khuddī egā traunī u rakkhae vasahimi |  
Goyama ! tattha vihāre kā suddhī bambhacerassa? || 107 ||

Jattha ya uvassayāo bāhimī<sup>2</sup> gacche duhatthamettami pi |  
Egā rattimi samanī, kā merā tattha gacchassa? || 108 ||

Jattha ya egā samanī ego samaṇo ya  
jampae <sup>3</sup>Soma ! |  
Niyabandhunā vi saddhimi,  
tami gacchami gacchagunahīnami || 109 ||

Jattha Jayāra-Mayārani samanī jampai gihatthapaccakkhami |  
Paccakkhami samisāre ajjā pakkhivai appānam || 110 ||

Jattha ya gihatthabhāsāhimī<sup>4</sup> bhāsae ajjiyā surutthā vi |  
Tami gacchami Guṇasāyar ! samaṇagunavivajjiyami jāna || 111 ||

Gaṇi-Goyama ! jā uciyami seyami vatthami vivajjiuni |  
Sevae cittarūvāṇi, na sā ajjā viyāhiyā || 112 ||

<sup>1</sup> khuddo vā ahavā seho, Pu. Vr. |

<sup>2</sup> rāimī gacche, Sā. |

<sup>3</sup> Somma ! Sā. Pu. |

<sup>4</sup> °bhāsāi bhā°, Sā. Pu. |

105. Therefore, O' *Gautama* ! one must properly scrutinise the monastic group for its righteous conduct and only then live in it for a period of a fortnight, a month or life-long.
106. What can be said about the limit of restraint of a monastic group in which a half-monk (*Kṣullaka*) or an old monk or a newly ordained monk is the guardian of the monastery? That is, that monastic group is unrestrained.

### DESCRIPTION OF THE NUNS' CHARACTERISTICS

107. O' *Gautama*! what can be expected of the standard of celibacy in the seminary in which a half-nun (*Kṣullikā*) or a young nun lives alone?
108. What is the limit of restraint of the monastic group in which a lone nun goes out of the seminary<sup>at night</sup> even for a distance of two hands? That monastic group is corrupt.
109. O' gentle *Gautama* ! the monastic group in which a lone nun talks to a lone monk, even if he is her brother, is devoid of the virtues of a monastic group.
110. The monastic group in which a nun indulges in amorous talk with a householder, that nun, surely, pushes herself in the ocean of four-destined worldly wanderings.
111. O' Ocean of virtue (*Gautama*)! know, the monastic group in which an angry nun, speaks in the loud manner of the householders, is devoid of monastic virtues.
112. O' Head monk *Gautama*! the nun who discards white clothes and wears various coloured clothes cannot be called a nun.

### 34 : GACCHĀYĀRA PAIṆṆAYAM

Sīvaṇami tunṇaṇami bharaṇami gihatthān,ami tu jā karé |  
Tilla-uvattaṇami vā vi, appaṇo ya parassa ya || 113 ||

Gacchai savilāsagāi sayañiyami tūliya sabibboyami |  
Uvvaṭṭei sarīrami sinānamāiṇi jā kuṇai || 114 ||

Ghesu gihatthāṇami g<sup>a</sup>ntūṇa kahā kahei kāhīyā |  
Tarunāi ahivaḍante aṇujāne, sā i paḍiṇīyā || 115 ||

Vuddhāṇami taruṇāṇami rattimi ajjā jā dhammami |  
Sā gaṇiṇi Guṇasāyara ! paḍaṇīyā hoi gacchassa || 116 ||

Jattha ya samaṇiṇa masaṅkhaḍāimi gacchammi neva jāyanti |  
Tami gacchami gacchavarami, gihatthabhāsāo no jattha || 117 ||

Jo jatto vā jāo nā`loyai divasa pakkhiyami vā vi |  
Sacchandā<sup>1</sup> samaṇiṇo, mayahariyāe na thāyanti || 118 ||

Viṇṭaliyāṇi ~~na~~ paunjanti, gilāṇa-sehīna neva<sup>2</sup> tappanti |  
Aṇagāḍhe āgāḍhami karenti, āgāḍhi aṇagāḍhami || 119 ||

