

SAMIYĀE DHAMME ĀRIEHIM PAVVEIYE

SĀRĀVALĪ-PAINṆAYAM (SĀRĀVALĪ-PRAKĪRṆAKA)

Hindi Version By
Dr. Suresh Sisodiya
Manmal Kudal

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

SAVVATTHESU SAMAM CARE

SAVVAM JAGAM TU SAMAYĀNUPEHĪ

PIYAMAPPIYAM KASSA VI NO KAREJJĀ

SAMMATṬADAMSĪ NA KAREI PĀVAM

SAMMATTA DIṬṬHI SAYĀ AMŪDHE

SAMIYĀE

MUṆI

HOI

**ĀGAMA AHIMSĀ SAMATĀ EVAM PRĀKRṬA SAMSTHĀNA
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Editor
Prof. Sagarmal Jain

SĀRĀVALĪ PAIṆṆAYAM
(SĀRĀVALĪ PRAKĪRṆAKA)
(Original text edited by Muni Śrī Puṇyavijayajī)

Hindi Translation By
Dr. Suresh Sisodiya
Manmal Kudal

Preface by
Prof. Sagarmal Jain
Dr. Suresh Sisodiya

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



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Colonel (Retd.) D.S. Baya 'Śreyas'**

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PUBLISHER'S NOTE

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

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

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

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

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

Sardarmal Kankariya
President

Virendra Singh Lodha
Secretary General

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 house-holders, to render some of these works into Hindi and, in rare cases, into English. As a result, the English-speaking readership is more or less deprived of this treasure.

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

My task of translating this work – *Sārāvalī Prakīrṇaka* – was very much simplified by the Hindi version of the work, by Dr.

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

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

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

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

– ‘Sreyas’

MONETARY ASSISTANCE

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

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

— Sardarmal Kankaria

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PREFACE

General Introduction –

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

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

¹ “Attham bhāṣai arahā suttam ganthanti gaṇaharā” – Āvaśyaka Nirvyukti, verse 92.

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convey the thought, idea or meaning. In its view the meaning is important not the words. It is this lack of emphasis on words that the *āgamas* of the *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 is, thus, the basis of the *Śaurasenī* canonical literature and more ancient than the latter. The *Arddhamāgadhī* canonical literature was also compiled and edited over a period of nearly a thousand years – from the time of Lord *Mahāvīra* to 980 or 993 after *Mahāvīra*, when they were rendered in their present form in the *Valabhī* conclave. Therefore, it is quite possible that these were also modified, altered and enlarged by various preceptors during this period.

In the ancient times the *Arddhamāgadhī* canonical literature was divided into two categories, namely the *Anīgapraviṣṭha* and the *Anīgabāhya*. The *Anīgapraviṣṭha* category included eleven *Anīga Āgamas* (Primary canons) and the *Dṛṣṭivāda* while the *Anīgabāhya Āgamas* (Extra Primary canonical literature) include all the other canons that were considered to be the creations of *Śrutakevalis* (Canon-omniscients who knew all about the canonical knowledge) and *Pūrvadhara Sthavīras* (Elder monks in the know of *Pūrvas* or the Pre-canons – fourteen *Pūrvas* were a part of the twelfth *Anīga Āgama : Dṛṣṭivāda*). In *Nandīsūtra*, these *Anīgabāhya* canons have been subdivided into *Āvaśyaka* (Essential) and *Āvaśyakavyatirikta*

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Kalpa

Vyavahāra

Nīśītha

Mahānīśītha

Rśībhāśita

Jambūdvīpaprajñapti

Dvīpasāgaraprajñapti

Candraprajñapti

Kṣullikāvīmānapravibhakti

Mahallikāvīmānapravibhakti

Aṅgacūlikā

Vaggacūlikā

Vivāhacūlikā

Arunopapāta

Varuṇopapāta

Garuḍopapāta

Dharaṇopapāta

Vaiśramaṇopapāta

Velandharopapāta

Devendropapāta

Utthānaśruta

Samutthānaśruta

Nāgaparijñāpanikā

Nirayāvalikā

Kalpikā

Kalpāvatanisikā

Puspikā

Puṣpacūlikā

Vṛṣṇidaśā

Culla-Kalpaśruta

Mahākālpaśruta

Aupapātika

Rājapraśnīya

Jīvābhigama

Prajñāpanā

Mahāprajñāpanā

Pramādāpramāda

Nandī

Anuyogadvāra

Devendrastava

Tnadulavaicarika

Candravedhyaka

Sūryaprajñapti

Pauruṣīmaṇḍala

Maṇḍalapraveśa

Vidyācaraṇa-

vinīścaya

Gaṇīvidyā

Dhyānavibhakti

Maraṇavibhakti

Ātmaviśodhi

Vītarāgaśruta

Sanīlekhanāśruta

Vihārakalpa

Caraṇavidhi

Āturapratyākhyāna

Mahāpratyākhyāna

The above-mentioned classification, found in the *Nāndīsūtra* and the *Pākṣikasūtra*, mentions only nine *Prakīrṇakas* in all. Of these two names – *Rṣībhāṣita* and *Dvīpasāgara-prajñāpti* are found under the classification of *Kālika Āgamas* or the timely studiable canonical texts and the rest seven – *Devendrastava*, *Tandulavaicārīka*, *Candrakavedhyaka*, *Gaṇīvidya*, *Marāṇavibhakti*, *Āturapratyākhyāna* and *Mahā-pratyākhyāna* – are found under the *Utkālika Āgamas* or the anytime studiable scriptures.³ This classification, however, nowhere mentions the *Sārāvalī-paiṇṇayani* or *Sārāvalī Prakīrṇaka*. Even the *Tattvārtha Bhāṣya* and the Commentary on the *Tattvārthasūtra*, in the *Digambara* tradition (whose clergy remains sky-clad or naked), that lists fourteen *Aṅgabāhya* (extra primary canonical texts), does not contain any mention of *Sārāvalī Prakīrṇaka*. Similarly, though the texts such as *Uttarādhyayanasūtra*, *Daśavaikālikasūtra*, *Daśāśrutaskandha*, *Vyavahāra*, *Vṛhatkalpa*, *Jitakalpa* and *Nisīthasūtra* etc. find their mention in the commentaries of the texts of the *Yāpanīya* tradition such as *Mūlācāra*, *Bhagavatī-ārādhana* etc., but there, too, the *Sārāvalī Prakīrṇaka* has not been mentioned anywhere.

In *Vidhimārgaprapā* by *Ācārya Jinaprabha* (Circa 14th century AD) and in the *Siddhāntāgamastava vṛtti* by *Viśālarāja*, wherein the mention of many a *Prakīrṇaka* such as *Devendrastava*, *Tandulavaicārīka*, *Marāṇasamādhī*, *Mahā-pratyākhyāna*, etc. is available, *Sārāvalī Prakīrṇaka* has not been mentioned. Therefore, though not authentically but

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

(b) Pākṣika Sūtra, Devacandra Lāl

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

Generally, the term *Prakīrṇaka* means ‘a miscellaneous treatise’. According to *Malayagiri*, the commentator on the *Nandīsūtra*, the monks used to compose the *Prakīrṇakas* based on the preachings of the *Tīrthanīkaras* (the Prophets Propounders of the faith). “*Caurāsīni painnaga saḥassāni*”, in the *Samavāyāṅgasūtra*, points towards eighty-four thousand *Prakīrṇakas* by the eighty-four thousand disciples of Lord *Rṣabhadeva*.⁴ However, today the number of *prakīrṇakas* is not definitely known and presently only ten *Prakīrṇakas* are recognized among the forty-five canonical texts recognized by the idol worshipping sect of white-clad Jains. These ten *prakīrṇakas* are as follows ⁵ :—

1. *Catuḥśaraṇa*,
2. *Āturapratyākhyāna*,
3. *Mahāpratyākhyāna*,
4. *Bhaktaparijñā*,
5. *Tandulavaicārīka*,

⁴ Samavāyāṅga Sūtra, Ed. Muni Madhukara, Śrī Āgama Prakāśana Samiti, Beawar, I Ed., 1982, 84th Samavāya, p. 143.

⁵ (a) Prakṛta Bhāṣā Aur Sāhitya kā Ālocanātmaka Itihāsa, Dr. Nemicaandra Śāstrī, p. 197.

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

(c) Āgama Aur Tripitaka : Eka Anuśīlana, MuniNagarāja, p. 486.

6. *Samistāraka,*
7. *Gacchācāra,*
8. *Gaṇīvidyā,*
9. *Devendrastava, and*
10. *Marāṇasamādhī.*

The names of ten *Prakīrṇakas* in *Paṇṇayasuttāim*, edited by Muni Puṇyavijaya⁶ are as under : –

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

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

⁶ Preface to 'Paṇṇayasuttāini part – I', Muni Puṇyavijaya, Mahavira Jaina Vidyālaya, Mumbai, Ed.–I, 1984, p. 20.

⁷ Abhidhāna Rājendra Kośa, Part–II, p. 41.

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

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

1. *Catuḥśaraṇa*,
2. *Āturapratyākhyāna*,
3. *Bhaktaparijñā*,
4. *Samistāraka*,
5. *Tandulavaicārika*,
6. *Candravedhyaka*,
7. *Devendrastava*,
8. *Gaṇividyā*,
9. *Mahāpratyākhyāna*,
10. *Vīrastava*,
11. *Rṣibhāṣita*,
12. *Ajīvakaḷpa*,
13. *Gacchācāra*,
14. *Maraṇasamādhī*,
15. *Titthogālī* (*Tīrthodgālīka*),
16. *Āradhanā Patākā*,
17. *Dvīpasāgara Prajñapti*,
18. *Jyotiṣakarandaka*,
19. *Aṅga Vidyā*,
20. *Siddha Prābhṛta*,
21. *Sārāvalī*, and

22. *Jīvavibhakti.*

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

Manuscripts Used In The Editing Of *Sārāvalī Prakīrṇaka* –

The original text of the present work has been taken from ‘*Paiṇṇayasuttāṇi*’ edited by *Muni Śrī Puṇyavijayajī* and published by Mahāvīra Jaina Vidyālaya, Mumbai. *Muni Śrī Puṇyavijayajī* had used the following mss./copies in deciding upon the text of his work :–

1. *Ham.* : The copy from the handwritten collection of texts by *Muni Hansarājajī* at Śrī Ātmārām Jaina Jñānamandira, Badaudā.
2. *Pu.1* : The copy No. 1471 from the handwrittewn collection of mss by *Muni Śrī Puṇyavijayajī* preserved at Lālbaḥī Dalpatbhaī Bhāratīya Saṁskṛti Vidyāmandir, Ahmedabad.
3. *Pu.2* : The copy No. 5628 from the collection of mss at Lālbaḥī Dalpatbhaī Bhāratīya Saṁskṛti Vidyāmandir, Ahmedabad.

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

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

The Author Of Sārāvalī Prakīrṇaka –

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

⁹ A. Devindatthao – *Paiṇṇayasuttāimī*, Pt. I, verse 310.

B. Joisakarandagamī *paiṇṇayamī*, *ibid.*, Pt. I verse 405.

¹⁰ A. Bhattaparinnā *paiṇṇayamī*, *ibid.*, Pt. I verse 172.

B. *Kuśalānubandhī Ajjhayaṇam* – ‘*Causaraṇapaiṇṇayamī*’, *ibid.* Pt. I, verse 63.

C. *SirīVīrabhaddāyariyavīraiya* ‘*Ārāhaṇapaḍāyā*’, *ibid.*, Pt. II, verse 51.

wherein the author says, ‘... I have already mentioned the procedure for the practice in ‘*Bhaktaparijñā*’¹¹. Among the *prakīrṇakas* we do not find any mention of the authors of many – such as *Candravedhyaka*, *Tandulavaicārika*, *Mahāpratyākhyāna*, *Maraṇavibhakti*, *Gacchācāra* etc. The case of *Sārāvalī Prakīrṇaka* is also no different. Therefore, it is very difficult to say anything conclusive about its author.

The Period Of Composition Of *Sārāvalī Prakīrṇaka* –

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

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

¹¹ Ārāhaṇāvihimī puṇa bhattapariññāmi vaṇṇimo puvvaṇi |
Ussaṇaṇi sa cceva sesāṇa vi vaṇṇaṇā hoi ||

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

The Subject–matter –

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

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

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

With reference to the origin and benefit of *Puṇḍarikagiri*

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

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

According to the text of this prakīṛṇaka, *Puṇḍarika* was the grandson of the first Lord Prophet (*Tīrthaṅkara*) of the present descendent aeon of time (*Avasarpinī kāla*), Lord *Ṛsabhadēva*. He was motivated to renounce the mundane world and become a monk during his very first religious congregation (*Samavaśaraṇa*). (verses 17–18)

Motivating the congregation towards the renunciation of the mundane, the Lord preached that the very worldly existence is full of pain and sorrow. The subhuman species (*tiryāṅca*) experience great pain; the hellish creatures experience greater pain and the unrighteous humans experience even greater pain. Even the gods experience the pain of death. All worldly relations like mother, father, son, daughter, wife, husband, near and dear ones, friends

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and servants and the objects of pleasure are transient and temporary and cause pain and sorrow when separated from. Listening to such religious discourse, *Puṇḍarika* became motivated to embrace the holy faith and, renouncing all violent activities, accepted the monastic order of his grandfather first Lord Prophet-propounder *Bhagvān Rṣabhadeva*. (verses 19–23)

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

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

In the subsequent verses, establishing the importance of *Puṇḍarikagiri*, it has been said that it is endowed with ten types of wish fulfilling trees (*Kalpa-vṛkṣa*), various eatables, tasty nutrients, jewels, clothes, cosmetics and various types of bedding. This area is always pleasurable for the humans and the gods. Pleasurable material and musical instruments used for singing and

dancing by the groups of gods are available in plenty here. (33–38)

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

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

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

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

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

Stating the names of those spiritual aspirants who attained

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

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

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

Detailing the gains of the result of pilgrimage to *Puṇḍarika* hill, the author says that he who remembers to bow to *Śatruñjaya* three times a day gains the fruit of a pilgrimage by virtue of

purification of his volitional disposition. He also states that one who increases his merit by remembering *Śatruñjaya* hill even from his own place gains purity of disposition and the fruit of pilgrimage to it. (verses 61–64)

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

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

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

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

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

Propounding the glory of *Puṇḍarika* hill, it has been said that a devoted person becomes free of trouble even in such difficult situations as in the rugged jungle path, in frightening forest and in the funeral ground. Further, it has been said that a person aboard a wrecked ship or boat in a stormy ocean or river is able to ford them by remembering *Śatruñjaya* hill while sailing the wrecked vessel.

