

Namo Namo Nimmal-Dansanass

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

ANUTTAROPAPAATIKDASHA

[Aagam sootra- 09, Ang sootra- 09]

Meaning with Commentary

Compiled by

JAIN MUNI DEEPRATNASAGAR

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

Baal brahmchaari shree Neminaathaay namah
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AnuttaropapaatikDasha

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■ Something about This Publication ■

We have already published 45 Aagams in Four languages Prakrut, Sanskrut (*Satik*), Hindi and Gujarati. Now a day for new generation & abroad living people, English translation has become a necessity. So we have planned to translate or compile Jain-Aagam in English. We gave priority to 'Nandi Sootra'.

After that we have worked for 'Niryaavalika panchak'. Thus six Aagam have been completed. It is said that Nirayaavalikaadi five Aagams are respectly Upang of Upaasakdasa aadi five ANG-Sootra. So we thaught to compile these Angsootra and as areult of that, Vipakshrut is compiled; now we are going to present Ang sootra-9 '**Anuttaropapaatikdasha**' before you. During this translation of these two Ang-sootra one Prakirnak named 'VEERSTAVA' is also translated in to English.

ANUTTAROPAPAATIKDASHA is an "Ang-Pavith" Aagam, Nandi Sootra, Suyagadang Sootra etc. Narrates 'Anuttaropapaatik sootra' as an ninth Ang-Sootra of Aagam. AbhaydevSuri has written *Vrutti* [commentary] on this sootr.

Here, we have compiled Translation done by Surendra Bothara, which is originally edited in to Hindi by Shree Amar-Muni & Shree Chandra Surana, We have two motives for publishing this book.—[1] To provide Aagam literature in English & [2] It should be given in Microsoft Word format so people can do Cut, Paste & Editing by themselves also.

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

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

We are very much thankful to Shree Pravinbhai, Sudeshbhai, Late Mr. Krupal Shah and all other known-unknown persons who helpd us for this project directly or indirectly.

Dharm-Labh
Muni deepratnasagar
(01/11/2013)

[**** We have translatedf nine Aagam-Sootra in to English till yet. -----DEEPRATNASAGAR]

ANUTTAROPAPAATIKDASHA

(Meaning with Commentary)

varga [part]-1

Φ Gist of the Chapter:-

Antakrid-dasha Sutra is eighth Anga among eleven Anga Sutras. It contains life-story of ninety great saints who attained liberation from the vicious circle of life and death. Thereafter, in the ninth Anga Sutra—Anuttaraupapatik-dasha Sutra the conduct and superb austerities of thirty three great men has been discussed in brief who by their exemplary conduct destroyed their past Karmas to a great extent but not completely. As such they could not attain liberation from life and death in that very life. They had to be reborn in Anuttar Viman—the abode of extremely super class of angels.

This Sutra has three Vargs (Parts). In first part there are ten chapters. Each of the ten chapters describes the life-story of one spiritual seeker.

In the ten chapters of the first Varg, the life of ten sons of king Shrenik has been narrated. They discarded the royal enjoyments in the very youth and accepted initiation near Bhagavan Mahavir. They went through many austerities and purified their soul. In this part, there are no separate detailed descriptions of each ascetic but the life of all the ten is described in brief.

Chapter (Adhyayan) -1- Jaali

[1] Meaning- At that time *(the last part of the fourth epoch of there gressive cycle of time)* during that period *(when Arya Sudharma was alive)*, there was a city called Rajagriha. Arya Sudharma came there. People came to see him and to listen to his spiritual discourse.' After the discourse the congregation dispersed. Jambu Swami was with Sudharma Swami observing his ascetic code of conduct. Once came near Arya Sudharma Swami, bowed to him with respect and inquired

"Bhante! I have grasped the meaning of the eighth Anga—Antagad-dasha as explained by Shraman Bhagavan Mahavir. Now please tell me what is the meaning of this ninth Anga—Anuttaraupapatik-dasha Sutra?"

Sudharma Swami said—"Jambu ! Shraman Bhagavan Mahavir has narrated Anuttraupapatik-dasha Sutra in three Vargs (Parts)."

Jambu said---"Bhante ! How many chapters are in the first part as described by Bhagavan Mahavir ?" Sudharma Swami said-----"Jambu! Bagavan Mahavir has mentioned ten chapters in the first Varg. They are as under—

(1) Jali Kumar, (2) Mayali Kumar, (3) Uvayali Kumar, (4) Purushsen Kumar (5) VarishenKumar, (6) Deerghdant Kumar (7) LashtdantKumar, (8) Vehalla Kumar, (9) Vehayas Kumar, and (10) Abhay Kumar."

Arya Jambu said--"Bhante! Since Bhagavan Mahavir has mentioned ten chapters in the first Varg, kindly tell me the meaning of the first chapter as mentioned by Him."

Sudharma said "Jambu! At that time during thatperiod there was a city called Rajagriha. It was prosperousand famous for trade and business. Gunsheelak Chaitya was situated there. Shrenik was its ruler and Dharini was his wife. Once queen Dharini saw a lion in thedream. In due course she gave birth to a son Jali Kumar. Like Megh Kumar, Jali Kumar was also married to eight damsels. They got dowry in counts of eight.' ****In chapter one of Jnata-dharma katha is the detailed description of Megh Kumar's marriage. Details here should also be taken as same. ****, (eighty million gold coins, eighty million silver coins, etc.)

Thereafter, Jali Kumar started spending his life in the palace enjoying all the pleasures of a married life.

Once Bhagavan Mahavir came to Rajagrilla. King Shrenik came to have his darshan. Jali Kumar also camethere like Megh Kumar and listened to his spiritualdiscourse. He accepted initiation near Bhagavan Mahavirafter obtaining permission of his parents. He learnt eleven Anga Sutras from experienced and learned monks (*Sthavir*).

He did Gun-ratna-Samvatsar chain of fasts like Skandak Saint.' ****This austerity has been described in detail in Antakrid-dasha Sutra, chapter 1**** The detail of his meditation and inquiries may be understood identical to that of Skandak. He went to Vipulgiri hill with other monks. The only difference is thatJali Kumar led the ascetic life for sixteen years. After end of this life-span, swiftly passing the areas of the Kalpopanaangels and nine Graiveyaks, he was re-born in Vijay Viman, which is an Anuttar Viman.

Then the monks present, finding that monk Jali haddied, performed silent meditation in this context. Thereafter, they climbed down Vipulgiri with pots and clothes of Jali Kumar and came near Bhagavan Mahavir. They greeted the Lord and said—"Bhante! Your disciple Jali Kumar has died after observing Santhara as prescribed. He was gentle, humble, quiet, almost completelyfree from anger, ego, deceit and greed. He had humility and simplicity. He fully controlled the activities of his senseorgans. Here are his pots and clothes."