<sup>1</sup> °dāu va savāṇe maya°, Saṃ. |

<sup>2</sup> neva tippanti, Sā. |

113. The nun who sews the householders' torn clothes, embroiders them, fills them with cotton–wool and massages herself or the others with oil (acts contrary to the *Jina* order).
114. The nun who walks with lusty gait, sleeps on the cotton filled mattress and maintains her body with bathing etc (acts contrary to the *Jina* order).
115. The nun who delivers sermons at the householders' residences and repeatedly invites young men to come to the seminary acts contrary to the *Jina* order.
116. O' Ocean of virtue (*Gautama*) ! even if the head nun delivers sermons, to the young and the old, at night, she acts contrary to the limits of the order of nuns.
117. The monastic order of nuns where there is no mutual quarrel and where the language of the householders is not spoken is said to be the best monastic order.
118. The monastic group of nuns in which the self–willed nuns do not retract from the incurred flaws through daily, nightly, fortnightly, four–monthly and yearly expiatory retractions and do not obey their head nun (is a deplorable monastic order).
119. The monastic group of nuns in which the self–willed nuns practice astrology and mesmerism, where they do not look after ill and newly ordained nuns, where they do not do the doable (study, inspection, expiatory retraction, etc.) and do the undoable (is a deplorable monastic order).

## 36 : GACCHĀYĀRA PAIṆṆAYAM

Ajayaṇāe pakuvvanti pāhuṇagaṇāna avacchalā |  
Cittalayāṇi ya sevanti, cittā rayaharaṇe tahā || 120 ||

Gai-vibbhamāiehim āgāra vigāra taha pagāsinti |  
Jaha<sup>1</sup> vuddhāṇa vi moho samuīrai, kimi nu taruṇāṇamī? || 121 ||

Bahuso ucchoḷintī muha-nayane hattha-pāya-kakkhāo |  
Giṇhei<sup>2</sup> rāgamaṇḍala soindiya taha ya <sup>3</sup>kappaṭṭhe || 122 ||

Jattha ya therī taruṇī therī taruṇī ya antare suyai |  
Goyama ! tani gacchavarami varanāṇa-caritta-āhārami || 123 ||

Dhointi kaṇṭhiyāo pointi ya taha ya dinti pottāṇi |  
Gihakajjacintagō, na hu ajjā Goyamā ! tāo || 124 ||

<sup>4</sup>Kharaghodāiṭṭhāne vayanti, te vā vi tattha vaccanti |  
Vesatthīsamisaggī uvassayāo samīvammi || 125 ||

1 jaha kamaḍhagāṇa, a moho, Samī. | jaha kabja(ppa)ṭṭhagāṇa moho,  
Je. Pu. ||

2 giṇhai rāmaṇa.naṇḍaṇa bhointi ya taha, Samī. |

3 kappaṭṭhe, Pu. | kappassa, Samī. ||

4 Thalgho°, Samī. Je. Pu. |

120. The monastic group of nuns in which the self-willed nuns are not vigilant, where they do not show due affection towards the guest nuns who come calling, where they wear coloured clothes and keep fancy sweeps (is a deplorable monastic order).
121. The monastic group of nuns in which the self-willed nuns move about, gesture and act in ways that are enough to distract even the older men, what to say of the younger ones (is a deplorable monastic order) ?
122. The monastic group of nuns in which the self-willed nuns wash their faces, limbs and arm-pits often, where they show undue interest in various musical tunes and beats is a deplorable monastic order.
123. O' *Gautama* ! the monastic group of nuns in which the old and the young nuns sleep alternately is a good monastic order. Such a monastic order supports right-knowledge and right-conduct.
124. O' *Gautama* ! the nuns who often wash their necks, who thread the beads or pearls into rosaries or necklaces for the householders, who give their clothes to them (householders) and keep worrying about their mundane matters are, truly, not nuns.

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

## 38 : GACCHĀYĀRA PAINṆAYAMĪ

<sup>1</sup>Chakkāyamukkajogā, dhammakahā vigaha pesaṇa gihīṇamī |  
Gihīnisejjamī vāhinti santhavamī taha karantīo || 126 ||

Samā sīsa-paḍicchīṇamī coyaṇāsu aṇālasā |  
Gaṇiṇī guṇasampanṇā <sup>2</sup>pasatthaparisāgūṇā || 127 ||

Samiviggā bhīyaparisā ya uggadaṇḍā ya kāraṇe |  
Sajjhāya-jjhāṇajuttā ya saṅgahe ya visāriyā || 128 ||

Jatthuttara-paḍiuttaravadiyā ajjāo sāhuṇā saddhimī |  
Palavanti suruṭṭhā vī, Goyama ! kimi teṇa gacchena? || 129 ||

Jattha ya gacche Goyama ! uppaṇṇe kāraṇammi ajjāo |  
Gaṇiṇīpitthiṭhiyāo bhāsantī mauyasaddenamī || 130 ||

