

Namo Namo Nimmal-Dansanass

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

VIPAK-SHRUT

[Aagam sootra- 11, Ang sootra- 11]

Meaning with Commentary

Compiled by

JAIN MUNI DEEPRATNASAGAR

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

Baal brahmchaari shree Neminaathaay namah
Namo Namu Nimmal-Dansanass
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[Aagam Sootra-44, Chulikaa Sootra-1]

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Aagam – 11 – Vipak-Shrut

Compiled by - Deepratnasagar

Vipak-Shrut

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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.

During the Translation-work of "Niryaavalika-panchak" one thing came before me, all the character of these stories have either gone in hell or in heaven. To get rebirth in hell or heaven is a result of their own good or bad deeds. By good deeds people achieves happiness-[*SUKH*] and by bad deeds people achieves miseries-[*Dukh*]. The descriptions contain *Dukh-Vipaak* or *Sukh-Vipaak* in which Canonical literature is an Ang Aagam-Sootra named "VIPAK-SHRUT.

Vipak-Shrut is an "Ang-Pavitth" Aagam, NandiSootra, SuyagadangSootra etc. Narrates 'Vipak sootra' as an eleventh 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 Am ar-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 helped us for this project directly or indirectly.

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

VIPAK-SHRUT (Meaning with Commentary)

Introduction:-

This eleventh Anga (*The primary can ons or the main corpus of the Jain canonical texts. This consists of twelve treatises, eleven of which are extant according to the Shvetambar tradition.*) is popularly known as Vipak Shrut. Vipak means the fruits of the good and bad karmas acquired by a soul. The scripture where these are described is called Vipak Shrut. It has two Shrutskandhs (*parts*). The first Shrutskandh describes the bitter fruits of bad karmas. Accordingly it is popularly known as Duhkha-vipak (*fruits of bad or ignoble karmas*).

As the second Shrutskandh describes the fruits of good or noble karmas it is known as Sukha-vipak. Each of these parts contains ten chapters. The first chapter of the first part is titled Mrigaputra. This is an elaborate chapter and all the following chapters are brief.

The first chapter contains the story of the son of Vijaya Kshatriya and Mrigarani of Mrigagram. This story is so heart-rending that mere reading or listening to it makes one shiver. Thinking about the consequences of violence and other bad and cruel deeds makes one detest and abhor sinful activity. What to say of an ordinary human being when a great sage like Gautam - Swami was touched by horrible and pathetic condition of Mrugaputra.

Man loves pleasure and detests pain. Whether he gets pleasure or not, he certainly does not desire pain. Therefore, his first priority is to be rid of pain. Based on this psychological fact, this scripture initially throws light on sorrow and its root causes in a lucid style in its first part, Duhkha-vipak.

► SHRUTSKANDH - 1 ◀

Chapter (Adhyayan) -1- Mrugaputra

[1] Meaning - During that period (*end of the fourth section of the current descending cycle of time*) of time (*when Arya Sudharma was narrating this text*) there was a city called Champa. Description of Champa city should be read as in Aupapatik Sutra. (*Outside the city, in the north-eastern direction*) there was a Purnabhadra Chaitya Description of Purnabhadra Chaitya should also be read as in Aupapatik Sutra.

During that period of time Arya Sudharma, a disciple of Shraman Bhagavan Mahavir, was living. He belonged to a prominent family and caste (*born of an able and virtuous mother*). Besides being strong, handsome, and humble he was also endowed with loftiest of virtues. He had the complete knowledge of all the fourteen Purvas (*subtle canon*) and possessed all the four branches of knowledge, namely mati, shrut, avadhi and manahparyav jnana (*sensory knowledge, scriptural knowledge, extrasensory perception of the physical dimension, and extrasensory perception and knowledge of thought process and thought-forms of other beings*). Wandering from one village to another, along with his five hundred disciples, Sudharma Swami arrived at the Purnabhadra Chaitya in the town of Champa. After seeking formal permission he camped there. Throngs of people came to attend his discourse. Sudharma Swami gave a discourse and then the masses returned home.

During that period of time Arya Jambu was the senior most among the disciples of Arya Sudharma Swami. He was seven cubits tall (*in Utsedhangul units or standard of fragmentary units of angel or breadth of finger; for details refer to Anuyogadvar*), very handsome and radiant. The description of his virtues should be read as those of Sudharma Swami mentioned in Jnata Dharma Kathanga.

He was sitting near and absorbed in worship of Arya Sudharma Swami. At that time a curiosity sparked in his mind. He got up and approached Sudharma Swami. He circum-ambulated Sudharma Swami three times clockwise, and bowed before him. He sat down neither very far nor very near Sudharma Swami and humbly and respectfully spoke-

[2] Meaning - "Bhante! If this is the text and meaning of the tenth Anga named PrashnaVyakaran as given by Shraman Bhagavan Mahavir, who has attained Siddha-state, what is text and meaning of eleventh Anga, VipakShrut, as given by him?"

Sudharma Swami said to ascetic Jambu—"O Jambu! Shraman Bhagavan Mahavir, who has attained liberation, has preached the eleventh Anga in two parts—(1) Duhkha-vipaak (fruits of bad or ignoble karmas) and (2) Sukha-vipaak (fruits of good or noble karmas).

Jambu- "Bhante! When Shraman Bhagavan Mahavir, who has attained liberation, has preached the eleventh Anga in two parts, Duhkha-vipaak and Sukha-vipaak, then according to him how many chapters are there in the first part titled Duhkha-vipaak?"

"Jambu ! Shraman Bhagavan Mahavir, who is the first propagates of dharma (*Aaigare or Aadikar*), the religious ford-maker (*Titthagare or Tirthankar*),... and so on up to... who has attained liberation has preached ten chapters of Duhkha-vipaak. They are—

[3] Meaning- (1) Mrigaputra, (2) Ujjhitak, (3) Abhagnasen, (4) Shakat, (5) Brihaspati, (6) Nandivardhan, (7) Umbardatt, (8) Shaurik Datt, (9) Devadatta, and (10) Anju".

[4] Meaning- Bhante ! When Shraman Bhagavan Mahavir, the first propagator of dharma, the Tirthankar, and who has attained liberation, has preached ten chapters of Duhkha-vipaak from Mrigaputra to Anju, then what is the text and meaning of the first chapter of Duhkha-vipaak?

Arya Sudharma replied—Jambu! During that period of time there was a town named Mrugagram (*the details should be read from the description of city mentioned in Aupapatik Sutra*). In north-eastern direction (*Ishan Kone*) outside this town, was a garden named Chandanapadap having trees bearing all season flowers and fruits. In that garden there was an ancient temple of Sudharma Yaksh. The details of this should be read from the description of Purnabhadra Yaksh temple (*Aupapatik Sutra*).

Commentary—in this Agam the word 'Wannao' has been mainly used in four instances—with description of a city, garden, king, and queen. This is a style traditionally accepted in Jain Agams that when complete details of some garden, city, king, queen, or practicing ascetic have been narrated in one particular Agam, it is not generally repeated elsewhere. Instead, using the term 'Tannao' (*varnan or description*) it is advised to read the description from that specific Agam. Thus wherever 'Wannao' is mentioned it should be taken as an indication to read the description of a city, garden, king, and queen from Aupapatik Sutra. Like 'Wannao' the term 'Java' is also used to indicate to read description from some other place. In place of 'Wannao' we will use the word description in parenthesis.

Meaning- In that Mrugagram lived a Kshatriya King named Vijaya (*description as in Aupapatik Sutra*). That Kshatriya King named Vijaya had a queen named Mruga. She was perfectly beautiful and had fully developed sense organs (*description as in Aupapatik Sutra*). That Vijaya Kshatriya and Mruga had a son named Mrugaputra. Since his birth that child was blind, dumb and deaf, crippled and was with hund-samsthan (*crooked-constitution; a body constitution where almost every part of body is deformed and disfigured*). He suffered from congenital rheumatism (*vaat-roag*). That child had no hands, feet, ears or nose. He only had mere outlines of these parts and those too for namesake.

Therefore, that Mruga Devi was feeding and bringing up that child under wraps in a secret cellar.

Commentary—According to Charak Samhita ,there are 80 kinds of diseases caused due to disturbed vaat (*one of the body humours*). Some of these are—stiff back, bent neck, and parts of body going numb. Rheumatism and gout are also caused by disturbed vaat. These are highly disturbing and chronic ailments.

[5] Meaning- In that Mrugagram city lived a congenital blind. A person with normal vision always guided him holding his stick. Only with the help of this person he moved around in the city. His hair was shriveled and disheveled. Swarms of houseflies hovered around him (*so dirty and repulsive was he*). That blind person earned his livelihood by humbly and pitifully seeking alms door to door in Mrugagram city.

During that period of time Shraman Bhagavan Mahavir arrived (*in Chandanapadap garden outside the city*). Getting the news of Bhagavan's arrival people came to pay homage. Like king Kunik the Kshatriya king Vijaya also came out to pay homage. Going to the Samavasaran he commenced Bhagavan's worship.

At that time the person who was blind by birth listened to the commotion and asked his guide—"Beloved of gods! Is there some divine festival or celebration in Mrigagram city? Or there is some procession going to a garden or a hill? Why all these people are going out of the city in the same direction?"

That person replied to the blind man—"Beloved of gods! There is nothing like a divine festival in city but Shraman Bhagavan Mahavir has arrived in Chandanapadap garden outside the city. These people are going there to pay homage."

The blind man said to his guide—"Beloved of gods! Come, let us go as well and worship Bhagavan."

Then the guide holding the stick of the blind man led him to the place where Shraman Bhagavan Mahavir was seated. The blind man circumambulated Bhaga van three times and paid homage and obeisance. He then commenced Bhagavan's worship. Shraman Bhagavan Mahavir gave his discourse to king Vijaya and the people of the city, after which the king and the people returned home.

[6] Meaning- During that period of time Indrabhuti Anagar (*Gautam Swami*), the chief disciple of Shraman Bhagavan Mahavir, was also sitting there. When Bhagavan Gautam Swami saw the man who was blind by birth he became curious. He asked—"Bhante! Is there some (*other*) person who is blind by birth (*like him*), absolutely blind."

Bhagavan said—"Yes ! There is such a person."

Gautam Swami asked—"Where is that person who is blind by birth (*like him*), absolutely blind?"

Bhagavan said—"Gautam! In this very Mrigagram city child Mrigaputra, the son of Vijaya Kshatriya and Mriga, is blind by birth (*like him*), absolutely blind. He does not even have hands and feet and other parts of the body. He only has mere outlines of these parts. His mother Mriga Devi feeds and brings up that child carefully and furtively."

Bhagavan Gautam then paid homage and obeisance to Bhagavan and requested—"Bhante! If you give permission I would like to see that child Mrigaputra."

Bhagavan said—"Do as you please, Gautam."

On getting permission from Shraman Bhagavan Mahavir, Gautam Swami was pleased and contented. - He left Bhagavan to go and see Mrigaputra. Observing *irya samiti* (*care of movement*) he moved without any haste and came to Mrigagram city. He entered the city from the main road and came to the house of Mriga Devi.

When Mruga Devi saw Gautam Swami coming she was pleased and delighted. After paying homage and obeisance she asked—"Beloved of gods! What gives me the honour of your visit?"

Bhagavan Gautam responded—"Beloved of gods! I have straightway come to see your son." At this Mruga Devi adorned her four sons born after Mrigaputra and made them touch Gautam Swami's feet. She said—"Bhante ! Look here please, these are my sons."

Bhagavan Gautam told Mruga Devi—"Beloved of gods! I have not come here to see your these sons but to see your eldest son, Mrugaputra, who is blind by birth, absolutely blind. You have kept this son in an isolated cellar and are feeding and bringing him up carefully under wraps. I have come here only to see him." Mruga Devi was taken aback at these words. She asked—"O Gautam! Who is that great sage and ascetic that has revealed my well kept secret so explicitly and enabled you to be aware of my secret without any effort?"

Bhagavan Gautam Swami said—"Lady ! It is my religious leader (*who is one such omniscient*) who has told me this secret."

While Mruga Devi was talking to Bhagavan Gautam Swami thus, it was time to feed child Mrugaputra. Mriga Devi said to Gautam Swami—"Bhante ! Please wait here, I will soon show you child Mrigaputra." Having said so she went to the kitchen, changed her dress and took a wooden trolley. She placed enough quantity of staple food, liquids, general food, and savoury food (*ashan, paan, khadya, svadya*) in the trolley. Pushing this trolley she came where Bhagavan Gautam Swami was waiting and said--Bhante! Please follow me. I will show you child Mrigaputra." Gautam Swami followed Mriga Devi (*on being requested*).

Pushing the trolley, Mriga Devi came to the cellar and covered her mouth with a piece of cloth folded four times. She requested Bhagavan Gautam Swami—"Bhante! Please cover your mouth with a folded piece of cloth." Bhagavan Gautam Swami followed the advise and covered his mouth with a folded piece of cloth.

Commentary—The purpose of covering mouth, this includes nose as well, with four folds of cloth is to minimize the offensive stench pervading that place. It is nose and not mouth that is receptor of smell. Mriga Devi had also covered her nose because only that could

minimize the stench. As far as covering only the mouth is concerned, it was an essential part of Gautam Swami's code.

Meaning- Mruga Devi then opened the gate of cellar with her face turned away. A whiff of stench came from cellar. This stench was much more obnoxious, repulsive and intolerable than that of a dead snake (*or a decayed carcass of cow, dog, cat, or rat*).

Attracted and mesmerized by the aroma of the staple food, liquids, general food, and savoury food (*ashan, paan, khadya, svadya*), Mrugaputra swallowed food through his mouth. He at once digested that food and it transformed into pus and blood. Mrugaputra soon vomited what he ate in the form of pus and blood and licked back the whole thing.

Looking at this horrible (*repulsive and pathetic*) condition Bhagavan Gautam Swami thoughtfully contemplated—"Oh! This child is suffering the fruits of sin as a consequence of the sinful karmas he acquired due to intentionally committed evil deeds (*dushchirma*) during his earlier births, and which are not easily destroyed (*dushpratikrant*). I have not seen hell or infernal beings in person but here I can see that this Mrigaputra is, indeed, suffering infernal miseries." With these thoughts Bhagavan Gautam Swami said to Mriga Devi—"Now I am going." And he left that house. Crossing Mrugagram city he came where Bhagavan Mahavir was seated. After going around Bhagavan and paying him homage and obeisance he said—

"Bhante! On getting your permission I crossed Mrigagram city and reached the house of Mriga Devi, who was pleased to see me coming... and so on up to... When I saw Mrigaputra licking pus and blood I thought—Oh! This child leads a miserable life suffering the fruits of intense sinful karmas he acquired during his earlier births.

[7] Meaning- "Bhante ! Who was this Mrugaputra in his earlier birth? What was his name and family ? In which village or city he lived ? He leads this miserable life as a consequence of what karmas he acquired, which activities he indulged in, and what deeds he committed?"

Shraman Bhagavan Mahavir said to Bhagavan Gautam—"Gautam! During that period of time there was a prosperous city called Shatadvar in Bharatvarsh area in Jambu continent. A king named Dhanapati was the ruler of that city. On its south-east direction (*Agni Kone*) was a grand and prosperous khet (*a settlement surrounded by a temporary mud wall; borough*). There were five hundred villages under that borough called Vijayavardhaman. In that borough there was a governor (*rashttrakoot*) named Ekadi (*Ikka*) who was irreligious and dushprtyanandi (*a person who enjoys evil deeds or who is so discontented that it is difficult to please him*). That governor Ekadi ruled and protected the five hundred villages of Vijayavardhaman borough.

That governor Ekadi loaded the five hundred villages of Vijayavardhaman borough with taxes. He would take back twice of whatever grains he gave to farmers. He took bribe and tortured the people ruthlessly. He charged excessive interest from them and charged them of murder and other crimes. He extorted money from people and appointed agents at various places for collecting such funds. He nurtured and protected thieves and other rogues. He would set fire to villages, torment and rob travelers. This way he continued to exploit and torment people. He had imposed his tortuous rule by whipping people, impoverishing them and forcing them to go against religion.

Even after hearing the opinions of people like regional kings (*raja*), influential and rich persons (*ishvar*), knights of honour (*talavar*), landlords (*mandavik*), heads of large families (*kautumbik*), established merchants (*shreshti*), caravan chiefs (*sarthavaha*) and other villagers during their activities, deliberations, secret consultations, decisions, controversies and social interactions, that governor Ekadi would say-4 have not heard.' When he had not heard anything he would say--i have heard.' In the same way he would say 'I have not seen, not spoken, not accepted, and not understood' for things he had seen, spoken, accepted, and understood. Thus indulging in such wicked and cruel deeds (*eyakamme*), considering deceitful activities to be his prime duty (*eyappahane*), gaining expertise in tormenting people (*eyavijje*), and accepting willful action to be good conduct (*eyasamayare*), that governor Ekadi led an extremely ignoble life acquiring highly demeritorious karmas.

(Note : Using four adjectives like `eyakamme' the aphorism conveys that the governor was immersed up to his neck in such extremely wicked activities.)

After some time that governor Ekadi suffered from sixteen different chronic ailments simultaneously. They are-

[8] Meaning- (1) asthma (*shvas*), (2) bronchitis (*kaas*), (3) fever (*jvar*), (4) burning sensation (*daaha*), (5) stomach ache (*kukshi shool*), (6) fistula of the anus (*bhagandar*), (7) bleeding piles (*arsh or bavasir*), (8) indigestion (*ajeern*), (9) Glaucoma (*drishti shoal*), (10) headache (*mastak shool*), (11) loss of appetite (*bhojan-aruchi*), (12) pain in the eyes (*akshi vedana*), (13) pain in the ears (*karna vedana*), (14) eczema (*khujali*), (15) dropsy (*jalodar*), and (16) leprosy (*kusht roag*).

[9] Meaning- When he suffered from these ailments governor Ekadi called his servants and instructed, "Beloved of gods! Go and make this announcement loudly at every corner, crossings where three, four or more roads meet, main road and streets in the Vijayavardhaman borough-

`0 Beloved of gods ! Governor Ekadi is suffering from the pain of sixteen different ailments including asthma, bronchitis,... and so on up to... leprosy. Any Vaidya (qualified Ayurvedic doctors) and junior Vaidya, or senior and junior Jnayak (those who learned and practiced the art of healing through their own experience), or senior and junior Chikitsak (those who practiced medicine and surgery) who is able to cure even one of these diseases will be amply and richly rewarded by the governor.' Make this announcement two or three times and report back to me.

The servants did as told and reported back.

Hearing and understanding this announcement in Vijayavardhaman borough many healers (etc.) collected their instrument boxes and left their homes. They passed through the streets of Vijayavardhaman borough and came to the residence of Governor Ekadi. They thoroughly examined and questioned the patient. After diagnosis they selected different methods and regimens of treatment and tried to cure just one of the said ailments. The methods and processes employed are—

(1) Abhyangan or application of medicinal pastes, (2) Udvartan or rubbing with medicinal pastes, (3) Snehan or giving medicated oils, (4) Vaman or emesis, (5) Virechan

or purgation, (6) Swedan or perspiring, (7) Avadahan or cauterizing with hot metal, (8) Apasnan or washing with medicated water, (9) Anuvasana or enema of medicated oils, (10) Niruha or to cause sweating by applying medicated oil, (11) Vastikarna or common enema, (12) Shiravedh or bleeding toxic blood by cutting nerve-end, (13) Takshan or scraping of the epidermis with knife or other such instrument, (14) Pravakshan or cutting of the epidermis using special micro-instruments, (15) Shirovasti or covering head with leather bag filled with medicated oil or other such liquid, (16) Tarpan or pouring of medicated oils, (17) Putpaak or use of cooked medicines, (18) Chhaal or medicinal use of bark of trees, (19) Mool kand or use of radish, carrot, potato and other roots, (20) Shilika or herbal medicines like chirayata, (21) Gitika or use of pills or tablets, (22) Aushadh or medicines of vegetable origin and single ingredient, and (23) Bhaishajya or other medicines with many ingredients including those of metallic and mineral origin. However, in spite of all these methods of treatment they could not cure even one single ailment. When these healers got exhausted (shraant), confused or mentally tired (tant), and disappointed (paritant) they returned from where they came.