Then Gautam Swami greeted the Lord and asked--

Gautam Swami inquired—"Bhante! Your disciple Saint Jali was extremely gentle. He has since died. Where has he been re-born?"

Bhagavan Mahavir replied—"Gautam! My disciple monk Jali had accepted with my permission five great vows followed them strictly as prescribed and at the end died in Santhara (*the process followed in state of consciousness before death*). He re-incarnated in great Viman known asVijay which is much higher than Sun and Moon."

Gautam asked—"Bhante! For how many years he shall remain there?"

Bhagavan Mahavir said "Gautam! His life-span is thirty two Sagaropam."

Gautam inquired—"After life-span as an angel where shall Jali be re-born?"

Bhagavan Mahavir replied—"Gautam! He shall be re born in Mahavideh and attain salvation from there."

Conclusion— the above is the detailed meaning of first chapter of the first Varg of Anuttaraupapatik-dasha asmentioned by Bhagavan Mahavir.

Commentary: -- The first chapter contains the description of Jali Kumar, son of king Shrenik, who got initiation near Bhagavan Mahavir. About similar passages in this account, the life-story of Skandak and Megh Kumar monks has been referred to. Their life-stories can be seen in Bhagavatisootra Shatak-2, uddeso-1, Antakrud-dasha & Jnata-Dharma-katha Chapter-1 respectively.

Chapter -1- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan) – 2 to 10

[2] Meaning- The remaining nine chapters are almost similar to the first one. The only difference is that Dharini was the mother of first seven namely—(1) Jali Kumar, (2) Mayali Kumar, (3) Uvayali Kumar, (4) Purushsen Kumar, (5) VarisenKumar, (6) Deerghdant Kumar and (7) Lashtdant Kumar, Chelana was the mother of next two namely—(8) VehallaKumar and (9) Vehayas Kumar, and Nanda was the mother of the last one—(10) Abhay Kumar.

The first five led ascetic life for sixteen years each, the next three for twelve years each and the last two for five years each. The first five were re-born in heaven in Vijay, Vaijayant, Jayant, Aparajit and Sarvarth Siddh abodes respectively.

Deerghdant was re-born in Sarvarth Siddh, Lashtdant in Aparajit, Vehalla in Jayant, Vehayas in Vaijayant and Abhay Kumar in Vijay Viman. The remaining description may, be taken as similar to that of the first chapter.

The only special account relating to Abhay Kumar is that he belonged to Rajagriha and was son of king Shrenik and Nanda Devi.

Sudharma said—"Jambu! This is the entire account of first Varg (Part) of Anuttaraupapatik-dasha Sutra as narrated by Bhagavan Mahavir who has since attained salvation."

Commentary: -- In the next nine chapters of the Varg, there are life-sketches of nine ascetics. Detailed description is not available about seven of them. Two princes of identical name, viz., Lashtdant Kumar have been mentioned—one is that who has been narrated in this Varg. His mother was Dharini, father was king Shrenik and he after the present life-span was re-born in Jayant Viman. The second one is that who has been described in the second Varg. His parents are the same but he was re-born in Vaijayant heaven.

The question arises whether the same person has been discussed twice. After detailed study, the learned Acharyas are of the view that the re-birth of same person in two different Vimans is not possible. Moreover, the first Varg has 10 chapters and the second Varg has 13 chapters. In case we suppose that same person was described twice, the sum total of the persons discussed in the said two Vargs will be reduced by one and that is not in accordance with the scriptures. So it is proper to understand that there were two different persons of the same name.

Vehalla and Vehayas were both grandsons (*daughter's sons*) of king Chetak. It was for them, that the dreadful battles of Rath-Moosal and Shila Kantak were fought and Konik destroyed Vaishali. His detailed account is in the commentary of Bhagavati Sutra, Shatak 7 and Uddeshak 9.

Abhay Kumar has been mentioned in many Agams and other connected literature at several places. Interesting accounts relating to his life are mentioned in Niravalika Sutra, Janta Dharmkatha Sutra and in the Commentary of Nandi Sutra

Chapter -2 to 10- Compiled by Muni DeepratnaSagar is finished

Meaning with Commentary of Varg [Part] -1
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--▶ varga [part]- 2 ◀--

Φ Gist of the Chapter:-

In the second Varg, the austerities of thirteen great monks and their spiritual practice shortly before their death has been described in brief. All the said thirteen persons were the sons of king Shrenik. Their mother was Dharini. All of them accepted initiation near Bhagavan Mahavir like Jali Kumar. They studied all the eleven scriptures and in the end went to Vipulgiri and observing Samlekhana completed the life-span and were re-born in Anuttar Viman.

There is no important event relating to their life finding mention in the scriptures. It appears that the purpose of the narrator of scriptures must have been to describe their ascetic and spiritual practices. Their life-style and worldly comforts were similar to those Jali Kumar had.

Chapters (Adhyayanani) - 1 to 13

[3] **Meaning-** Jambu Swami inquired of Sudharma Swami—Bhante! I have grasped the meaning of the first Varg of Anuttaraupapatik Sutra. Please tell me the meaning of the second Varg as narrated by Bhagavan Mahavir."

Sudharma Swami replied—"Jambu – Bhagavan Mahavir, since liberated, had narrated thirteen chapters of the second Varg. They are—

[4] **Meaning-** (1) Deerghasen, (2) Mahasen, (3) Lashtdant,(4) Goodhdant, (5) Shuddhadant, (6) Halla, (7) Drum,(8) Drumsen, (9) Mahadrumsen,

[5] **Meaning-** (10) Simha, (11) Simhasen (12) Mahasimhasen, (13) Punyasen

[6] **Meaning-** Jambu Said "Bhante! In case Bhagavan Mahavir mentioned 13-chapters of the second Varg, please tell me the meaning of the first chapter there of."

Arya Sudharma said—"Jambu! At that time, during that period, there was a town called Rajagriha. Gunsheelak chaitya was there. King Shrenik was ruling there. Dharini was his queen. Once she saw a lion in dream. The birth, the childhood, the education, etc., may be considered similar to that of Jali Kumar. The only difference is that the name of the child born was Deerghsen.

Remaining account is similar to that of Jali Kumar and that in the end he attained salvation.