One tormented by birth and death as also decay and disease becomes free from death (gains liberation) by remembering the *Puṇḍarika* hill. (verses 85–92)

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

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

In order to illustrate the result of establishing a *Jina* idol in a temple at the *Śatruñjaya* hill, the author says that the fruit that can be gained by establishing a *Jina* idol at an expenditure of a hundred thousand coins at other places can be gained by spending only a thousand coins at *Śatruñjaya* hill. Stating the glory of

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

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

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

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

Deliberating upon the subject of pain through non-charity and pursuit of pleasure through charity, the author says that it is

rare to find a charitable person like the one who gives desired charity while climbing the *Śatruñjaya* hill. (verses 113–114)

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

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

Importance Of *Tīrtha* In The *Jaina* Tradition –

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

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

The General Meaning Of *Tīrtha* In The *Jaina* Faith –

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

The Symbolic Meaning Of *Tīrtha* –

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

¹² a. *Abhidhāna Rajendra Koṣa*, Pt. IV, p. 2242.

b. *Sthānāṅga Tīkā*.

¹³ *Jambudvī*

words of the Lord), *Pravacana* (the religious discourse) and *Tīrtha* have been mentioned as synonyms by the implication that they all are means of achieving spiritual purification¹⁴. It is clear from this that, in the *Jaina* tradition, the word '*Tīrtha*' has been used not only in the sense of a pious or worshipable place of pilgrimage but in a much wider sense. The *Jainas* do not limit the meaning of *Tīrtha* to merely a pious holy place but extend it to entire faith and the groups of faithful practitioners of the faith.

The Spiritual Meaning Of *Tīrtha* –

Going beyond the worldly and etiological meaning the *Jainas* have provided a spiritual meaning to the word *Tīrtha*. In the *Uttarādhyayanasūtra*, in the description of Saint *Harikeśī*, who was born in a lowly untouchable caste, on being asked as to which was his *Sarovara* (lake – a symbol of spiritual cleanser) and which was his pilgrimage for peace (*Śāntitīrtha*), the saint replied that righteousness was his pilgrimage for peace and the faith itself was his *Sarovara*, by bathing in which the soul becomes pure and unblemished¹⁵. It has been said in the *Viśeṣāvaśyaka Bhāṣya* that the conventional places of pilgrimages such as river-banks and bathing therein etc. only cleanse the external dirt, i.e. they only purify the body or that they only ford across the terrestrial rivers etc. and hence are not the real pilgrimages. The real pilgrimages are those, which help the soul in fording across the chasm of

¹⁴ Suyadhammatitthamaggo pāvayaṇaṃ pavayaṇaṃ ca egatthā |
Suttaṃ tantarī gantho pādho sattharī pavayaṇaṃ ca egatthā ||
– Viśeṣāvaśyaka Bhāṣya, 1378.

¹⁵ Ke te harae? Ke ya te santitithe? Kahisi N,haō va rayam jāhāsi?
Dhamme haraye bambhe santitithe anāville attapasannalese |
Jahimisi nhāo vimalo visuddho susībhuo pajahāmi dōsam ||
– Uttarādhyayana Sūtra, 12/45–46.

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miserable worldly existence and make it reach the shore of liberty.¹⁶ Again, in the *Viśeṣāvaśyaka Bhāṣya* not only the importance of the vilitional pilgrimage over that of the physical (conventional) pilgrimage has been established, but the very concept of attainment of spiritual emancipation by bathing in, taking a plunge in and drinking the waters of holy rivers etc. has been demolished. The commentator says, “If the waters of the holy rivers such as the Ganges etc. are taken as pilgrimage by virtue of their beneficial qualities of giving coolth to and cleansing the bodies of the pilgrims, then other substances such as eatables, drinks and other cleaning materials, etc. which are also beneficial for the body ought also to be accepted as pilgrimages, but nobody accepts them as such.”¹⁷ Actually, the real pilgrimage is the one that cleanses our soul of the karma-dirt and helps it ford across the ocean of mundaneness. This spiritual interpretation of pilgrimage, found in the *Jaina* tradition, is available in the *Vedic* tradition as well. Therein it has been said, “Truth is a pilgrimage, forgiveness and restraining of the sensual organs is also a pilgrimage, compassion towards all the living beings, the simplicity of thinking, charity, contentment, adherence to righteousness, politeness of speech, knowledge, patience and acts of piety are all holy pilgrimages.”¹⁸

¹⁶ Dehāitārayaṃ jaṃ bajjhamalāvaṇayaṇāimettaṃ ca |
Negaṇtāṇaccanītiyaphalaṃ ca to davvatitthaṃ taṃ ||
Iha tāraṇāiphalayanti ṇhāṇa-pāṇalāvagāhaṇāhiṇi |
Bhavatārayanti keī taṃ no jīvo vaghāyāo ||
– Viśeṣāvaśyaka Bhāṣya, 1028–1029.

¹⁷ Dehovaḡāri vā teṇa titthaṃmiha dāhaṇāsaṇāhiṇi |
Mahu-majja-maṃsa-vessādao vi to titthaṃānannaṃ || –Ibid, 1031.

¹⁸ Satyaṃ tīrthaṃ kṣamā tīrthaṃ tīrthamindriyanigrahaḥ |
Sarvabhūta-dayātīrthaṃ sarvatraṛjavameva ca ||
Dānatīrthaṃ damastīrthaṃ santoṣastīrthamuecyate |
Brahmacārya parāṇi tīrthaṃ tīrthaṃ ca priyavādītā ||
Tīrthānāmapī tattīrthaṃ viśuddhimanasaḥ parā ||

The Physical v/s The Psychological Holy-places –

In the Jaina tradition the holy places have been classified as physical and psychological holy places¹⁹. We can also call them as living and non-living or volitional or material holy places (*tīrtha*). Actually, (holy) rivers, lakes, etc. are immovable, unconscious, or material holy places, while the religious order, which adheres to the duties in accordance with the scriptures, is the psychological, conscious, volitional or living *tīrtha* and it is the only real *tīrtha*. Therein, the righteous are the helmsmen, the tri-gem (*Ratna-traya*) of right-vision, right-knowledge and right-conduct is the means of fording (such as boats etc.), and the miserable mundane world is the ocean to be forded across. The tri-gem of right-vision etc. which is instrumental in fording across the ocean of mundane ignorance etc. is the volitional pilgrimage. Passions – anger, pride, deceit and greed – are the spiritual blemishes. That which definitely removes them is the real *tīrtha*.²⁰ Actually, the religious order itself that helps in quenching the fire of anger etc. is the real *tīrtha*. Thus, we see that the spiritual practice for the purification of

– Śabdakalpādruma – “Tīrtha”, p. 626.

¹⁹ Bhāve titthamī saṅgho suyavihiyaṇī tārao tahiṇī sāhū |
Nāpāitīyaṇī taraṇaṇī tariyavvaṇī bhavasamuḍḍo ya ||

– Viśeṣāvaśyaka Bhāṣya, 1032.

²⁰ Jami nāṇa-danisaṇa-carittabhāvaṇo tavvivakkhabhāvāo |
Bhavabhāva ya taraī teṇaṇī taṇī bhāvāo titthamī ||
Taha koha-loha-kammamaya-dāha-taṇhā lālaṇaṇaṇāṇī |
Egantaṇaccantaṇī ca kuṇai ya suddhiṇī bhavoghāo ||
Dāhovaṣamaṇīsu vā jami tiṣu thiyamahava dasaṅgāṇīsu |
To titthamī saṅgho cciya ubhayaṇī va viṣeṣaṇaviṣeṣaṇī ||
Kohaggidāhasamaṇādaṇo va te ceva jassa tiṇṇatthā |
Hoi tiyatthamī titthamī tamatthavaddo phalttho ayaṇī ||

– Viśeṣāvaśyaka Bhāṣya, 1033–1039.

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

The Four Types Of Holy-places Or *Tīrtha* –

Abhidhāna Rājendra Koṣa mentions four types of holy-places – *Nāma-tīrtha* (places or objects that are named as ‘*Tīrtha*’ or pilgrimage), *Sthāpanā-tīrtha* (places or object that are traditionally believed to be ‘*Tīrtha*’ or places of pilgrimage), *Dravya-tīrtha* (physical places and objects considered as holy and consequently as places of pilgrimage) such as the holy rivers, lakes etc. in the other traditions and the places where any of the five auspicious events (*Kalyāṇaka*) – birth, self-ordination, attainment of omniscience and liberation – in the lives of any of the twenty-four Lord Prophets (*Tīrthaṅkaras*) occurred and *Bhāva-tīrtha* (volitional pilgrimage or dispassionate volitional dispositions that help in the purification of the soul and, thus, pave the way for its ultimate liberation and are, therefore, a means to ford across the ocean of mundane existence). The four-fold religious order comprising monks, nuns, lay male and female followers that help the aspirants in treading the path of spiritual emancipation are the *Bhavātīrthas* ²¹. Thus, in the *Jaina* faith, first of all the faith preached by the omniscient Prophets and next the four-fold religious order of the monks, the nuns and the lay male and female believers have been taken as ‘*Tīrtha*’ and the Lord Prophets who preached the faith and established the order have been accepted as ‘*Tīrthaṅkaras*’.

The Religious Order As *Tīrtha* –

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

²¹ Namam̐ thavaṇā-tittham̐, davvatittham̐ ceva bhāvatittham̐ ca |
– *Abhidhāna Rājendra Koṣa*, Pt. IV, p. 2242.

‘*Tīrtha*’ has been used synonymously to ‘*Dharma-saṅgha*’ or the religious order. Every religious order or the group of practitioners of the faith was called *tīrtha*. Based on this tradition, the practitioners of other faiths were called ‘*Anyataīrthikas*’ or belonging to different religious orders. In the *Jaina* literature religious orders of other *Śramanic* traditions such as Buddhist etc. were referred to as ‘*Tairthika* or *Anyataīrthika*.²² In the *Sāmaññaphalasutta* of the Buddhist text *Dīghanikāya*, too, besides the name of Lord *Mahāvīra* those of *Mañkhalī Gośālaka*, *Ajitakeśakambalī*, *Pūrṇakāśyapa*, *Prabuddhakātyāyana*, etc have been mentioned as ‘*Titthakara (Tīrthanikara)*’²³ or the establishers of religious orders. It follows from this that the groups of followers of their respective faiths were also called ‘*tīrthas*’. In the *Jaina* tradition, however, the term ‘*Tīrtha*’ has been prevalent since the ancient times to date for the *Jaina* order or the groups of practitioners of *Jaina* faith. While praising the Lord (*Mahāvīra*), *Ācārya Samantabhadra* says, “O Lord ! this *tīrtha* – religious order – established by you is emancipating and beneficial for everyone.²⁴ The religious order of Lord *Mahāvīra* has ever been termed as ‘*Tīrtha*’.

Classification Of *Tīrtha*–

In the *Vīśeṣāvaśaka Bhāṣya*, *Tīrtha* or pilgrimage has also

²² ‘Paratitthiyā’ – *Sūtrakṛtāṅga*, 1/6/1.

²³ *Evamivutte, annataro rājāmacco rājānamī māgardhamī Ajātasattumī vedehi–puttāmī etadvoca* – “*Ayamī, Deva ! Pūraṇo Kassapo saṅghī ceva gaṇī ca gaṇācariyo ca, nāto, yasassī, titthakaro, sādhusammatī bahujanassamī, rattannū, cirapabajjito, addhagato vayoanuppatto* |
– *Dīghanikāya (Sāmaññaphalasuttamī)*, 2/2.

²⁴ *Sarvāpadāmantakaramī nirantamī sarvodayamī tīrthamidamī tavaiva* ||
– *Mahāvīra Kā Sarvodaya Tīrtha*, p. 12.

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

The commentator has mentioned four types of *tīrtha*²⁵: –

1. There are some *tīrthas* or banks where it is easy to enter and also easy to ford from. Likewise there are some religious orders wherein it is easy to enter and wherein the practice is also easy. The author has mentioned the name of the Śaiva (Shaivite) sect as an example of this type because in the Shaivite sect, both, the entry as well as the practice are believed to be easy.
2. In the second type the entry is easy but fording is difficult. So, in some religious orders it is easy to enter but difficult to practice the faith. Buddhist order has been cited as an example of this type. In the Buddhist order it was easy to enter but the practice was not that easy as it was in the Shaivite sect.
3. In the third type, the *tīrtha* wherein the entry is difficult but fording is easy has been mentioned. In this context, the commentator has mentioned the *Acela* (naked) sect of the *Jaina* faith. In this sect the nakedness was essential, so, it was difficult to enter it but having entered it was easy to ford the ocean of mundaneness.
4. In the fourth type the author has mentioned the religious order in which it was difficult, both, to enter as well as to

²⁵ Ahavā suhottārūttaraṇāl dave cauvvīhaṃ titthaṃ |
Evaṃ ciya bhāvammīvi tatthāimayaṃ sarakkhāṇaṃ ||
– Viśeṣāvaśyaka Bhāṣya, 1041–42.

ford. He has mentioned his own sect (the *Śvetāmbara* sect of the *Jaina* faith) as an example of this type.

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

Thus, we see that the term *tīrtha* has been employed as the means of spiritual practice rather than the holy places of pilgrimage, and the tri-gem of right-knowledge, right-vision and right-conduct has been called as *Bhāvatīrtha* or the volitional pilgrimage, because these are capable of giving the spiritual peace and equanimity by removing the filth of sensuality and passions. In the *Bhagavatīsūtra*, it has been mentioned that *tīrtha* is capable of yielding spiritual peace. It has also been said therein that the four-fold *Śramanic* order itself is *Tīrtha*.²⁶ *Śramaṇas* (the monks), *Śramaṇīs* (the nuns), *Śrāvakas* (the male lay followers) and *Śrāvikās* (the female lay followers) are the four organs of this four-fold *Śramaṇa-saṅgha* or the *Śramanic* order. Thus, it is definite that in the ancient *Jaina* texts only the four-fold religious order that ensures the fording of the ocean of mundaneness by its members, by adopting and adhering to the three-way spiritual practice of right vision, right knowledge and right conduct, alone, has been accepted as the real *Tīrtha*.

²⁶ Titthamī Bhante ! titthamī titthagare titthamī? Goyamā ! Arahā tāva
niyamā titthagare, titthamī puṇa cāuvvaṇāṇaṇaṇi samaṇasaṅghe | Tam
jahā – samaṇā, samaṇo, sāvayā, sāviyāo ya |

– Bhagavati Sūtra, Śataka 20, Uddeśaka 8.