When the dejected healers expressed their inability to treat, the nursing staff also left him alone. He got tired and dejected of taking medicines. Tired of the sufferings of the sixteen ailments and in a state of deep attachment and craving for kingdom, state, and his harem; mentally tormented (*artt*), physically tortured (*duhkhart*), and enslaved by sense organs (*vashart*), that governor Ekadi lived this agonizing life for 250 years. He then died and was reborn as an infernal being among the infernal beings of the Ratnaprabha Prithvi (*the first hell*) having a maximum life-span of one Sagaropam.

After completing the life-span as an infernal being, the soul that was Ekadi at once took birth as son from the womb of Mriga Devi, the wife of Vijaya Kshatriya.

When that soul descended into the womb of Mriga Devi her body suffered acute and excruciating pain. Since the day child Mrigaputra was conceived she became unpleasant, loathsome, detestable, and repugnant to Vijaya Kshatriya (*her husband*).

Some days later one midnight when she was awake and worrying about the family, Mriga Devi thought—"Earlier I appeared pleasant, beautiful, lovable, adorable highly desirable to Vijaya Kshatriya. I was cherished and trusted by him. But since this soul has come in my womb as a fetus I have become unpleasant... and so on up to... repugnant to Vijaya Kshatriya. What to say of seeing and sharing moments of enjoyment with me when Vijaya Kshatriya does not want to hear and remember even my name and family now. Therefore, it would be good for me to get rid of this fetus by process of shaatana (*to disintegrate and throw out in pieces*), paatana (*to abort in one piece*), gaalana (*to dissolve and throw out*), and maarana (*to kill*). Thus she decided to get rid of the fetus by shaatana... and so on up to... maarana and in order to do so she started taking salty or alkaline, bitter and astringent medicines with a desire to be rid of the fetus. But all these efforts failed to destroy the fetus. When Mriga Devi failed to get rid of the fetus, she became tired, exhausted, disappointed, dejected, and sad. Out of compulsion and in a distressed state of mind, she carried the fetus.

That child in the womb had eight arteries flowing inward and eight veins flowing outward. Of these sixteen tubular vessels two pairs each were intermittently emitting pus and blood through holes of ears, eyes, nose, and heart. That boy suffered from a disease

called bhasmak (*a disease in which food is digested quickly*). As a consequence whatever he consumed was quickly digested and at once turned into pus and blood.

After nine months of pregnancy Mruga Devi gave birth to a child who was congenitally blind (*dumb, deaf, crippled, deformed and disfigured*) and had mere outlines of body-parts. The moment Mriga Devi saw such deformed, disfigured and blind child she was terrified, horrified, disgusted and disturbed. (*She started trembling with fear.*) She at once called the nursemaid and said—"Beloved of gods! Go and throw this infant on a heap of trash in isolation."

The nursemaid accepted Mriga Devi's order by uttering—"All right." After that she went to Vijaya Kshatriya and said—"Master! After nine months of pregnancy Mriga Devi gave birth to a child who is congenitally blind... and so on up to... and has mere outlines of body-parts. When Mriga Devi saw this deformed and blind child she was terrified and called me. She said to me—'Beloved of gods! Go and throw this infant on a heap of trash in isolation.' So, master! Please tell me if I should throw this infant in isolation or not?"

On hearing all this from the nursemaid Vijaya Kshatriya got disturbed and stood up. He then came to Mriga Devi and said—"Beloved of gods! This is your first born and if you throw him on a heap of trash in isolation your future offspring will not be firm. In other words, they will be harmed. Therefore, (*instead of throwing him*) you should feed and rear up this child under wraps in a secret cellar. This would make your future offspring firm and stable." Mriga Devi humbly accepted Vijaya Kshatriya's advise by uttering—"As you say." And she started feeding and bringing up that child under wraps in a secret cellar.

Bhagavan Mahavir added—"Gautam ! Thus child Mrugaputra is biding his time visibly suffering the fruits of demeritorious karmas he acquired during his earlier birth."

[10] Meaning- "Bhante ! Where will this child Mrigaputra go after his death ? Where will he reincarnate?" (*Gautam asked*)

(*Replying to Gautam Swami's question Bhagavan Mahavir said-*) Gautam! He will die at the (*ordained*) moment of death at the conclusion of his (*predestined*) life-span of twenty six years and will be born as a lion in a pride of lions in the valley of the Vaitadhya Mountain. That lion will be extremely impious and, indulging in grave sinful activities, he will accumulate excessive bad karmas. After death that lion will take birth as an infernal being among the infernal beings of Ratnaprabha Prithvi, the first hell, having a maximum life-span of one Sagaropam. From the first hell he will get reborn in the genus of reptiles and from there he will reincarnate in second hell having a maximum life span of three Sagaropam.

Coming out from there after death he will get reborn as a bird and from there in the third hell having a maximum life span of seven Sagaropam.

Ending his life as an infernal being he will get reborn as a lion and from there in the fourth hell. After leaving fourth hell he will take rebirth as a snake and from there in the fifth hell. After fifth hell he will take birth as a woman and then in the sixth hell. After the sixth hell he will take birth as a man and then in the seventh hell. Coming out of the seventh hell he will enter the genus of jalachar-panchendriya tiryanch-yonik (aquatic five-sensed animal) that includes 1.25 million species including fish, tortoise, crocodile, alligator, and Sunsumar. In each different species he will take birth and die millions of times

After this he will take birth and die millions of times in numerous different species including—animals such as ur-parisarp (*non-limbedreptilian*), bhuja-parisarp (*limbed reptilian*), khechar (*aerial beings*); four, three, and two sensed beings; plant-bodied beings such as trees with bitter fruits and milk; and air, fire, water and earth-bodied beings.

After that he will take birth as a bull in Supratishthapur city. When this bull will mature, one day at the beginning of the monsoon season while digging earth on the banks of the Ganges the bank will collapse. He will be swept away in the currents of the river and die a painful death. He will then reincarnate in the very same Supratishthapur city in the house of a merchant as his son.

On completing his adolescence and attaining youth he will listen to the sermon of worthy senior ascetics. He will ponder over it and get initiated as an ascetic after tonsuring his head. He will observe the codes of Irya sarniti (*care of movement*)... and so on up to... he will become completely celibate. Leading an ascetic life observing the ascetic codes properly he will embrace meditational death after purifying his soul with critical review and expiation (*pratikraman*). He will then reincarnate as a god in the first heaven called Saudharma Devlok.

On completing the life-span in the divine realm he will descend and be reborn in an affluent family in Mahavideh area. There his education, initiation and other information up to getting liberated should be read as in the story of Dridhapratijna.

Sudharma Swami concluded, "Jambu! Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of the first chapter of Duhkha-vipaak. (So I have heard from him and so I state.)"

Commentary- Explaining the meanings of the phrases like 'unmukka baal bhaavarn' Acharyashri writes—baal bhaava means childhood. Vinnaya means one who can differentiate between good and bad; sagacious. Jovvanaganupatte means to attain youth.

In this story yoni, jati and kulakoti words have been used. While interpreting these terms Acharya Shri Atmaram ji M. has provided following explanation—

"Pondering over the terms yoni, jati and kulakoti will be helpful in properly understanding the aforesaid statement. This goes as follows—

Jati—It has many meanings but in this context it means one, two, three, four and five sensed beings. The statement under reference is discussing aquatic five sensed beings. Therefore, here the term jati specifically means aquatic five sensed beings.

Kulakoti—a group of beings is called kula (*species*), and different subgroups of these kulas are called koti. The beings having same attributes are believed to belong to one kula and those having different attributes are believed to belong to different groups.

In spite of the place of origin or the genus being the same there can be different groups (*kulas*) of beings depending upon their attributes. For a better general understanding a good example is cowdung—

A variety of insects, such as scorpion, worms and other insects, originate from a lump of cowdung during the monsoon season. Although the place of origin is same the insects belong to different groups (*kulas*).

Yoni- place of origin (*genus*). A soul carries along its taijas and karman shariras

(fiery and karmic bodies). The place where it acquires the particles suitable for forming audarik (gross physical) and vaikriya (transmutable) bodies and forms those bodies is called yoni.

The number of yonis is not fixed, it is infinite. However the yonis that have same attributes of appearance, smell, taste, and touch are counted in a single group (jati). Based on variation of the said attributes the total number of yonis is believed to be 8.4 million. These details are mentioned in Prajnapana Sutra Vrutti

Meaning with Commentary of Chapter -1- Mrugaputra
Compiled by Muni DeepratnaSagar is Finished

O-X-X-X-X-X-X-X-X-X-X-O

Chapter (Adhyayan) - 2 - Ujjhitak

INTRODUCTION:- The second chapter of Duhkha-vipaak is titled 'Ujjhitak'. The first chapter, Mrugaputra, describes the bitter consequences of tormenting and torturing people and indulging in cruel violent deeds. This second chapter contains the story of Ujjhitak Kumar describing the grave consequences of sinful deeds like cruel, tortuous, and violent treatment of animals; extreme lust and adultery. These stories also reveal that when such sinful being is conceived, the mother has equally base and violent dohad (desires of a pregnant mother). Such dohad is said to be the indicator of the eventual attitude of the being to be born. This chapter has the story of Ujjhitak.

[11] Meaning- Bhante! When Shraman Bhagavan Mahavir, who has attained liberation, has preached the aforesaid text and meaning of the first chapter of Duhkha-vipaak, then what is text and meaning of the second chapter of Duhkha-vipaak as preached by him?

Jambu! During that period of time there was a city named Vanijyagram, which was prosperous in all respects. In the northeastern direction (Ishan Kone) outside this town was a garden named Dutipalash. In that Dutipalash garden there was a temple of Sudharma Yaksh. In that; Vanijyagram city lived King Mitra. That King named Mitra had a queen named Shri. The detailed description of all these should be read as aforesaid.

In Vanijyagram city lived a courtesan named Kamadhvaja. She was endowed with a beautiful body having five fully developed sense organs. She was proficient in seventy two arts (kalaa), endowed with the sixty four qualities of a courtesan, an exponent of all the twenty nine types of entertainments, an expert of twenty one styles of sex plays, and accomplished in thirty two styles of interactions with males (mentioned in the compendium of sexology or Kamashastra). Her nine latent sense organs were animated. She had good command over eighteen indigenous languages. She dressed in style and was the embodiment of adornment. She was primarily romantic and excelled in singing and music (geet), sex play (rati), dance drama (gandharva) and dance (nritya). She was a charming and artful mover in the social and physical dimensions.

She had voluptuous breasts. Her charges for a night's entertainment were one thousand coins. A flag was hoisted high on her residence. The king had honoured her with an umbrella, whisks and fans. The palanquin she used for commuting was named Karnirath. Having one thousand courtesans under her command, she lived happily.

Commentary—The detailed description of courtesan Kamadhvaja in the beginning of the chapter may astonish the reader and invoke a curiosity as to why such detailed description of a courtesan? "This provides a glimpse of the art and culture of that period. Kamadhvaja was not just an ordinary courtesan or a state dancer, she was an accomplished artist. The purpose of mentioning her qualities and qualifications in the field of arts and showing her to be an accomplished artist, intelligent individual, adept socialite and expert of numerous subjects is to reveal that women of that period were highly qualified in various subjects and skilled in performing arts even when they belonged to a lower caste or subsisting on some mean or lowly profession.

The author of the work informs about the highly advanced state of art and culture in that period by mentioning about the expertise of eighteen languages, music, singing, dance and other performing arts.

Detailed description of the 64 qualities of a courtesan is available in Kama Sutra of Vatsyayan.

Navangasuttapadibohiya- Her nine latent sense organs were animated. The nine sense organs are—two ears, two eyes, two nose-holes, one tongue, one skin (organ of touch) and one mind. In context of sexual sensitivity these nine organs are latent or free of perversions during childhood. When the sexual sensitivity is activated or animated it is accepted as the beginning of youth or marriageable age.

[12] Meaning- In that Vanijyagram city lived a rich caravan chief (sarthavaha) named Vijayamitra who had a wife named Subhadra having beautiful body with five fully developed sense organs. Vijayamitra and Subhadra had a perfect and beautiful son named Ujjhitak.

During that period of time Shraman Bhagavan Mahavir arrived at Dutipalash Chaitya in Vanijyagram city. People came to pay homage. Like king Kunik the king of the city also came to pay homage. Bhagavan gave his discourse to all, after which the king and the people returned home.

During that period of time the senior disciple of Shraman Bhagavan Mahavir was ascetic Indrabhuti (*Gautam Swami*). He had ingested Tejoleshya (*firepower*) after toning it down. He was observing a series of two day fasts interspersed with a day of meals. He used to spend first quarter of the day in studies and so on as mentioned in Bhagavati Sutra. He sauntered to Bhagavan Mahavir and asked—"Bhante ! Seeking your permission I want to go to Vanijyagram city and visit low, medium, and high caste families to collect alms from all for breaking my two day fast (*shashtakhaman tap*)."

Bhagavan replied—"Gautam ! Do as you please."

On getting permission from Shraman Bhagavan Mahavir, Bhagavan Gautam left Dutipalash garden and after collecting alms from low, medium and high caste families came to the main road.

On that main road he saw many elephants. These elephants were battle-ready. They were adorned with armour plates and other protective coverings like caparisons (*jhool*). Their bellies were tightened with belts. Large bells were hanging on both sides of the caparisons. These bells were studded with a variety of gems and beads. These elephants were further embellished with ornaments including necklaces. They were also wearing Uttar Kanchuk (*a special additional armour plate*) and other armour plates and embellishments. They were also adorned with three kinds of flags (*with emblems of eagle and other motifs*), two kinds of streamers (*without any markings*), and five kinds of head-ornaments. Mahouts carrying weapons including ayudhs (*hand-held like sword*) and praharans (*weapons that can be launched or thrown like arrow*).

He also saw many battle-ready horses equipped with armour plates and other protective coverings. These horses were covered with golden caparisons with hanging chains. They were harnessed with bridles and driving reins. They were gnashing their teeth in anger. Their middle was strapped with plumed belly-band and other ornaments (*sthasak*). The horsemen riding them carried weapons including ayudhs and praharans.

He also saw many men (*soldiers*) who were wearing stoutly strapped armours with pointed projections. They had tightly strapped their arms with protective leather straps needed when drawing bow-string. Their necks were adorned with necklaces. They were also wearing identifying emblems and strips made of cloth. Equipped with ayudhs and praharans, they were battle-ready.

Amongst these soldiers Bhagavan Gautam saw a person whose shackled hands were tied at his back with a rope. His nose and earlobes had been severed. His body was smeared with oil. His waist and hands were covered with rags fit for a man condemned to death. On his neck dangled a garland of red flowers. His whole body was covered with red chalk.

That man was trembling with fear. Although he dearly loved his life and wanted to live, he was being cut piece by piece. His body was being chopped into small pieces of the size of Kakini (*a small coin*). Surrounded by many men and women, that sinful person was being hit by hundreds of stones and whips. At every crossing a broken drum was being beaten and an announcement made-

"Listen gentlemen! It is no king or prince who inflicts this punishment to this boy Ujjhitak. It is only his sinful deeds that are responsible for his miserable condition.

[13] Meaning- On seeing that person on the main road Bhagavan Gautam thought and pondered- "Oh ! How much infernal torture this man is suffering!" With this thought Bhagavan Gautam collected required alms from houses in Vanijyagram city and returned to Bhagavan Mahavir. He placed the alms before Bhagavan and after paying him homage and obeisance said—

"Bhante! On getting your permission I went to Vanijyagram city to seek alms. There I saw a person suffering infernal torture. Bhante! In his earlier birth who was this person that now suffers such infernal torture?

(Narrating the story of previous birth of that person Shraman Bhagavan Mahavir said—)
"Gautam! During that period of time there was a prosperous city called Hastinapur in

Bharatvarsh area in Jambu continent. A king named Sunand was the ruler of that city. He was as majestic as the Himalayas.

In the central part of Hastinapur city there was a large and beautiful cow-shed made up of hundreds of pillars. There dwelt numerous cows, oxen, small cows (calves), bulls and other cattle belonging to some one or belonging to no one. They got abundant grass (feed) and water and lived in comfort and without any fear or pain.

In that Hastinapur city lived a kootagraha (trapper) named Bheem. He was by nature irreligious and derived pleasure in sinful deeds. Name of that Bheem trapper's wife was Utpalaa, who was well-proportioned. Once Utpalaa became pregnant. After three months of pregnancy she had a dohad (*pregnancy desire*).

"Blessed, fortunate, and contented are those mothers who brown, fry, roast, dry and salt the meat from the udders (*oodhas*), breasts, testicles (*vrischan*), tails, humps (*kukud*), shoulders, ears, eyes, noses, tongues, lips, and dewlaps (*kambal*) of cows,... and so on up to ...and other cattle belonging to some one or belonging to no one. And then they enjoy tasting and eating, distributing (*paribhajan*) and sharing with their friends (*paribhog*) a little or more with a variety of wines (*sura*), namely madhu (*made from flowers or honey*), merak (*made from palm-fruit*), madya (*a kind of white wine*), seedhu (*made from mixture of jaggery and grains*), and prasanna (*made from grapes*). And thus fulfill their dohad. I wish I too fulfilled my dohad in the same way."

After these thoughts and because the dohad (*desires of a pregnant mother*) was not fulfilled, Utpalaa, the wife of the trapper, became anemic, emaciated, and weak like a famished person. Her skeleton showed as she lost her fat. Like a sick person she lost the natural freshness and glow, and the healthy pink of her face was replaced by a sick gloom. Her body became dull and pale. Her eyes and face withered. She became apathetic to any and all sorts of cosmetics and adornments including flowers, perfumes, garlands, and ornaments. Wilted like a crushed garland of lotus flowers and devoid of rationality, she plunged into the sea of grief and misery.

At that time Bheem trapper came where Utpalaa was sitting and found her sad and gloomy. He asked—"Beloved of gods! Why are you so gloomy (*sitting with your chin in your palms*)? Utpalaa responded—"My lord ! After three months of pregnancy I am filled with this dohad (*pregnancy desire*)—"Blessed are those mothers who brown, fry, roast, dry and salt the meat from the udders (*oodhas*),... and so on up to... And thus fulfill their dohad.' Because the dohad has not been fulfilled I have become anemic,... and so on up to... and plunged into the sea of grief and misery."

(*At these words*) Bheem trapper said to his wife Utpalaa—"Beloved of gods! Don't be sad and gloomy. I will do all what is required to fulfill this dohad." Thus he gave assurance to Utpalaa in sweet agreeable words.

Later, dressed in strong armour and carrying bow, arrows, and sword, Bheem trapper left his house alone during the night. Crossing the city he came to the cow-shed and cut off the udders, dewlaps and other parts of some cows, calves, and other animals. Having done that he brought these parts home and gave them to his wife Utpalaa.

Then Utpalaa sated her dohad by consuming these pieces of beef with a variety of wines. Thus her dohad was fulfilled, honoured, complied with, and removed. Having attained this she bore the fetus happily.

[14] Meaning- After nine months of pregnancy, Utpalaa gave birth to a male child. The moment the child was born he produced a piercing fiendish shriek and wailed. Hearing this harsh shriek and wail many cows, calves, and bulls in Hastinapur ran helter-skelter with fear and anxiety.