Thus, all the thirteen princes were residents' of Rajagriha. Their parents were king Shrenik and queen Dharini. All the thirteen led ascetic life for sixteen years each. After completing their life-span, Deerghsen and Mahasen were born in Vijay Viman, Lashtant and Goodhdant in Vaijayant Viman, Shuddhadant and Halla in Jayant Viman, Drum and Drumsen in Aparajit Viman and the remaining five namely Mahadrumsen and others in Sarvarth Siddh Viman.

Jambu! This is the meaning of the entire second Varg as narrated by Bhagavan Mahavir." In both Vargs, the period of Samlekhana is one month each.

(It is worth mentioning that all the twenty three monks mentioned in the two Vargs had left food and remained motionless like a cut-off branch of a tree for a period of one month each. After completing their life-span, they were re born in Anuttar Vimans.)

Commentary-- Here the life-sketch of the thirteen monks has been described in a very concise form. The description has been concluded by referring to the description of Megh Kumar in Jnata Dharmakatha Sutra and that their account is similar to that of Megh Kumar. So for detailed study, kindly see first chapter of Jnata Dharmakatha Sutra.

In the first Varg, the mother of seven monks is Dharini; here also the mother of thirteen monks is Dharini. In Jnata Dharmakatha, the mother of Megh Kumar is Dharini. It is therefore, worth a study whether twenty one wives of king Shrentik were of the same name Dharini or Dharni was not the name of the mother but denotes their quality, i.e., one who bears is Dharini. In other words, it may be that the mothers were different but a common name Dharini has been mentioned. This is a matter for detailed study and research.

Meaning with Commentary of Varg [Part] -2

[Adhyayanani- 1 to 13]

Compiled by Muni DeepratnaSagar is Finished

--▶ varga [part]- 3 ◀--

Φ Gist of the Chapter:-

In the third Varg (Part) of Anuttaraupapatik-dasha there is description of ten great ascetics engaged in self-realization. The first chapter—Dhanya Kumar' gives a detailed account of ascetic Dhanya.

There is a detailed description of entirely comfortable, well-to-do family life of Dhanya Kumar. This narration indicates how a young man brought up in extremely great comforts, in a rich family, enjoying all the worldly comforts and luxuries, became spiritually awakened by just one spiritual discourse of Bhagavan Mahavir. He immediately discarded all the worldly comforts and the family life and accepted

the most difficult ascetic path. It depicts that the said person must have been highly conscious of spirituality, master of his decisions and saturated with the essence of detachment. From the very day of initiation, he decided to do two day fast and to break the fast with Ayambil through out his life. Thereafter, he thoroughly studied all the eleven Anga Sutras and after completing the study in the shortest possible time, he engaged himself in hard spiritual practices. The extremely weak physical health and the feeble state of his body have been described in a thought-provoking manner. The description is so lively that it inspires the reader and the listener to such an extent that he cannot help appreciating the spiritual practices of Dhanya Muni.

The similes used to explain the dried parts of the body of Dhanya Muni are wonderful and they bring before the reader a lively picture of the highly weakened physical state of that ascetic engaged in serious practices. In Indian literature, long ascetic practices and endurance for troubles in monks are mentioned at several places, but the manner in which every part of ascetic Dhanya's body and the similes used to describe them are unique. Such a heart-rending description is not available anywhere else. In Buddhist literature, in Mahasinghnad Sutra of Majjhim-nikaya, the entirely serious self-restraint of Mahatma Buddha has been narrated in a lucid manner. His physical body had become so weak that it looked like a bundle of wood-sticks. It is heard that an idol of Buddha has been discovered in sitting posture and all of his joints and, nerves are so much protruding that they can be counted. His stomach is like a deep pit. It shows that the person who saw Dhanya Muni in flesh and blood described him correctly by appropriate similes. Further chapters mention the spiritual practitioners briefly. The scriptures have laid emphasis only on ascetic practices and penance. The narration has been made brief by referring to Megh Kumar, Jamali, Skandak Anagar and Thavachchaputra. All of them have been described in detail in Antakrid-dasha Mahima and can be studied therefrom.

Chapters (Adhyayanani) - 1 – Dhanya

[7] Meaning- Jambu Swami inquired of Sudharma Swami—"Bhante! I have grasped the meaning of the second Varg of Anuttaraupapatik-dasha Sutra. Please tell me the meaning of the third Varg as narrated by Bhagavan Mahavir.

"Arya Sudharma said—"Jambu Bhagavan Mahavir had mentioned ten chapters in the third Varg of Anuttaraupapatik-dasha Sutra. They are—

[8,9] Meaning- (1) DhanyaKumar, (2) Sunakshatra, (3) Rishidas, (4) Pellak, (5) Ramputra, (6) Chandrik, (7) Prishtimatrik, (8) Pedhalputra, (9) Pottilla, (10) Vehalla.

[10] Meaning- "Jambu said—"Bhante! If Bhagavan Mahavir mentioned ten chapters in Anuttaropapatik-dasha, what is the meaning of the first chapter?"

Sudharma Swami said—Jambu! At that time during that period, there was a town named Kakandi. That town was very prosperous and flourishing in trade. There was a Sahasraamra-Van garden which was always full of flowers and fruits (*in all the seasons*). King Jitshatru was the ruler of Kakandi.

In Kakandi a rich lady Bhadra was residing. She was prosperous, influential and commanded great respect in society.

She had a son named Dhanya Kumar. He was handsome and well-built. He was brought up by five nurses including one providing him milk.

At the adolescent stage Dhanya Kumar became expert in all the seventy two types of arts like Mahabal Kumar. He became fit to enjoy all the worldly enjoyments.

When Bhadra noticed that Dhanya Kumar has crossed the stage of childhood and has grown up and is fit to enter worldly life, she got constructed for him thirty two palaces that were spacious and of great height. In the centre of these said palaces, she got made a grand building standing on many pillars.

Thereafter, she got arranged marriage of his son Dhanya Kumar with thirty two girls of respectable families in one day. They got thirty two things each from their parents' in marriage. They started living in the grand building wherein there was echo of drums and music. They were enjoying worldly pleasures with Dhanya Kumar.

Commentary: -- The description of Kakandi in this chapter may be understood as narrated in Antakrid-dasha. In ancient times, the description of many ladies of the same name Bhadra is found. Shalibhadra's mother was Bhadra; she was the wife of Gobhadra, a nobleman in Rajagriha. In chapter 3 of Upasak-dasha Sutra, the mother of Chulanipita Shramanopasak was also Bhadra Sarthvahi. These facts indicate that the word Sarthvahi was used for those respectable ladies who had special expertise in running and protecting their household. With their unique acumen they were influential even in trade and business.