Real And Conventional *Tīrtha* –

In the Digambara tradition of the *Jaina* faith *tīrtha* has been classified as real *tīrtha* (*Nīścaya-tīrtha*) and conventional *tīrtha* (*Vyavahāra-tīrtha*). First of all the pure and enlightened nature of the soul has been termed as real *tīrtha*. Then, it has been said that the soul which is restrained by five great vows, consecrated by righteousness, restrained in respect of five sense organs and unattached, is the real *tīrtha*, by bathing in whose waters of monastic ordination and learning piety can be attained.²⁷ Again, flawless righteousness, unblemished renunciation, noble penance and real knowledge are also considered to be real pilgrimages when they are devoid of passions and endowed with a calm disposition of equanimity.²⁸ Similarly, in *Mulācāra*, the following of the pure religious code, in accordance with the canonical literature, has been termed as pilgrimage²⁹, because it makes the soul pious through the means of right-knowledge and right-conduct. The general conclusion is that all those means that make the soul pious by removing the dirt of sensuality and passions etc. and help it in fording across the ocean of mundaneness are the real pilgrimages. Although it is also mentioned in the commentary to *Bodhapāhuda* that those conventional *tīrthas* such as – *Ūrjayanta*, *Śatruñjaya*, *Pāvāgiri*, etc. – that have been touched by the lotus-feet of famous and glorious liberated souls and are, therefore, cause of destruction of the karma-mire, are also worthy of our worship³⁰. Thus, in the *Digambara* tradition, too, the path

²⁷ “Vayasammatavisuddhe pañcendiyasañjade n,iravekkhe |
Nhāe u muṇi titthadikkhāsikkhā suṇhāneṇa ||”

– Bodhapāhuda, 26–27.

²⁸ Bodhapāhuda Tīkā, 26/91/21.

²⁹ Sudadhammo ettha puṇa tittham | – Mulācāra, 557.

³⁰ ‘Tajjagatprasiddhami niścayatīrtham prāptikāraṇam Muktamuni pā
dasprṣtam tīrthaurjayantaśatruñjaya-lātadeśapāvāgiri...|

of spirituality and the instruments of spiritual emancipation have been taken as real and substantial *tīrthas* (*Nīścayatīrtha*) and the places of occurrence of five auspicious events of the Prophets have been taken as conventional *tīrthas* (*Vyavahāratīrtha*). It has also been said in *Mulācāra* that those, which quench the thirst, cool the heat and cleanse the dirt are physical *tīrthas* and the liberated Lords *Jina*, endowed with infinite knowledge, infinite vision and absolute conduct, are the spiritual *tīrthas*. This spiritual *tīrtha* itself is the real *tīrtha*. The places of auspicious events (*Kalyāṇaka-bhūmi*) are the conventional or physical *tīrthas*³¹. Thus, in both, *Śvetāmbara* as well as *Digambara* traditions, importance has been given to spiritual or real *tīrthas*, but due to their motivational role in the purification of the soul, physical or conventional *tīrthas* have also been accepted. It may be recalled that the concept of *tīrtha* in the other religious traditions can be compared to the physical or conventional *tīrthas* or holy places of pilgrimage.

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

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

– Bodhpāhuda, *Tīkā*, 27/13/7.

³¹ Duvihaṃ ca hoī titthaṃ nādavvaṇi davvabhāvaśaṇjuttamā |
Edesiṇi donhaṃ pi ya patteya parūvaṇā hodi ||

– *Mulācāra*, 560.

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

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

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

It is true that, in due course, like in the Hindu tradition the *Jainas*, too, started giving importance to the worshipping and pilgrimage to certain places by believing them to be holy and pious, still there is a fundamental difference in the concept of *tīrtha* in the two traditions. The Hindu tradition believes that certain rivers, lakes, etc. such as the Ganges, as naturally holy and pious. This river is not associated with any event in the life of any saint or monk, but is naturally holy. It is believed that by bathing in, worshipping at, offering and giving charity and going on pilgrimage to such holy places are meritorious acts. Opposed to this concept, in the *Jaina* tradition any place of pilgrimage is not considered to be holy by itself but by its association with the auspicious events in

the lives of *Tīrthanīkaras* or other holy, pious and liberated noble souls. According to the *Jainas* no place is holy or unholy on its own accord but it becomes holy or pious when it gets associated with the auspicious events such as birth, self-ordination, enlightenment, and liberation of the Lords Prophets or some other great and noble souls. In the Buddhist tradition, too, the places associated with the life-events of *Buddha* have been considered as holy.

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

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

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

Tīrtha And Pilgrimage –

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

³² “Se bhikkhu vā, bhikkhupī vā, ... thūbha mahesu vā, taḍāga mahesu vā, dāha mahesu vā, paṇi mahesu vā, sara mahesu vā ... no paḍigā hejjā |
– *Ācārāṅga*, 2/ 1/ 2/ 24.

created between the 1st and the 5th century AD, though there is no clear indication of the *Jaina* places of pilgrimage, the descriptions pertaining to the places associated with the auspicious events in the lives of the Lords Prophets, particularly places of their births and liberation, are found.³³ The references to dispersal of the mortal remains of the Lords Prophets such as their ashes etc. into the Sweet water ocean (*Kṣīra-samudra*) are also found therein. In the *Jambūdvīpa-prajñapti* there is a mention of the construction of a dome (*Stūpa*) at the place of liberation of Lord *Rṣabhadeva*.³⁴ In the canonical literature of this period, besides the mentions of temples etc, constructed in the heavens and at the tops of some mountains and the *Nandīśvara dvīpa*, we also find the descriptions of the gods going and celebrating at the *Nandīśvara dvīpa* on certain auspicious days.³⁵ Although there are mentions of *Jina* temples and domes in these works, there are, however, no mentions of pilgrimages to these places by the human followers of the faith. We expect that if any scholars have come across such mentions, they be brought to our notice.

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

³³ A. Samavāyāṅga, Samavāya 225/ 1.

B. Āvaśyaka Niryukti, 382–84.

³⁴ A. Jambūdvīpa Prajñapti, 2/ 111.

B. Āvaśyaka Niryukti, 48.

C. Samavāyāṅga, 34/ 3.

³⁵ Jambūdvīpa Prajñapti (Jambuddīvapannatti), 2/ 114–22.

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

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

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

³⁶ Aṭṭhāvaya ujjinte gayaggapae dhammacakke ya |
Pāsarahāvattanagamī camaruppāyami ca vandāmi ||

– Ācārāṅga Niryuktī, p. 18.

³⁷ Niśītha Cūrṇī Pt. I, p. 24.

worship.³⁸ Thus, even those places where temples of architectural grandeur and artistic value were constructed or where the *Jina* idol was believed to be endowed with miraculous powers were also considered to be places of pilgrimage. The fame of *Uttarāpatha*, *Kosala* and *Mathura* was due to this very reason. In our view, the subsequent division of places of pilgrimage as *Kalyāṇaka-kṣetra*, *Siddha-kṣetra* and *Atiśaya-kṣetra*, also, was due to this consideration only.

Types Of Places Of Pilgrimage –

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

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

Kalyāṇaka-kṣetra –

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

³⁸ Uttarāvahe dhammacakkamī, mahurāe devaṇimmiya thubho kosalae va jiyantapaḍimā, titthakarāṇa vā jammabhūmio |

– Nisītha Cūrṇī, Pt. III, p. 79.

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KALYĀNAKA-KSETRAS

Tirthan- kara (Prophet)	Place Of Concep- tion	Place Of Birth	Place Of Ordain- ment	Place Of Enlighten- ment	Place Of Libera- tion
1.	2.	3.	4.	5.	6.
R̥ṣabha	Ayodhyā	Ayodhyā	Ayodhyā	Purimatāla	Aṣṭāpada
Ajita	Ayodiyā	Ayodhyā	Ayodhyā	Ayodhyā	Sammeda -śikhara
Sambhava	Śrāvastī	Śrāvastī	Sahetuka	Śrāvastī	Sammeda -śikhara
Abhinan- dana	Ayodhyā	Ayodhyā	Ayodhyā	Ayodhyā	Sammeda -śikhara
Sumati	Ayodhyā	Ayodhyā	Ayodhyā	Ayodhyā	Sammeda -śikhara
Padma- prabha	Kauśāmbī	Kauśāmbī	Kauśāmbī	Kauśāmbī	Sammeda -śikhara
Supārśva	Vārāṇasī	Vārāṇasī	Vārāṇasī	Vārāṇasī	Sammeda -śikhara
Candra- prabha	Candra- pura	Candra- pura	Candra- pura	Candra- pura	Sammeda -śikhara
Puṣpa- danta	Kākandī	Kākandī	Kākandī	Kākandī	Sammeda -śikhara
Śītala	Bhadrilā	Bhadrilā	Bhadrilā	Bhadrilā	Sammeda -śikhara
Śreyāṇisa	Simhapura	Simhapura	Simhapura	Simhapura	Sammeda -śikhara
Bhagvān Vāsupūjya	Campā	Campā	Campā	Campā	Campā
Vimala	Kāmpilya	Kāmpilya	Kāmpilya	Kāmpilya	Sammeda -śikhara
Ananta	Ayodhyā	Ayodhyā	Ayodhyā	Ayodhyā	Sammeda -śikhara
Dharma	Ratnapura	Ratnapura	Ratnapura	Ratnapura	Sammeda -śikhara
Sānti	Hastinā pura	Hastinā pura	Hastinā pura	Hastinā pura	Sammeda -śikhara

1.	2.	3.	4.	5.	6.
Kunthu	Hastinā-pura	Hastinā-pura	Hastinā-pura	Hastinā-pura	Sammeda-śikhara
Ara	Hastinā-pura	Hastinā-pura	Hastinā-pura	Hastinā-pura	Sammeda-śikhara
Malli	Mithilā	Mithilā	Mithilā	Mithilā	Sammeda-śikhara
Muni-suvrata	Rājagrha	Rājagrha	Rājagrha	Rājagrha	Sammeda-śikhara
Nami	Mithilā	Mithilā	Mithilā	Mithilā	Sammeda-śikhara
Nemi	Śaurīpura	Śaurīpura	Ūrjayanta	Ūrjayanta	Ūrjayanta
Pārśva	Vārāṇasī	Vārāṇasī	Vārāṇasī	Vārāṇasī	Sammeda-śikhara
Mahāvīra	Kṣatriya-kuṇḍa	Kṣatriya-kuṇḍa	Kṣatriya-kuṇḍa	Rjuvālikā	Pāvāpurī

Thus, in all, the *Kalyāṇaka-kṣetras* of the Lords Prophets are – *Ayodhyā*, *Purimatāla (Prayāga?)*, *Aṣṭāpada (Mt. Kailāśa)*, *Sammedaśikhara*, *Śrāvastī*, *Kauśāmbī*, *Vārāṇasī*, *Candrapura*, *Kākaṇḍī*, *Bhaddilapura*, *Simhapura*, *Campā*, *Kāmpilya*, *Ratnapura*, *Hastināpura*, *Mithilā*, *Rajagrha*, *Śaurīpura*, *Ūrjayanta*, *Rjuvālikā* and *Pāvāpurī*.

Nīrvāṇakṣetra –

Nīrvāṇakṣetra is, generally, also called *Siddhakṣetra*. The place from where a monk or a Prophet attains liberation is called *Nīrvāṇakṣetra* or *Siddhakṣetra*. The general belief is that there is no place on this entire earth from where one or the other monk has not attained *nīrvāṇa*. Hence, practically, the entire earth itself is *Siddhakṣetra*. However, the place from where many a famous monk has attained *nīrvāṇa* is generally regarded as *Nīrvāṇakṣetra* or *Siddhakṣetra*. In the *Jaina* tradition *Śatruṇjaya*, *Pāvāgiri*, *Tuṅagiri*, *Siddhavarakūṭa*, *Cūlagiri*,

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

Atiśaya Kṣetra –

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

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

Pilgrimage —

As to when did the custom of pilgrimage to such holy places started in the *Jaina* tradition is very difficult to ascertain because no clear mention of *Jaina* pilgrimages is found in the canonical or explanatory literature earlier than that of the *Cūrṇis*. The very first such mention is in the *Nisītha-cūrṇī* wherein it has been said that a believer who goes on a pilgrimage to the places of auspicious events of the prophets strengthens and purifies his belief.³⁹ Similarly, it has been mentioned in the *Vyavahāra-bhāṣya* and the *Vyavahāra-cūrṇī* that a monk who does not visit all the *Jina* shrines and does not bow to all the monks staying in all the localities in the town on the eighth and the fourteenth of each fortnight incurs the minor penitence of a month's duration.⁴⁰

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

³⁹ Nisītha Cūrṇī, Pt. I, p. 24.

⁴⁰ Nissakadamanissakade ceie savvahim̐ thuim̐ tinni | Velamba ceiāṇI va
nāum̐ rakkivikaka āvavi, aṭṭham̐ caudasī suñceiya savvāṇI sahuṇo
savve vandeyavvā niyamā avasesa-tihisu jahasatti ||
Eesu aṭṭham̐mādīsu ceiyāim̐ sahuṇo vā je aṇṇāe vasahie thiāte na
vandati māsa lahu ||

– Vyavahāra Cū

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

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

1. Eating only once a day (*Ekāhārī*),

⁴¹ Jahannayā Goyamā te sahuṇo taṃ āyariyaṃ bhaṇanti jahā – Naṃ jai bhayavaṃ tume āpāvehi taṇaṃ amhehi titthyattaṃ kari (2) yā Candappahamīsāmiyaṃ vandi (3) yā Dhammacakkamā gantūnamā gacchāmo ||

– Mahānīśītha, (Quoted, Ibid, p. 10.)

⁴² Haribhadrasūri, Śrī Pañcāśaka Prakaraṇaṃ, Jinayātrā Pañcāśaka, p. 248–63.

2. Sleeping on the ground (*Bhūādhārī*),
3. Walking on foot (*Pādacārī*),
4. Keeping purity of faith (*Śraddhā dhārī*),
5. Giving up all raw and live consumption (*Sacitta parihārī*), and
6. Observing celibacy (*Brahmacārī*).