Observing this his parents, during his naming ceremony, announced—the moment this child was born he produced a piercing shriek and wailed. Hearing this harsh shriek and wail many cows, calves, and bulls in Hastinapur ran helter-skelter with fear and anxiety. Therefore we give this child the name "Gotras" (*one who terrifies cows*).

Commentary- explaining terms `bhiya, `tattha; etc. Abhayadev Suri, commentator mentions- "Hearing the fearful and ear-piercing fiendish shriek and wail of that new born, cattle in city became apprehensive and afraid. Filled with the apprehension that someone who will deprive us of our life has arrived, they were terrified and restless. They were in an agitated state of mind, their bodies trembled with fear and they ran around in disorder.

Φ Meaning- (*After Gotras became mature, oneday*) Bheem Kootagraha died. Young Gotras cremated his father, Bheem Kootagraha, crying, weeping, and sobbing in the company of his friends, kinfolk, family members, relatives and other people. He performed the formal last rites as well.

Some time later king Sunand appointed young Gotras at the post of Kootagraha. Gotras (*like his father*) was also by nature irreligious, derived pleasure in sinful deeds.

Then every night that Gotras trapper would leave his house alone dressed in strong armour like a soldier and equipped with a bow, arrows, and a sword. He would come to the cow-shed and cut off the body-parts of some cows and other cattle. Doing that he would bring these parts home. He would then spend his time enjoying consuming these pieces of beef, duly cooked various ways, with a variety of wines.

Considering this kind of cruel acts to be his duty, giving importance to, being well versed in, and being engrossed in such deeds, that Gotras Kootagraha continued to accumulate intense bad karmas. Completing his life span of five hundred years, he died in anxiety and misery and took rebirth as an infernal being in the second hell having a maximum life span of three Sagaropam.

[15] Meaning- Subhadra, the wife of Vijayamitra Sarthavaha (*a resident of that Vanijyagram*), was a jatunandika (*a woman whose offspring die at birth*). On leaving the second hell, the soul of that Gotras K'ootagraha was conceived as a son in the womb of Subhadra, the wife of Vijayamitra Sarthavaha in Vanijyagram. On completion of nine months Subhadra Sarthavahi gave birth to a son.

Subhadra Sarthavahi got the newborn thrown on a heap of trash and then got it back. After that she fed, protected and gradually brought up the child. The parents performed ritual ceremonies, including distribution of gifts, connected with the birth of a son. They performed the ritual adoration beholding of the sun and the moon with great fanfare. When eleven days passed, on the twelfth day they performed the naming ceremony—"When this son of ours was born he was thrown on a heap of trash, as such, he should be popularly known by the name `Ujjhitak' (*the discarded one*)."

Boy Ujjhitak was brought up under the care of five nurse-maids. They were—(1) Kshir Dhatri or milk-nurse-maid—the one who took charge of feeding; (2) Majjan Dhatri or bath-nurse-maid—the one who took charge of giving a bath; (3) Mandan Dhatri or dress-nurse-maid—the one who took charge of putting on dress and ornaments; (4) Kridayan Dhatri or play-nurse-maid—the one who took charge of playing with the baby; (5) Anka Dhatri or lap-nurse-maid—the one who took charge of keeping the baby in her lap. Under the care of these nursemaids, like Dridhapratijna, he grew happily as a Champa tree grows in a mountain cave undisturbed by the blowing winds.

Commentary- In this connection the commentator (Tikakaar) informs that during that period there was a general belief that when more than one offspring died on birth, a mother performed rituals like throwing the next infant on a heap of trash, placing it on a winnowing basket, etc. That was the reason Subhadra threw the new born on a heap of trash and brought him back.

Φ Meaning- One day Vijayamitra Sarthavaha set out for a sea voyage in the Lavan Samudra. He filled the holds of his ship with a variety of merchandise. This included the four categories of goods—Ganim or the goods that are sold in numbers, such as coconut. Dharim or the goods that are sold by weight, such as sugar, butter, oil, etc. Meyra or the goods that are sold by measurement, such as cloth, tape etc. Paaricchadya or the goods that are sold in pieces after testing, such as diamond, emerald, etc. After loading, the ship sailed. But the ship capsized in the Lavan Samudra and all the valuable merchandise belonging to Vijayamitra drowned in the sea. In absence of any protection or refuge, he himself died helplessly.

When numerous influential and rich persons (*ishvar*), knights of honour (*talavar*), landlords (*mandavik*), heads of large families (*kautumbik*), affluent people (*ibhya*), established merchants (*shreshti*), and caravan chiefs (*sarthavaha*) living in Vanijyagram got the news that Vijayamitra's ship had capsized in the Lavan Samudra, all the valuable merchandise belonging to Vijayamitra was swept away in the sea, and he himself had died, they eloped from Vanijyagram with hastnikshep (*deposits without any witness*) and bahya bhaandasar (*deposits made in presence of a witness*) belonging to Vijayamitra.

When Subhadra Sarthavahi got the news that Vijayamitra's ship had capsized in the Lavan Samudra, all the valuable merchandise belonging to Vijayamitra was swept away in the sea, and he himself had died, she was overwhelmed with the grief of losing her husband. She fell prostrate on the ground like a cut Champak creeper. After some time she regained consciousness. Then surrounded by her friends and relatives she performed the last rites of Vijayamitra crying, weeping and wailing.

Brooding about her husband's sea voyage, ship wreck, loss of wealth and husband, that grief stricken Subhadra Sarthavahi also met her end soon.

[16] Meaning- On getting the news of the demise of Subhadra Sarthavahi the city guards and officers expelled young Ujjhitak from his house and handed over the house to some other person (*who was a creditor of Ujjhitak's father, house was given to him, Uttamarn, in exchange of the due amount*). On being expelled from his house, young Ujjhitak started roaming around the trisections, crossings, roads, streets, gambling dens, whorehouses and bars. Thus leading an unrestricted, freewheeling and unbridled life he got addicted

to vices like stealing, gambling, visiting whorehouses and womanizing. Once he visited courtesan Kamadhvaaja and got infatuated with her. He started passing his time enjoying all human comforts and carnal pleasures.

Once queen ShriDevi, consort of king Vijayamitra of that city, got some vaginal ailment. As a result she became unfit for enjoying conjugal pleasures with king. At some point of time king Vijayamitra got young Ujjhitak expelled from the house of Kamadhvaaja courtesan and started enjoying all human comforts and carnal pleasures with courtesan.

On getting expelled from the house of Kamadhvaaja courtesan, that young Ujjhitak being madly attached (*murchhit*) with Kamadhvaaja courtesan, infatuated (*gruddha*) with her, entrapped in her love (*grathit*), and lost in her thoughts (*adyupapanna*), could not think of loving any other person or thing and deriving mental peace. Always thinking about her, making efforts to possess her, devoting his mind speech and body to her, driven by his desire for her, he got himself involved in seeking an opportunity when the king did not come to courtesan Kamadhvaaja's house, when no other royal person was there and when even an ordinary person was also not there.

At some point of time as soon as that young Ujjhitak got such an opportunity he stealthily entered the house of Kamadhvaaja courtesan and started enjoying all human comforts and carnal pleasures with her.

Commentary—This aphorism contains numerous synonyms that indicate that so many words have been used to convey just a single idea. But the commentator opines that in the sermon of the Detached no word is either meaningless or repeated. There is a subtle difference in the meanings of each of these synonyms defining the minute variations in his mental state. For example—

Muchchhiye—murchhit; irrational state of mind.

Giddhe—gruddha; a licentious person; one who pounces like a vulture.

Gadhiye—grathit; entrapped in bonds of love.

Ajjhovavanne--adhypapanna; obsessive involvement in possessing some thing.

Tachchitte—tadchitta; obsessed state of psyche.

Tammane—tadman; obsessed state of mind;

Tallese—tadleshya; obsessed state of soul

TadAjjavasane—tadadhyavasaya; engaged in owning some thing.

Tadatthovautte—tadarthopayukt; carefully engaged in fulfilling one's desires

Tadappiyakarane--tadarpit karan; devoting all physical efforts to a goal.

Tabbhavanabhaviye—tadbhaavana bhaavit; devoting all mental efforts to a goal.

Φ Meaning- Then one day king Vijayamitra, after taking his bath, applying auspicious mark on his forehead, embellished fully with ornaments, and accompanied by a throng of people, went to the house of Kamadhvaaja courtesan. There he came across young Ujjhitak enjoying all human comforts and carnal pleasures with Kamadhvaaja courtesan. As soon as he saw this he turned red with anger and became violent. Raising his eyebrows he got young Ujjhitak caught by his guards. After that he gave Ujjhitak a thorough beating by hammering and tossing his body with blows of stick, fist, knee, and elbow. Having done that the king got him tied in the avakotak bond (*bending the neck and tying it with hands already tied at the back*) and sentenced him to death.

Gautam! This way that young Ujjhitak is suffering for the sinful deeds he committed in the past.

[17] Meaning- *Gautam Swami asked-* "Bhante ! After his death where will this young Ujjhitak go? Where will he be reborn?"

Bhagavan replied- Gautam! After completing his life-span of twenty five years, this young Ujjhitak will die in the gallows this afternoon and will reincarnate as an infernal being in the first hell named Ratnaprabha.

Getting out from there, he will take rebirth as a monkey in a monkey family at the foot of the Vaitadhya Mountain. On maturing he will turn to be an animal involved and infatuated with and entrapped in carnal pleasures. He will keep on killing newborn monkeys. Involved in such atrocious deeds he will complete his life-span and will be reborn as a son in the house of a courtesan in the city of Indrapur in this Jambu continent. On birth his parents will castrate him and train him as a eunuch. On the twelfth day after his birth they will name him as Priyasen. That Priyasen eunuch will have beautiful, youthful, charming and attractive body.

Eunuch Priyasen will bring various kings, rich merchants, and other such people of Indrapur city under his control with the help of a variety of magical powers, mantra-charged powders and ash, and other methods of mesmerizing, hypnotizing, enticing and captivating, and spend his time enjoying all human comforts and carnal pleasures.

Thus that Priyasen eunuch will aim only at such sinful activities and consider them to be his only duty and lofty conduct. As a consequence of these evil deeds he will acquire abundant demeritorious karmas. Having completed his life-span of one hundred twenty one years, at the time of death he will die and take rebirth as an infernal being in the first hell named Ratnaprabha. From there he will reincarnate in the genuses of non-limbed reptilians and other such beings. From there he will follow the cycles of rebirth as mentioned in context of Mrugaputra in the first chapter... and so on up to... will be born as earth-bodied and other such beings.

Coming out from there he will be born as a buffalo in Champa city in Bharatvarsh area in this Jambu continent. After being killed by other buffaloes he will reincarnate as a son in a merchant family of the same city. On crossing adolescence and attaining youth, he will gain unambiguous and faultless righteousness (*samyaktva*) in the company of disciplined ascetics and get initiated as an ascetic. From there he will reincarnate in the first heaven named Saudharm Devlok... and so on up to... Like Mrugaputra he will shed all his karmas.

Meaning with Commentary of Chapter -2- Ujjhitak
Compiled by Muni DeepratnaSagar is Finished

O-X-X-X-X-X-X-X-X-X-X-O

Chapter (Adhyayan) - 3 - Abhagnasen

Φ INTRODUCTION:-

In this third chapter the consequences or fruits of stealing, looting, violence, murder and other such cruel and criminal acts committed by Abhagnasen, the villainous leader of thieves, are narrated. It is noteworthy that in his previous birth he was a prominent trader of eggs. He was a gourmand and in order to satiate his taste buds he killed animals and ate meat besides trading in eggs, meat and wine. When such sinner was conceived, his mother too had desire of killing animals and consuming meat and wine during her pregnancy. This vivid dreadful description of Abhagnasen's plight, followed by the details of his passage through base genres like hell and animal for numerous cycles of rebirth, gives inspiration to avoid evil deeds.

[18] Meaning- The foreword of the third chapter should be read as before.

During that period of time there was a city named Purimtal, which was prosperous in all respects including business, wealth and agriculture, and was well protected. In the northeastern direction (*Ishan Kone*) outside this town was a garden named Amoghadarshan. In that garden there was a temple of Amoghadarshi Yaksh. A king named Mahabal ruled that Purimtal City.

In the outskirts of Purimtal city, in the northeastern direction there was a dense jungle. In that jungle was a hideout of thieves known as Shalatavi. It was located at an impregnable spot in a tedious hilly terrain at the edge of dangerous caves. A parapet-like network of bamboo thickets surrounded it. Around it there were large boulders, natural gorges, and high-low streams and waterfalls forming natural trenches. There was no source of water in the general area except the hideout proper. It had many small and concealed passages for entry and escape but only the acquainted could use them. It was difficult even for armed guards and trained detectives, coming in search of stolen goods, to reach this hideout and defeat the bandits.

In Shalatavi lived the bandit leader Vijaya. He was absolutely corrupt... and so on up to... his hands were always red with blood. His notoriety had reached numerous towns. He was brave, ruthless, courageous, an expert marksman and an accomplished swordsman and stick fighter. He was the undisputed leader of the five hundred thieves of Shalatavi.

Commentary- This aphorism contains some of the adjectives used to indicate the extreme cruelty of bandit Vijaya but there are some more as indicated by the phrase 'ahammiye java' (*irreligious and so on*). Abhayadev Suri, commentator state as follows—

1. Adharmi—evil doer.
2. Adharmisht—one who loves evil or irreligious activity.
3. Adhramakhyayi—one who preaches others to indulge in irreligious conduct.
4. Adharmanujna—one who supports activities devoid of or against religiosity.
5. Adharm praloki—one who always concentrates on evil activities.
6. Adharmapranjan—one whose only entertainment is evil deeds.
7. Adharmasheel samudachar—one whose morality, style, attitude, and behaviour merge with evil doing.
8. Adharma-vritti—one who subsists only on evil doing.

9. Hun chhind-bhind-vikartak—one who utters such dreadful words like 'cut to pieces', 'tear apart', and 'slaughter'. These adjectives reveal his extremely cruel, harsh, and violent conduct and behaviour.

[19] Meaning- Like a bamboo thicket bandit Vijaya provided protection and refuge in that bamboo forest to all sorts of branded and escaped criminals. These included thieves, womanizers (*paardariks*), bamboozlers (*granthibhedak*), housebreakers (*sandhicchedak*), wall-breakers (*kshatrakhanak*), gamblers, transgressors, destitute, deformed, disabled, and all sorts of outcasts. In and around Purimtal city, that leader of bandits, Vijay, habitually indulged in activities like raiding villages, raiding towns, driving away cattle, kidnapping prisoners, looting and beating wayfarers, and house breaking. With these activities he tormented, wrecked, terrorized, thrashed people and deprived citizens of their wealth, means of subsistence and peaceful living. He also habitually looted and collected the taxes due to king Mahabal.

That bandit-chief Vijaya had a beautiful wife named Skandashri. Bandit-chief Vijaya and Skandashri had a son named Abhagnasen who was a young man with a beautiful and well-proportioned body as well as a mature mind.

During that period of time Shraman Bhagavan Mahavir arrived at Purimtal City. People came to pay homage. The king of the city also came to pay homage. Bhagavan gave his discourse to all, after which the king and the people returned home.

During that period of time, while returning after collecting alms in the city, Gautam Swami, the senior disciple of Shraman Bhagavan Mahavir, came to the main road. There he saw many elephants, horses and foot soldiers duly equipped with armours and weapons. Amongst them he saw a man tied in the avakotak bond (*bending the neck and tying it with Already tied at the back*). Announcement was being made about him.

Those soldiers forced that prisoner to sit at the first road crossing (*of many roads*) and before his eyes killed his eight chachas (*father's younger brothers; uncles; chullapiuye*). After that they thrashed him with whips and, in this miserable condition, made him eat small pieces of his own flesh and drink his own blood. Then those soldiers brought him on the second road crossing (*of many roads*), before his eyes killed his eight chachis (*wives of father's younger brothers; aunts; chullamauyao*), thrashed him and fed him his own flesh and blood. In the same way they killed his six taus (*father's elder brothers; uncles; mahapiuye*) on the third crossing, his six tais (*wives of father's elder brothers; aunts; mahamauyao*) on the fourth crossing, sons (*of his father excluding himself; his brothers*) on the fifth crossing, daughters-in-law (*of his father; wives of his brothers*) on the sixth crossing, sons-in-law (*of his father; husbands of his sisters*) on the seventh crossing, daughters (*of his father; his sisters*) on the eighth crossing, grandsons (*of his father; his nephews*) on the ninth crossing, granddaughters (*of his father; his nieces*) on the tenth crossing, husbands of granddaughters (*of his father*) on the eleventh crossing, wives of grandsons (*of his father*) on the twelfth crossing, husbands of his father's sisters (*his uncles*) on the thirteenth crossing, father's sisters (*his aunts*) on the fourteenth crossing, husbands of his mother's sisters (*his maternal uncles*) on the fifteenth crossing, mother's sisters (*his aunts*) on the sixteenth crossing, wives of mother's brothers on the seventeenth crossing, and other friends, kinfolk, and close and distant relatives on the eighteenth crossing before his eyes. After each of these instances the soldiers thrashed him and, in this miserable condition, made him eat small pieces of his own flesh and drink his own blood.

[20] Meaning- Bhagavan Gautam was thoughtful (*on seeing all this*). He came out of the city, went to Bhagavan Mahavir and said—"Bhant ! On getting your permission I went into the city to seek alms. There I saw a person in pathetic condition (*as aforesaid*). Bhante ! In his earlier birth, who was this person that now suffers such grave fruits of his karmas?"

(*Narrating the story of previous birth of that person Shraman Bhagavan Mahavir said—*) "Gautam! During that period of time there was a prosperous city called Purimtal in Bharatvarsh area in Jambu continent. A king named Udit was the ruler of that city. In that Purimtal city lived an egg trader named Nirnaya. He was very rich but irreligious and extremely discontented. He derived pleasure only in sinful deeds.

Nirnaya egg-trader had many servants who were given food and cash as daily wages (*dattabhritibhaktavetan*). Every day they would go out of Purimtal City in all directions. They would collect eggs of crows, owls, pigeons, Titodis (sandpipers), Bagulas (herons), peacocks, hen, and many other aquatic, terrestrial and aerial beings. After filling the baskets with these eggs they would return to Nirnaya egg-trader and hand over the egg filled baskets to him.

Many such servants of Nirnaya egg-trader fried, roasted and cooked large numbers of eggs of crows... and so on up to... hen, and many other aquatic, terrestrial and aerial beings on cooking-plates, frying-pans, ovens, and grills. They earned their living by grilling, frying, roasting and choking as well as selling eggs in shops and stalls on the main roads and markets in the streets. That Nirnaya egg-trader too ate such grilled, fried, roasted and cooked eggs of crows... and so on up to... hen and drank a variety of wines (*sura*), namely madhu (*made from flowers or honey*), merak (*made from palm-fruit*), madya (*a kind of white wine*), seedhu (*made from mixture of jaggery and grains*) etc.

Involved in these kinds of cruel acts that Nirnaya egg-trader accumulated intense demeritorious karmas. Completing his life span of one thousand years, he died at the destined moment of death and took rebirth as an infernal being in the third hell with a maximum life span of seven Sagaropam. On completing the life span in hell the soul that was Nirnaya egg-trader came in the womb of Skandashri, the wife of bandit-chief Vijaya.