<sup>1</sup> sajjhāyamu, Samī Pu. Sā. |

<sup>2</sup> °thapuri°, Samī Pu. Sā. |

126. **O' *Gautama* !** the nuns who are ever-ready to indulge in violence towards the six categories of the living, who indulge in gossip in the name of religious discourses, who order the householders about (for the jobs they are supposed to do themselves), who make use of their (the householders') seats and beds and who maintain intimate relations with them are not the true nuns.
127. The senior nun who treats her own disciple nuns and those of the other senior nuns who come to them for studying as equal, who does not neglect to motivate her junior nuns, who is endowed with the qualities of the head nun, who has the noble qualities to influence the gathering (of monks, nuns, laymen and laywomen followers) (possesses the ability to become the head nun).
128. The senior nun who is learned, who is generally humble and respectful towards the gathering of nuns but who awards severe punishments when the occasion demands, who is always engaged in scriptural studies and meditation, who shelters her flock and maintains an appropriate collection of clothes and other monastic equipage for her group possesses the ability to become the head nun.
129. **O' *Gautama* !** what is the use of staying in that monastic group where the nuns enter into arguments with the monks and, getting furious, indulge in untoward talk? That is, there is no use of staying in such a monastic group.
130. **O' *Gautama* !** where the nuns stay behind the head nun and speak to the (canon-learned monks in humble words even when there is occasion for annoyance is the true *Gaccha*.



## 40 : GACCHĀYĀRA PAIṆṆAYAM

Māue duhiyāe sunhāe ahavā <sup>1</sup>bhaiṇimāiṇam |  
Jattha na ajjā akkhai guttivibheyam, tayam Gaccham || 131 ||

Damisaṇaiyāra kuṇai, carittanāsam, jaṇei micchattam |  
Doṇham pi vaggāṇa`jjā vihārabheyam karemāṇī<sup>2</sup> || 132 ||

Tammūlam sanisāram jaṇei ajjā vi Goyamā ! nūnam |  
Tamhā dhaṃmuvaesam mottum annam na bhāsijjā || 133 ||

Māse māse u jā ajjā egasittheṇa pārae |  
Kalahai gihatthabhāsāhim, savvam tīe niratthayam || 134 ||

## GANTHASAMATTĪ

Mahānisīha–Kappāo Vavahārāo taheva ya |  
Sāhu–sāhuṇiatthāe, Gacchayāram samuddhiyam || 135 ||

Paḍhantu sāhuṇo eyam asajjhāyam vivajjium |  
Uttamam suyanissandam Gacchāyāram suuttamam || 136 ||

<sup>1</sup> bhayaṇi° Je. |

<sup>2</sup> kahemāṇī, Je. |

131. The monastic groups in which the nuns do not talk in terms of their pre ordination relationships such as – “she is my mother”, “she is my daughter”, “she is my daughter in law”, “I am her sister”, “I am her mother”, etc – with other nuns or the members of her erstwhile family is the true monastic group.
132. The nun who is corrupt of faith, who is corrupt of righteous conduct, who encourages falsehood and who oversteps the limitations of both – the group of monks and the group of nuns – is not a true nun.
133. O’ *Gautama* ! the nuns can be a cause of increase in worldly wandering, therefore, except the religious discourse, there ought to be nothing to do with them.
134. For a nun that quarrels in the hurting language of the householders, the most severe penance of breaking her month after month fasts with only one grain of food, is a waste. That is the benefit that accrues by such a severe penance is nothing as compared to the sin that accrues by being quarrelsome.

### CONCLUSION

135. This group monastic conduct (*Gacchācāra*) has been quoted from the canonical works such as *Mahānīśītha*, *Kalpasūtra*, *Vyavahārasūtra*, etc for the benefit of the monks and the nuns.
136. Therefore, the monks and the nuns must always study this *Gacchācāra Prakīrṇaka*, which is an essence of the noble canonical works except at times when the scriptural study is forbidden.