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

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

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

⁴³ *Paññayasuttāinī* – *Sārāvalī paññayamī*, Ed. Muni Puṇyavijayajī, Pub. Śrī Mahāvīra Jaina Vidyālaya, Mumbai, pp. 350–60.

by beholding rivers, lakes, hills, etc. He also gains the purity of faith by visiting places of auspicious events of the Prophets. Again, he benefits by the company of many different monks and comes to know about their codes of conduct. He is also able to taste and partake of many different types of tasteful dishes offered at various places by various charitable institutions and individual followers of the faith.⁴⁴

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

The Śvetāmbara Jaina Literature Pertaining To Pilgrimage –

In the literature connected with the concept of pilgrimage, mention of some places of occurrence of auspicious events of the Lords Prophets are available in the *Samavāyāṅgasūtra*, *Jñātā-*

⁴⁴ Ahāva : Tassa bhāva pāūna bhanejjā – “ So vatthavvo egagāmaṇivāsī kūvamaṇḍukko iva na gāmaṇagarādi pecchati | Amhe puṇa aṇiyatavā sī, tumam pi amhehi samāṇam hiṇḍanto nānāvidha-gāma-nagarā gara-sannivesa-rāyahāṇī jaṇavade ya pecchanto abhidhākusalo bhavissasi, tahā saravāvi-vappiṇī-ndī-kūpa-tadāga-kāṇaṇujjōṇa kandara-dari-kuhara-pavvateya nānāviha rukkhasobhie pecchanto cakkhusuham pāvihisi, titthakarāṇa ya tilogapuiyāṇa jammaṇa-vihā ra-kevaluppāda-nvāṇabhūmīo pecchanto dāmaṇasuddhim kāhisi tahā aṇṇeṇṇa sāhu samāgamaṇa ya sāmāyāri kusalo bhavissasi, suvvaṇṇa ya ceie vandanto bohilabham nijjittehesi, aṇṇeṇṇa-suva-dānābhigamasaddhe su saṇjamāviruddham vividha-vaṇjaṇavaveyamāṇam ghaya-gula-dadhi-kṣīramādiyam ca vigativaribhogam pāvihisi” ||2716||

– Nisītha Cūrṇī, Pt. III, p. 24. (Pub. Sanmatī Jñāna Pīṭha, Agra)

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

About Sārāvalī Prakīrṇaka –

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

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

amongst the ancient canonical literature of the *Śvetāmbara* tradition has come to our notice.

Other Works On Pilgrimage –

Next to this work, the oldest work on the subject of places of pilgrimage is the *Sakalatīrtha-stotra* by *Siddhasenasūri* of the group of *Yaśodevasūri* of the tradition of *Bappabhaṭṭasūri*. This is a composition of the year 1067 AD, i.e. of the second half of the eleventh century of the Christian era. It mentions the places of pilgrimagesuch as – *Āhaḍa* (*Mewāḍa deśa*), *Aṅgaiyā* (*Aṅgadikā*), *Arbudagiri* (*Mt. Ābu*), *Ayodhyā*, *Bhaddilapur*, *Bharukaccha* (*Saurāṣṭra*), *Bhinnamāla* (*Gurjaradeśa*), *Campa*, *Citrakūṭa* (*Cittaūda*), *Ḍiṇḍuvānā* (*Ḍiḍavāna*), *Devarāu*, *Dhārā*, *Gajapur*, *Gopālagiri* (*Gwalior*), *Guhuyarāya*, *Harṣapur*, *Jaipur*, *Jālapur* (*Jalaur*), *Jalihara*, *Kāmpilya*, *Kannauja*, *Khaṇḍila*, *Koraṇṭa*, *Kuṅkana*, *Kuṇḍanī*, *Mānakheda* (*Southern India*), *Mathurā*, *Nāgapur* (*Nāgaur*), *Nagara*, *Nāṇaka*, *Narān*, *Pāavā*, *Pallī*, *Paścimavallī*, *Rājagrha*, *Rājapur*, *Raṇathambore*, *Śaurīpur*, *Śrāvastī*, *Śtruṇjaya*, *Sammedaśikhara*, *Sanḍerao*, *Satyapur* (*Sāñcor*), *Talavāḍa*, *Thārāprada*, *Ūrjayanta*, *Ujjayanī* (*Mālavā*), *Upakeśanagara*, *Vārāṇasī*, *Vāyaṇa*, etc.

Possibly, it is the oldest work that mentions all the famous *Jaina* places of pilgrimage of that time⁴⁵. However, it scarcely mentions any *Digambara Jaina* places of pilgrimage in the southern India that were undoubtedly there during its time. After this, the next important work that gives a detailed description of the places of pilgrimage is *Vividha-tīrtha-kalpa*. A work of 1332

⁴⁵ Descriptive catalogue of Mss. in the *Jaina Bhaṇḍāras* at *Paṭṭan*, G.O.S. 73, *Brodā*, 1937, p. 56.

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AD, it gives a very detailed and comprehensive description of all the *Jaina* places of pilgrimage in the eastern, western, northern, central and southern India of its time. It also mentions some sites of *Digambara Jaina* places of pilgrimage in the southern part of India. It can be considered as one of the most important work on the holy places of pilgrimage of the *Śvetāmbara* tradition. From the descriptions contained in this work, it appears that the author had himself undertaken pilgrimages to all these places. It is a work composed in three languages i.e. *Prākṛta*, *Samiskṛta* and *Apabhṛmśa*. The places that have found a mention in this work are – *Ahicchatrā*, *Amarakuṇḍa* (*Hānamakuṇḍa*, *Āndhra Pradeśa*), *Antarikṣa-Pārṣvanātha*, *Apāpā* (*Pāvā*), *Arbuda* (*Ābu*), *Aśvāvabodha* (*Bhāḍaucha*), *Aṣṭāpada* (*Kailāśa*), *Avantideśastha*, *Abhinandana-deva*, *Ayodhyā*, *Campā*, *Dhimpurī*, *Harikaṅkhīnagar*, *Hastināpur*, *Kalikuṇḍa*, *Kāmpilya*, *Kauśāmbī*, *Kokāvasatī*, *Koṭiśilā*, *Ladada*, *Mithilā*, *Nāsikyapur* (*Nāsika*), *Pāṭaliputra*, *Phalavṛddhipārṣvanātha* (*Phalaudhī*), *Pratiṣṭhānapatana* (*Paithana*), *Raivatakagiri*, *Ratnavāhapur*, *Śrāvastī*, *Śtruṅjaya*, *Satyapur* (*Sāncor*), *Stambhanaka-tīrtha*, *Vaibhāragiri* (*Rājagiri*), *Vārāṇasī*, etc.

Even after this work many a *Tīrthamālā* and *Caitya Paripāṭī* has been written in the *Śvetāmbara* tradition that throw light on the subject of pilgrimage. These have been written in *Apabhṛmśa* of the later period and in the ancient *Marugurjara* language. The number of these works exceeds a hundred and they have been written in periods ranging from the 11th to the 17th or 18th centuries AD. Some of these works are on certain single places of pilgrimage only and there are some that mention more or all the places of pilgrimage.

Historically these works have their own importance, as they carry critical descriptions of the conditions of the *Jaina* places of pilgrimage of their times. They contain not only the description of the place of pilgrimage in general but also about the architectural designs of the temples and the numbers and types of *Jina* and other idols therein. For instance, the *Sūrata Caitya Paripātī* by *Kaṭukamati Lādhāsāha* describes that in the *Gopīpura* area of the town there were, in all, 75 *Jina* temples, of which eight were very large temples and that there were 1325 *Jina* idols therein. In the whole of *Sūrat* town there were ten large *Jina* temples and 235 *Derāsars*, three Sanctum-sanctorums and 3178 *Jina* idols. Besides, if the *Siddhacakras*, *Kamalacaumukhas*, *Pañcatīrthīs* and *Caubīsīs* were included there were 10041 *Jina* idols in that town. This description is dated 1713 AD, and it can only be imagined that how important these documents are from the point of view of historical study.

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

Title	Author	Period
1	2	3
Sakalātīrthastotra	Siddhasenasūri	1123 VE ⁴⁶
Aṣṭottarītīrthamālā	Mahendrasūri	1241 VE
Kalpaprādīpa alias Vividhatīrthakalpa	Jinaprabhasūri	1389 VE

⁴⁶ Vikrama Era

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1	2	3
Tīrthayātrā Stavana	Upā. Vinayaprabha	14 th Century VE
Caityaparipāṭi	Munimahimā	—
Aṣṭottarītīrthamālā	Muniprabhasūri	15 th Century VE
Tīrthamālā	Megha	16 th Century VE
Pūrvadeśīya Caitya Paripāṭi	Haṁsasoma	1565 VE
Sammedaśikhara Tīrthamālā	Vijayasāgara	1717 VE
Ādinātha Rāsa	Lāvaṇyasamay	—
Śrī Pārśvanātha Nāmamālā	Meghavijaya Upādhyāya	1721 VE
Tīrthamālā	Śilavijaya	1748 VE
Tīrthamālā	Saubhāgyavijaya	1750 VE
Śtruṅjaya Tīrthaparipāṭi	Devacandra	1769 VE
Sūrat Caityaparipāṭi	Ghālāsāha	1793 VE
Tīrthamālā	Ācārya Jñāna— vimalasūri	1795 VE
Sammetaśikhara Tīrthamālā	Jayavijaya	—
Girnāra Tīrtha	Ratnasimhasūri śiṣya	—
Śāśvata Tīrthamālā	Vācanācārya Merukūrti	—
Kāvītīrthavarṇana	Kavidīpavijaya	1886 VE
Pārśvanātha Caityaparipāṭi	Kalyāṇasāgara	—
Jaisalamer Caityaparipāṭi	Jinasukhasūri	—
Śatruṅjaya Caityaparipāṭi	—	—

1	2	3
Śatruñjaya Tīrthayātrā Rāsa	Vineeta kuśala	—
Pārśvanātha Saṅkhyastavana	Ratnakuśala	—
Tīrtharāja Caitya- paripāṭi Varṇana	Sādhucandrasūri	—
Pūrvadeśa Caityaparipāṭi	Jinavardhanasūri	—
Maṇḍapāñcala Caityaparipāṭi	Khemarāja	—

The Digambara Jaina Literature Pertaining To Pilgrimage —

The oldest scriptural works of the *Digambara* tradition are *Ṣaṭkhaṇḍāgama*, *Kaṣāyapāhuḍa*, *Bhagavatī-ārāḍhanā* and *Mūlācāra*. In these works, however, the word *tīrtha* has been taken to mean the law (the faith) or the four-fold order of the faithfuls only. *Tiloyapaṇṇatti* (Circa 5th century AD) can be considered to be the oldest treatise of the *Digambara* tradition to give a description of the places of pilgrimage. It mainly mentions the places of the auspicious events of the Prophets. In addition, discussing the holiness of a region, it also mentions *Pāvā*, *Ūrjayanta* and *Campā*. It mentions *Rājagrha* as *Pañcaśaila-nagara* and its five hills have been vividly and realistically described therein. In *Svayambhūstotra*, *Samantabhadra* (Circa 5th century AD) has given a detailed description of *Ūrjayanta* hill. After this *Daśabhaktipāṭha* is a famous work on the subject of pilgrimage in the *Digambara* tradition. Its *Nirvāṇabhakti* (*Samiskṛta*) and *Nirvāṇakāṇḍa* (*Prākṛta*) are important.

Generally, *Pūjyapāda* (6th century AD) is considered as the author of *Nirvāṇabhakti* (*Samiskṛta*) and *Kundakunda* (6th century AD) that of the *Nirvāṇa-kāṇḍa* (*Prākṛta*). About these *Samiskṛta* and *Prākṛta Nirvāṇa* (*bhakti and kāṇḍa*) texts Pt. *Nāthūrāmji Premī* has said only this much that unless the matter of their authorship is settled, what can be said is that these are decidedly of a period prior to that of *Āśādhara* i.e. 13th century AD. The *Prākṛta* text (*Nirvāṇakāṇḍa*) mentions *Siddhavarakūta* on the banks of *Narmadā* and *Cūlagiri* and *Pāvāgiri* in the southern part of the town of *Baḍvānī*. However, archeologically, as these places of pilgrimage do not appear to be of a period prior to the 9th or 10th century, the claims regarding their period of composition and their authorship by the ancient *Ācāryas* becomes questionable. *Nirvāṇakāṇḍa* mentions places of pilgrimage such as – *Ahicchatrā*, *Argaladeśa*, *Aṣṭāpada*, *Baḍavānī*, *Campā*, *Cūlagiri*, *Droṇagiri*, *Gajapantha*, *Gommaṭadeva*, *Hastināpur*, *Holagiri*, *Jambuvana*, *Kunthupur*, *Mathurā*, *Meḍhagiri*, *Nivaḍakuṇḍalī*, *Pāvāgiri*, *Śatruñjaya*, *Sammedaśikhara*, *Savanagiri*, *Siddhavarakūta*, *Sirapur*, *Tārpur*, *Tungigiri*, *Ūrjayanta*, *Vārāṇasī*, etc. The mentions of *Cūlagiri*, *Pāvāgiri*, *Gommaṭadeva*, *Sirapur*, etc. in this *Nirvāṇabhakti* prove it to be of considerably later period. The idol of *Bāhubalī* at *Gommaṭadeva* (*Śravaṇabelagolā*) in *Karnāṭaka* state was erected in the year 983 AD, hence, neither can this treatise be of an origin earlier than this time nor can its author be *Ācārya Kundakunda*.

Amongst the works of other *Ācāryas* between the 6th and the 10th centuries AD, is the *Nirvāṇabhakti* by *Pūjyapāda* is the most important. He has mentioned the following places of pilgrimage in his *Nirvāṇabhakti* – *Droṇīmaṭha*, *Jumbhikāgrā*

ma, Kailāśaparvata, Kuṇḍapur, Pāvānagar, Pāvāpur, Śtruṅjayaparvata, Sahyācala, Sammedaparvata, Ūrjayanta, Vaibhāraparvata, etc.