[21] Meaning- At some point of time, when about three months of the pregnancy period had passed, Skandashri had a dohad (*pregnancy desire*)—"Blessed are those mothers who, after bathing and embellishing themselves with all kinds of ornaments, enjoy tasting and eating, distributing and sharing with female friends, kinfolk, close and distant relatives and other women of the hideout, a variety of ashan, paan, khadya, svadya (*staple food, liquids, general food, and savory food*) and wines (*sura*), namely madhu etc. After this feast they dress themselves as males and tightly strap iron armours and equip themselves with swords, arrows, and other hand-wielding and launchable weapons. They move carrying shields in their left hands, brandishing drawn swords, quivers on their shoulders, raised nets, and bows with arrows drawn on strings. Bells fixed on their thighs ring. Kshipraturya trumpets keep blowing. Filling the sky with such exhilarating tumult, matching the thunder of the sea, they move all around the hideout viewing everything. And thus they fulfill their dohad (*desires of a pregnant mother*).

How pleasurable it would be if I am also able to fulfill my dohad - in the same way?" With this thought and not being able to fulfill her dohad she turned gloomy. In due Course

she became emaciated and habitually sat staring at the ground and brooding.

When bandit-chief Vijaya saw brooding and worrying Skandashri he asked-"Beloved of gods! What makes you sad and brooding'?"

Skandashri replied to bandit-chief Vijaya—"Beloved of gods! Three months are past since I conceived. I had the aforesaid dohad. As I am unable to fulfill it, I am sad and brooding."

Bandit-chief Vijaya heard and understood the aforesaid statement of his wife Skandashri and said---"Beloved of gods! Don't worry. You can fulfill your said dohad precisely as you wish."

Skandashri was pleased and contented to hear these words of her husband. Later she took her female friends, kinfolk, close and distant relatives and other women of the hideout, along. After bathing and embellishing themselves with all kinds of ornaments she started enjoying ample food and wines as much as she liked. After this feast they gathered at a suitable place, dressed up as males, and equipped themselves with armours and other aforesaid things. In their company she moved all around fulfilling her dohad (*desires of pregnant mother*). Then having her dohad fulfilled and satiated she carried fetus happily.

Commentary—in this aphorism some special terms have been used in context of fulfillment of dohad. The five terms used have specific meanings and nuances. On the basis of the commentary (Tikakaar) by Abhayadev Suri -----as follows—

1. Sampunna dohala—one whose pregnancy-desire has been fulfilled.
2. Sammaniya dohala—whose pregnancy-desire has been respected by providing the desired thing.
3. Viniya dohala—who has become free of her pregnancy-desire
4. Vochchhinna dohala—the craving for the desired thing has disappeared from her mind.
5. Sampanna dohala—her mind is contented as a consequence of satiation of pregnancy-desire.

These five terms convey the gradual changes in the state of mind of a woman with pregnancy-desire

Φ Meaning- Then after nine months of pregnancy Skandashri, the wife of bandit , chief Vijaya, gave birth to a son. For ten days bandit-chief Vijaya performed the birth ceremonies, following his family tradition, by offering feasts and , gifts to invitees and honouring the elders. On the eleventh day after the birth he arranged for ample food (etc.) and invited his friends and relatives. After the feast he announced—"When this child was conceived his motherhad a dohad. That dohad was fulfilled without any problem. Therefore, I give this boy the name Abhagriaserf (*Abhagna means unbroken. As the dohad was fulfilled and not shattered, the boy was named Abhagna.*)"

Gradually that boy Abhagnasen grew in the care of five nursemaids including the milk-nursemaid.

[22] Meaning- In due course boy Abhagnasen crossed adolescence and attained youth. He was married to eight young women. His parents gave him eight sets of things as marriage gifts. He lived happily in lofty mansions enjoying all these gifts.

Then at some point of time bandit-chief Vijaya died.

On his death, young Abhagnasen, crying, weeping and wailing performed the cremation rites of bandit-chief Vijaya with honour, respect and great pomp and show in presence of five hundred bandits. He also performed the worldly last rites for his deceased father, including charity and offering food. As time passed he emerged out of the grief of the loss of his father.

Some time later, those five hundred bandits ceremoniously conferred the title and position of bandit-chief on Abhagnasen. On being appointed bandit-chief, Abhagnasen commenced extorting from people the taxes due to the king.

Tortured and tormented by destruction of many villages by bandit-chief Abhagnasen, the people called a meeting and deliberated-

"Beloved of gods! Bandit-chief Abhagnasen is destroying many villages north of Purimtal City and making them destitute by looting their wealth and grains. Therefore, O beloved of gods! We should give this information to king Mahabal of Purimtal City."

After these deliberations the congregation of citizens accepted this proposal. They collected impressive (*maharth*) and valuable gifts suitable for a king and went into Purimtal City where king Mahabal resided. Touching their foreheads with joined palms (*a gesture of offering respect*) they presented the valuable gifts to the king. After that they submitted—

"O lord! Bandit-chief Abhagnasen of Shalatavi hideout is plundering villages and cities, depriving us of our wealth and making us poor. Sire! We wish to live happily, fearlessly and free from troubles in the protection and shelter of your arms." With these words those citizens emphasized their plight by joining their palms and falling at king Mahabal's feet.

Listening to the said details from those citizens king Mahabal got angry... and so on up to... red with rage. Gnashing his teeth in rage and raising his eyebrows (*in other words, becoming embodiment of anger*) he called the police chief and said—"Beloved of gods! Go, raid that Shalatavi hideout, destroy it and after capturing that bandit-chief Abhagnasen alive, present him before me."

The police chief humbly accepted this order by king Mahabal. Then he tightly strapped iron armours with sharp projections. He decided to take along many soldiers equipped with hand-wielding and launchable weapons and shields tied to their hands and pass through the middle of Purimtal city blowing Kshipraturya trumpets filling the sky with tremendous tumult matching the thunder of the sea. He resolved to cross the city thus and go to that Shalatavi hideout of bandits.

At that time the spies of bandit-chief Abhagnasen came to know of this development. They approached bandit-chief Abhagnasen of Shalatavi hideout; touched their foreheads with joined palms, and submitted—"Beloved of gods ! In Purimtal city king Mahabal has called the police chief and brave soldiers and given this order—'Beloved of gods ! Go, raid that Shalatavi hideout, destroy it and present before me that bandit-chief Abhagnasen after capturing him alive.' Accepting the order of the king the police chief has left for Shalatavi hideout along with many brave soldiers."

On hearing the news given by his spies, bandit-chief Abhagnasen called five hundred bandits of his gang and said— "On getting the order from king. Mahabal the police chief of

Purimtal city has resolved to attack this hideout and capture me alive. Therefore, it would be to our benefit to stop that police chief on the way before he reaches Shalatavi hideout."

500 bandits accepted bandit-chief Abhagnasen's order by uttering- "Yes! We should do that."

After that, bandit-chief Abhagnasen arranged for abundant ashan, paan, and khadya, svadya (*staple food, liquids, general food, and savory food*). All five hundred bandits bathed and performed auspicious rituals including putting marks on their foreheads for the success of their mission. After that they started enjoying ample food and wines as much as they liked.

After meals they went to an allotted spot and washed and wiped their mouths clean of any bits and pieces of food. After cleansing they performed the ritual of Ardracharm arohan (riding over wet leather). Then they tightly strapped iron armours with sharp projections, equipped themselves with hand-wielding and launchable weapons and shields tied to their hands. Then filling the sky with tremendous roar and loud war cry, they left the Shalatavi hideout around noon. Carrying large quantities of food, they stopped at a fortified area in the dense jungle and awaited the arrival of the police chief.

Commentary—Ardracharm arohan (*riding over wet leather*)—What is the purport of this term? "There are three different popularly accepted beliefs in this context—

(1) According to Acharya Shri Abhayadev Suri this Ardracharm arohan (riding over wet leather) was an auspicious ritual of bandits and thieves. Before launching their mission of waylaying the police chief, Abhagnasen and members of his gang performed this auspicious ritual with the wish of removing all possible hurdles.

(2) The second and traditional belief is that the ritual of riding over wet leather signifies and symbolizes the resolve of embracing death instead of retreating in face of any favourable or unfavourable situation, no matter how tough or complex it is. This ritual riding over wet leather conveys the bond of the unwavering resolve- 'We will accomplish our mission no matter what it takes, otherwise we will abandon this body.'

(3) The third belief is that as wet leather expands, likewise one who rides over it achieves the enhancement of his wealth and power. With this wish of enhancing his wealth and power bandit-chief Abhagnasen and his five hundred companions performed the ritual.

Φ Meaning- Then that police chief came where bandit-chief Abhagnasen was waiting and engaged him in a battle. But soon bandit-chief Abhagnasen defeated the police chief, in other words the army lead by the police chief was trounced, its warriors were killed and its flag was destroyed. The police chief was subdued, wounded and beaten up and his company was made to run helter-skelter.

On being wounded and made to retreat by bandit-chief Abhagnasen, that police chief lost his confidence (akaam), he became physically weak (abal), he lost his courage (avirya), his pride that he was brave shattered and he was drained of the energy of even lifting his weapons. Thinking that it was impossible to defeat the bandit-chief, he returned to king Mahabal in Purimtal City and joining his palms submitted humbly—

"O Lord ! Bandit-chief Abhagnasen camps in a dense forest in a difficult terrain with complex fortification and abundance of food and water. Therefore, he cannot be captured alive by an army of horse riders or elephant riders or charioteers or foot soldiers, not even by all these four combined."

On getting this report from the police chief, king Mahabal started working on apprehending the bandit-chief by taking him into confidence through negotiations, diplomacy, and enticement. With this intent he started working on inspiring dissention among the personal companions, guards and followers as well as the friends, kinfolk, relatives, and family members of the bandit-chief by generously distributing cash, gold, gems and other valuables. He also started sending beautiful, impressive and valuable gifts suited for people of high status including kings. By sending a variety of such gifts he was able to take bandit-chief Abhagnasen in his confidence.

[23] Meaning- Some time later king Mahabal got a beautiful and huge Kootakarashala (a camouflaged house), with hundreds of pillars, constructed. It was very attractive and pleasing to look at. After that he announced a ten-day fete, free of any admission, fees, in that Kootakarashala specially designed for intrigues. He then called his servants and instructed—Gentlemen! Go to Shalatavi hideout and with joined palms convey this to bandit-chief Abhagnasen-

"Beloved of gods! King Mahabal has announced a ten-day fete with many facilities and free of any admission fees in Purimtal City. Should we bring here for you the festive food and drinks as also flowers, dresses, garlands, ornaments and other gifts or would you be kind enough to present yourself there on this occasion?"

Commentary—Kootakarashala (*a camouflaged house*) is a mansion built on a hilltop. It is closed from all sides and has just a single passage for « entry and exit. It has a dome like top.

Abhayadev Suri, the commentator (Tikakaar), has quoted an ancient verse in context of the term 'utsukkam Java'. This verse details twelve special conditions related to this fete or festival. These facilities were provided to make the fete popular. It provides a perfect example of the festivity loving ancient Indian culture as well as its management system. These conditions are given here in brief for the benefit of our readers:-

1. Uchchhulk-festival where no state tax, levy or fees is charged on anything.
2. Utkar—festival where no tax or rent is charged on the land taken for shops and stalls. Also where no tax is levied on the cattle brought for sale.
3. Abhat pravesh—festival where state officers are not allowed to search or frisk anyone or enter any premises.
4. Adandim-kudandim—festival that is free of any punitive measures. Dand is punishment awarded exactly according to the law. Kudand is less or more than the legally specified punishment.
5. Adharim—festival where no one can be pressurized or forced for old dues.
6. Adharaniya—festival where a king provides establishment subsidy for stalls and other such things.
7. Anudhrit mridang—festival where mridang, tabla and other musical instruments are carried and placed properly and played continuously.
8. Amlaan maalyadaam—festival where there is proper and elaborate arrangement and decoration of blooming flowers and garlands.
9. Ganika natakiya kalit—festival where prominent courtesans and theatre artists give regular performances for entertainment.

10 Anek taalacharanucharit—festival where many dancers give dance performances on drum beats.

11 Pramudit prakeeditabhiram-festival where acrobats and other performances draw crowds.

12 Yatharha—festival that has all facilities and is well managed. In other words, an ideal and unique festival

❖ **Meaning-** Joining their palms, the servants humbly accepted king Mahabal's order uttering—"As you say, sire!" They came out of Purimtal City and came to Shalatavi hideout in short jaunts taking breakfasts and meals at comfortable resting-places. On reaching there, raising their joined palms to their heads they submitted before bandit-chief Abhagnasen—

"Beloved of gods! King mahabal has announced a ten-day fete with many facilities and free of any admission fees in Purimtal City. Should we bring here for you the festive food and drinks as also flowers, dresses, garlands, ornaments and other gifts or would you be kind enough to grace the occasion?" Bandit-chief Abhagnasen replied—"Gentlemen! I will certainly come to Purimtal City for this fete." And he dismissed them with due honour and greetings.

Then that bandit-chief Abhagnasen got ready after his bath, performing auspicious rites including putting mark on his forehead, and embellishing himself with a variety of ornaments. He came out of the Shalatavi hideout along with his friends, kinfolk, relatives and family members and came to king Mahabal in Purimtal City. On arriving there, raising his joined palms to his head he greeted king Mahabal with hails of victory and presented rich gifts. King Mahabal accepted bandit-chief Abhagnasen's gifts and bid him farewell with honour and greetings and with a request to stay at the Kootakarshala. After this, bandit-chief Abhagnasen went and stayed in the Kootakarshala.

Then king Mahabal called his servants and said—Get large quantities of ashan, paan, khadya, svadya (*staple food, liquids, general food, and savory food*), flowers, dresses, fragrant garlands, and ornaments;and five kinds of wines ready and take these to Kootakarashala for bandit-chief Abhagnasen.

According to the king's order the servants took all these things there.

Then that bandit-chief Abhagnasen took his bath embellished himself with all his ornaments and along with his friends, kinfolk, etc. started enjoying that abundant food and five kinds of wines again-again. Thus he spent his time getting intoxicated on them.

(*After winning bandit-chief Abhagnasen's confidence, making him stay in Kootakarashala and offering him food and wines*) King Mahabal called his servants and said "Beloved of gods! You all go and close all gates of Purimtal City. Then capture bandit-chief Abhagnasen alive and present him before me."

The servants joined their palms and accepted the king's order. They captured bandit-chief Abhagnasen alive and brought him to king Mahabal. On getting Abhagnasen captured thus as an offender, King Mahabal ordered him to the gallows (*as you witnessed*).

Shraman Bhagavan Mahavir added—"Gautam ! In this way that bandit-chief Abhagnasen is suffering extreme pain and agony, like that in hell, due to the fruition of demeritorious karmas acquired as a consequence of sinful deeds committed in the past.

Gautam Swami asked—"Bhagavan! Where will that bandit-chief Abhagnasen go after death? Where will he be born?"

Bhagavan replied—"Gautam! After completing his life span of thirty-seven years this bandit-chief Abhagnasen will die in the gallows this afternoon and will reincarnate as an infernal being in the first hell named Ratnaprabha. His maximum life span there will be one Sagaropam. Getting out from the first hell he will continue to go around in cycles of rebirth like Mrigaputra, as mentioned in the first chapter... and so on up to... will be born millions of times as earth-bodied, water bodied, air-bodied, and fire-bodied beings.

Coming out from there he will be born as a boar in Varanasi City. After being killed by hunters he will reincarnate as a son in a merchant family of the same city. On crossing adolescence and attaining youth he will get initiated as an ascetic... and so on up to... he will shed all his karmas, attain nirvana and end the cycles of death and rebirth.

Meaning with Commentary of Chapter -3- Ujjhitak
Compiled by Muni DeepratnaSagar is Finished

O-X-X-X-X-X-X-X-X-X-X-O

Chapter (Adhyayan) - 4 - Shakat

Φ - INTRODUCTION: – This story lucidly details the agonising consequences of cruelty to animals and non-vegetarianism. Although a butcher by profession, Chhannik enjoys killing animals and eating meat. He also indulges in lascivious activities and adultery. He gravely suffers the consequences for many births.

[24] Meaning- The foreword of the third chapter should be read as before. Jambu Swami asked—"Bhante! When Shraman Bhagavan Mahavir, who has attained liberation, has preached the aforesaid 'text and meaning of the third chapter, then what is the text and meaning of the fourth chapter as preached by him?"

Sudharma Swami replied—Jambu! During that period of time there was a city named Saahanjani which was beautiful, prosperous in all respects, and well secured. In the northeastern direction (Ishan Kone) outside this town was a garden named Devaraman. In that Devaraman garden there was an ancient temple of Amogh Yaksh. In that Saahanjani city ruled King Mahachandra. He was as majestic as the Himalayas. That King named Mahachandra had a minister named Sushen, who was well versed in four prongs of politics, namely saam (incantation), bheda, (guile), danda (threat), and upapradan (daam or bribery) as well as implementation of law. He was proficient in controlling anti-social elements. In Saahanjani city lived a courtesan named Sudarshana. Her description (should be read as that of Kamadhva courtesan as mentioned in chapter two.)

In Saahanjani city lived a caravan chief (sarthavaha) named Subhadra. The name of Subhadra Sarthavaha's wife was Bhadraa. She was beautiful and perfect in every way.

Subhadra Sarthavaha and Bhadraa had a son named Shakat who was also endowed with perfect and beautiful body.

During that period of time Shraman Bhagavan Mahavir arrived at Devaraman garden outside Saahanjani city. People and the king came to pay homage. Bhagavan gave his discourse to all after which the king and the people returned home.

During that period of time, while returning after collecting alms in the city, Gautam Swami, the senior disciple of Shraman Bhagavan Mahavir, came to the main road. There he saw many elephants, horses and foot soldiers duly equipped with armours and weapons. Amongst them he saw a man, accompanied by a woman, with his ears and nose cut off, tied in the avakotak bond (bending the neck and tying it with hands already tied at the back). Announcement was being made about him. Gautam Swami was thoughtful (on hearing the announcement, seeing all this, and the person in pathetic condition). He came to Bhagavan Mahavir and asked about it. In reply Bhagavan said—

Gautam! During that period of time there was a prosperous city, called Chhagalpur in Bharatvarsh area in Jambu continent. A king named Simhagiri was the ruler of that city. He was as majestic as the Himalayas; In that city lived a chhagalik (*a butcher selling goat meat*) named Chhanik who was rich, irreligious and evil, and he derived enjoyment in sinful deeds only.

That Chhanik Chhagalik had many cattle-corralled which could accommodate hundreds and thousands of animals like goats, sheep, Rojhas (*Neelagaya or black-buck*), bulls, hares, young deer, pigs, lions, deer, peacocks and buffaloes. Such animals were stocked there. Numerous men were employed there on wages and food. They used to look after and protect these animals including goats... and so on up to... buffaloes.

Those numerous men, employed on wages and food, used to butcher thousands of these animals including goats... and so on up to... buffaloes, cut and chop their meat with knives and shears, and give it to Chhanik Chhagalik.

His many other servants earned their living by frying, baking, and roasting meat of those goats and other animals on metal and earthen plates, pans, and a variety of other cooking pots as well as with sticks on burning charcoal.

That Chhanik too spent his life enjoying aforesaid dishes of meat of goats (etc.) with five kinds of wine. Chhanik Chhagalik had made it his daily duty to sell and eat meat of goats (etc.) and drink five kinds of wine. He was ever involved in these sinful activities. These activities had become his way and ideal of life and he had accepted all these sinful activities to be the best of conduct. As a consequence he acquired extremely malevolent and pain causing karmas in abundance. After completing his life-span of seven hundred years, he died and reincarnated as an infernal being in the fourth hell where the maximum life span is ten Sagaropam.

[25] Meaning- Bhadraa, the wife of Subhadra Sarthavaha was a jatunandika (*a woman whose offspring die at birth*). On leaving the fourth hell, the soul of that Chhanik Chhagalik was conceived as a son in the womb of Bhadraa, the wife of Subhadra Sarthavaha in Saahanjani city.