The description about Mahabal Kumar is in Shatak 11 of Bhagavati Sutra. It is also narrated in brief in Antakrid-dasha. After going through the account of his childhood, his play-things, his educational interests, his marriage when he attained youth, and his prosperous and rich environment, it appears that Bhadra Sarthvahi also provided all those comforts to her son Dhanya Kumar. She married him simultaneously with thirty two girls of respectable families. She gave ornaments and clothes of various types to them. She provided beddings, maids, servants and other things of comfort which were of thirty two different types to each of them. This fact shows that Bhadra Sarthvahi was very rich and had a large heart to provide things of comfort and worldly enjoyment to her son. It also reflects that she had expert knowledge of such items. This narration further indicates that Dhanya Kumar was leading an extremely comfortable and well-to-do life.

Interesting account of things of worldly comforts and grandeur is available in Megh Kumar chapter-1 of Jnata-Dharma & in Rajprashniya in context of king Pradesi.

In rich families, five nurses were engaged to look after the child. They were— (1) Ksheer Dhatri—one who provides milk, (2) Majjan Dhatri—one who bathes the child, (3) Mandan Dhatri—one who dresses up the child, (4) Kreedha Dhatri—one who plays with the child, (5) Ank Dhatri—one who keeps the baby in her lap. Dhanya Kumar was nursed by five ladies (nurses). He learnt many skills including music, dance, horse riding, wrestling, archery, etc., from his teacher.

[10] Meaning- At that time during that period once Bhagavan Mahavir came to Kakandi. King Jitshatru went like king Konik to have his Darshan. Dhanya Kumar also came out of his house to have the Darshan of Bhagavan Mahavir in the same way as Jamali did. The only difference is that Dhanya Kumar went there on foot.

The main point of difference as compared to Jamali is that Dhanya Kumar after hearing spiritual discourse of Bhagavan Mahavir, requested him "O Devanupriya! I want to get initiated near you after obtaining permission of my mother Bhadra."

After returning to his house, he talked to his mother in the same manner as Jamali had done to seek permission for initiation. Mother Bhadra fainted due to her deep attachment for her son when she heard the request of Dhanya Kumar. When she regained her senses there was detailed dialogue between Bhadra and Dhanya, wherein she referred to him hardships in monkhood and gave several reasons for the same. When Bhadra found that she was unable to change mind of his son as had been in case of Mahabal Kumar, she gave him permission to get initiated.

Just as Thavachchaputra's mother had sought permission of Krishna Vasudev for the initiation ceremony of her son, and borrowed Chhatra and Chamar (*umbrella and whisk*), Bhadra sought the same from king Jitshatru. Just as Krishna Vasudev himself arranged for the initiation ceremony of Thavachchaputra with great pomp and show, in the same way, king Jitshatru arranged initiation of Dhanya Kumar at state expense.

After initiation, Dhanya Kumar became an ascetic. He followed all precautions (Vivek) relating to moving about (Iriya Samiti) and other ascetic activities. He silently followed all the vows with great care.

Commentary: -- In the present Sutra, the description is extremely brief and special occasions are referred to as the same as had been in the case of certain persons already mentioned (in this or other context). Dhanya Kumar's going to Bhagavan Mahavir for his darshan is referred to as similar to that of Konik. The detailed description of the manner in which king Konik went to Bhagavan Mahavir can be seen in Uvavayee Sutra where the description is detailed and interesting. It touches the very heart. The description of Jamali Kumar is in Bhagavati Sutra, Shatak 9, Uddeshak 33 and the pomp and show with which Dhanya Kumar left his house is similar to that of prince Jamali. The detailed description of Mahabal Kumar is in Bhagavati Sutra, Shatak 11, Uddeshak 11. The initiation of Thavachchaputra is mentioned in chapter 5 of Jnata Sutra. This description is interesting, so it is reproduced here. The account of marriage celebration and the journey for initiation is mentioned at Antakrid-dasha Mahima also. Readers can see it from there.

Meaning- Thereafter, on very day when ascetic Dhanya accepted initiation, he came to Bhagavan Mahavir, bowed to him in respect and said—"Bhante! With your permission, I want to observe twoday's fast regularly till my last breath and on the day of breaking the fast, I want to do Ayambil. Thus, I want to uplift my soul with such austerities.

At the time of conclusion of each two day fast, it shall be my vow to observe Ayambil that day and not otherwise. And that too with a resolve to accept food only from hands be smeared with food (Sansrisht hands) and not otherwise, to accept food that has lost its taste (Ujjhit food) and not otherwise, to accept food that has been refused by many monks of other faith (Ajivik etc.), Brahmins, guests, destitute and even by beggars."

Then, Bhagavan Mahavir said "O the blessed! You may do as you wish but don't delay it."

Commentary: -- Explanation of certain words--

Chhattha Tap-- It means to take food only once in the day before the day of fast and to avoid food second time (*observing Ekashana*), to observe complete fast on second and third day, i.e., to miss both the meals in these two days and on completing the two day's fast to take food only once on the following day. Thus, in all food of six times (*one of the day before fast, two each of the two days of fast and one of the following day*) is avoided. Similarly when food is avoided continuously on eight times for meals, it is Attham Bhakt, i.e., three day fast. In Upavas or one day fast food for four occasions of taking meals (*one of the day preceding, two of the day of fasting and one of the following day*) is avoided.

The above description about the manner in which fasting was done indicates that in those days, the practice of Dharana (*eating rich food on the evening before the fasting day*) and Parana (*breaking fast with special preparations on the morning following the fasting day*) were not prevalent.

Ayambil-- It is made of two words Ayam and Amla. Ayam means maand (thick liquid). Amla means sour. When food is prepared by adding these two things, that is known as Ayambil or Achamamla. According to this explanation rice, urad (*a type of pulse*) and sattv (*wheat or barley flour*)—these three foodstuffs can be used in Ayambil. The word Amla (sour) indicates that probably in ancient times, whey was taken in Ayambil. But Ayambil is important in controlling urge for taste. Sometimes Ayambil is considered more important than even a fast.

Sansrisht and Ujjhit-dharmik—These two words are very important from the point of view of tasteless food. When a householder is taking his food, his hand is besmeared with the cooked, pulse, vegetable, rice and other liquid or juicy food. In case a monk happens to come there at that time, if the householder offers food with those hands, it is called Sansrisht food. Ascetic Dhanya had undertaken to accept only Sansrisht food.