Raviṣeṇa has mentioned the following holy places in his *Padmacarita* – *Ayodhyā, Bhadrīkā, Campā, Candrapurī, Hastinā-pura, Kailāśaparvata, Kākandī, Kāmpīlya, Kauśāmbī, Megharava, Mithilā, Nirvāṇagiri, Rajagrha, Ratnapur, Śrāvastī, Sammedaparvata, Simhapura, Vaniśagiri, Varāṇasī, etc.*

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

Title	Author	Period
1	2	3
Śāsanacaturtrimśikā	Madanakīrti	12–13 th Century
Nirvāṇakāṇḍa	–	12–13 th Century
Jīrāvalā Parśva-nāthastavana	Udayakīrti	12–13 th Century
Tīrthavandanā	–	12–13 th Century
Pārśvanāthastotra	Padmanandī	14 th Century
Maṇikyavāmī – vinati	Śrutasāgara	15 th Century
Māṅgīṭungīgīta	Abhayacanda	15 th Century
Tīrthavandanā	Guṇakīrti	15 th Century
Tīrthavandanā	Megharāja	16 th Century
Jambūdvipa Jayamāla	Sumatisāgara	16 th Century
Tīrtha Jayamālā	Sumatisāgara	16 th Century
Jambūsvāmī Carita	Rājamalla	16 th Century

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1	2	3
Sarvatīrthavandanā	Jñānasāgara	16–17 th Century
Śrīpura Pārśvanātha Vinati	Lakṣamaṇa	17 th Century
Puṣpāñjalijayamālā	Somasena	17 th Century
Tīrthajayamālā	Jayasāgara	17 th Century
Tīrthavandanā	Cimaṇā Pt. Jinasena	17 th Century
Sarva Trailokya Jinālaya Jayamālā	Viśvabhūṣaṇa	17 th Century
Balibhadra Aṣṭaka	Merucandra	17 th Century
Balibhadra Aṣṭaka	Gaṅgādāsa	17 th Century
Muktāgiri Jayamālā	Dhanajī	17 th Century
Rāmatekachanda	Makaranda	17–18 th Century
Padmāvati Stotra	Topakari	18 th Century
Ṣaṭtīrtha Vandanā	Devendrakīrti Jinasāgara	17 th Century
Muktāgiri Āratī	Rāghava	18–19 th Century
Akṛtrima Caityālaya Jayamālā	Pt. Dilasukha	19 th Century
Pārśvanātha Jayamālā	Brahma Harṣa	19 th Century
Tīrthavandanā	Kavīndrasevaka	19 th Century

The Modern Jaina Literature Pertaining To Pilgrimage –

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

2. *Jaina Tīrth Sarva Saṅgrha*, Pt. – I (Sections I and II) and Pt. II, by Pt. *Ambālāl P. Śāha*, Ānandajī Kalyāṇajī Kī Pedhī, Jhaverīvādā, Ahmedabad.
3. *Bhārata Ke Prācīna Jaina Tīrtha*, Dr. *Jagadīśa Candra Jain*,
4. *Bhārata Ke Digambara Jaina Tīrtha*, Pts. 1,2,3,4 and 5 (With Illustrations), *Śrī Balabhadra Jain*,
5. *Tīrtha Darśana*, Pts. 1 and 2, Pub. – Śrī Mahāvīra Jaina Kalyāṇa Saṅgha, Chennai.

Additional Literature On Śātruṅjaya –

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

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

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

been quoted from *Sārāvalī Prakīrṇaka*. It is worthy of note that here, the *Sārāvalī Prakīrṇaka* has been mentioned as having been composed by a *Pūrvadhara* monk and it gives us some basis to infer that this *Prakīrṇaka* may be somewhat more ancient origin than we have surmised earlier.

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

Thus, we see that the *Śatruñjaya Kalpa* by *Dharmaghosa-suri* of the *Tapāgaccha* (1340 VE approx.), *Śatruñjaya Kalpa* by *Jinaprabhasūri* of the *Kharataragaccha* (1385 VE) and *Śatruñjaya Mahātmya* by *Dhaneśvarasūri* (1372 VE) are the compositions of the same period and they have all been prompted by the *Sārāvalī Prakīrṇaka*.

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

The works such as *Śatruñjaya Kalpa*, etc. are based on traditional belief and folklore. It is believed that the *Jainas* had registered their presence in the *Saurāstra* region of western India during the time of the first Lord Prophet, *Bhagvān Ṛṣabhadeva*. In the traditional lore connected with this *tīrtha*, there is a mention that all the Lords Prophets, starting from *Bhagvān Ṛṣabhadeva*, had visited there. Also, the origin of this *tīrtha* is attributed to the attainment of spiritual emancipation, here, by *Puṇḍarīka* the grandson and the first principal disciple (*Gaṇadhara*) of *Bhagvān Ṛṣabhadeva*. Not only this, but also that this *tīrtha* has been associated with the liberation of almost all the ancient and famous characters like *Rāma*, five *Pāṇḍavas* and their mother *Kuntī*, many *Yādavas*, etc. However, all this is not history but myth. It is very difficult to prove these claims historically. It is true that this region was connected with the twenty-second Prophet *Ariṣṭa Nemi* and *Śrī Kṛṣṇa*, and the *Gīrnār* hill is famous on account of them only. We have, to rest content by accepting this also as a prehistoric truth as no historically verifiable proofs are available to support it. Even then it is a historical fact that the *Saurāstra* region was well established as a strong center of *Jaina* faith by the first century AD and *Valabhī* had become the hub of *Jaina* activities. Two famous *Jaina* conclaves of the *Jaina* monks of the western and southern India to recite recover and standardise the

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Jaina canonical texts were held in this town. The first of these conclaves was held in the 4th century AD under the tutelage of *Nāgārjuna* and the second in the 5th century under the headship of *Devardhigani*. This region has also been associated with famous ancient *Jaina Ācāryas* such as – *Pādalipta*, *Ārya Bhadrakṛdanta*, *Āryarakṣita*, *Dharasena*, *Nāgārjuna*, *Devardhigani*, etc. The *Digambara* tradition also believes that *Puṣpadanta* and *Bhūtabali* had studied *Karmasiddhānta* in the caves of the *Gīrnār* hill at the feet of *Dharasena*. It is, therefore surprising that there are not many mentions of *Śatruñjaya* – *Pālītānā* or *Puṇḍarīkagiri* in the ancient canonical works and their *Prākṛta* commentaries. Only in *Antakṛddasāṅga* and *Jañātādharma-kathāṅga*, we find the references regarding *Śatruñjaya*. Here, it is to be noted that the subject matter of *Antakṛddasā* has undergone many changes from time to time. Earlier it had only ten chapters while at present it has ninety. Similarly *Jñātādharma-kathā* has also had some additions since its original composition. *Gīrnār* has been mentioned in the canons as *Raivataka* or *Ūrjayanta* and the references of *Nirgrantha* monks staying and practising their monastic observances including the fast unto death there abound. However, no mentions of *Puṇḍarīka* or any of its other synonyms, except *Śatruñjaya*, is found. *Aṣṭāpada*, *Ūrjayanta*, *Gajāgrapada*, *Dharmacakra*, *Ahicchatrā* and *Camara Utpādakṣetra* have been mentioned in the canon—explanatory literature, but not *Nīṣīthagiri* or *Pālītāna* or *Puṇḍarīkagiri*. It appears that a *Jaina* temple may have been constructed in *Puṇḍarīkagiri* in the year 313 AD as has been mentioned in the *Tapāgaccha paṭṭāvalī* but it had not gained the fame as a front ranking *Jaina* place of pilgrimage by that time.

According to *Śatruñjaya Mahātmya* (1315 AD), by *Dhaneśvarasūri*, first of all *Bharata* got a *Jina* temple constructed

on this hill and king *Daṇḍavīrya* of his dynasty got it restored. The third restoration was got done by by the *Īśānendra*, the fourth by the *Mahendra*, the fifth by the *Brahmendra*, the sixth by the *Camarendra*, the seventh by *Cakravartī Sagara*, the eighth by the *Vyantarendra*, the ninth by the king *Candrayaśa*, the tenth by *Cakradhara*, the son of the sixteenth Prophet Lord *Śāntinātha*, the eleventh by *Rāmacandrajī* and the twelfth by the *Pāṇḍavas*. Thereafter, *Dhaneśvarasūri* has claimed that the thirteenth restoration was undertaken, in the year 105 VE, by *Jāḍavaśāha* in the presence of *Vajrasvāmī*. In our view, the claims of construction and restoration by *Bharata* to *Pandavas* are based on traditional belief only and their historical veracity is unverifiable. However, *Dhaneśvarasūri*'s claim of the thirteenth restoration by *Jāḍavaśāha* is historically true. However, the claim regarding its time – 105 or 108 VE – and *Vajrasvāmī*'s presence may not be true. According to Burgess this restoration, by *Jāḍavaśāha*, was carried out in the year 1018 VE, as is borne out by the local archeological records. Neither the association of *Jāḍavaśāha* with *Vajrasvāmī* is possible nor is the period mentioned for this restoration as 105 or 108 VE proper. Actually, it so appears that the year 1018 or 1085 VE was somehow erroneously mentioned as 105 or 108 VE. After *Jāḍavaśāha*, the next restoration was undertaken in the year 1213 AD or 1156 VE by *Bāhaḍa*, the minister of *Kumārāpāla*, at an expenditure of Rs. 29.7 million. This was the second restoration in the fifth *Ārā* of the present aeon (descendent time cycle or *Avasarpinī Kāla*). About 150 years after this period when the Moghuls destroyed the *Śatruñjaya* temples in the year 1369 VE (1311AD), *Deśalaśāha*'s son *Samarāśāha* got it restored in the year 1371 VE (1313 AD). *Siddhasenasūri* who was the author of '*Sakalā Tīrtha Stotra*' and possibly the guru of *Śatruñjaya Mahātmya*'s author *Dhaneśvarasūri*, was present at

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this time. After this, in the year 1587 VE (1530 AD), *Karamāśāha* of *Cittaūḍa* established a Jina idol in the temple of *Jāvaḍaśāha*. This ceremony was conducted by *Śrī Vidyāmaṇḍanasūri jī*. Apart from these, *Śatruñjayakalpa* by *Dharmaghoṣasūri* of the *Tapāgaccha* mentions construction of temples here by *Samprati*, *Vikramāditya*, *Sātavāhana*, *Pādalīpta*, and *Āma*, but at present no proofs to verify the truth about these mentions are available. Though all these are historical personalities, it is not possible to ascertain whether these claims are historical or merely folklore.

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

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

Critical Comments On The Contents Of This Prakīrṇaka—

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

— Sagaramal Jain
Suresh Sisodiya

(Translated into English by Col. D.S.Baya 'Śreyas')

सारावली पइण्णयं (सारावली-प्रकीर्णक)

SĀRĀVALĪ-PAINṆAYAM
SĀRĀVALĪ-PRAKĪRṆAKA

SĀRĀVALĪ-PAIṆṆAYAM

PAÑCAPARAMETṬHIMĀHAPPAM

Ārambhesu niyattā savvatṭhāṇesu mukkavāvārā |
'Ucchinnarāga-dosā te devā devayāṇami pi² || 1 ||

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

Paṇivāyasaojogā (?) saguṇehimi je u nimmalajasā ya |
Savvajagajīvabandhava-itṭha-visitṭhā ya jeṇeya (? e) || 3 ||

Devehi pūiyaguṇā guṇāhiyā teṇa pūiyā loe |
Ahabhatti-guṇāṇao loo uvahāṇaguṇagāmī || 4 ||

Ee pañca vi guruṇo pahāṇaguṇabhūsiyā ya savve vi |
Nimmalajasa ya nivvamī sura-narapujjā kayā ceva || 5 ||

Jo jo bhūmipaeso pañcahimi purisuttamehimi akkanto |
So so bhaṇio pujjo devāṇa ya māṇusaṇami ca³ || 6 ||

¹ ucchanna° Pu. 1. |

² tu Pu. 1 |

³ pi Pra. |

SĀRĀVALĪ PRAKĪRṆAKA

THE GLORY OF FIVE PARAGONS OF SPIRITUALITY

1. (*Arahantas* who are) free from all forms of violence, whose activities are free of all forms of attachment and who have overcome attachment and aversion, are the Gods of gods.
2. *Arihantas* (slayers of spiritual foes), *Siddhas* (the ultimately accomplished liberated souls), *Ācāryas* (the spiritual masters), *Upādhyāyas* (spiritual teachers) and *Sādhu* (monks), these five paragons of spirituality are the objects of worship even by the gods and their kings (*Indras*).
3. Endowed with unblemished glory, these five paragons of spirituality who are the dear and very special brethren to all the living beings of the universe, are worthy of being bowed to by virtue of their own abilities and qualities.
4. Gods worship the virtues only, they worship only those who are highly virtuous. The world follows those virtuous who observe austerities and religious code. Oh ! how the virtuous are venerated.
5. The five paragons of spirituality are endowed with great virtues. The gods and the humans alike always worship these five spiritual paragons, with unblemished fame.
6. Whatever part of land that is touched by these five spiritual paragons becomes worthy of worship by the gods and the humans alike.

4 : SĀRĀVALĪ-PAIṆṆAYAM

NĀRAYARISIM PAI AIMUTTAYAKEVALIVATTAVVE
PUNḌARĪYAGIRI TITTHASSA UPPATTĪ PHALAM CA

Puṇṇo Puṇḍariyanago nicca kayatthehi phāsio bahuso |
⁴Sura-narapujjo teṇaṃ sāhūhiṃ nisevio niccaṃ || 7 ||

Guṇasanthavo kao me sāraguṇehiṃ tu Puṇḍrīyassa |
Jaha uppaṇṇaṃ tiṭṭhaṃ tiṭṭhaphalaṃ do vi vaṇṇemi || 8 ||

Avaravidehuppaṇṇe tiṭṭhayare pāsīṇa arihante |
Nārayarisissa jāyaṃ dhāisaṇḍe jao cittaṃ || 9 ||

Uppaio vegeṇaṃ dāhin,abharahassa majjhayārammi |
Pāsai devujjoyaṃ siharammi u Puṇḍarīyassa || 10 ||

Devā devīhiṃ samaṃ cāraṇa-vijjāharā ya siddhā ya |
Pūyaṃ karanti tuṭṭhā kevalanāṇissa sāhussa || 11 ||

Bhojayavamisuppanno Mahurāyā atthi⁵ tassa aṅgaruho |
Putto ya Dhāraṇīe Aimuttakumāranāmu tti || 12 ||

⁴ Suravara^o Pu. 1 |

⁵ atthi pāsaaṅga^o Pu.1, Pu. 2 |

ATIMUKTAKA KEVALĪ ON ORIGIN AND RESULT OF
PILGRIMAGE TO PUṆḌARĪKAGIRI TO NĀRADA RṢI

7. This whole *Puṇḍarīka* hill has been visited by those great liberated souls (*Siddhas*), who accomplished their ultimate goal of life, many a time and it has always been worshipped by the gods and the humans and served by the gentle.
8. Briefly, I shall describe as to how this *Puṇḍarīkagiri tīrtha* can be worshipped, how it originated and what benefits accrue by its pilgrimage.
- 9–10. After beholding the lords *Jina* of the *Mahāvideha* region, St. *Nārada* of the *Dhātakī khaṇḍa* comes to the *Bharata* region and there he sees the radiance of the gods on the summit of the *Puṇḍarīka* hill situated in the *Bharata* region.
11. (There) the saints having supernatural powers (*Siddhas*^Θ), those endowed with magical powers (*Vidyādharaḥ*), monks endowed with the powers of movement over land sea and air (*Cāraṇa*) and gods and goddesses gain satisfaction by worshipping the enlightened monks.
12. Enlightened monk *Atimuktaka Kumāra*, the son of king *Madhu* of *Bhojaka* dynasty and queen *Dhārīṇī* stayed there.