In due course, on completion of nine months, Bhadraa Sarthavahi gave birth to a son. Immediately after his birth the parents placed the child under a shakat (*bullock cart*)

and then lifted it back. After that they fed, protected and gradually brought up the child.

In due course the parents named the child—"When this son of ours was born he was placed under a cart (*shakat*). As such, he should be popularly known by the name 'Shake.' Rest of the story should be read as that of Ujjhitak.

Subhadra Sarthavaha met his death during a sea voyage in the Lavan Samudra. Soon grief stricken Bhadraa Sarthavahi also met her end. The city guards expelled young Shakat from his house. (*They auctioned the house to repay loans to creditors and Shakat had to abandon his house*). On being expelled from his house, young Shakat started roaming around the trisections, (etc.) in Saahanjani city and frequenting gambling houses (*and bars*). At one point of time he fell in love with courtesan Sudarshana. (*As Ujjhit fell for Kamadhvaja*.)

Later at some point of time king Mahachandra's minister Sushen got young Shakat expelled from the house of Kamadhvaja courtesan and kept her as mistress in an independent house. He started enjoying all human comforts and carnal pleasures with the courtesan kept as his mistress.

On getting expelled from the house of Sudarshana courtesan, that young Shakat, being madly attached (rnruchhit) with Sudarshana courtesan, infatuated (griddha) with her, entrapped in her love (grathit), lost in her thoughts (adyupapanna), could not think of, love and derive mental peace in any other person or thing. Always thinking about her, making efforts to possess her, devoting his mind speech and body to her, impelled by his desire for her, he got himself involved in seeking an opportunity when the king did not come to courtesan Sudarshana's house, when no other royal person was there and when even an ordinary person was also not there. Once he got such an opportunity and he stealthily entered the house of Sudarshana courtesan. He then started enjoying all human comforts and carnal pleasures with her.

Then one day minister Sushen, after taking his bath,... and so on up to... embellished fully with ornaments, and accompanied by a throng of people went to the house of Sudarshana courtesan. There he came across young Shakat enjoying all human comforts and carnal pleasures with Sudarshana courtesan. When he saw this he turned red with anger and raised his eyebrows. He got young Shakat caught by his guards and gave a thorough beating by hammering and tossing the body of Shakat with blows of stick, fist,... and so on up to... got him tied in the avakotak bond (bending the neck and tying it with hands already tied at the back). He took Shakat to king Mahachandra and submitted—"Sire this young Shakat has committed the crime of entering my private quarters (*where women of the house live*)."

The king replied—"You are allowed to punish him as you like."

On getting permission from king Mahachandra, minister Sushen sentenced young Shakat and courtesan Sudarshana to death by aforesaid method (*As you saw, Gautam!*). Gautam! This way that young Shakat is suffering for the sinful deeds he committed in the past.

[26] Meaning- Knowing the cause of Shakat's misery, Gautam Swami asked—"Bhante ! After his death where will this young Shakat go ? Where will he be reborn?"

Bhagavan replied—Gautam ! After completing his life-span of fifty seven years, this afternoon young Shakat will be forced to embrace a large and fire-like red hot female statue

made of iron. On embracing that fire-like statue he will die and will reincarnate as an infernal being in the first hell named Ratnaprabha.

Getting out of the hell them (*the souls that are Shakat and Sudarshana*) will take rebirth as twins in a Chandala (*a low caste*) family in Rajagriha city. The parents of the twins will name them as Shakat Kumar and Sudarshana.

In due course Shakat Kumar will cross his adolescence and attain youth. Sudarshana Kumari will also acquire exceptional wisdom and maturity while attaining youth. She will have exquisitely beautiful, charming, and youthful body.

Falling for the beauty, youth and charm of his own sister, Shakat Kumar will start passing his time enjoying all human comforts and carnal pleasures with Sudarshana.

At some point of time that Shakat Kumar will enter the profession of catching and killing animals. As a kootagraha that Shakat Kumar will become extremely irreligious and derive contentment in sinful deeds. As a consequence of these evil deeds he will acquire abundant demeritorious karmas. Having completed his life-span, at the time of death, he will die and take rebirth as an infernal being in the first hell named Ratnaprabha. From there he will follow the cycles of rebirths as mentioned in context of Ekadi, Ujjhitak, and others... and so on up to... will be born millions of times as earth-bodied and other such beings.

Coming out from there he will be born as a fish in Varanasi city. After being killed by fishermen he will reincarnate as a son in a merchant family of the same Varanasi city. There he will gain righteousness (*samyaktva*) and get initiated as an ascetic. From there he will reincarnate in the first heaven named Saudharma Devlok. Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain the status of Siddha shedding all his karmas and ending all misery.

Meaning with Commentary of Chapter -4- Ujjhitak
Compiled by Muni DeepratnaSagar is Finished

O-X-X-X-X-X-X-X-X-X-X-O

Chapter (Adhyayan) - 5 - Bruhaspatidatt

Φ INTRODUCTION:– Like the preceding chapters this fifth chapter too informs about the grave consequences and bitter fruits of cruelty, sinful activity, and adultery. Even though Brihaspatidatt was the state priest, he deceived his friend, the king, and indulged in adultery with the queen. He not only got harsh punishment for this evil deed during the same life time but he had to suffer the consequences of many other violent and sinful deeds, committed during this and many past births, for millions of rebirths. This chapter contains hair-raising description of that.

[27] Meaning- The foreword of the fifth chapter should be read as before. (*Jambu -Swami asked—"Bhante! What is the text and meaning of the fifth chapter of fifth chapter of Duhkha-vipaaka as preached by Shraman Bhagavan Mahavir ?) Sudharma Swami replied-*

jambu! During that period of time there was a city named Kaushambi which was beautiful and prosperous in all respects. Outside this town was a garden named Chandravataran in which was a temple of Shvetabhadrak Yaksh.

In that Kaushambi city ruled a majestic king named Shataneek. The name of his queen was Mrigadevi who was the daughter of king Chetak.

Shataneek and Mrigadevi had a son named Udayan who was perfectly proportioned and handsome. He was the crown prince of the kingdom. The name of prince Udayan's wife was Padmavati.

The name of state priest of king Shataneek was Somadatt. He had mastery over Rigveda, Yajurveda, Saamaveda, Atharvaveda. Priest Somadatt's wife was Vasudatta. Somadatt and Vasudatta had a perfect and handsome son named Brihaspatidatt.

During that period of time Shraman Bhagavan Mahavir arrived at Chandravataran garden outside Kaushambi city. During that period of time while returning after collecting alms in Kaushambi city Bhagavan Gautam came to the main road as mentioned earlier. There he saw many elephants, horses and foot soldiers duly equipped with armours and weapons. Amongst them he saw a prisoner being taken to the gallows. Gautam Swami was thoughtful (on hearing the announcement, seeing all this and the person in pathetic condition). He came to Bhagavan Mahavir and asked about it. In reply Bhagavan said—

Gautam During that period of time there was a prosperous city called Sarvatobhadra in Bharatvarsh area in Jambu continent. A king named Jitashatru was the ruler of that city. King Jitashatru had a priest named Maheshvardatt who had mastery over Rigveda, Yajurveda, Saamaveda, and Atharvaveda.

Everyday priest Maheshvardatt would get a boy each from a Brahmin family, a Kshatriya family, a Vaishya family, and a Shudra family captured and brought to him. He would then get the hearts out from their live bodies and perform sacrificial peace-offerings for the well-being of king Jitashatru. The commentator (*TikaKaar*) has interpreted shanti-home (*peace offerings*) as: to throw butter, oil, barley etc. or lumps of human or animal flesh in sacrificial fire accompanied by chanting of mantras as offerings to some violence loving deity. It is hard to conceive what relationship the victory or well-being of a king can have with such violent act.

Besides this that priest would also perform the ritual peace-offerings of lumps of flesh from hearts of two sets of boys every eighth and fourteenth day of a fortnight, of four sets of boys every four months, of eight sets of boys every six months, and of sixteen sets of boys every year.

Whenever king Jitashatru fought a battle with some adversary, that priest Maheshvardatt would get one hundred eight boys each from Brahmin families, Kshatriya families, Vaishya families, and Shudra families captured and brought to him. He would then get the hearts out from their live bodies and perform sacrificial peace-offerings for the victory of king Jitashatru. This helped king Jitashatru destroy or trounce his enemy in the battle.

[28] Meaning- Ever involved in these sinful activities, accepting these activities to be ideal of his life and the best of conduct, Priest Maheshvardatt acquired extremely malevolent and pain causing karmas in abundance. After completing his life-span of three thousand years, he died and reincarnated as an infernal being in the fifth hell where the maximum life span is seventeen Sagaropam (*a metaphoric unit of time*).

On leaving the fifth hell, the evil soul of that Priest Maheshvardatt was conceived as a son in the womb of Vasudatta, the wife of priest Somadatt in this Kaushambi city. On the twelfth day after his birth the parents named the child—"As the father of this boy is named Somadatt and the mother is named Vasudatta he should be popularly known by the name Brihaspatidatt'."

He was brought up under the care of five nursemaids. In due course he crossed adolescence and attained youth. While maturing in intelligence and wisdom he became a close friend of prince Udayan right since his childhood. This was because they were born at the same time and grew up playing together.

At a certain time King Shataneek died. Crying, weeping, and sobbing, Prince Udayan performed the formal last rites and cremated his father, King Shataneek, with state honour and grandeur in presence of numerous kings, influential and rich persons (*ishvar*), knights of honour (*talavar*), landlords (*mandavik*), heads of large families (*kautumbik*), affluent people (*ibhya*), established merchants (*shreshti*), and caravan chiefs (*sarthavaha*) and other people.

After that those numerous kings, influential and rich persons (*ishvar*),... and so on up to... caravan chiefs (*sarthavaha*) and other people joined the grand coronation ceremony and crowned prince Udayan.

Prince Udayan became a king as majestic as the Himalayas.

Then young Brihaspatidatt became king Udayan's priest and performing his duties as a priest started unrestricted movement at every place (*bed chamber, dining hall, etc.*) and getting involved in all activities (*deliberations, meetings, state receipts including taxes, etc.*) to the extent that he visited the private quarters of the king unchecked and at will.

Then that Brihaspatidatt priest started frequenting at will the inner quarters of king Udayan's palace timely and untimely, at suitable or odd hours including morning, noon, evening, and night. Gradually he developed illicit relationship with Padmavati Devi and consequently started enjoying all human comforts and carnal pleasures with her.

Then one day king Udayan, after taking his bath,... and so on up to... embellished fully with ornaments came to queen Padmavati Devi's palace. There he came across priest Brihaspatidatt enjoying all human comforts and carnal pleasures with Padmavati Devi. When he saw this he turned red with anger and raised his eyebrows. He got priest Brihaspatidatt caught by his guards and... and so on up to... (he gave a thorough beating and got his hands tied at the back) sentenced him to death. He sentenced him to harsh punishment as you have seen on the road.

Gautam! This way that priest Brihaspatidatt is suffering for the sinful deeds he committed in the past.

Gautam Swami asked—"Bhante! After his death where will this priest Brihaspatidatt go? Where will he be reborn?"

Bhagavan replied—Gautam! After completing his life-span of sixty four years, this afternoon priest Brihaspatidatt will die at the gallows and will reincarnate as an infernal being in the first hell named Ratnaprabha having a maximum life-span of one Sagaropam (*a metaphoric unit of time*). From there he will follow the cycles of rebirths as mentioned in the first chapter in context of Mrigaputra... and so on up to... will be born millions of times in all hells, as all animals, and as all one sensed beings.

Coming out from there he will be born as a deer in Hastinapur city. After being killed by animal trappers he will reincarnate as a son in a merchant family of the same Hastinapur city.

There he will gain righteousness (*samyaktva*) and get initiated as an ascetic. From there he will reincarnate in the first heaven named Saudharm Devlok. Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain the status of Siddha shedding all his karmas and ending all misery.

Conclusion should be read as before.

Meaning with Commentary of Chapter -5- Bruhaspatidatt
Compiled by Muni DeepratnaSagar is Finished

O-X-X-X-X-X-X-X-X-X-X-O

Chapter (Adhyayan) - 6 - Nandivardhan

Φ INTRODUCTION:-

The sixth chapter contains the heart-rending description of the pathetic and horrific condition of prince Nandivardhan (**Nandishen**). Even a great sage like Gautam Swami was touched when he saw the infernal tortures suffered by him.

Drawing the attention of Gautam Swami on the karmic cause of this torture Bhagavan says—"During this birth Nandivardhan goes against his father and wants to gain the kingdom by killing his father. He is being punished by the guards for this only. But at the root of this entire are the bad karmas acquired during the past birth, when he was Duryodhan, the jailer. The duty of a jailer is to protect people from rogues and tyrants and subdue evil. But when that protector, bereft of humanity, transforms into a demon and employs a ruthless and pitiless punitive policy that puts even demons to shame, he disgraces his post as well as humanity." The extremely harsh system of punishment adopted by Duryodhan has been described in details in a hair-raising style by the author of this Agam. Shivers go through the spine while reading or listening to it.

This story describes the fruits of these cruel and ruthless evil acts. This description reveals the meanest point of the harsh ancient system of punishment.

At the beginning the title of this chapter is mentioned as Nandi, in aphorism 2 it as Nandivardhan, and in aphorism 10 as Nandishen. This appears to be a mistake committed by transcribers.

[29] Meaning- Jambu Swami asked—"Bhante! When Shraman Bhagavan Mahavir, who has attained liberation, has preached the aforesaid text and meaning of the fifth chapter, then what is the text and meaning of the sixth chapter as preached by him ?"

Sudharma Swami replied to Jambu-

Jambu! During that period of time there was a city named Mathura which was beautiful and prosperous in all respects. Outside this town was a garden named Bhandir in which was a temple of Sudarshan Yaksh. In that Mathura city ruled a majestic king named Shridaam. The name of his queen was Bandhushri. Shridaam and Bandhushri had a son named Nandivardhan who was perfectly proportioned and handsome. He was the crown prince of the kingdom.

King Shridaam had a minister named Subandhu, who was well versed in four prongs of politics, namely saam (*incantation*), bhed, (*guile*), dand (*threat*), and upapradan (*daam or bribery*). The 'minister had a perfect and handsome son named Bahumitraputra. King Shridaam had a barber (alankarik or hair-styler). Besides performing all his duties as a beautician he was a confidante of the king. On king's order he had unrestricted access at every place and involvement in all activities to the extent that he visited the private quarters of the king's palace unchecked and at will.

During that period of time Shraman Bhagavan Mahavir arrived in Mathura city. The king and the people came out of the city to attend his discourse. After the discourse they returned home.

During that period of time Bhagavan Mahavir's senior disciple Ganadhar Gautam came to the city to seek alms. While returning after collecting alms he came to the main road. There he saw many elephants, horses and foot soldiers duly equipped with armours and weapons. Amongst them he saw a prisoner surrounded by many men and women. In the middle of the crossing the state guards made him sit on a red hot throne made of iron. After making him sit on the throne, as if lavishly anointing him for coronation, they poured on him, from red hot urns, a variety of bubbling and scalding liquids including—molten iron, molten copper, molten zinc, molten lead and boiling water.

After that they embellished him with red hot eighteen and nine string necklaces on the neck, tied a red hot metal strap on his forehead and placed a crown and other ornaments of red hot iron on his head.

Gautam Swami was touched at this horrifying scene. He was thoughtful- This man is, indeed suffering infernal torture and pain... and so on up to... He came to Bhagavan Mahavir and asked about past birth of that person. In reply Bhagavan said--

Gautam! During that period of time there was a prosperous city called Simhapur in Bharatvarsh area in Jambu continent. A king named Simharath was the ruler of that city. King Simharath had a jailer (charak-paal) named Duryodhan who was irreligious... and so on up to... enjoyed evil deeds only.

Jailer Duryodhan had numerous prison instruments (*charak bhaand*) for third degree torture of prisoners (*listed as follows*)--

A variety of iron pots (*kundi*) placed on fire always. Many of these were filled with copper, many with zinc (*trapu*), many with lead, and many others with alkaline or acidic water and oil (*that gives burning sensation on touch*).

That Jailer Duryodhan had many large pitcher-like pots shaped like hump of a camel (*ushtrika*). Some of these were filled with urine of horses, others with that of elephants, camels, cows, buffaloes, goats, and sheep.

That Jailer Duryodhan had many¹ wooden hand-cuffs (*hastanduk*), fetters for feet (*padanduk*), wooden shackles (*hadi*), iron shackles (*nigad*), and iron chains (*shrinkhala*). They were stored in stacks (*punj*) and bunches (*nikar*).

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of a variety of whips made of bamboo creepers, cane creepers, tamarind creepers,

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of stone slabs, sticks, clubs or maces, and anchors (*kanangar*).

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of ordinary ropes and those made of leather, hessian or other barks, woolen yarn, and cotton yarn.

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of weapons like swords (*asipatra*), saw blades (*karapatra*), razor blades (*kshurapatra*), and kadambachirapatra (*a kind of blade*).

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of iron nails, bamboo-pegs, leather straps, and hooks (*allapatt*).

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of needles, rods (*meant for hot piercing*), and small maces.

That Jailer Duryodhan had many stacks (*punj*) and bunches (*nikar*) of small weapons, small knives, axes, small chisels (*nail-cutters*), and other small tools with edges as sharp as a blade of grass.

That Jailer Duryodhan would get captured, by king's police, different types of criminals including—thieves, adulterers, pick-pockets (*granthibhedak*), king's enemies, defaulters, killers of children, traitors, gamblers, and villains. He would then torture them many ways as follows—

(1) Making them lie on their back, face upward (*urdhvamukh*), and opening mouths with iron bars, he would force some of them to swallow molten copper, molten zinc, lead, hot and alkaline or acidic water and oil. And some he would force to take bath with these scalding liquids.

(2) Making many of them lie on their back, face upward, he would force some of them swallow urine of horses, elephants,... and so on up to... sheep.

(3) Making many of them lie on their belly, face downward, he would force some of them to vomit with sounds of `chhad-chhad' (like sound of a whiplash), and some he would torment by forcing them swallow their own vomit.

(4) Many of them he would shackle with wooden hand-cuffs, fetters for feet, wooden shackles (*hadi*), and iron shackles (*nigad*). Some he would torture by squeezing and twisting. Some he would tie with iron chains.

(5) He would cut off hands of some. He would pierce and slit others with different types of weapons.

(6) He would get some of them beaten with whips made of bamboo creepers,... and so on up to... hemp and other barks.

(7) He would get some lie down on their backs and place heavy stone slabs or wooden logs on their chests. Having done that he would make policemen to heave the weights up and down in order to break the bones of the culprits.

(8) He would get hands and feet of some tied with ropes made of leather,... and so on up to... cotton yarn, suspend them upside down in a well, dip them in water.

(9) He would get many pierced and slit with swords... and so on up to.. and kadambachirapatra and get alkaline oil rubbed in.

(10) He would get nails and bamboo pegs hammered in heads, Adam's apples, elbows, knees, and heels of some and get hooks inserted in some.

(11) Using small clubs he would get needles and other pointed instruments thrust in fingers and toes of some and force them to dig earth with these hands and feet.

(12) With numerous chisel-like instruments he would get various parts of the bodies of some scraped and get these parts wrapped with darbh (*grass with roots*), kusha (*grass without roots*) and wet leather. After that he would prostrate them in sun and pull out the wrappings when dry, in order to make the skin peel off with 'chad-chad' sound.

Ever involved in these sinful activities, accepting these activities to be ideal of his life and the best conduct, Jailer Duryodhan acquired extremely malevolent and pain causing karmas in abundance. After completing his life-span of three thousand one hundred years, he died and reincarnated in the sixth hell among the infernal beings having a maximum life span of twenty two Sagaropam (a metaphoric unit of time).