Ujjhit-dharmik-- A food or drink that has become tasteless to such an extent that no one likes to accept it and is only worthy of being thrown in the dust-bin is called Ujjhit-dharmik. Ascetic Dhanya had undertaken to accept such food. This most difficult restraint indicates that Dhanya Anagar (Ascetic) had completely detached himself from the care for his body and for the taste, so as to conquer sense of taste.

Meaning- After getting permission from Bhagavan Mahavir, Dhanya Anagar became happy and satisfied and observed continuously two day fast through out his life, thus purifying his soul with the hard austerity.

He, on the day immediately following his first two day fast, did Svadhyay (*study of scriptures or study of self*). He took permission of Bhagavan Mahavir to break his fast as Gautam Swami did. Thereafter he went towards Kakandi. He went to high, low and medium families for bhiksha (*seeking food in prescribed manner*) and accepted food according to his vow and proper for Ayambil. He never desired to have tasty food.

Later, while moving in search of food following Eshana Samiti (*the code of accepting food*), with highest sense of discernment, according to manner prescribed in scriptures, offered by the owner and allowed by the teacher, he sometimes got food and not water and at others he got only water and not food.

Even then he showed no signs of helplessness; he was happy and devoid of pain, sadness, fatigue. He always remained in a state of equanimity. Observing discrimination required in ascetic order he had accepted and making efforts in still higher state of ascetic conduct he had not yet achieved, he followed pure and stainless conduct. He accepted in Bhiksha the food that was available and conformed to the restraints and left Kakandi with that food. He came to Bhagavan Mahavir and showed him what he had got following the code practised by Gautam Swami.

Thereafter he, after getting the permission of Bhagavan Mahavir, took that food in a detached manner without having any feeling of like or dislike in a state of complete equanimity. He put the morsel of food in his mouth and passed it down through his throat in the same manner as a snake does without touch the two sides while going into a hole and just follows the central path. He took meals without any attachment for taste. After taking food, he again engaged himself in restraints.

Commentary: -- In this Sutra, the firm determination (vow) of Dhanya Anagar and his great care in following it in letter and spirit has been mentioned. When he went for Bhiksha after accepting his vow (restraint), he went to high, medium and low families for food and water. He accepted food only from that house where it was suitable for Ayambil and where it was fit to be discarded by others. He went in a courageous manner after seeking permission of the Guru. In Bhiksha sometimes he got only food and no water and sometime only water but no food. However, he never showed any signs of helplessness, disgust, anger, meanness or sadness. But always remaining in a state of equanimity, increasing his efforts in the accepted code and seriously trying to gain still higher code of conduct, he accepted whatever he got in Bhiksha provided it was according to the restraints he had undertaken.

He took the tasteless food worthy to be thrown in a detached manner just as a snake enters his place of stay. He was never looking for the taste of meals but his only consideration was to look after his body to the extent he was able to continue the ascetic practices. This conduct of ignoring taste refers to the words 'Bill-miv Pannag bhootenam'—which mean as under—Just as a snake enters the hole straight without touching the sides of the hole, he devoured the morsel of tasteless and dry food without any feeling of attachment for its taste.

Meaning- Thereafter one day Bhagavan Mahavir left Sahasraamra-Van garden of Kakandi in order to move in other areas. Then Dhanya Anagar learnt Samayik (*practice for attaining state of equanimity*) and eleven Anga Sutra from the learned monks in the order of Mahavir. He then moved purifying his self with restraint and austerities. That Dhanya Anagar was looking bright like a fire to which ghee is added from time to time as had been in case of Skandak. This was all due to his hard austerities.

Commentary: -- In the present Sutra, it is mentioned that Dhanya Anagar studied eleven Anga Sutras after starting the austerities (tap). In other Sutras, it is mentioned that the ascetic first studied the scriptures and then started practicing austerities (tap). This fact indicates that Dhanya Anagar started hard austerities immediately after his initiation and it was during his austerities that he studied Samayik and eleven Anga Sutras from the learned monks (*Sthavirs*).

In Agams, Sthavirs are of three categories—

Vaya Sthavir- (Old in age) an ascetic who is of sixty years of age or more.

Prayry Sthavir- (*Senior on the basis of period of initiation*) it is that monk whose period of initiation is twenty years or more.

Shrut Sthavir- (*Accomplished and learned in view of his scriptural knowledge*) they are those monks who have studied Sthanang and other Agams.

Meaning- The state of feet of Dhanya Anagar was as under—The skin of his feet was like dry bark of a tree. His feet were likewooden slippers (Khadaon) or an old shoe. His feet had dryskin. Their flesh had dried up. They were recognised only bybones, skin and nerves. As the flesh and blood had reduced tothe barest minimum, the feet could not be recognised by these.

The toes of Dhanya Anagar were like dried beans ofpeas, pulses or moong, urad—such beans that have dried upin the sun and have lost their lustre. Their flesh and blood had almost finished. Only bones, skin and nerves werevisible in them.

The shins of Dhanya Anagar had grown weak due to austerities and looked like those of a crow, kank (a bird),dhenik (a carnivorous bird living in water), a she-peacock, a grasshopper or like the stalk of kak-janghe vegetable.His thighs and shins had also dried up and contained only bones, skin and nerves. Their flesh and blood had almostdried up.

Due to austerities, the knees of Dhanya An,agar werelooking like joints of Kali (a vegetable), the joints of the feetof a peacock, the joints of Dhenik bird. His knees had alsodried up and only bones, skin and nerves were presentThe blood and flesh had almost dried up.

. Due to hard austerities the thighs of Dhanya Anagaar were looking like cut and dried soft petals of berry and Shalmali tree. They were dried and had lost their lustre.The flesh and blood in them was the barest minimum—almost nil.

Due to austerities, the waist of Dhanya Anagar waslooking like foot of a camel, an old bullock or an old he buffalo. It had flesh and blood to the barest minimum. Onlybones, skin and nerves were left.

Due to hard austerities, the belly of Dhanya Anagar was looking like a dry mashak (*leather bag used to bill water and carry at the back*), and the flat plate used to parch grams, the vessel used to knead flour. The stomach of Dhanya Anagar haddried up, it had gone empty from within and so was sticking inside. The flesh and blood in it had almost finished.

Due to difficult austerities, the ribs of Dhanya Anagar were looking like a row of mirrors placed on eachother on a sloping land. They were like a line of packs of beetle containers (*panavali*). They were like a line of special type of pegs (*mundawali*). Just as the above things could be counted easily, the ribs of Dhanya Anagar could also be counted. The blood and flesh in them had dried up and they had reduced to a structure of bones alone covered with skin. Nerves were shining in it.