## 42 : GACCHĀYĀRA PAṆṆAYAM

Gacchāyārami suṇittāṇaṃ paḍhittā bhikkhū bhikkhuṇī |  
<sup>1</sup>Kuṇantu jaṃ jahā bhāṇiyā icchantā hiyamappāno || 137 ||

|| <sup>2</sup>GACCHĀYĀRAM SAMATTAM ||

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<sup>1</sup> jāṇantu, Je. |

<sup>2</sup> Iti Gacchāyārapaṇṇānaṃ, Je. | gacchāyārapaṇṇānaṃ sammattāṃ,  
Sā. ||

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

|| GACCHĀCĀRA PRAKĪRṆAKA CONCLUDED ||



# GACCHĀCĀRA PRAKĪRŅAKA

## APPENDICES

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



## GACCHĀCĀRA PRAKĪRṆAKA

### 1. TRANSLITERATION CONVENTION (Key To Diacritical Marks)

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



iv : GACCHĀYĀRA PAIṆṆAYAM

				क्ष	<b>KṢA,</b> <b>kṣa</b>
				त्र	<b>TRA,</b> <b>tra</b>
				ज्ञ	<b>JÑA,</b> <b>jña</b>

# GACCHĀCĀRA PRAKĪRṆAKA

## 2. ALPHABETICAL ORDER OF VERSES

Verse	Ser. No. P. No.	
<b>A</b>		
Ārambhesu pasatā siddhanta	104	30
Agīyattha–kusilehimi saṅgamī	048	14
Agīyatthassa vayaṇṇaṇī	046	14
Aidullahabhesajjāmi bala–buddhi	092	28
Ajayaṇāe pakuvvanti	120	36
Apparisāvī sammanā samapāsī	022	08
Atthege Goyamā ! pāṇī	002	02
<b>B</b>		
Bīyapaṇṇamī sārūvigāi	080	24
Bahuso uccholintī muha–nayane	122	36
Bālāe vuddhāe nattuya	084	26
Bālāṇamī jo u sīsāṇamī	016	06
Bhaṭṭhāyāro sūrī	028	08
Bhayavamī ! kehimī liṅgehimi	009	04
Bhūe atthi bhavissanti kei	036	12
<b>C</b>		
Chakkāyamukkajogā	126	38
Chattīsagūṇasamannāgaṇa	012	04
<b>D</b>		
Dadhacārittamī muttamī ājjamī	094	28
Damisaṇaiyāra kuṇāi	132	40
Desamī khettamī tu jāṇittā	014	06
Dhammntarāyabhīe bhīe	098	30
Dhointi kaṇṭhiyāo pointi ya	124	36
Dūrajhiya pattāisu mamattae	057	18

## vi : GACCHĀYĀRA PAIṆṆAYAM

### E

Ego egitthie saddhim 093 28

### G

Gīyatthassa vayanēṇam 044 14  
 Gīyatthe je susanivigge 041 12  
 Gacchai savilāsagā 114 34  
 Gacchāyāram sunittāṇam 137 42  
 Gaccho mahāṇubhāvo 051 16  
 Gai-vibbhamāiehim āgāra 121 36  
 Gaṇi-Goyama ! jā uciyam 112 32  
 Gehesu gihatthāṇam gntūṇa 115 34  
 Ghanagajjiya-hayakuhiyam 095 28  
 Gurunā kajjamakajje khara 056 16  
 Gurunao chandanuvittī 052 16

### H

Hāsani khedā kandappam 082 24

### I

Icchijjai jattha sayā 078 24

### J

Jhāe vilihanto na bhaddao 017 06  
 Jaha sukusalo vi vijjo 013 04  
 Jai vi na sakkaṃ kāuṃ sammam 033 10  
 Jai vi sayam thiracitto 066 20  
 Jāmaddham jāma diṇapakkhāṃ 003 02  
 Jattha ya ajjākappam 061 18  
 Jattha hiranna-suvanṇam 090 26  
 Jattha hiranna-suvanṇe dhana-dhanṇe 088 26  
 Jattha Jayāra-Mayāram 110 32  
 Jattha jettha-kaṇittho jāṇijjai 060 18  
 Jattha munīna kasāe 097 28  
 Jattha ya ajjāhi samam 062 18

Jattha ya ajjāladhami	091	28
Jattha ya bāhira pāṇiya	077	24
Jattha ya egā khuddī egā traunī	107	32
Jattha ya egā samanī ego samano ya	109	32
Jattha ya gacche Goyama !	130	38
Jattha ya gihatthabhāsāhimī	111	32
Jattha ya Goyama ! pañcaṇha	101	30
Jattha ya muṇiṇo kaya-vikkayāimī	103	30
Jattha ya samanīna masaṅkhaḍāimī	117	34
Jattha ya sannihī-ukkhada	072	22
Jattha ya sūla visūiya	079	24
Jattha ya therī tarunī	123	36
Jattha ya uvassayāo bāhimī	108	32
Jattha ya vāraḍiyāṇamī	089	26
Jatthasamuddesakāle sāhūṇamī	096	28
Jatthitthīkarapharisamī	083	24
Jatthitthīkarapharisamī liṅgī	085	26
Jatthuttara-paḍiuttaravadiyā	129	38
Je aṇahiyaparamatthe Goyamā !	043	14
Je ya na akittijaṇae	055	16
Jo jatto vā jāo nā`loyai	118	34
Jo u ppamāyadosaṇamī	039	12