[30] Meaning- On leaving the sixth hell, the evil soul of that Jailer Duryodhan was conceived as a son in the womb of Bandhushri, the wife of king Shridaam in this Mathura city. On the twelfth day after his birth the parents named the child as Nandishen.

He was brought up under the care of five nursemaids. In due course he crossed adolescence and attained youth and was made the crown prince.

Having excessive craving for the kingdom and the harem, prince Nandishen was obsessed with the desire to kill king Shridaam and enjoy the royal wealth and power. Therefore, prince Nandishen got himself involved in seeking an opportunity when king Shridaam was alone, when no other royal person was there and when even an ordinary person was also not there.

When he did not get any such opportunity to kill king Shridaam, one day he called Chitra barber and said—"Beloved of gods! You have unrestricted access at every place, involvement in all activities, and you can visit even the private quarters of the king unchecked and at will (you are his close confidante). You regularly give him haircut and shave. As such, if while shaving king Shridaam you cut his throat and consequently the king dies, I will give you half the kingdom. Then, along with me, you will also be able to enjoy all the desirable and best of the pleasures and comforts and live happily ever after.

Chitra barber remained silent at this statement from prince Nandishen.

However, a little later Chitra barber was plagued with a doubt and apprehension—"If somehow king Shridaam comes to know of this conspiracy, I do not know what ghastly death he will deal me." Terrified by this thought he furtively went to the king when alone, and joining his palms submitted humbly—

"My lord! I know it for a fact that, overwhelmed by his greed for the kingdom, prince Nandishen is eager to possess kingdom and enjoy the royal wealth by killing you."

King Shridaam listened to what the barber said, thought over it, got Nandishen captured by his guards and sentenced him to death as stated above.

Gautam! This way that prince Nandishen is suffering for the sinful deeds he committed in the past.

Gautam Swami asked—"Bhante! After his death where will this prince Nandishen go? Where will he be reborn?

Bhagavan replied—Gautam! After completing his life-span of sixty years, prince Nandishen will die and will reincarnate as an infernal being in the first hell named Ratnaprabha having a maximum life-span of one Sagaropam (*a metaphoric unit of time*). From there he will follow the cycles of rebirths as mentioned in the first chapter in context of Mrigaputra... and so on up to... will be born millions of times in all hells, as all animals, and as all one sensed beings.

Coming out from there he will be born as a fish in Hastinapur city. After being killed by fishermen he will reincarnate as a son in a merchant family of the same Hastinapur city. There he will get initiated as an ascetic. From there he will reincarnate in the first heaven named Saudharm Devlok. Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain the status of Siddha shedding all his karmas and ending all misery.

Conclusion should be read as before.

Chapter -6- Compiled by Muni DeepratnaSagar is finished

0 -x-x-x-x-x-x- 0

Chapter (Adhyayan) -7- Umbardatt

Φ INTRODUCTION:--

This seventh chapter too informs about the grave consequences and bitter fruits of violent and cruel deeds committed during the past birth. However, there is a variation in the theme of this story--

Dhanvantari is a renowned Vaidya (*an Ayurvedic doctor*) who is so proficient in his subject of Ashtanga Chikitsa (*the eight limbed science of healing*) that he cures patients by mere touch. The profession of a Vaidya is a profession of beneficence. A healer can acquire meritorious karmas by removing misery and pain of masses with the help of his knowledge and expertise. But devoid of the feelings of altruism and compassion while practicing his profession of healing, when a doctor starts advising his patients to consume meat and alcohol, and encouraging them to indulge in violence besides consuming meat and wine himself, he transgresses the ethics of his profession. Besides this he also acquires highly demeritorious karmas through such cruel and violent activity. He suffers the grave consequences of same for many rebirths. This is what has been conveyed in this chapter.

[31] Meaning- The foreword of the seventh chapter should be read as before. (Jambu Swami asked—"Bhante! When this is the text and meaning of the sixth chapter of Duhkha-vipaak as preached by Shraman Bhagavan Mahavir, what is the text and meaning of the seventh chapter?

Jambu! During that period of time there was a city named Patalikhand. Outside this town was a garden named Vanakhand in which was a temple of Umbaradatt Yaksh.

In Patalikhand city lived a rich caravan chief (sarthavaha) named Sagardatt who had a wife named Gangadatta. Sagardatt and Gangadatta had a perfect and beautiful son named Umbaradatt. He was fully endowed, well proportioned and handsome.

During that period of time Shraman Bhagavan Mahavir arrived in the city. People came to pay homage. Bhagavan gave his discourse after which the king and the people returned home.

During that period of time Bhagavan Gautam Swami went into Patalikhand city in the afternoon to seek alms for breaking his two-day fast. He entered the city from the eastern gate. There he saw a man described as follows—

He was suffering from Kandu or khaaj (*Eczema*) as well as Kodh (*Leprosy*), Jalodar (*Dropsy*), Bhagandar (*fistula of the anus*), and Bavaseer (*bleeding piles*). He was also suffering from diseases like Khansi (*Bronchitis*), Shvas (*Asthma*) and tumescence. His face was swollen and so were his hands and legs. His fingers, toes, nose and ears were in a state of decay. Dirty water and pus was oozing from the pulsating sores on his body. He was tormented by slithering worms in his wounds that were dripping blood and pus. His nose and ears had decayed into fibrous ooze. He was vomiting and the vomit contained shreds of coagulated pus, blood and worms. He was uttering piercing, pathetic, and plaintive sounds and words. Swarms of flies were following him. His hairs were disheveled. He was wearing rags. Carrying broken pitcher and broken earthen-cup in his extended hands, he was seeking alms from every house.

Seeking and collecting required alms from high, medium, and low caste families Bhagavan Gautam Swami left Patalikhand city and came to Shraman Bhagavan Mahavir. After critical review (*pratikraman*) of his movement for alms collection he showed the food to Bhagavan. On getting permission, he ate his food without enjoying its taste and only for sustenance, like a snake entering its hole. He then spent his time enkindling his soul with discipline and austerities.

Then on a second occasion on the day of breaking his two-day fast Bhagavan Gautam Swami did studies during the first quarter of the day and meditation during the second quarter of the day. During the third quarter he moved out and entered Patalikhand city from the southern gate. There also he saw the same person suffering from Eczema and other ailments in the same condition. He returned after collecting alms... and soon up to... He then spent his time enkindling his soul with discipline and austerities.

Then on a third occasion on the day of breaking his two-day fast Bhagavan Gautam Swami entered Patalikhand city from the western gate. There also he saw the same person seeking alms in the same condition. In the same way on a fourth occasion on the day of breaking his two-day fast Bhagavan Gautam Swami entered Patalikhand city from the northern gate. There also he saw the same person seeking alms in the same condition.

Looking at his condition Bhagavan Gautam Swami thoughtfully contemplated—"Oh! This man leads a miserable life suffering the fruits of sin as a consequence of the sinful karmas he acquired due to evil deeds committed in the past." With these thoughts he returned and asked Bhagavan—

"Bhagavan I went to Patalikhand city to collect alms. I entered the city from the eastern gate and saw a man suffering from Eczema and many other diseases. He was living on alms. Then on a second occasion on the day of breaking my two-day fast I entered the city from the southern gate. There also I saw the same person in the same condition. Then on a third occasion on the day of breaking my fast I entered the city from the western gate and again saw the same person in the same condition. Finally on a fourth occasion on the day of breaking my fast I entered the city from the northern gate and once again saw the same person in the same condition. On seeing him I thought 'Oh! This man leads a miserable life suffering the fruits of sin as a consequence of the sinful karmas he acquired in the past.' (Etc.)

"Bhante! Who was this person, suffering the agony of such terrible ailments, in his past birth?" Bhagavan Mahavir replied as follows.

Jambu! During that period of time there was a prosperous city named Vijayapur in Bharatvarsh area in Jambu continent. In that Vijayapur city ruled a king named Kanakarath. King Kanakarath had a Vaidya (*Ayurvedic doctor*) named Dhanvantari who was a scholar of all the eight limbs of Ayurveda (*Indian Science of medicine and surgery*). The names of these eight limbs of Ayurveda are as follows—

Kaumarabhritya- The part of Ayurveda that deals with nursing, nutrition and cure of ailments of infants (Paediatrics).

Shalakya- The part of Ayurveda that deals with the cure of diseases of eyes, nose and other parts of the upper half of the body.

Shalyahatya- The part of Ayurveda that deals with the removal of thorns, cysts etc. or surgery.

Kayachikitsa- The part of Ayurveda that deals with the symptoms and cure of diseases in general.

Jangul- The part of Ayurveda that deals with the cure for poisons or toxicity.

Bhoot-vidya- The part of Ayurveda that deals with warding off evil spirits and pacifying them.

Rasayan- The part of Ayurveda that deals with the elixirs of life and other medicines.

Baajikaran- The part of Ayurveda that deals with the medicines and tonics for maintaining and toning up sexual performance.

That Dhanvantari Vaidya had a healing touch (*shivahast*). He had a pious and lucky touch (*shubhahast*). He had a skilled touch (*laghuahast*). In other words he cured his patients to their entire satisfaction with his skilled handling and treatment.

That Dhanvantari Vaidya used to provide treatment to the queens residing in the inner quarters of king Kanakarath's palace. His patients included many kings, rich merchants, ... and so on up to... caravan chiefs; many other weak, mentally disturbed and ailing persons with or without guardians; Shramans, Brahmins, Bhikshuks, Karotiks

(Kapalik or the mendicants who carried skull), Karpatiks (mendicants in rags), beggars, and critically sick persons.

To some of these he prescribed fish-meat, to some tortoise-meat, to some alligator-meat, to some crocodile-meat, to some sumsumar-meat, and to some goat-meat. In the same way he also prescribed flesh of sheep, black-bucks, pigs, deer, rabbits, cows, and buffaloes. To many he prescribed meat of partridge, quail (*lavak*), pigeon, hen, and peacock. In the same way he advised for flesh from a variety of aquatic, terrestrial, and avian beings.

Not only this, that- Dhanvantari Vaidya himself spent his time tasting (*asvadan*), eating in larger quantity or enjoying (*visvadan*) and sharing (*paribhojan*) habitually a variety of cooked, fried, and roasted meat of fish, peacocks... and so on up to... aquatic, terrestrial, and avian beings. He did that with five kinds of wines.

Ever involved in these sinful activities, accepting these activities to be ideal of his life and the best of conduct, Dhanvantari Vaidya acquired extremely malevolent and pain causing karmas in abundance. After completing his life-span of three thousand two hundred years, he died and reincarnated as an infernal being in the sixth hell where the maximum life span is twenty two Sagaropam (*a metaphoric unit of time*).

Gangadatta, the wife of Sagaradatt, was a jatunandika (*a woman whose offspring die at birth*). One day while Gangadatta was thinking about family matters around midnight, an aspiration surfaced—"I have been enjoying my married life with Sagaradatt Sarthavaha. However, I have not been lucky enough to have given birth even to a single surviving boy or girl. Fulfilled is the life as humans of those mothers and blessed, fortunate, and meritorious are those mothers who have surviving children born to them. Who breast-feed their own children that are eager to suckle, sweetly stutter, and in stupor shift from the base of the breasts toward the armpit; and who have lifted the baby with their lotus-like tender and loving hands, put it in the lap and enjoyed sweet and loving talk with the baby.

"I am, indeed, the wretched, ill-fated and unhappy one that has been deprived of any of these pleasures with even a single such offspring. Therefore it would be good for me that tomorrow at dawn after seeking permission from Sagaradatt Sarthavaha and, taking along numerous kinfolk, friends, near and far relatives and family members, I go to the temple of Umbaradatt Yaksh in the garden outside Patalikhand city carrying a variety of flowers, dresses, perfumes, garlands and ornaments. Arriving there I offer flowers and other things to Umbaradatt Yaksh, bow at his feet, and beg his favour thus—

'Beloved of gods! If I give birth to a child who survives I will offer worship (*yaag*) and enhance your non-diminishing treasure (*akshayanidhi*) by gifts on auspicious days (*daan*), and share in profit (*bhaag*).' "She resolved thus to pray for the desired boon. Acting upon her resolve she went to Sagaradatt Sarthavaha at dawn and said to him—"My lord! I have been enjoying my married life with you. However, I have not given birth even to a single surviving boy or girl. Therefore, I want that if you give permission I will take along numerous kinfolk, friends, near and far relatives and family members, and go to the temple of Umbaradatt Yaksh in the garden outside Patalikhand city... and so on up to... perform highly beneficent flower-worship to get a son as boon."

Sagaradatt Sarthavaha replied—"Lady! I also desire that somehow you give birth to a surviving son or a daughter." With these words he supported Gangadatta's proposal and gave her permission.

On getting permission from Sagaradatt Sarthavaha, Gangadatta took along numerous kinfolk, friends, near and far relatives and family members and left her house carrying a variety of flowers, dresses, perfumes, garlands and ornaments. Crossing Patalikhand city she came near a pushkarini (*bavadi; a deep and elaborate masonry tank or well with steps down to the water level*). She placed the flowers, dresses, perfumes, garlands and ornaments at one side on the bank and entered the bavadi. After dipping and playing around in the water she performed auspicious rituals like putting mark on her forehead. She came out of the pushkarini in wet sari (*Indian female dress*) and went to the temple. of Umbaradatt Yaksh with flowers and other worship material. As soon as she saw the Yaksh image she paid homage and cleansed the Yaksh image with a peacock feather broom. Then she anointed the image with water and wiped it dry with a saffron coloured perfumed soft cloth. After that she dressed the image in white garb and offered costly flowers, dresses, perfumes, garlands, incense powders suitable for deities. She then burned incense and with her knees on the ground bowed at the feet of the image. In this posture she submitted—"O divine Yaksh ! If I give birth to a child who survives I will offer worship (*yaag*) and enhance your non-diminishing treasure (*akshayanidhi*) by gifts on auspicious days (dawn), and share in profit (*bhaag*)." With these words she begged the deity's favour and returned home.

The soul that was Dhanvantari Vaidya, coming out of the hell, was conceived as a son in the womb of Gangadatta in this Patalikhand city. After three months of pregnancy Gangadatta had a dohad (*pregnancy-desire*).

"Fulfilled is the life as humans of those mothers and blessed... and so on up to... are those mothers who get ample staple food, liquids, general food, and savoury food (*ashan, paan, khadya, svadya*) prepared; take along numerous kinfolk, friends, near and far relatives and family members and, crossing Patalikhand city, go to a pushkarini (*bavadi; a deep and elaborate masonry tank or well with steps down to the water level*). They enter the bavadi. After dipping in the water and performing auspicious rituals like putting mark on forehead, they enjoy the food they brought along. And thus they fulfill their dohad."

Thinking thus, in the morning when the brilliant sun dawned, she came to Sagaradatt Sarthavaha and informed him about her dohad—"My lord ! Blessed are those mothers who satisfy their pregnancy-desire (*dohad*) (*as aforesaid*). I also want to satisfy my pregnancy-desire."

Then Sagaradatt Sarthavaha gave permission to wife Gangadatta to satisfy her dohad.

On getting permission from Sagaradatt Sarthavaha, Gangadatta gets ample staple food, liquids, general food, and savoury food (*ashan, paan, khadya, svadya*) prepared. She then collects the food so prepared, Wines (etc.), flowers and other things needed for worship. Taking along numerous female kinfolk, friends, (etc.) and many other women she goes to a pushkarini (*bavadi; a deep and elaborate masonry tank or well with steps down to the water level*) and takes a dip. Performing auspicious rituals like putting mark on

her forehead, she enters the temple of Umbaradatt Yaksh. There she performs worship as before and burns incense. Once that is done she returns to the pushkarini.

At the pushkarini the accompanying ladies embellish Gangadatta with all kinds of ornaments. Then Gangadatta enjoys the food and six kinds of wine they brought along and satisfies her dohad. She returns home once her dohad is satisfied. Pleased by the fulfillment of her dohad, Gangadatta carries the fetus happily.

After nine months of pregnancy, that Gangadatta gave birth to a son. Following their family tradition, the parents celebrated the birth of their son. Then they performed the naming ceremony—"As this child was born through the favour of Umbaradatt Yaksh he should be named Umbaradatt." And child Umbaradatt began to grow up in care of five nursemaids.

Some time later Sagaradatt Sarthavaha died (like Vijayamitra during a sea voyage). In due course Gangadatta also died. Like Ujjhitak Umbaradatt was also expelled from his house by state guards and his house was given to some other person.

(Helpless Umbaradatt starts living on alms.) At some point of time Umbaradatt was inflicted by sixteen diseases, namely Asthma, Bronchitis,... and so on up to... Leprosy. Suffering from these sixteen deadly diseases and with decayed limbs Umbaradatt leads a miserable life.

Bhagavan added—"Gautam! This way that young Umbaradatt is bidding his time in excruciating pain, suffering horribly for the sinful deeds he committed in the past. That is what you just saw."

Commentary- almost all stories in this book describe a common situation that the son is expelled from the house by state officials on death of his parents. The commentator (Tika) surmises that at the time of going on a sea voyage for trading, the seafaring merchant must have taken loans from other merchants. When the ship capsized he lost all his merchandise and wealth. The creditors must have appealed to the king for realization of their dues and the king must have ordered to auction the property after expelling the heirs. This could be the prevalent practice at that time. That must have been the reason for the sons of defaulters to go begging house to house for living.

Meaning- Gautam Swami asked—"Bhante! After his death where will this Umbaradatt go? Where will he be reborn?"

Bhagavan replied—"Gautam! After completing his life-span of seventy two years, Umbaradatt will die and reincarnate as an infernal being in the first hell named Ratnaprabha. From there he will follow the cycles of rebirths as mentioned in the first chapter in context of Mrigaputra... and so on up to... will be born millions of times in all hells, as all animals, and as all one sensed beings.

Coming out from there, he will be born as a cock in Hastinapur city. After being killed by some evil persons, he will reincarnate as a son in a merchant family of the same Hastinapur city. There he will gain righteousness (*samyaktva*). From there he will reincarnate in the first heaven named Saudharm Devlok. Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain status of Siddha shedding all his karmas and ending all misery.

Conclusion should be read as before.

Meaning with Commentary of Chapter -7- Umberdatt
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Chapter (Adhyayan) –8- Shaurikadatt

Φ INTRODUCTION:–

This eighth chapter describes a particular violent profession and its bitter fruits. It is more relevant in modern times. The central theme of this chapter is to describe the bitter fruits of sale and consumption of meat. Shriyak the cook killed or arranged to get killed a variety of animals and birds and prepared food for his master, the king. He too ate that food. As a result of this violence inspiring karma-programming he takes rebirth as Shaurikadatt Fisherman. He becomes a big fish-merchant. In order to catch fish he even poisons and dries ponds and lakes.

This way, employing extremely cruel means, he indulges in fish-trading. He develops an insatiable craving for non-vegetarian diet. He suffers bitter fruits of this act during this life and continues to suffer miserable consequences for many future births. This explicates that not only the meat eater but also the cook, the seller, and the provider of meat is equally responsible for the violence involved.

[32] Meaning- The foreword of the eighth chapter should be read as before. (Jambu Swami asked—"Bhante I what is the text and meaning of the eighth chapter of Duhkha-vipaak as preached by Shraman Bhagavan Mahavir?) Sudharma Swami Replied-

Jambu I During that period of time there was a city named Shaurikapur. Outside this town was a garden named Shaurikavatansak, in which was a temple of Shaurik Yaksh. In that city ruled a king named Shaurikadatt.

There was a settlement of fishermen in the northeastern direction outside Shaurikapur City. A fisherman named Samudradatt lived there. He was irreligious... and so on up to... enjoyed evil deeds only. He had a wife named Samudradatta. They had a son named Shaurikadatt whose body was fully and perfectly endowed.