Due to hard austerities the upper part of back-bone of Dhanya Anagar was looking like the edge of crowns. It was looking like a line of round stones stuck to each other or round toys of lacquer. The flesh and blood in the back-bonehad almost dried up. The round rings of the bones were clearly stuck among themselves under a net of nerves and they simply had a covering of the skin.

Due to hard austerities, the chest of Dhanya Anagar was looking like lower part of a bamboo-basket, a fan made of bamboo sticks or leaves of pine tree. His chest had become thin, its flesh and blood had dried up and only bones, skin and nerves were left.

Due to hard austerities the arms (the lower part of shoulders) were looking like dried long beams of Khejari tree, long beans hanging from Amaltas tree, long beans of Agastik (Agatiya) tree. The arms of Dhanya Anagar had dried up and their flesh and blood had almost gone. They had become so thin that only bones, skin and nerves were visible.

Due to hard austerities, the hands of Dhanya Anaagar were looking like dry leaves of Banyan tree or of Palash tree. His hands had dried up. They had almost lost entire flesh and blood. They appeared like bones and nerves covered with skin.

Due to hard austerities, the fingers of Dhanya Anaagar were looking like dry beans of peas, pulses (moong, urad). Just as soft beans get dried after they are cut and placed in the sun, they lose their brightness, they shrink. The fingers of Dhanya Anaagar had also dried up. They had lost flesh and blood. They were merely bones, skin and nerves.

Due to hard austerities, the neck of Dhanya Anaagar was looking like neck of a pitcher of water, neck of small vessel, neck of water container (*Surahi*) with a long narrow opening. The flesh and blood of the neck was almost gone. It was looking long and dry.

Due to hard austerities, the chin of Dhanya Anagar was looking like a dried up gourd, dried up hingota fruit, dried up kernel of a mango. The flesh and blood of the chin had gone and it was looking completely dry.

Due to hard austerities, the lips of Dhanya Anaagar were looking like dried leech, dried gum stick, dried incense stick and long dry stick of lacquer. The blood and flesh of lips had gone and they had lost their colour.

Due to hard austerities, the tongue of Dhanya Anagar was looking like dried leaf of a banyan tree, a palash tree, a teak tree. The tongue had dried up and the blood and flesh therein was almost nil.

Due to hard austerities, the nose of Dhanya Anagar was looking like dried skin of a mango, aamda or bijaura. When these fruits are cut and the lone pieces of their skin are kept in the sun, they dry up and lose their colour. The nose of Dhanya Anaagar had also lost flesh and blood and had dried up.

Due to hard austerities, the eyes of Dhanya Anaagar were looking like holes of wind-pipe, a veena (musical instrument) or a morning star that has lost its lustre. The eyes of Dhanya were without flesh and blood; they had gone deep inside and they had lost their brightness. Only slight shine in the lens of the eye was visible.

Due to hard austerities, the ears of Dhanya Anaagar were looking like thin long skin of a slice of radish, cucumber or karela. His ears had dried up and flesh and blood in them was the barest minimum.

The head of Dhanya Anagar, due to hard austerities, was looking like a dry gourd or a dried water-melon. Just as these soft fruits when cut and dried in the sun,

lose their shine, the flesh and blood of head and forehead of Dhanya Anagar had also dried up. Only bones, skin and nerves were visible.

This is the general description of various parts of the body of Dhanya Anagar and their ultimate condition due to hard austerities. The only difference is that there is no mention of bones in case of stomach, ears, tongue and lips. They had only skin and nerves.

Due to hard austerities, all the parts of the body of Dhanya Anagar had dried up and lost flesh and blood. The feet had gone feeble and dry due to starvation, the thigh, shins, etc., had gone extremely thin and weak. The waist was like a shallow vessel and wrinkled like the back of a tortoise. The bones in it were visible. The stomach had stuck to the back due to loss of flesh and blood. The ribs in it were distinctly visible. As the blood and flesh of the back-bone had dried up, its joints were looking like beads of arudraksh rosary and could be easily counted. The chest was looking like waves of Ganga River. The arms were like a dried up snake-skin that has lost flesh and has elongated. His wrist was shivering like leather band of a horse. His neck was trembling like a patient suffering from Parkinson's disease. His face was lustreless. As both the lips had dried up, the face looked like a pitcher with broken mouth. His eyes had sunken. Due to hard and deep austerities his body had become so weak, that there was no strength in it. He was moving, sitting and standing only with the courage in his self. When he spoke sometimes, he soon got tired. He used to feel fatigue while speaking. He used to feel tired even at the very thought that he shall utter something. While walking, his bones rattled as if a truck was carrying charcoal.

The condition of Dhanya Anagar was similar to that of Skandak Anagar. He was shining with inner luster of the soul like fire covered with dust. Dhanya Anagar was firm in his spiritual practices due to the brightness caused by austerities and the aura thereof. He could not be dwindled or shaken in his practices.

[11] Meaning- At that time during that period there was a town named Rajagriha. There was Gunsheelak Chaitya. King Shrenik was the ruler of Rajagriha.

Once Bhagavan Mahavir came to Rajagriha. People came to have his darshan and to listen his discourse. King Shrenik also came there. After the spiritual discourse, the congregation dispersed.

After listening to the spiritual discourse, meditating on it, king Shrenik turned to Bhagavan Mahavir and respectfully inquired—"Bhante! Out of your 14000 monks headed by Indrabhuti, who is the one practicing most difficult austerities? Who is the one shedding Karmas rapidly?" Bhagavan Mahavir said—"Shrenik! Of my fourteen thousand monks—Indrabhuti and others, Dhanya Anagar is practicing most difficult austerities. He is shedding the Karmas most rapidly."

Shrenik again inquired—"Bhante! On what basis your honour has said that out of Indrabhuti and other monks totalling fourteen thousands, Dhanya Anagar is practicing most difficult austerities and shedding Karmas at great speed?"

Then Bhagavan Mahavir said—"Shrenik! At that time during that period, there was a town named Kakandi. It was prosperous in trade and business-, inhabited by well to-do people. Dhanya Kumar was enjoying worldly pleasures in grand palaces.

Once during my wanderings from one village to the other delivering discourse for spiritual uplift, I came to Kakandi and requested for Sahasrasmra-Van garden for the stay. I was staying there firm in restraint and austerity. After hearing about my arrival, people came to listen to the spiritual discourse. Dhanya Kumar also came there. He listened to the spiritual discourse and then got initiated in asceticism. Thereafter, he was taking food in a state of complete detachment. He started difficult and austere-spiritual restraints and practices." Bhagavan Mahavir then mentioned the state of each part of his body—from foot to head due to austerities (*as narrated earlier*). Mahavir further said—He is shining with an aura as a result of his hard austerities.