K

Kīrai bīyapaṇamī suttamī	086	26
Kāraṇamakāraṇaṇamī ah	099	30
Khajjūripattamuñjēna	076	22
Khante dante gutte mutte	053	16
Kharaghodāiṭṭhāṇe vayanti	125	36
Khara-pharusa-kakkasāe	054	16
Khelapaḍiyamappāṇamī na	069	20
Khuddo vuddho taḅā seho	106	32
Kimī puṇa taruṇao abahussuo ya	065	20
Kula-gāma-nagara-rajjamī payahiya	024	08

## viii : GACCHĀYĀRA PAINṆAYAMĪ

### L

Līlā–alasaṁāssa 004 02

### M

Mahānisītha–Kappāo 135 40  
Māse māse u jā ajjā 134 40  
Māue duhiyāe sunhāe 131 40  
Maue nihuyasahāve 073 22  
Medhī ālambanāṁ khambhanāṁ 008 04  
Mūlaguṇehi vimukkanāṁ 087 26  
Mūluttaraguṇabbhaṭṭhanāṁ 011 04  
Muṇṇanāṁ nāṇābhiggaha 074 22

### N

Namiūṇa Mahāvīraṁ tiyasinda 001 02  
Nāṇammi daṁsaṇammi ya 020 06  
Niṭṭhaviyaatṭhamayaṭṭhāṇe 042 14

### O

Osanno vi vihāre kammam 034 10

### P

Paḍhantu sāhuṇo eyaṁ 136 40  
Pajjalanti jattha dhagadhaga 050 16  
Pajjaliyaṁ huyavahaṁ daṭṭhum 049 14  
Paramatthao na taṁ amayaṁ 047 14  
Paramatthao visaṁ ṇo taṁ 045 14  
Piṇḍaṁ uvahim sejjam 021 06  
Puḍhavi–daga–agaṇi–vāū 075 22  
Pupphānaṁ bīyānaṁ 081 24

### S

Sīla–tava–dāna–bhāvaṇa 100 30

Sīso vi verio so u	018	06
Sīvaṇaṇi tunṇaṇaṇi bharaṇaṇi	113	34
Sīyāvei vihāraṇi suhasīla	023	08
Sa eva bhavvasattāṇaṇi	026	08
Sacchandaṇyāriṇi dussīlaṇi	010	04
Sāhussa natthi loe ajjāsariṇi	070	20
Sairī bhavanti aṇavekkhayāi	038	12
Samiviggā bhīyapaṇisā ya	128	38
Samā sīsa-paḍicchīnaṇi	127	38
Sammaggamaggasamṇatthiyāṇa	035	10
Saṇgahovaggahaṇi vihiṇā	015	06
Saṇkheveṇaṇi mae Somma !	040	12
Savvathesu vimutto sāhū	068	20
Savvattha itthivaggammi	067	20
Suddhaṇi susāhumaggāṇi	032	10
Sūṇārambhapaṇvattaṇi gacchaṇi	102	30

T

Tiyāṇāgayakāle keī hohinti	037	12
Taṇi pi na rūva-rasatthaṇi	058	18
Tamhā niṇṇaṇi nihāleuṇi	007	04
Tamhā sammaṇi nihāleuṇi	105	32
Tammulaṇi saṇisāraṇi jaṇei	133	40
Therassa tavassissa na bahussuyassa	064	20
Titthayarasamo sūrī	027	08
Tumhārisā vi Muṇivara !	019	06

U

Ujjamaṇi savvathāmesu	005	02
Ummaggamaggasamṇatthiyāṇa	031	10
Ummaggāthie sammaggaṇāsae	029	10
Ummaggāthio ekko vi nāsae	030	10

V

Vīriṇaṇi tu jīvassa	006	02
Vajjeha appamattā ajjā	063	18

## x : GACCHĀYĀRA PAIṆṆAYAM

Vāyāmittena vi jattha bhāṭṭha	071	22
Veyāṇa veyāvacce iriyatthāe	059	18
Vihinā jo u coei	025	08
Vintaliyāni na paunjanti	119	34
Vuddhāṇaṃ taruṇāṇaṃ	116	34

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## ĀGAMA SAMĪSTHĀNA

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

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