Θ Here the word 'siddha' does not mean the ultimate spiritual accomplished souls but refers to those practitioners who have attained some supernatural powers by virtue of reciting some incantations or by practicing some austerities.

6 : SĀRĀVALĪ-PAIṆṆAYAM

Accherayamannanto Nārayarisi āgao ya vegeṇa |
Pāsai Aimuttarisini cauviḥadevehiṃ parikiṇṇo(?ṇṇami) || 13 ||

Siri-Nārao vi vandai thuṇamāṇo Uggaseṇakulavamisami |
Ujjoyanto savvami Aimuttakumārakevaliṇo || 14 ||

Pucchāmi ajja eyami Aimuttakumārakevalī⁶ savvami |
Kimi puḷḷo esa nago ? ⁷kimi vā nāmeṇa Puṇḍarīo ? || 15 ||

Sāhāmi tumha Nāraya! titthayarami jeṇa jattha titthammi |
Titthaphalamī tu asesami jassa ya nāmeṇa Puṇḍarīo || 16 ||

Avasappiṇṇi paḍhamami titthayaro āsi Usabhasāmissa |
Tassa ya putto Bharaho tassa suo Puṇḍarīo tti || 17 ||

Uppaṇṇammi aṇante kevalanāṇammi Usabhasāmissa |
Paḍhamasamosaraṇammi ya paḍibuddho Puṇḍarīo tti || 18 ||

Hohī bhayami ⁸taeyami, uttamabuddhīkarei⁹ tā dhammami |
Pāvei dukkhamajjhe, atthi hu dukkhamī tu hīṇajāṇe || 19 ||

Tiriyāṇa dukkhamahiyami, ahiyayarami hoi narayavāsīṇami |
Hoi kumāṇussaduhami, cavaṇabhayami devayāṇami pi || 20 ||

⁶ °kevalinamī ityarthah |

⁷ kimi nāo Puṇḍarīo ? tti Pu.1 |

⁸ ‘tadaitat’ ityarthah |

⁹ karehi Pu.1, Pu. 2 |

13. St. *Nārada* quickly came there and was surprised to see monk *Atimuktaka* surrounded by the four types of gods.
14. Praising monk *Atimuktaka*, who was born in the family of great king *Ugrasena*, and who was shining with the radiance of omniscience, St. *Nārada* bowed to him.
15. (St. *Nārada* said) “O noble omniscient *Atimukta kumāra* ! I humbly ask you as to why is this summit worthy of worship and why is it called *Puṇḍarīka* ?”
16. (Omniscient *Atimukta Kumāra* said) “O *Nārada* ! I shall presently tell you about the fruit of pilgrimage to this *Puṇḍarīka* summit and as to why it is known as such.”
17. The first prophet (*Tīrthanīkara*) in the present descendent time cycle (*Avasarpinī-kāla*) was Lord *Ṛṣabhadēva*, his son was *Bharata* and his son, in turn, was *Puṇḍarīka*.
18. On Lord *Ṛṣabhasvami*’s enlightenment *Puṇḍarīka* was motivated (to become a monk in His order) during the very first of his sermons.
19. In this world everyone is afraid of death. Due to this fear the noble ones practice piety, the ordinary beings bear it with forbearance and the lowly ones become miserable.
20. The living of the sub-human species experience great pain, the hellish beings experience much greater pain, but the unrighteous men suffer the greatest pain of all. Even the gods fear their casting off from the heaven (death).

8 : SĀRĀVALĪ-PAINṆAYAM

¹⁰Evamī nāūṇa phuḍami samisāro caugaīya nīsāro |
Cintijjanto eso asārameso ya gharavāso || 21 ||

Savvamī aṇiccaymeyamī māyā ya piyā ya putta bhajjā ya |
Bhogā ya sayanavaggā mittā bhiccā ya ¹¹savve -vi || 22 ||

Dhammamī souṇa ṭhio Puṇḍarīo ajjayassa payamūle |
Sāvajjajogavirao jutto so sāhudhammammi || 23 ||

Turiyamī vaccai balio, majjhagāi vaccāi ya lesāe |
Vīsamiūṇamī vaccai jeṇa na mukko havai pantho || 24 ||

Suyanāṇihimī bhaṇio sampuṇṇo Puṇḍarīya aṇagāro |
Tāhe gurūhimī bhaṇio gacchamī ghittūṇa viharāhi || 25 ||

Guruṇā āiṭṭhamī eyamī Suratṭhadesammi pavvao tuṅgo |
Tammi nage caḍiyāṇamī hohī nāṇodao tujjha || 26 ||

Guruvayaṇamī ghittūṇamī ādhatto vihariūṇa Bharahaddhe |
Sampatto Soratṭhamī ahiyamī suyanāṇacārītī || 27 ||

Viharantā ya Suratṭhamī pāsanti nagamī tarūhimī sañchannamī |
Guruvayaṇamī sambhariyamī esa girī ajja so diṭṭho || 28 ||

Guruṇā āiṭṭho eso Suratṭhadesammi pavvao tuṅgo |
Kevalanāṇuppattī suheṇa siddhimī ca labbhāmo || 29 ||

¹⁰ eyamī Pu. |

¹¹ savve Pu. 2, Pra. |

- 21–22. Mother, father, son, and wife, objects of pleasure, kith and kin, friends and servants are all of transient nature. Thus, knowing the futility of the householder's status, he (*Puṇḍarīka*) started thinking about the righteous faith.
23. Thus, listening to the words of faith, *Puṇḍarīka* stayed at the feet of the noble one (*Bhagvān Rṣabhadeva*) and renouncing all acts of violence, accepted the ordination.
24. The strong walk fast, the ordinary walk with a medium pace and the weak walk slowly while resting in between and find it difficult to traverse the path.
25. Monk *Puṇḍarīka* learned the complete canonical knowledge at the hands of the learned masters and then his master asked him to peregrinate with his own disciples to preach the faith.
26. His master told him, “Go to the high hill in the *Saurāṣṭra* region and you will gain enlightenment on its summit”.
27. The righteous monk *Puṇḍarīka* accepted his master's command and after gaining the knowledge of the scriptures and travelling through the half of the *Bharata* land and came to the *Saurāṣṭra* region.
28. Wandering through the *Saurāṣṭra* region monk *Puṇḍarīka* beholds the tree covered hill and remembering his master's words says that I have seen ‘the hill’ today.
29. This is the high hill, as indicated by my master, and here shall I gain the enlightenment and the eternal bliss of liberation.

10 : SĀRĀVALĪ-PAIṆṆAYAM

Navabambhaceraguttā dasvihadhammammi sutthu āuttā |
Sattarasasañjamajuyā duchakkatavasosiyasarīrā || 30 ||

Aṭṭhārassa u saḥassā sīlaṅgāṇaṇi jipehiṇi pannattā |
Te dhāranti suvihiyā nāṇa-caraṇa-damisaṇavisuddhā || 31 ||

Sāmāiyamāiyamī Aṅgasuyamī caudasāvi¹² Puvvāimī |
Eyāi guṇemāṇā acchanti girimī ¹³paloentā || 32 ||

Katthaya rūpasilāyala katthaya¹⁴ tavaṇijjapuñjasāṅkāso |
Katthaya rayaṇubbhāso katthaya ¹⁵dijjantadiṭṭhisuho || 33 ||

Gosīsa-Malayacandaṇa-Kappūra-Agarū Turukka-maṇiteo |
Eehimī girī rammo Kaṅkellaya-Kelimāihimī || 34 ||

Punnāga-Nāgapañcaya-Kesara-Kaṇiyāra-Pāḍaladumehimī |
Juhehimī Pārijāyaya - Kesuya - ¹⁶Jāsuyaṇasaṅkiṇṇo || 35 ||

Aimuttaya - Jāhi ya Malliya - Korinṭa - Jūhiyāpauro |
Damaṇo-Asoya-Kuṅkuma-Suvaṇṇa-Jāīyakusumehimī || 36 ||

¹² °sāimī pu° Pu. 2 |

¹³ paloyantā Pu. 2 |

¹⁴ katthai Pu. 2 |

¹⁵ dippanta° Pu. 1, Pu. 2, Sami. |

¹⁶ °ṇasaṅkāso Pu. 1, Pu. 2 |

- 30–31. Those noble monks who are restrained by the nine restrictions of celibacy, who properly perform ten monastic duties, who are endowed with seventeen types of renunciations, who discipline their bodies by twelve types –
31. – of penance, and who bear eighteen thousand phases of righteous conduct, attain purity of knowledge, insight and conduct.
32. Such noble monks are situated there continuously beholding the *Puṇḍarīka* (*Śatruñjaya*) hill and studying and repeating the canonical texts such as *Sāmāyika* etc. as well as the fourteen pre-canons (*Pūrvas*).
33. There (on the *Puṇḍarīka* hill) somewhere there are silvery rocks, somewhere there are light radiations being emitted like those emitted from the heaps of gold and diamonds and they are very pleasurable to the sight.
- 34–36. With various fragrant trees such as Sandal (*Gośīrṣa* and *Malaya*), Camphor, *Aguru*, *Lobāna* (*Turuṣka*), etc and other decorative trees like *Aśoka* and *Kadalī* (Banana plantain) the hill looks highly enchanting. This hill is adorned with the trees like *Punnāga*, *Nāgacampā*, *Nāgakesara*, *Kaṇera*, *Palāśa* etc. and flowering plants like *Jūhī*, *Pārijāta*, *Kiṁśuka*, *Japā*, etc. Also, it is adorned with the creepers like *Mādhavī*, *Mālatī*, *Mallikā*, *Koraṇṭa*, *Jūhī*, *Damaṇaka*, *Ashoka*, *Kumkuma*, flowers.

12 : SĀRĀVALĪ-PAINṆAYAM

Dasavihakappadumehimi nāṇāvihakhajja – pijjarasiehimī |
Bhūsāṇa – vattha – vilevaṇa – sayaññehimī ca vivihehimī || 37 ||

Devāṇa māṇusāṇa ya niccamī ciya bhūmibhāgaramañijjo |
Naccanta-gīya-vaiya-aisurabhogo suragaṇāṇamī || 38 ||

Eyāriso nagavaro bhūmīo aṭṭhajoyaṇuttuṅgo |
Dasajoyaṇavittinṇo sihare, mūle ya paṇṇāsamī || 39 ||

Gayarāgo hoṇṇamī ārūḍho pavvayassa siharammī |
Sāhūhimī Puṇḍarīo ¹⁷eguttarapañcakodīhimī || 40 ||

Cittassa Puṇṇimāe māsakhamañeṇamī Kevalamī nāṇamī |
Uppannamī savvesimī paḍhamayaramī Puṇḍarīyassa || 41 ||

Kevalimahimamī daṭṭhumī Puṇḍarīe suragaṇehimī kīrantamī |
Uppaṇṇanānarayaṇā Kevalī jāyā tao savve || 42 ||

Mukkhasuhamī sampattā¹⁸ Settuñjagirissa matthae savve |
Puṇḍarīo sāhu viva siddhā buddhā ya kayaunṇā || 43 ||

Devehimī kayā mahimā siddhimī pattāṇa savvasāhūṇamī |
Puṇḍariyakevalissa ya sarīrapūyā kayā vihiṇā || 44 ||

¹⁷ ekotta° Pu. 2, Pra. |

¹⁸ °ttā Puṇḍariyanagarassa ma° Pu. 1 |

37. This *Puṇḍarīka* hill is endowed with ten types of wish fulfilling trees (*Kalpavṛkṣa*), yielding various types of eatables, tasteful substances, jewelry, clothes, cosmetics and various types of bedding.
38. This part of the land is always enjoyable for the gods and humans. Items used by the gods in dancing and singing – musical instruments etc. are abundantly available here.
39. This noble hill is eight *Yojanas* * high and extends ten *Yojanas* at the summit and fifty *Yojanas* at the base.
40. Monk *Puṇḍarīka* climbed the hill with his fifty million and one disciples.
41. First of all, at the culmination of his month long fasting, monk *Puṇḍarīka* gained omniscience here on the full moon day of *Caitra*.
42. After beholding the glorification of his omniscience by the gods, the other monks also gained the gems of omniscience and they too became omniscient.
43. All those monks staying on the front portion of the *Śatruñjaya* hill gained the eternal bliss of liberation. Like Monk *Puṇḍarīka* they too gained the ultimate in spiritual accomplishment, knowledge and freedom (from *karma*).
44. All those monks who had liberated were glorified by the gods and the mortal remains (body) of Monk *Puṇḍarīka* and others were worshiped by them as per tradition.

* One *Yojana* equals eight miles

14 : SĀRĀVALĪ-PAIṆṆAYAM

Pūyamī kāūṇa tao devā,
vaccanti appano thāṇe |
Puṇḍariyakevalissa vi,
Bharahēṇa kayani tu jīṇabhavaṇam || 45 ||

¹⁹Navanavaimi puvvāimi viharanto āgao ya Sittuñje |
Usabho²⁰ sāhūhi samamī samosaḍho paḍhamatitthammi || 46 ||

Avasappiṇī ahayamī paḍhamo Titthaṅkaro ya bhaviyāṇamī |
Titthamī ca Puṇḍariyamī paḍhamayaramī savvatitthāṇamī || 47 ||

Devehimī imamī ghuṭṭhamī jaṇāṇa parisāgayāṇa bhaviyāṇamī |
Puṇṇo esa nagavaro nāmeṇamī Puṇḍariō tti || 48 ||

Seyatthīṇamī ²¹pujjo siddhimī pattāṇa kevalīṇamī tu |
Ucchūdhā khīrode teṇa surāṇamī tu Settuñjo || 49 ||

Namī-Vinamī veyadḍhe vijjāharacakkavaṭṭinaravaiṇo |
Siddhigayā Settuñje kevaliṇo dohimī koḍīhimī || 50 ||

Ikkhāgavanīsasambhava-Bharaho Rāmo ya Dasarahasuyā ya |
Uppannanāṇavihavā Puṇḍarie siddhisampattā || 51 ||

¹⁹ navaī Pu. 1 |

²⁰ bho devehi Pu. 2, Pra. |

²¹ puṭṭho Pu. 1 | puñjo Pu. 2 ||

45. After worshipping the gods returned to their respective heavens. Later emperor *Bharata* erected a temple there as a monument to Monk *Puṇḍarīka*'s liberation.
46. After peregrinating for ninety-nine *Pūrva* years Lord *Rṣabhadeva* came to this first (and foremost) place of pilgrimage and preached in the holy assembly (*Samavaśaraṇa* created by the gods) there.
47. Lord *Rṣabhadeva*, the first Lord Prophet, said that *Puṇḍarīka* hill will be the first and foremost of the holy places for the liberation of the worldly souls in this aeon of descendent time cycle (*Avasarpinī-kāla*).
48. On being so declared by the gods the assembly of the worthy people gathered and this noble and holy place became famous as *Puṇḍarīka gīri*.
49. *Śatruñjaya* which became famous by virtue of enlightened and ultimately accomplished souls gaining *nīrvāṇa* here, is also venerable by the gods as they only disposed *Puṇḍarīka*'s mortal remains in the ocean of sweet water.
50. *Vidyādhara* Kings *Nami* and *Vinami* attained *nīrvāṇa* atop the *Vaitādhya* hill and twenty million other monks atop the *Śatruñjaya* hill.
51. *Ikṣavāku* emperor *Bharata* and *Daśrath*'s son, *Rāma*, attained enlightenment and *nīrvāṇa* atop *Puṇḍarīkagīri*.