Therefore, I say, that out of all fourteen thousand monks including Indrabhuti he is practicing the most difficult austerities and shedding Karmas at great speed."

After hearing this detailed account from Bhagavan Mahavir, king Shrenik, thought over it, bowed to Lord three times in the prescribed manner. There after, he came to Dhanya Anagar. He bowed to him in respect, went round him. He then said-

"O blessed of gods! You deserve appreciation. You are lucky. You are praise-worthy. You have successfully passed this life—the human state." Thereafter, he again bowed to Dhanya Anagar and then came to Bhagavan Mahavir. He bowed to Bhagavan Mahavir and went back to the place from where he had come.

[12] Meaning- Later, one day at mid-night Dhanya Anagar thought during spiritual awakening—

'My physical body has become extremely weak due to long and serious austerities.' Dhanya Anagar thought the same as Skandak had done. He then took the permission of Bhagavan Mahavir and climbed Vipulgiri hill with other monks. He then carefully selected a suitable place, observed it with great discrimination and remained in Samlekhana for one month. After remaining in initiated state for just nine months, he completed his life-span and crossing over the moon, the sun, and nine Graveyaks, was re-born in Sarvarth Siddh Viman as an angel.

After the death of Dhanya Muni, the monks accompanying him climbed down Vipulgiri hill. They came to Bhagavan Mahavir and said—"Bhante! Here are the spiritual belongings of Dhanya Anagar." Then Gautam Swami inquired of Bhagavan Mahavir—"Bhante! Where has your disciple Dhanya Anagar's soul been re-born?" Mahavir replied "He has taken re-birth in Sarvarth Siddh Viman."

Gautam said—"Bhante! What is the life-span of angel Dhanya there?"

Mahavir replied "Gautam! His life-span is thirty three Sagaropam."

Gautam inquired—"Bhante! After completing his angelic life-span, where shall he be re-born?"

Mahavir replied—"O Gautam! He shall take human birth in Mahavideh and attain liberation from there."

Sudharma Swami said "Jambu! This is the meaning of the first chapter of the third Varga as narrated by Bhagavan Mahavir."

Commentary: -- Here the final spiritual practice-- the spiritual awakening and Samlekhana Santhara has been stated to be similar to that observed by Skandak.

Dhanya Anagar discarded food for sixty Bhaktas. Here the question arises as

to what is Bhakt. In a day there are two times when meals are taken. These are called Bhakt. Thus in a month there are sixty Bhaktas.

When the accompanying monks noticed that Dhanya Anagar has breathed his last, they did meditation in the context of his death, the silent meditation done at the time of the death of a person is called Parinirvana—pratyayik kayotsarg. To leave attachment or care for the corpse of a monk is also called parinirvana. They then picked up his pots and clothes, broom etc. They came straight to Bhagavan Mahavir and narrated the entire event up to his death in a state of equanimity. They narrated his good qualities.

In this aphorism, it is mentioned that after re-birth in heaven, the soul of Dhanya is named as Dhanya Dev. It is said that no new name is given to the souls that after life-span in human state or animal state are re-born in heaven. They are known by their very name in the preceding life.

The life-span of angels living in Anuttar Viman is discussed in Anuyoga-dvar Sutra. It is mentioned that the minimum life-span of angels in four Anuttar Vimans—Vijay, Vijayant, Jayant and Aparajit, is thirty one Sagaropam and the maximum is thirty three Sagaropam. In Sarvarth Siddh Viman it is thirty three Sagaropam—neither more nor less.

The words Palyopam and Sagaropam denote periods of innumerable years. In Jain scriptures these words have been used quite often.

To explain the life-span in hellish existence and angelic existence the words Palyopam and Sagaropam have been used. In order to understand the life-span of thirty three Sagaropam in the present case, it is pertinent to know Palyopam. It is explained in brief as under—

Palya or palla is a well, or a big silo to store food-grains. Counting of time by using palya as a unit is called palyopam.

Palyopam is of three types—(1) Uddhar Palyopam, (2) Addha Palyopam, and (3) Kshetra Palyopam.

Uddhar Palyopam—the first is defined as—consider a palya (well) which is one yojan (*4 Kos or eight miles*) long, one yojan wide and one yojan deep. It should be filled with the extremely small pieces of hair of a newborn Yaugalik baby (*child of the era of twins*) of not more than seven days. The filling should be so packed that the fire or water are unable to damage it and even a few pieces do not go astray even if the large army of a chakravarti passes over it. If a piece of hair is taken out every samay (*a very subtle unit of time that can not be divided further*), the period taken to make the well empty is known as Uddhar palyopam (*uddhar means to take out*).

Uddhar Palyopam is of two types—Subtle Uddhar Palyopam and Practical (*Vyavaharik*) Uddhar Palyopam. Above description is of Practical Uddhar Palyopam. Subtle Uddhar Palyopam is explained as under—The pieces of hair that were done in case of Practical Uddhar Palyopam be further divided into innumerable pieces that are almost invisible. The well should be filled with these subtle pieces as before and well packed as mentioned earlier. Thereafter after each samay, one piece is taken out. The total time taken to make it empty is known as Subtle Uddhar Palyopam.

Addha Palyopam—Addha is a native word meaning time. The Palyopam mentioned in scriptures in the present case relates to this Palyopam. To understand

the period, take out one piece after every hundred years. The total time taken to make the well empty is Addha Palyopam. It is numerable million years.

Addha Palyopam is also of two types—Vyavaharik (*Practical*) and Sukshma (*subtle*). Practical has already been described. The Subtle one is like that in case of Uddhar Palyopam. The hair are split into innumerable pieces and taken one each hundred years.

Kshetra Palyopam—When the well or the warehouse for storage of paddy is filled with pieces of hair of the children of Yaugalik as mentioned earlier, some space-points (*Akash Pradesh*) remain in-between the pieces of hair although they have been fully packed. The space-points in-between may be very small but they are visible (roopee) in shape. Space is not roopee. A gross look may not indicate space-points in-between. But when we think in a subtle and deep manner, we understand that the absence of space-points in-between is not true. It can be easily understood by an example—Imagine that a large warehouse has been filled with Kushmaands (grains). Out wardly it appears full and there is no vacant space. But if lemons are stocked, they can also be filled in that warehouse already full of grains. After adding lemon-stock, if it is filled with Sarson seeds, we find that sufficient quantity of Sarson seeds can also be stocked in the already full warehouse containing Kushmaand and lemon. If it is now filled with fine sand at the bed of the stream, we find this can also be added. This indicates presence of space-points in-between.