During that period of time Shraman Bhagavan Mahavir arrived (at Shaurika vatansak garden). People and the king came to attend his discourse. They returned home after the discourse.

During that period of time, while returning after collecting alms from houses of high, low and medium castes in Shaurikapur city, for breaking his two-day fast, Bhagavan Gautam, the chief disciple of Shraman Bhagavan Mahavir, came to the main road (as mentioned earlier). While passing by that settlement of fishermen he saw in the middle of a crowd a hungry, emaciated and lean skeleton-like person clad in blue. His bones crackled

when he sat or stood up. On account of a fish-bone being stuck in his throat he was uttering piercing, pathetic, and plaintive sounds and words. He was vomiting and the vomit contained shreds of coagulated pus, blood and worms. Looking at his pathetic condition Bhagavan Gautam Swami thoughtfully contemplated—"Oh! This man is suffering infernal agony due to the sinful karmas he acquired due to evil deeds committed in the past." With these thoughts he returned and asked Shraman Bhagavan Mahavir about the past birth of that person. In reply Bhagavan said—

Gautam I During that period of time there was a city called Nandipur in Bharatvarsh area in Jambu continent. A king named Mitra was the ruler of that city. King Mitra had a cook named Shriyak who was irreligious... and so on up to!.. Enjoyed evil deeds only.

That Shriyak cook had many assistants including—matsyiks (*fishermen*), vaguriks (*animal trappers*), and shakuniks (*bird catchers*). They used to kill small and soft as well as larger fish; goats... and so on up to... buffaloes; and partridges... and so on up to... peacocks and bring them to Shriyak cook. Many more partridges... and so on up to... peacocks were kept in cages. Shriyak cook also had many other employees, working on wages and food, who used to pluck out feathers of live partridges... and so on up to... peacocks and give him the bare bodies.

Then that Shriyak cook used to chop the meat of numerous terrestrial, aquatic, and avian beings into small pieces, round pieces, long pieces, and short pieces. Some of these he cooked with ice; some he just stored separately to get seasoned naturally; some he left in the sun; and some he cooked in hot air or steam. Some of these pieces he cooked black and others brown. Some of these pieces he seasoned with buttermilk, some with hog-plum juice, some with grape juice, some with wood-apple juice, some with pomegranate juice, and some with fish juice. After this he fried some in oil, roasted some in fire, and grilled some on sticks (*shulaprot*).

In the same way he also prepared soups from meat of fish, deer, partridge,... and so on up to... peacock. He also prepared salad of a variety of vegetables. After arranging all these dishes properly he took them to the dining place of king Mitra and offered to the king. Shriyak cook too frequently enjoyed the so cooked, roasted and grilled meat and soup of numerous terrestrial, aquatic, and avian beings with vegetables and six kinds of wine.

That Shriyak cook was ever involved in these sinful activities. These activities had become his way and ideal of life and he had accepted all these sinful activities to be the best conduct. As a consequence he acquired extremely malevolent and pain causing karmas in abundance. After completing his life-span of thirty three hundred years he died and reincarnated as an infernal being in the sixth hell.

Samudradatta (*wife of fisherman*) was a jatunandika. Her offspring died at birth. Like Gangadatta, she also had idea while thinking about 'family matters around midnight. After seeking permission from her husband she sought boon from Shaurik Yaksh and got pregnant. After satisfying her dohad (*pregnancy-desire*) she gave birth to a son. In due course the parents named the child—"As this child was born as a favour by Shaurik Yaksh he should be named Shaurikadatt." And child Shaurikadatt began to grow up in care of five nursemaids. Crossing his adolescence he attained youth and maturity.

Some time later Samudradatt Fisherman died. Crying, wailing and weeping Shaurikadatt took the dead body to cremation ground in a funeral procession joined by many friends, kinfolk, and family members. There last rites and other formal rituals were performed. After this Shaurikadatt became the chief of the fishermen. Now he was a fisherman who had become irreligious... and so on up to... enjoyed evil deeds only.

That Shriyak cook had employed many assistants, working on wages and food, which used to enter the great river Yamuna in small boats. They used to move around, scoop (*hrid-galan*), contaminate (*hrid-malan*), agitate (*hrid-mardan*), churn (*hrid-manthan*), drain (*hrid-vahan*) and discharge (*hrid-pravahan*) the river water in order to terrify and displace fish to facilitate hauling the same. Besides this they used a variety of means and equipment including prapanchul, prapampul, and matsyapuchchha. jrimbha, trisara, bhisara, visara, dvisara, hilliri, jhilliri, lalliri, jaal, gal, kootapash, valkal-bandh, sutra-bandh, and baal-bandh (*these are names of different types and designs of fishing nets*). Thus they caught small and soft... and so on up to... large and stout fish and filled their boats. With haul they returned to the river-bank, unloaded it in a heap, and left it to dry in sun.

Many other employees, working on wages and food, fried, roasted, grilled this sun-dried fish-meat in order to earn their living by selling same on roadside. Shaurikadatt too frequently enjoyed cooked roasted and grilled fish-meat with six kinds of wine.

At a certain time while eating the cooked roasted and grilled fish-meat, a fish bone got stuck in Shaurikadatt Fisherman's throat causing excruciating pain to him. Tormented by this, Shaurikadatt called his servants and instructed, "Beloved of gods! Go and make this announcement loudly at every corner, crossings where three, four or more roads meet, main road and streets in Shaurikapur City—`0 Beloved of gods! Shaurikadatt has a fish bone stuck in his throat. Any Vaidya (*qualified Ayurvedic doctor*) and junior Vaidya, senior and junior Jnayak (*those who learned and practiced the art of healing through their own experience*), and senior and junior Chikitsak (*those who practiced medicine and surgery*) who is able to remove this fish bone will be amply and richly rewarded by Shaurikadatt.' The servants made the announcement as told.

Hearing and understanding this announcement many healers (etc.) came to the residence of Shaurikadatt. They did the diagnosis by employing their four kinds of wisdom, namely—autpattiki buddhi (*intuitive wisdom*), vainayiki buddhi (*acquired wisdom*), karmaja buddhi (*practical wisdom*), and parinamiki buddhi (*deductive wisdom*). Then they tried their best to give relief to Shaurikadatt by making efforts to remove the fish bone by using various procedures, such as—making him vomit, by giving him expectorants (*chhardan*), by giving massage or compression (*avapidan*), by placing wooden pieces between molars to force open the mouth (*kavalagraha*), by using surgical instruments (*shalyoddhar*), and by applying medicines. But they failed to remove the fish bone from Shaurikadatt's throat and stop the flow of blood and pus. When these healers got exhausted (*shraant*), confused or mentally tired (*cant*), and disappointed (*paritant*) they returned from where they came.

Disappointed with the treatment given by the healers and suffering excruciating and intolerable pain, Shaurikadatt has become emaciated and has been reduced to a mere skeleton. He spends his time in misery.

Bhagavan added—"Gautam ! Thus that Shaurikadatt is suffering (as you have seen) the fruits of the extremely bad karmas acquired in the past."

Gautam Swami asked—"Bhante ! After his death where will this Shaurikadatt Fisherman go? Where will he be reborn?"

Bhagavan replied—Gautam ! After completing his life-span of seventy years, Shaurikadatt Fisherman will die at the destined time of his death and will reincarnate as an infernal being in the first hell named Ratnaprabha having a maximum life-span of one Sagaropam. From there he will follow the cycles of rebirths as mentioned in the first chapter in context of Mrigaputra... and so on up to... will be born millions of times in all hells, as all animals, and as all one sensed beings. Coming out from there he will be born as a fish in Hastinapur city. After being killed by fishermen he will reincarnate as a son in a merchant family of the same Hastinapur city. There he will gain righteousness (samyaktva) and get initiated as an ascetic. From there he will reincarnate in the first heaven named Saudharm De Aok. Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain the status of Siddha, shedding all his karmas and ending all misery.

Conclusion should be read as before.

Chapter -8- Compiled by Muni DeepratnaSagar is finished

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Chapter (Adhyayan) -9- Devadattaa

Φ INTRODUCTION:--

This ninth chapter contains the horrifying story of a cruel woman. The preceding chapter contained the description of a callous male characters who killed and tortured animals, birds, and fish; but this chapter describes a female character who mercilessly kills her own mother-in-law. In her earlier birth she was king Simhasen, a male. Instigated by his chief queen he imprisons the mothers of his other four hundred wives in a camouflaged house through deception and then burns them alive while they were asleep. The perpetrator of such cruel deed dies with cruel attitude and reincarnates as girl Devadatta. Although endowed with physical beauty, Devadatta had a perverted, ugly, and despicable mind. For her unrestricted enjoyment of mundane pleasures she mercilessly killed the mother of his husband, a devotee of his mother.

Reading or listening to the grave consequences of such cruel deeds makes one shiver, and abhor violence.

[33] Meaning- The foreword of the eighth chapter should be read as before. (Jambu Swami asked—"Bhante ! When this is the text and meaning of the eighth i chapter, what

is the text and meaning of the ninth chapter of Duhkha? Vipak as preached by Shraman Bhagavan Mahavir?) Sudharma Swami Replied-

Jambu During that period of time there was a city named Rohitak. Outside this town was a garden named Prithvi-avatansak in which there was a temple of Dharan Yaksh. In that city ruled a king named Vaishramanadatt. The name of his queen was Shridevi and that of his son, who was the crown prince, was Pushpanandi.

In that Rohitak city lived a merchant named Datt Gathapati who was very rich and respected. The name of his wife was Krishnashri. Datt Gathapati and Krishnashri had a daughter named Devadatta who was perfectly endowed and beautiful.

During that period of time Shraman Bhagavan Mahavir arrived at Prithvi-avatansak garden. Bhagavan gave his discourse to all, after which the king and the people returned home. During that period of time, while returning after collecting alms in the city, Gautam Swami, the senior disciple of Shraman Bhagavan Mahavir, came to the main road. There he saw many elephants, horses and foot soldiers duly equipped with armours and weapons. Amongst them he saw a woman, with her ears and nose cut off, tied in the avakotak bond (*bending the neck and tying it with hands already tied at the back*) and impaled on the gallows. (*Oil was smeared on her body. On her hands and waist she wore the garb of a person sentenced to death. She was handcuffed and wore garland of red flowers on her neck. Her body was also smeared with chalk.*) Gautam Swami thought that this woman was, indeed, suffering infernal agony.

After collecting alms he left the city, came to Bhagavan Mahavir and asked—"Bhante! Who was this woman in her last birth? In reply Bhaga van said—

Gautam! During that period of time there was a prosperous city called Supratishth in Bharatvarsh area in Jambu continent. A majestic king named Mahasen was the ruler of that city. He had one thousand queens including Dharini in the inner quarters of his palace. King Mahasen and queen Dharini had a perfectly endowed and handsome son named Simhasen who was made the crown prince.

At a certain time the parents got constructed five hundred large and exclusive mansions for prince Simhasen (*when he attained youth*). After this prince Simhasen was married to five hundred beautiful princesses including Shyama in a single day. Each of these brides were given sets of five hundred things in gold, silver (etc.) in dowry. He lived happily in lofty mansions enjoying all these gifts with the five hundred princesses including Shyama.

After some time king Mahasen died. Prince Simhasen performed the last rites including cremation and ascended the throne.

Then that king Simhasen, highly enamoured of Shyama Devi, spent his time madly engrossed in her thoughts and without caring for or honouring other queens. On the contrary he spent his time happily neglecting and forgetting them all.

Then the mothers of these four hundred ninety nine queens came to know of the fact that—"King Simhasen, highly enamoured of Shyama Devi, spent his time madly engrossed in her thoughts without caring or honouring their daughters. On the contrary he spent his time happily neglecting and forgetting them all." On getting aware of this, they jointly decided that it would be to their benefit to somehow kill Shyama Devi by

means of fire, poison, or weapons. With this thought they awaited the opportunity to find her alone and murder her.

Somehow Shyama Devi got to know of this conspiracy. When aware of all this, she thought—"The mothers of my four hundred ninety nine co-wives have come to know of the fact that—King Simhasen, highly enamoured of Shyama Devi, spent his time madly engrossed in her thoughts without caring for our daughters. On the contrary he completely neglects them all. Therefore, it would be to our benefit to somehow kill Shyama Devi by means of fire, poison, or weapons.' With this thought they look forward to an opportunity to find me alone and murder me. In this situation I do not know when, how and what wretched death they will deal me." These thoughts made her afraid, terrified, and agitated. Every part of her body trembled with fear and she came to copebhavan (*the room where an angry and displeased person spends time*). There she spent her time brooding gloomily in a state of mental turmoil swinging between hope and despair.

. When king Simhasen got the information about Shyama Devi's condition, he at once came to Shyama Devi in the copebhavan. Seeing her hapless and brooding gloomily in a state of mental turmoil swinging between hope and despair, he asked—"Beloved of gods ! Why are you so worried and heart-broken?"

Seething in anger, like boiling milk, Shyama Devi responded with angry words-

"My lord! On being aware of the fact (*that you are infatuated with me*), the mothers of my four hundred ninety nine co-wives met at a place and deliberated—Infatuated with Shyama Devi, king Simhasen does not respect our daughters. On the contrary he completely neglects them all. Therefore, it would be to our benefit to somehow kill Shyama Devi by means of fire, poison, or weapons.' Accordingly they await the opportunity to find me alone when you are not present and I am without any protection. My lord! I do not know what wretched death they will deal me. Terrified by this I came to the copebhavan (*the room where an angry and displeased person spends time*) and started brooding gloomily."

King Simhasen reassured Shyama Devi—"Beloved of gods ! Stop brooding gloomily in a hapless state of despair. I will certainly make arrangements to the effect that you are not caused even slightest of physical discomfort, pain or harm.

Consoling and reassuring Shyama Devi thus, with loving and sweet words, king Simhasen returned. He then called his servants and instructed—"Go outside Supratishth city and construct a large kootakarashala (*camouflaged house*) with hundreds of pillars, which is very beautiful, charming, attractive and fit to be a queen's residence.

Those servants left after raising their joined palms to their heads and humbly accepting the king's order. Going in the northeastern direction outside Supratishth city, they constructed a large and beautiful kootakarashala with hundreds of pillars. Once that was done they informed king Simhasen about desired kootakarashala being ready.

Then at an opportune moment king Simhasen invited the mothers of those four hundred ninety nine queens. Getting king Simhasen's invitation, those mothers of the queens got ready embellished fully with dresses and ornaments according to their respective status and came to king Simhasen in Supratishth city. King Simhasen provided them lodging in the said kootakarashala.

. Then king Simhasen called his servants and said—Take large quantities of ashan, paan, khadya, svadya (*staple food, liquids, general food, and savoury food*), flowers, dresses, fragrant garlands, and ornaments to the Kootakarashala.

According to the king's order the servants took all these things there.

Then those four hundred ninety nine mothers of queens embellished themselves with all kinds of ornaments and started enjoying that abundant food and wines as well as music and dance (*by musicians and dancers*). In other words, got engrossed in enjoying food, wines, dance and music.

Around midnight king Simhasen came to the kootakarashala with many attendants. He got all the gates of the kootakarashala closed and then set it ablaze from all directions.

Set afire by king Simhasen those four hundred ninety nine mothers of queens failed to find any shelter or protection. They died crying, wailing, and sobbing in despair.

Ever involved in such sinful activities, accepting these activities to be ideal of life and the best conduct, king Simhasen acquired extremely malevolent and pain causing karmas in abundance. After completing his life-span of three thousand four hundred years, he died and reincarnated as an infernal being in the sixth hell where the maximum life span is twenty two Sagaropam. The soul that was king Simhasen, coming out of the hell, was conceived as a daughter in the womb of Krishnashri, the wife of Datt Sarhavaha in this Rohitak city.

After nine months of pregnancy, that Krishnashri gave birth to a daughter. That girl was very delicate and beautiful. On the twelfth day after birth, the parents arranged for abundant food and invited their friends, relatives and kinfolk. After the feast they performed the naming ceremony—"Our daughter is hereby named Devadatta." And girl Devadatta began to grow up in care of five nursemaids.

In due course girl Devadatta crossed her adolescence and became a beautiful, charming, and well proportioned young woman.

One day, after taking her bath and adorning herself with a variety of ornaments, Devadatta, surrounded by numerous maids including hunchbacks, was playing on the rooftop of her mansion with a golden ball.

Around that time, after taking his bath, adorning himself with ornaments (etc.), surrounded by many attendants, and mounted on a horse, king Vaishramanadatt was going for horse-riding. He passed in the vicinity of Datt Gathapati's mansion. All of a sudden king Vaishramanadatt saw Devadatta playing with a golden ball. He was astonished at the beauty, charm and youth of Devadatta. He summoned his attendants and asked—"Beloved of gods ! Whose daughter is this ? What is her name?"

The attendants joined their palms and informed—"Sire! This beautiful, charming, and well proportioned young woman is Devadatta, the daughter of Datt Gathapati and Krishnashri."

On his return from horse-riding, king Vaishramanadatt summoned his officials of confidence and said—

"Beloved of gods! Please go and seek the hand of Devadatta, the daughter of

Datt Gathapati and Krishnashri, in marriage for crown prince Pushyanandi. She is worth getting even in exchange of our kingdom. (*In other words, she is acceptable even if she wants to be the chief queen of the kingdom.*)

The officials formally joined their palms and humbly and happily accepted king Vaishramanadatt's order. After taking their bath and putting on their best court dresses they went to Datt Sarthavaha's mansion. Datt Sarthavaha was pleased to see them coming. He got up from his seat and went ahead seven-eight steps to welcome them. After greeting them he offered them suitable seats. When the officials took there seats and made themselves comfortable Datt Sarthavaha asked, "Beloved of gods ! Tell me what gives me the honour of your visit?"

On being asked thus by Datt Sarthavaha, the king's officials said, "Beloved of gods ! We have come to seek the hand of your and Krishnashri's daughter Devadatta in marriage for our crown prince. Beloved of gods! If you feel that the match is seemly, appropriate, desirable, commendable and worth a union, please give your consent to marry Krishnashri to crown prince Pushyanandi. If you agree to our proposal please tell us the desired dowry?"

On hearing the proposal from the king's officials Datt Sarthavaha replied, "Beloved of gods ! By asking the hand of my daughter king Vaishramanadatt has bestowed honour on me and, that is more than any dowry."

After this he sent them away after offering them food and honouring them with flowers, apparels, perfumes, garlands, and ornaments. messengers returned to king Vaishramanadatt and informed him aforesaid details (*about the acceptance of proposal*).

(*After getting this information from the king's officials*) On an auspicious tithi (*date of the lunar calendar*), karan (*a division of the day, there being eleven in number including balav*), divas (*auspicious day*), nakshatra (*lunar mansion*), and muhurta (*moment*) Datt Sarthavaha got plenty of ashan, paan, khadya, svadya (staple food, liquids, general food, and savoury food) ready. He then invited his friends, kinfolk, family members, near and far relatives and other people. After performing auspicious rituals including putting mark on his forehead, he took a comfortable seat and enjoyed that food with the guests. Having done that he sat at a place to wash his mouth and face clean. He then honoured friends, kin folk, family members, near and far relatives and other people with liberal gifts of flowers, garlands, perfumes, dresses, ornaments (etc.).

After this he got his daughter adorned with a variety of ornaments, when she had taken her bath, and seated her in a palanquin lifted by one thousand persons. Carrying all kinds of gifts and accompanied by all his friends and relatives, he moved in a procession with all pomp and show including dance and music. Crossing Rohitak City he arrived at king Vaishramanadatt's palace and greeted him by joining his palms. There he presented his daughter before king Vaishramanadatt.