16 : SĀRĀVALĪ-PAIṆṆAYAM

Pajjunna-Sambasahiyā addhuṭṭhāo kumārakoḍīo |
Puṇḍarie siddhigayā Kevalnāṇe samuppanne || 52 ||

Paṇḍusuyā pañca jaṇā daviḍanarindāṇa pañca koḍīo |
Siddhigayā Settuñje hoūṇamī kevalī savve || 53 ||

Ajja vi dīsai loe bhattamī caiūṇa Puṇḍarīyanage |
Sagge suheṇa vaccai sīlavihūṇo vi hoūṇamī || 54 ||

Tevīsamī titthayarā samosaḍhā Inda-Cakkiparivārā |
Teṇa ya payaḍamī titthamī Bharahaddhe Puṇḍarīyamī tu || 55 ||

Bambhaṇa-Khattiya-Vaisā Suddā viṇṇāṇabāhirā je vi²² |
Titthphalamī pāvanti ya nivasantā te vi Sittuñje || 56 ||

Jamī lahai annatitthe²³ uggeṇa taveṇa bambhacereṇa |
Tamī lahai payatteṇamī Settuñjagirimmi sampatto || 57 ||

²² u Pu. 1 |

²³ °tthe caraneṇa ta° Pu. 1, Pu. 2 |

52. Gaining omniscience atop *Puṇḍarīkagiri*, thirty-five million (*Yādava*) princes, including *Pradyumna* ²⁴ and *Sāmba* ²⁵, attained *nirvāṇa* here.
53. Five *Pāṇḍavas* and fifty million subjects of the *Draviḍa* kings also gained enlightenment and liberation atop the *Śatruṅjaya* hill.
54. Even today the devotees, who cannot bear the rigours of righteous monastic conduct, are also seen gaining the pleasures of ascending the heavens by relinquishing their bodies atop the *Puṇḍarīka* hill.
55. Twenty-three prophets, accompanied by kings and emperors and their entourages, came and preached at the *Puṇḍarīka* hill. Thus, glorifying it.
56. People of all castes – *Brahmins* (the learned), *Kṣatriyas* (the warriors and rulers), *Vaiśyas* (farmers, craftsmen and traders) and the *Śūdras* (the menials) – who live at the *Śatruṅjaya* hill gain the fruit of pilgrimage even if they do not have any specific knowledge about pilgrimage.
57. The result that can be gained by severe penance and observance of strict celibacy at the other places of pilgrimage, can be gained at the *Śatruṅjaya* hill by undertaking minimal practices.

²⁴ Son of Kṛṣṇa Vasudeva and his queen Rukmiṇī.

²⁵ Son of Kṛṣṇa Vasudeva and his queen Jambavatī who had accepted monastic ordination at the hands of Lord Neminātha.

18 : SĀRĀVALĪ-PAINṆAYAM

Jamī koḍīe²⁶ puṇṇamī kāmīyāāhārabhoiyāe²⁷ ya |
Tami lahai titthapṇṇamī ekovāseṇa Settuṇje || 58 ||

Gāvī-suvaṇṇadāṇe bhūmidāṇe ya jamī bhave puṇṇamī |
Tami lahai payatteṇamī pūyākaraṇeṇamī Settuṇje || 59 ||

Jo paḍimamī ceihare Settuṇjagirissa matthae kuṇai |
Bhottūṇa Bharahavāsamī vasai sa sagge niruvassagge || 60 ||

Jo puṇa tavamī ca tappai uḍḍhabhuo ekkepāyanikkampo |
Settuṇje caḍiūṇamī hoi Surindo Narindo vā || 61 ||

Pūyamī karei vihiṇā Settuṇje ceiyāṇa savvesimī |
So pūijjai niccamī devā Asura-Māṇusehimī pi || 62 ||

Sambhari jo tisaṇjhamī Settuṇje jāi vandao pasare |
Bhāvavisuddha tahā vi hu titthaphalamī hoi Puṇḍarie || 63 ||

Satthāṇe vi thiyassa vi sambharamāṇassa vaḍḍhae puṇṇamī |
Pāvai so titthaphalamī Settuṇje bhāvasuddhīe || 64 ||

²⁶ °edīṇṇamī Pu. 2 Pra. |

²⁷ °yā Je. | u Pu. 1 ||

58. The result that a person, greedy of food, can gain by a ten million days' fasting can be gained by him at the *Śatruñjaya* hill by only a daylong fast.
59. The result that can be gained by giving cows, gold and land in charity, can be gained by merely worshiping at the *Śatruñjaya* hill.
60. One who establishes a *Jina*-idol in the temple located in the front portion of *Śatruñjaya* hill, enjoys remorseless existence in the heavens after ruling the kingdom of the *Bharata* region.
61. The result one can gain by practising severe physical torments such as standing with one's hands held high over one's head and by standing on one foot, can be gained by merely climbing the *Śatruñjaya* or *Puṇḍrika* hill. Such a climber gains the status of the ruler of the humans or that of the gods.
62. One who worships in all the temples on the *Śatruñjaya* hill, with due ritual, becomes venerated by the humans, gods and demons.
63. One who thinks to go to and bow to *Śatruñjaya tīrtha* three times a day, gains the fruit of its pilgrimage due to his volitional purity.
64. One who increases one's merit by remembering to bow to the *Śatruñjaya tīrtha* three times a day, even from one's own place, gains the fruit of its pilgrimage due to his volitional purity.

20 : SĀRĀVALĪ-PAIṆṆAYAM

Titthāṇa titthjattā sammamī no hoi Māṇuse loe |
Jāva na diṭṭho vihiṇā Puṇḍario girī suraṭṭhāe || 65 ||

Jamī kiñci nāmatitthamī sagge pāyāli Māṇuse loe |
Tamī sayalameva diṭṭhamī Puṇḍarie vandie sante || 66 ||

Kevalanāṇupattī nivvāṇamī āsi savvasāhūṇamī |
Puṇḍarie vandittā savve te vandiya titthā || 67 ||

Aṭṭhāvai Sammee Pāvā-Campāi Ujjilanage ya |
Vandittā puṇṇaphalamī sayaguṇiyamī tamī pi Puṇḍarie || 68 ||

Pūyākaṇe puṇṇamī egaguṇamī, sayaguṇamī ca paḍimāe |
Jiṇabhavaṇeṇa sahaṣsamī, ṇantaguṇamī pālāṇe hoi || 69 ||

Chattamī jhayamī paḍāgamī cāmarabhiṅgāra-ṇhāṇakalasāimī |
Balithālamī Settuṇje dinto Vijjāharo hoi || 70 ||

Veyaddhe ya Guṇaddhe duṇha vi sedhīṇa hoi so rāyā |
Rahadāṇamī dāuṇamī Settuṇje titthaṭhāṇammi || 71 ||

65. The pilgrimage to other holy places in the human world is not considered fulfilled unless the pilgrimage to the *Puṇḍarīka* hill, situated in the *Saurāṣṭra* region, is not undertaken with due ceremony.
66. Whichever holy places exist in the lands of humans, gods and demons, are also considered as bowed to when the *Puṇḍarīka tīrtha* is bowed to.
67. All those places where all (other) monks attained enlightenment and liberation also get bowed to when *Śatruṅjaya tīrtha* is bowed to.
68. One hundred times the merit earned by bowing to *Aṣṭā pada (Kailāśa)*, *Sammedaśikhara*, *Pāvāpurī*, *Campāpurī* and *Ūrjayanta* hill, is earned by bowing to *Puṇḍarīkagiri*.
69. Relatively the merit earned by worshipping at the *Puṇḍarīka tīrtha* is one time, that of establishing a *Jina* idol there is a hundred times, that of constructing a *Jina* temple is a thousand times and still that of protecting and taking care thereof is infinite times.
70. One who presents umbrella (*Chatra*), flag (*Dhvaja*), mast (*Daṇḍa*), whisk (*Cāmara*), eight auspicious objects (*Aṣṭa-maṅgala*), pitchers for anointing of the *Jina*-idol (*Snāna-kalaśa*) and the dishes for worship (*Pūjā-thāla*) at the *Puṇḍarīka tīrtha*, become a *Vidyādhara*.
71. One who gives a chariot (*Ratha*) in charity at the *Śatruṅjaya* hill becomes the monarch of both the *Vaitāḍhya* and the *Guṇāḍhya* mountain ranges.

22 : SĀRĀVALĪ–PAIṆṆAYAM

Jo caḍai hu Sittuñje Aṭṭhami Caudisī Paṇṇarasimī |
Duṇha vi pakkhāṇaphalamī so hoi parittasamīsārī || 72 ||

Navakāra–Porisīe Purimaḍḍha–

Ekkāsaṇe ya Āyāme |

²⁸Puṇḍariyamī ca samiranto

phalakaṇkhī kuṇai bhṭṭaṭṭhamī || 73 ||

Chaṭṭha Aṭṭhama–Dasama–Duvālasāimī,

Māsa–Addhamāsakhamañāimī |

Tigaraṇasuddho lahaī,

Sittuñjamī sambharanto ya || 74 ||

NĀRAYARISĪĀIṆAM DIKKHĀ–KEVALUPPATTI– SIDDHIGAMANĀIM

Nārayarisi titthaphalamī soṇṇam²⁹ risivarāṇa koḍīe |
Sammattaladdhabuddhī āḍhatto cintiumī eyani || 75 ||

Bhūmīsejjā–Vakkalanīyamisaṇo

Mūla–Sāya (?u) Phalabhakkhī |

Jūyāhimī siramī khaddhamī

Jadākalāvamī vahantassa || 76 ||

Nikkāraṇamī ca bhamio parachiddāimī mameṇa cintanto |
Pisuṇo nirāṇukampo āsi ahamī sayalaloyassa || 77 ||

²⁸ Puṇḍarie ya ssaranto phalakaṇkhī jīṇai bhavataṇhamī Pu. |

²⁹ Oṇṇamī sukhaO Pu. 2, Pra. |

72. One who climbs the *Śatruñjaya* hill on the eighth, the fourteenth of both the lunar fortnights as well as on the full moon day, becomes liberated within a few rebirths.
73. One who remembers the *Puṇḍarīka* hill while observing *Navakarīsī*, *Paurīsī*, *pūrvārdha*, *Ekāsana* and *Āyambila* vows, gains the fruit of observing a three-day long fast.
74. One who remembers the *Śatruñjaya tīrtha* while observing fasts of two days, three days, four days, five days, half a month and a month's duration, attains purity of the body, mind and speech and gains liberation.

ORDINATION, ENLIGHTENMENT AND LIBERATION OF ST. NĀRADA ETC.

75. On hearing that millions of monks have attained right insight and righteousness by climbing on this hill, St. *Nārada* started thinking thus –
76. “A wicked person like me, who sleeps on the ground, wears the tree-bark (*Valkala*), eats roots (*Mūla*), fruits (*Phala*) and vegetables (*Śāka*), whose head is constantly eaten by lice harbouring in the matted hair (*Jaṭā*) –
77. – and who wanders about aimlessly and who keeps thinking about others' flaws, is not even fit to earn the compassion (*Anukampā*) of the world.”

24 : SĀRĀVALĪ-PAIṆṆAYAM

Pisunattanena ahayami jujjhāmi

jaṇassa yaṃ (jaṃ) ³⁰athāmassa |

Loe nigghinaṃaso

Hariseṇa paṇaccio gayāṇe || 78 ||

Eso nigghinaṃaso āsi ahami māṇusammi logammi |

Ṇhimi vaccāmi ahami Jiṇovaitṭheṇa maggeṇa || 79 ||

Jaha jaha veraggamaṇo,

Taha taha sujjhanti Nārae lesā |

Savvaṃ khavēi kammaṃ ihabbhaviyaṃ,

taṃ (jaṃ) ca aṇṇabhavē || 80 ||

Dikkhābhimuho calio loyaṃ ca kaei appaṇo sīse |

Ukkhaṇai jadābhāraṃ pañcahiṃ muṭṭhīhiṃ savvaṃ pi || 81 ||

³¹Niyamāyammi ya loe visuddhalesassa Nayariyassa |

Tihuyaṇasāraṃ divvaṃ uppaṇṇaṃ Kevalaṃ nāṇaṃ || 82 ||

³²Ekuttarā ya koḍī Settuṇṇajagiriṣṣa matṭhae savve |

Siddhigayā khīṇarayā Kevalanāṇe samuppaṇṇe || 83 ||

Addhuṭṭhā koḍīo vālikhillāṇa ³³risigaṇāṇaṃ tu |

Āya³⁴ khaṇeṇa te vi hu nahayaḷamaggeṇa tavaṣiddhā || 84 ||

³⁰ apāvassa Pu.2 |

³¹ “Nirmite loce” Pu.1 note |

³² Ekotta^o Pu. 2, Pra. |

³³ risivarāṇaṃ Pu. 1 |

³⁴ “Āyāvaṇeṇa –ātāpanena, āgatāḥ kṣaṇeṇa iti vā” Pu. 1 note,
Anenātra āyāvaṇeṇa iti pāṭhabhedovavudhyate |

78. I am still struggling with the habit of complaining against the weak. In spite of my being of such degrading habits, I have danced in the skies joyfully.
79. Having realized this, now I adopt the path as preached by the Lords *Jina*.”
80. As his thought-process became purer and purer he shed the karmic bondage accumulated in that birth as well as in the previous births.
81. Having made up his mind to accept ordination as a monk, he plucked all his hair in five handfuls.
82. His spiritual hues (*Leśyā*) having become purified, St. *Nārada* grew unattached towards the mundane and gained omniscience, which is the essence of the three worlds.
83. All the ten million others also gained omniscience and attained spiritual salvation by shedding their karmic bondage in the front portion of the *Śatruñjaya* hill.
84. Another thirty-five million midget monks became ultimate-accomplished by bearing the hardship of heat in the open.*

* Here, we have accepted the meaning according to the text ‘āyāvaṇeṇa’ instead of ‘āyākhaṇeṇa’ as per the note by Muni Puṇyavijayaājī.