Second example relates to the wall. Outwardly wall has no vacant space. But pegs, nails can be fixed in it. In case there had been no vacant space-points, it would not have been possible to fix such things. There are vacant space-points in the wall but they are not grossly visible.

In the discussion relating to Kshetra Palyopam, the space-points in-between the pieces of hair of vaugalik babies can be imagined in the light of the above examples—In case the space-points touching the hair pieces are taken out one every moment (*samay*), the period taken to take out all vacant space-point is called Kshetra Palyopam. This period is, in fact, equal to innumerable Utsarpini-Avasarpini period.

Kshetra Palyopam is of two types—Practical (*Vyavharik*) and Subtle (*Sukshma*) Kshetra Palyopam. Subtle Kshetra Palyopam can be understood as under—if all the space-points touching and not touching the hair-pieces are taken out one each at every moment (*samay*), the total time taken to vacate the well is Subtle Kshetra Palyopam. Its time period is also equal to innumerable Utsarpini-Avasarpini time period. Its time period is innumerable time more than Practical Kshetra Palyopam.

Chapter -1- Compiled by Muni DeepratnaSagar is finished

Chapters (Adhyayanani)—2 to 10

[12] **Meaning-** Jambu Swami said to Sudharma Swami—"Bhante! I have grasped the meaning of the first chapter of third Vargof Anuttaraupapatik Sutra. Please tell me the meaning of the second chapter as narrated by Bhagavan Mahavir."

Sudharma Swami replied "Jambu! At that time during that, period, there was a town named Kakandi. Jitshatru was its ruler. Bhadra Sarthvahi was residing there. She was well-to-do and prosperous. She had a son called Sunakshatra. He was well-built and very handsome. When he attained youth, he was married to thirty two young girls like Dhanya Kumar. The description of gifts from their parents to the girls may be understood as similar to those of Dhanya Kumar's wives. He started enjoying worldly pleasures in the palatial buildings like DhanyaKumar. He had been brought up by five nurses.

At that time, during that period, once Bhagavan Mahavir came to Kakandi. Like Dhanya Kumar, Sunakshatra Kumar went to have his darshan. He heard the spiritual discourse and decided to get initiated. Further description is the same as that of Thavachchaputra. He strictly followed Iriya Samiti (*the restraints and precautions to be observed in movements*) and became brahmachari (*perfectly celibate*).

Like Dhanya Anagar, Sunakshatra Anagar decided on the very day of his initiation to do two day fasts in continuation and to complete each such fast with Ayambil accepting food and water only if it is according to his abhigrah (*special resolve*). He used to take meals in a detached manner. He was extremely careful in observing his vows and restraints and being firm in them while going out in populated areas. He studied eleven Anga Sutras. He was moving out completely following the restraints and austerities and thus elevating his soul. Due to observance of austerities for a long period, he became extremely weak like Skandak Anagar.

At that time, during that period there was a town called Rajagriha.

At that time during that period there was a city called Rajagriha. There was Gunsheelak Chaitya. King Shrenik was ruler. Once Bhagavan Mahavir came there. People came to have his darshan. The king also came there. Spiritual discourse was made by Bhagavan Mahavir. Thereafter the king returned. The congregation also dispersed.

Later, once during the fourth quarter of night, Sunakshatra Anagar thought like Skandak and adopted same course as was done by Skandak (*He climbed up Vipulgiri with other monks like Dhanya Anagar as mentioned in first chapter.*) He observed ascetic conduct for many years. Further account is similar to that of Dhanya Anagar including inquiry of Gautam from Mahavir about this life. He was also re-born in Sarvarth Siddh Viman as an angel where his life-span is 33 Sagaropam. Gautam inquired—"Bhante! After the angelic life-span, where shall Sunakshatra Dev be re-born?" Bhagavan Mahavir said- "He shall take birth in Mahavideh and attain salvation from there."

The description of the remaining eight young men is similar to that of Sunakshatra Anagar. The only difference is that the first two belonged to Rajagriha, the next two to Saket, the later two to Vanijyagram, the ninth one to Hastinapur and the last one, i.e., the tenth one to Rajagriha. Mother of the first nine was Bhadra. They were married to thirty two young girls each and their gifts in marriage from their parents were same as in case of Dhanya Kumar. They got initiated like Thavachchaputra. The initiation ceremony of Vihalla Kumar was performed by his father. The span of ascetic life of Vihalla was six months, that of Dhanya Kumar was nine months and of the remaining eight was many years. Each one of them observed Samlekhana for one month. All of them were re-born in Sarvarth Siddh heaven.

All of them shall re-incarnate in Mahavideh and attain salvation from there. Thus, all the chapters have been concluded.

Arya Sudharmas said "Jambu Bhagavan Mahavir was fountain head of religion. He was founder of the religious order. He was self-enlightened. He was master of the world, glitter of the world, be acon light of the world. He was erasor offears. He was giver of shelter. He was opener of the vision forgaining knowledge. He was giver of the spiritual path. He was giver of spirituality, the Dharma. He was master of spirituality. He was the terminator of wandering in four states of existence by his ideal spiritual conduct. He was the king emperor in the domain of spirituality. He possessed undefiable knowledge and firm and clear perception. He was conqueror offeelings of attachment and aversion. He was helping others in overcoming completely the currents of attachment and aversion. He had gained knowledge by his personal efforts and was giver of high spiritual knowledge to others. He had liberated himself (from the chain of birth and death, the wandering in the worldly ocean) and was guiding others to obtain that state of liberation. He had crossed the worldly ocean and was guiding others to cross it successfully. He had reached the place free from disturbances, free from diseases,free from obstacles, free from falling into worldly existence.

That place is a fixed one. It can never be eliminated. It is called Siddh state—the state of complete liberation. Bhagavan Mahavir, who is possessor of all the above qualities and who has now reached the final state of liberation, had narrated the third Varg of Anuttaropapatik-dasha Sutra in this way.

Anuttaropapatik-dasha Sutra has one Shrutskandh, three Vargs and it is recited in three days. It is taught in three days. There are ten Uddeshaks in the first Varg, thirteen Uddeshaks in second Varg and ten Uddeshaks in the third Varg.

Chapter -2 to 10- Compiled by Muni DeepratnaSagar is finished

**Meaning with Commentary of Varg [Part -3-]
Compiled by Muni DeepratnaSagar is Finished**

**End of Aagam Sootra -09- Anuttaropapaatik [Ang-11]
Compiled by Muni DeepratnaSagar**