26 : SĀRĀVALĪ-PAINṆAYAM

Devehiṃ ³⁵nāḍaijjamī kevalimahimāi pūiyamī ḍaṭṭhumī |
Siddhigamaṇamī labhante³⁶ risivaranāṇe samuppanne || 85 ||

PUNḌRĪYAGIRI MAHIMĀ

Nāṇavara–Kevalissa vi Aimuttarisissa savvahā jeṇamī |
Nārāyarisissa kahiyaṃ tiṭṭhaphalamī Puṇḍarīyassa || 86 ||

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

Mukkhamī suheṇa vaccai Settuñjagirissa matthae ghittumī |
Nissaṅgo ya nirāso jhāyanto Sukkajhāṇaṃ ca || 88 ||

Sārāvaliyamī nāmamī gāhāṇa sayamī tu koi thoūṇamī |
Cintanto ya paḍhanto muccai ³⁸savvehiṃ pāvehiṃ || 89 ||

Kantāraguggamagge bhīsaṇaraṇṇe masāṇamajjhammī |
Vaccai naro avigghamī saramāṇo Puṇḍarīyamī tu || 90 ||

Hīranto naimajjhe samuddamajjhe ya nāvamārūḍho |
Sattuñjamī cintanto khemeṇa naro samuttarai || 91 ||

³⁵ nārayajjamī Pu. 2, Pra. |

³⁶ °te siriva° Pu. 2, Pra. |

³⁷ bhogī Pu. 2 |

³⁸ savvehiṃ rogehiṃ, Pu. 1 |

85. Here, St. (? Monk) *Nārada* saw the omniscient Lords being worshipped with great ceremony and he, too, gained omniscience and became liberated.

THE GLORY OF PUṆḌARĪKA HILL

86. Having given the description of the noble omniscient St. *Atimuktaka* and St. *Nārada* here, now I narrate the benefits of pilgrimage to *Puṇḍarīka* hill.
87. One who gives charity at the *Puṇḍarīka* hill becomes entitled to enjoying the resultant pleasures and the one, who undertakes austerities there gains the title of the heavenly king (*Indra*).
88. On reaching the *Śatruṇjaya* hill, one becomes free of attachment and desires, gets established in the purest meditation (*Śukla-dhyāna*) and thereby attains *nirvāṇa*.
89. One who himself recites these verses of this *Sārāvalī Prakīrṇaka*, studies them and reflects upon their meaning, gains freedom from all sins.
90. Remembering the *Puṇḍarīka* hill a person overcomes all hurdles even in difficult jungle route, fearsome forest, and funeral ground.
91. Even when sailing on a wrecked boat in the middle of the ocean, a sailor fords the seas on that broken boat itself by remembering the *Śatruṇjaya* hill.

28 : SĀRĀVALĪ–PAINṆAYAM

Vāhigghattho puriso uppāyahao ya mārichikko vā |
Muccai so marañño Puṇḍariyaṃ sambharanto u || 92 ||

Jhīnavihavo maṇusso īsariyaṃ pāvac muhutteṇaṃ |
Hoūṇa aṇaṇṇamaṇo jo Sittuṇjaṃ sarijja sayā || 93 ||

Lahai kumārī suvaraṃ, mayavacchā lahai puttabhaṇḍāni |
Dūhava suhavā jāyai Puṇḍariyaṃ sambharantā u || 94 ||

Aṇṇe ya guṇā bahave nara–nārīṇaṃ bhavanti niccaṃ tā |
Puṇḍariyacintaṇeṇa ya dīṭṭheṇa ya savvasiddhī || 95 ||

Lahai ya Uvavāsaphalaṃ Sittuṇje pupphamāla dasa dinto |
Vīsāe Chatṭhaphalaṃ, tīsāe Atṭhamaṃ lahai || 96 ||

Cattāe Dasamaphalaṃ, pannāsāe³⁹ ya puṇa Duvālasamaṃ |
Pakkhovāsamaṃ lahaī dāṇaṃ dāūṇa Settuṇje || 97 ||

Māsakhamaṇaṃ tu labbhai kappūra–agaru–turukkadhūveṇa |
Kattiyamāsakkhamaṇaṃ sāhūpaḍilāhaṇe lahai || 98 ||

³⁹ °e u khamañabārasaṅgaṃ Pu. 2, Pra. |

92. A terminally ill person whom the death is staring in the face and who has exhausted all means of treatment of his ailment, becomes free from the fear of death by just remembering the *Puṇḍarīka* hill.
93. A poor person who always remembers the *Śatruñjaya* hill attentively, gains wealth in a very short time.
94. By remembering the *Puṇḍarīka* hill the unmarried girls get suitable bridegrooms, the son-desiring mothers bear sons and the miserable become happy.
95. These and many more benefits accrue to those who always remember the *Puṇḍarīka* hill and those who visit it get all the *Siddhis* i.e. supernatural spiritual and *Yogic* powers.
96. By offering ten flower-garlands at the *Śatruñjaya* hill one gains the benefit of a day's fast, by offering twenty he gains that of two day long fast and that of three days' fast by offering thirty flower garlands.
97. By offering forty flower garlands one gains the benefit of a four day long fast and by offering fifty he gains that of a five days' fast, however, by offering charity at the *Śatruñjaya* hill one gains the benefit of a fortnight long fast.
98. By offering fragrant substances such as camphor, *Agarū* (a fragrant wood), *Lobāna* and joss and incense at the *Śatruñjaya* hill one gains the benefit of a month long fast. Also, by offering food and necessities to monks there, one gains the benefit of a month long fast.

30 : SĀRĀVALĪ–PAIṆṆAYAM

Vaisāhamāsakhamāṇam Puṇḍarie jo karei Jīṇabhavaṇam |
So hoi Cakkavattī causatthīśahassajuvaivā || 99 ||

Paḍimāṭhavaṇāpunṇam saḥsadāṇeṇa lahai Settuñje |
Jīṇabhavaṇe jani punṇam lakkhapayāṇeṇa so lahai || 100 ||

Sayado saḥsadāī lakkhapayāṇeṇa ⁴⁰pattaīsario |
Kīvo vi dei kāgiṇi tinni samā hunti nāyavvā || 101 ||

Uttimadāṇam dinto uttimapuriso ya hoi annabhava |
Majjhena hoi ⁴¹majjho, hīṇayaro hoi hīṇeṇam || 102 ||

NĀṆA–JĪVADAYĀṆAM PHALAM

Dāṇeṇa hoi bhogī vaccai saggamī taveṇa ujjutto |
Nāṇagamamī karinto bhāvavisuddhamī lahai mukkhamī || 103 ||

Jiviyadāṇam laddhamī jīvāṇam mukkhanicchayamī nāumī |
Suhakāraṇam tu ⁴²eyamī mayassa kimi davvabhogehimī || 104 ||

⁴⁰ ‘Prāptaiścaryah’ Pu., 1 note |

⁴¹ majjho hīṇayaro hoi dāriddo Pu, 2, Pra. |

⁴² tu pantho ma⁹ Pu. 2, Pra. |

99. Observing a month long fast in the lunar month of *Vaiśākha* if one gets a *Jina* temple constructed on the *Puṇḍarīka* hill, he becomes an emperor having sixty-four thousand queens.
100. The benefit that a person gains by constructing a *Jina* temple at the expense of a hundred thousand coins elsewhere, can be gained by spending only a thousand coins, for the purpose, at the *Śatruṇjaya* hill.
101. The wealth that a person becomes entitled to by offering a charity of a hundred, thousand or a hundred thousand coins can be gained by giving a *Kākiṇī* (a coin of trivial value) in charity at the *Śatruṇjaya* hill.
102. By giving noble charity in this life one becomes a noble man in the next, an ordinary man by giving an ordinary charity and one becomes an inconsequential person in the next birth by giving a trivial charity in this one.

THE BENEFITS OF KNOWLEDGE AND COMPASSION

103. By giving charity a householder gains a heavenly rebirth. By practising various austerities, as prescribed in the scriptures, he gains *nīrvāṇa* through attaining spiritual purity.
104. One who grants the gift of life to the living certainly gains eternal pleasure of *nīrvāṇa*. Even after knowing this, why do you take pride in the means of physical pleasures, which are capable of giving only momentary pleasure?

32 : SĀRĀVALĪ-PAIṆṆAYAM

Jīvanto paribhuñjai āhārami puppha-vattha-gandhāini |
Tambola itthisuahamī sayañā-`sāṇa-khajja-pāṇāmi || 105 ||

Jīviyadāṇami dinto dei sayā jīvabhogaparibhoge |
Bhogatthiṇā niruttami dāyavvami jīviyami jīe || 106 ||

Saggami avassa vaccai
tava-sañjama-samii-guttisañjutto |
Dasavihadhammammi thio
vaccai saggami niruvasaggami || 107 ||

Saggetthiṇā niruttami suvvai dhammo jīṇehimī niddiṭṭho |
Saggami va jami na lahe jīṇavayaṇamī jo na saddahai || 108 ||

Jīve jīṇṇapannatte asaddahanto yā jo tavami carai |
So annāṇī mūdho, kāyakilesa, na se hu tavo || 109 ||

Paramattho nāṇāī na najjai laddhayami tu tamī nāṇami |
Laddhamī jami samivijjai taha najjai nāṇao savvaamī || 110 ||

Nāṇāyattā kiriya, kiriyaṇiyattā ya danisaṇavisohī |
Nāṇami Jīṇovaiṭṭhamī mukkhāṇge sāhagamī havai || 111 ||

105. During one's life a human being enjoys the bounties of eatables, drinks, clothes, flowers, fragrant substances, women, seats, bedding, etc.
106. Even the person who is given to the pleasures of the body ought to grant the gift of life to the living because it is worth granting.
107. One who observes austerities, renunciation, vigilance and restraints and ten monastic duties certainly gains a remorseless heavenly birth.
108. One desirous of heavenly rebirth must listen to the faith propounded by the Lords *Jinendra* and properly observe the necessary vows. One who does not believe in the right faith cannot gain a heavenly birth.
109. One who observes various austerities without belief in the faith propounded by the Lords *Jinendra*, his penance is not regarded as such but only as bodily torment.
110. The supreme-self cannot be known through the physical sensory cognition. One who gains and realises that supreme knowledge, becomes learned in all the right knowledge.
111. The action is subservient to the knowledge; the purity of vision depends upon action. Hence, the knowledge preached by the Lords *Jina* is instrumental in attaining spiritual emancipation.

34 : SĀRĀVALĪ-PAIṆṆAYAM

Eyaṃ taṃ nāṇavarāṇi vaccai mukkhāmmi jeṇa laddheṇa |
Sesāmi kuṇāṇāmi mukkhapahāmi tāmi nāsanti || 112 ||

ADĀṆA-DĀṆEHIM DUHA-SUHĀM

Ābhaṭṭho ya na deī harai muhāmi annāo paloei |
Khīṇāmmi bhaṇḍamulle kiṃ karihī annajammāmi || 113 ||

Sittuṇṇāmmi caḍanto dāṇāmi jo dei icchiyāmi puriso |
Eyāriso ya loe dāṇavāi dullaho hoī || 114 ||

Paḍhamo jo ya maṇusso saṃsāre dukkhio dariddo ya |
Bīo ya sayā suhio māṇusajamme ya sagge ya || 115 ||
(Tihimi viśesayāmi)

PATTHUYAPUTTHAYALEHAṆAPHALAM

Mā havau tassa pāvāmi Sārāvaliputthayalihantassa |
Lahau ya jaso ya kittī aireṇāmi sāhusakkāraṃ || 116 ||

⁴³ITI SĀRĀVALĪ PAIṆṆAGAM

⁴³ Iti Śrī Sārāvalīprakīrṇakāṃ saṃāptāṃ || Likhitāṃ ca saubhāgya-
sāgaraganīṇā || Sā. Śrīraṅga-vṛddhipa(tha)nārthe, Pu. 2 |

112. The knowledge that helps in attaining *nīrvāṇa* is the only right-knowledge, all other knowledge is false and is instrumental in destroying the path to spiritual emancipation.

HAPPINESS AND MISERY THROUGH CHARITY AND THE LACK OF IT

113. What shall one do in the next birth when his accumulated merit exhausts if one does not reduce the misery of a mendicant by giving to him, but looks towards the others?
114. There is no giver like the one who gives the desired objects to the mendicants while climbing the *Śatruñjaya* hill.
115. Persons of the first category (those who do not give) remain poor and miserable while those of the second category remain happy in the human and the heavenly birth.

THE BENEFIT OF WRITING THIS BOOK

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

(THE SĀRĀVALĪ PRAKĪRṆAKA CONCLUDED)

APPENDICES

- A – Transliteration Convention**
- B – Alphabetical Order Of Verses**
- C – Bibliography**

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	AH, aḥ	ठ	ṬHA, ṭha	र	RA, ra
ऋ	R, ṛ	ड	ḌA, ḍa	ल	LA, la
ॠ	L, ṷ	ढ	ḌHA, ḍha	व	VA, va
		ण	ṆA, ṇa	श	ŚA, śa

iv : TRANSLITERATION CONVENTION

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

APPENDIX – B

ALPHABETICAL ORDER OF VERSES

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ĀGAMA SAMSTHĀNA

Āgama Ahimsā Samatā Evaṃ Prākṛta Samsthāna 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 samsthāna are to prepare scholars of Prākṛta and Jaina Studies, to publish unpublished Jaina literature, to provide means of study to the desirous students of Jaina Studies, to get the treatises on Jaina philosophy, conduct and history, based on scientific research, prepared in order to preserve and promote Jaina culture and to organise lectures, discussions and ceremonies with a view to promote the spread of Jaina studies. The Samsthāna is one of the major activities of Akhil Bhāratvarṣīya Sādhumārgī Jain Saṅgha.

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

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

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

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