When king Vaishramanadatt saw Devadatta as a bride he was very pleased. Then he got plenty of ashan, paan, khadya, svadya (staple food, liquids, general food, and savoury food) ready. He then invited his friends, kinfolk, family members, near and far relatives and other people and offered them food. After the feast he honoured them with liberal gifts of flowers, garlands, perfumes, dresses, ornaments (etc.). Having done that he seated prince Pushyanandi and bride Devadatta on a platform anointing them with water

poured from gold and silver urns. The bridal couple was then adorned with beautiful dresses and ornaments. Offerings were made into the sacred fire and the ritual of the bridegroom accepting the hand of the bride (*panigrahan*) was performed. At last with all grandeur, music and dance, rich gifts (*dresses and ornaments*) and exchange of greetings the marriage-ritual of prince Pushyanandi and Devadatta was ceremoniously performed.

After the marriage ceremony king Vaishramanadatt liberally offered food and gifts (*dresses, perfumes, garlands, ornaments etc.*) to Devadatta's parents and their family members, relatives and friends and bade them farewell.

Then in his exclusive palace prince Pushyanandi along with merchant's daughter Devadatta passed his time seeing, listening to, and enjoying sweet music of a variety of musical instruments including drums, thirtytwo kinds of dramas, other such performances and all other human comforts and pleasures.

After some time king Vaishramanadatt died. On his death grief stricken Pushyanandi performed his last rites and other formal ritual with state honour. After the mourning Pushyanandi ascended the throne. From crown prince he became the king.

King Pushyanandi was greatly devoted to his mother Shridevi. Every morning he would go to mother Shridevi, wherever she was, and touch her feet. Then he would get her body massaged with *shatpaak* and *sahasrapaak* medicated and perfumed oils and pastes (*made with mixtures of one hundred and one thousand herbs*). He would also give her comfort and relaxation through four types of body-massage—bone stimulating, muscle stimulating, skin stimulating, and hair stimulating. After that he would get her body cleansed by applying and rubbing perfumed powders. Then he would let her bathe with three kinds of water—lukewarm, cold, and fragrant. Once all this was done he would offer her enough food of four kinds. He would take his bath and food only after Shridevi had taken her bath, performed auspicious rituals, eaten her food, washed her mouth and face and reclined on her seat. Then he would commence his other daily activities including enjoying human comforts and pleasures.

Once around midnight, engrossed in family problems, Devadatta thought "King Pushyanandi is very much devoted to his mother Shridevi and spends all his time taking her care. This distraction does not allow me to enjoy human comforts and conjugal pleasures with king Pushyanandi fully and to the desired extent. Therefore, it is better that I kill Shridevi somehow by means of fire, weapon, poison, or mantra and enjoy human comforts and conjugal pleasures with king Pushyanandi fully and to my entire satisfaction." With these thoughts she looked forward to an opportunity to kill Shridevi when the king did not visit, when no other royal person was there and when even an ordinary person was also not there (*she was absolutely alone*).

Once after her bath Shridevi was sleeping comfortably in her bed alone and in solitude. Availing the opportunity, Devadatta came to the room and found Shridevi sleeping comfortably in her bed. She looked around to ensure that no one was there to see her. Then she went to the kitchen, picked up an iron rod and heated it. When it was red hot like *Kirshuk* flower (*Butea frondosa*) and fire she picked it with a pair of tongs and came where Shridevi was sleeping. Here she thrust the red hot iron rod into Shridevi's anus. With a terrible pathetic shriek Shridevi died.

Hearing the terrible shriek Shridevi's maids rushed to her room and saw Devadatta leaving. The maids came to Shridevi's bed and found her lifeless, still and dead. After seeing this they went to king Pushyanandi crying and wailing, and sobbing—"Oh ! Oh ! Alas ! Great misfortune has befallen us." They informed king Pushyanandi—"Sire ! Queen Devadatta has killed mother Shridevi."

Hearing and understanding what the maids told him, king Pushyanandi, grief stricken due to the loss of his mother, fell on the ground like an axed Champak tree.

After some time king Pushyanandi regained his consciousness and composure. In the company of many kings... and so on up to... caravan chiefs, friends and relatives he wept, wailed and sobbed loudly. Sobbing thus he performed the last rites of Shridevi with all state honour. Having done all this his anger surfaced with great intensity, giving him a terrifying look. Gnashing his teeth he got Devadatta caught by guards. He then sentenced her to death—"She is to be taken to gallows and killed." (*As you have seen.*)

Thus, Gautam! Devadatta! Suffers the fruits of the extremely bad karmas acquired in the past.

(*Hearing these details*) Gautam Swami asked—"Bhante! After her death where will this Devadatta go? Where will she be reborn?"

Bhagavan replied—Gautam! After completing her life-span of eighty years, Devadatta will die and reincarnate as an infernal being in the first hell named Ratnaprabha. From there she will follow the cycles of rebirths as mentioned in the first chapter in context of Mrigaputra... and so on up to... will be born millions of times in all hells, as all animals, and as all plants including the bitter ones. Coming out from there she will be born as a swan in Gangapur city. After being killed by some bird catchers she will reincarnate as a son in a merchant family of the same Gangapur city. There he will gain righteousness (*samyaktva*). From there he will reincarnate in the first heaven named Saudharm Devlok. Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain the status of Siddha, shedding all his karmas and ending all misery.

Conclusion should be read as before.

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Chapter (Adhyayan) -10- Anjoo

❖ INTRODUCTION:--

This chapter narrates the bitter fruits of unchecked licentious activities of a corrupt woman. This is a brief but effective story providing inspiration to avoid lechery.

[34] Meaning- The foreword of the eighth chapter should be read as before. (Jambu Swami asked—"Bhante! When this is the text and meaning of the ninth chapter, what is the text and meaning of the tenth chapter of Duhkha-vipaak as preached by Shraman Bhagavan Mahavir?) Sudharma Swami Replied-

Jambu! During that period of time there was a city named Vardhamanapur. Outside this town was a garden named Vijayavardhan in which was a temple of Manibhadra Yaksh. In that city ruled a king named Vijayamitra. In Vardhamanapur city lived a merchant named Dhanadev Gathapati who was very rich and respected. The name of his wife was Priyangu. They had a daughter named Anju who was perfectly endowed and beautiful. During that period of time Shraman Bhagavan Mahavir arrived at Vijayavardhan garden. People came and Bhagavan gave his discourse to all after which the masses returned home.

During that period of time, while going to collect alms, Gautam Swami, the senior disciple of Shraman Bhagavan Mahavir, was passing in the vicinity of the garden outside the palace of king Vijayamitra. There he saw a woman who was lean, famished, emaciated (*devoid of flesh*), producing rattling sound (*having rattling skeleton*), and so weak and cadaverous that her bones appeared to be covered with skin alone. She wore a blue dress and was uttering distressful, pathetic and plaintive sounds and words. Seeing this pathetic scene Gautam Swami thought—"Why she is suffering such infernal agony?" He came to Bhagavan Mahavir and asked-"Bhante! Who was this woman in her last birth? In reply Bhagavan said-

Gautam! During that period of time there was a prosperous city called Indrapur in Bharatvarsh area in Jambu continent. A king named Indradatt was ruler of that city. In that city lived a courtesan named Prithvishri (*description to be read as that of Kamadhvaja courtesan*). In Indrapur city that Prithvishri courtesan enticed many kings... and so on up to... caravan chiefs by means of her beauty, gestures, display of body-parts, and her art. Where she failed, she used magical powers and powders for seduction. She spent her time enjoying all human and carnal pleasures fully and as she desired.

Considering this kind of acts to be her duty, giving importance to, being well versed in, and being engrossed in such deeds that Prithvishri courtesan (*due to lechery*) continued to accumulate intense malevolent karmas. Completing her life span of three thousand five hundred years she died and took rebirth as an infernal being in the sixth hell with a maximum life span of twenty two Sagaropam.

On leaving the second hell, her soul was conceived as a daughter in the womb of Priyangu, the wife of Dhanadev Sarthavaha in this Vardhamanapur city. On completion of nine months Priyangu gave birth to a daughter who was named Anjushri. All other details should be read as in case of Devadatta.

Once while king Vijayamitra was going for horse-riding he saw the beauty and charm of Anjushri. He was attracted to her like king Vaishramanadatt. He then sought her hand in marriage like minister Tetaliputra (*JnataDharmaKatha Sutra*)... and so on up to... He married Anjushri and lived happily in his palace.

Once queen Anjushri was afflicted with acute vaginal pain. When king Vijaya came to know of this he called his attendants and said—"Beloved of gods! Go and make this announcement loudly at every corner, crossings where three, four or more roads meet,

main road and streets in Vardhamanapur City that queen Anjushri is suffering from acute vaginal pain. Any Vaidya (*qualified Ayurvedic doctor*) and junior Vaidya, senior and junior Jnayak (*those who learned and practiced the art of healing through their own experience*), and senior and junior Chikitsak (*those who practiced medicine and surgery*) who is able to cure that diseases will be amply and richly rewarded by king Vijayamitra.

The servants made the announcement as told.

Hearing this announcement by the state officials many healers (etc.) came to king Vijayamitra. They did the diagnosis by employing their four kinds of wisdom, namely—autpattiki buddhi (*intuitive wisdom*), vainayiki buddhi (*acquired wisdom*), karmaja buddhi (*practical wisdom*), and parinamiki buddhi (*deductive wisdom*). Then they tried their best to cure ailing Anjushri by using various procedures. However, they failed to do so. When these healers got exhausted (shraant), confused or mentally tired (taut), and disappointed (paritant) they returned from where they came.

Suffering from that excruciating vaginal pain, queen Anjushri went lean, famished, emaciated (devoid of flesh), and cadaverous. She spent her time in this state uttering distressful, pathetic and plaintive sounds and words.

Bhagavan added- Thus, Gautam! Anju! Suffers the fruits of the extremely bad karmas acquired in the past (*as you have seen*).

(*Hearing these details*) Gautam Swami asked- "Bhante! After his death where will this Anju go? Where will she be reborn?"

Bhagavan replied—Gautam! After completing her life-span of ninety years, Anju will die and reincarnate as an infernal being in the first hell named Ratnaprabha. From there she will follow the cycles of rebirth as mentioned in the first chapter in context of Mrigaputra... and so on up to... will be born millions of times in all hells, as all animals, and as all plants. Coming out from there she will be born as a peacock in Sarvatobhadra city. After being killed by some hunters she will reincarnate as a son in a merchant family of the same Sarvatobhadra city. There he will gain righteousness (*samyaktva*). From there he will reincarnate in the first heaven named Saudharm Devlok.

Gautam—"Bhante! After completing the life and state of Devlok where will that soul go? Where will he be born?"

Jambu! Descending from there he will take birth in Mahavideh area and follow ascetic conduct immaculately. At last he will get enlightened and attain the status of Siddha shedding all his karmas and ending all misery.

Sudharma Swami concluded, "Jambu Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of the tenth chapter of Duhkha-vipaaka. So I state."

Jambu- "Bhante! What you say is, indeed, true. What you said is a fact."

Chapter -10- Compiled by Muni DeepratnaSagar is finished

There is an all pervading truth in Bhagavan Mahavir's sermon—All good or bad karmas acquired by beings, essentially bear fruits. Bad karmas acquired through violence, falsity, stealing, lechery, greed, and other base attitudes and indulgences always bear bad and painful fruits. Austerities, detachment, discipline (*self-control*), charity, service and other noble attitudes and indulgences cause acquisition of good karmas that always bear good and happiness causing fruits.

In the two parts of this Agam Vipak Shrut—Duhkha-vipaak and Sukha-vipaak—Bhagavan Mahavir has established the aforesaid statement and elaborated it with, examples.

In this world darkness emphasizes the importance of light. In the same way sorrow emphasizes the importance of happiness. Because sorrow exists, a being gets afraid of it and desires for happiness, endeavours for availing happiness. Because death exists, a being searches for immortality to avoid death. That is the reason that in this Agam, Vipak Shrut, the fruits of good and bad karmas have been revealed. It first of all states hair raising description of the bitter fruits of bad karmas. It sends shivers through the spine while reading or listening to it. The narration of Duhkha-vipaak concludes here. Now the second part Sukha-vipaak details the fruits of good karmas.

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END OF DUHKHA-VIPAAK, THE FIRST SHRUTSKANDH

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--▶ SHRUTSKANDH - 2 ◀--

The ten chapters of Duhkha-vipaak have stories that inspire us to avoid violence, falsity, corruption and other such evil activities by vividly describing their terrible consequences. The desire for happiness is inherent within the wish to be rid of sorrows. The basic source of happiness is acquisition of good karmas which in turn is done through dharma (*righteousness and piety*). That is the reason for the belief that dharma is the source of happiness.

Four kinds of dharma have been mentioned in the scriptures—daan (*charity*), sheel (*morality*), tap (*austerity*), and bhaavana (*pious attitude*). Of these the first path is charity. Most important among the ten kinds of charity is dharma-daana (*pious charity*). One of the limbs of pious charity is supatra daana (*charity to the deserving*). This specifically means 'to offer pure things or services with noble feelings to the lofty individuals who have renounced the world and are practicing austerities'. The greatness of this charity is unparalleled. As a result of such charity many people have gained happiness, good fortune, and wealth as well as an opportunity to lead a pious and righteous life. In the ten chapters of this Sukha-vipaak the glory of pious charity has been elaborated. These ten chapters present lively examples of the extent of happiness and good fortune gained through charity.

Of these the first chapter is titled Subahu Kumar. This person gained so much beauty, charm, popularity, wealth, happiness and good luck in life that astonished even a great sage and spiritualist like Ganadhar Gautam. So much so that he asked about its reason from Bhagavan Mahavir. Throwing light on the source of Subahu Kumar's happiness and good luck, Bhagavan provided inspiration for every pious soul to follow the path of dharma. This, indeed, is the message of Sukha-vipaak Shrut.

Chapter (Adhyayan) -1- Subahu

[35] Meaning- During that period of time there was a city called Rajagriha near which was a chaitya named Gunasheelak. Ganadhar Arya Sudharma Swami arrived there. Jambu Swami, involved in his service, asked—"Bhante! When Shraman Bhagavan Mahavir, who has attained liberation, has preached the aforesaid text and meaning of Duhkha-vipaak then what according to him is the text and meaning of Sukha-vipaak?"

In reply Sudharma Swami said—"Jambu Shraman Bhagavan Mahavir has preached ten chapters of Sukha-vipaak. They are—

[36] Meaning- (1) Subahu, (2) Bhadranandi, (3) Sujaat, (4) Suvasava, (5) Jinadas, (6) Dhanapati, (7) Mahabal, (8) Bhadranandi, (9) Mahachandra, and (10) Varadatt."

[37] Meaning- Bhante! When Shraman Bhagavan Mahavir has preached ten chapters of Sukha-vipaak, including Subahu Kumar, then what is the text and meaning of the first chapter?

Arya Sudharma replied---- **Jambu!** During that period of time there was a large city named Hastishirsha. It was rich, prosperous and secured with respect to buildings, wealth, trade and governance.

In the north-eastern direction (*Ishan Kone*) outside this city was a garden named Pushpakarandak having trees bearing all season flowers and fruits. In that garden there was a temple of Kritavanamalapriya Yaksh. It was beautiful and very popular.

That city was ruled by king Adeenashatru who was highly influential among kings. He had one thousand queens in his inner palace. Chief among them was queen Dharini Devi.

Once while sleeping in her regal palace, Dharini Devi saw a lion in her dream. The story of the birth, of Subahu should be read as that of Meghakumar mentioned in Jnatadharmakathanga Sutra. (*So should be read the. description of his birth ceremony, education, etc.*). Subahu Kumar attained youth and became capable of enjoying worldly and carnal pleasures.

When his parents realized that Subahu Kumar had become proficient in seventy two arts and had attained desired maturity to enjoy all the pleasures of life, they got constructed five hundred Prasadavatamsak (*most exclusive, as the crown is among ornaments*) palaces, which were lofty, grand, and beautiful. In the middle of these palaces he got constructed a gigantic palace. Like Mahabala, Subahu Kumar was also married. The unique thing about Subahu Kumar's marriage was that he was married to five hundred very beautiful princesses in one day. Following the same tradition, the parents gave five hundred sets of things as dowry. (*These gifts included exclusive ornaments, garments, and other large and small household things.*) Subahu Kumar resided in these beautiful palaces that reverberated with sound of drums and music as well as dramas. He lived happily enjoying all human pleasures and comforts.

During that period of time Shraman Bhagavan Mahavir arrived in Hastishirsha city. People of the city came to attend his discourse. Like king Kunik, king Adeenashatru also came out to pay homage and attend the discourse with great pomp and show. Like Jamali Kumar, Subahu Kumar also went to pay homage to Bhaga van riding a chariot. Bhagavan gave his sermon, after which the king and the people dispersed.

Listening to and contemplating on the discourse of Shraman Bhagavan Mahavir, that Subahu Kumar was very happy. Subahu Kumar stood up and, after paying homage and obeisance, said—"Bhante! I have faith in the word of the Nirgranth (*one who is free of all knots, inner and outer*). At your pious feet many kings, influential and rich persons (*ishvar*)... and so on up to... and caravan chiefs (*sarthavaha*) have been initiated into the Anagar Dharma (*the religion of the homeless ascetics; Jain religion*) after renouncing their households and tonsuring their heads. In other words, they have accepted the code of five great vows (*PanchMahaurat*). But I am not capable enough to renounce my household, tonsure my head and embrace asceticism. Therefore I want to accept the householder's code (*Grihasth Dharma*) of twelve vows including five minor vows (*Anuvrats*) and seven instructive or complimentary vows of spiritual discipline (*Shikshavrats*).

Bhagavan said—"Beloved of gods! Do as you please and avoid languor when doing a good deed."

Then Subahu Kumar accepted the householder's code (*Grihasth Dharma*) of twelve vows including five minor vows (*Anuvrats*) and seven instructive or complimentary vows of spiritual discipline (*Shikshavrats*) before Bhagavan. After that he returned home riding his chariot.

During that period of time Indrabhuti Gautam Anagar, the senior disciple of Shraman Bhagavan Mahavir asked—"Bhante ! This Subahu Kumar is beloved (of all) having lovable appearance, attractive having attractive appearance, adorable having adorable appearance, enchanting having enchanting appearance, serene having serene appearance, good-looking, and pretty. Bhante ! To many people and even ascetics he appears to be beloved... and so on up to... and pretty.

"Bhante! How this Prince Subahu Kumar got and availed this human opulence? How it appeared before him? [What was his name and caste? In which village or settlement was he born? What charity, indulgence, blend and dry food, conduct (*ascetic or householder's*) and the sermon of which Shraman or Brahmin has helped him attain this opulence? Has he been blessed with this or acquired himself? What is the cause of his acquiring and enjoying this?]

Commentary- The author of this Agam has used fourteen adjectives including isht and ishtaroop to describe Subahu Kumar. He has mentioned further that to many people and even ascetics he appears to be beloved... and so on up to... and pretty.' This last statement emphasizes his proficiency in art of living. Some people gain popularity through their social service, charity and congenial speech and behavior. Their morality and social behaviour are excellent but they are not so successful in their religious and spiritual life. They lag behind in the practice of detachment, austerities, vows and self-control. Some people have ideal religious life but they are inept in their social life. Only a person with equal excellence and lofty ideals in every facet of life including religion and ethics, service of the self and others, detachment and indulgence is popular among masses as well as sages. A great sage, hermit, and yogi like Gautam Swami was so pleased and impressed with the social behaviour and religious conduct of Subahu Kumar that he presented his curiosity before Bhagavan. This indicates that Subahu Kumar must have had a unique personality. The aphorism under reference states fourteen adjectives in this regard. These words appear to be synonyms but, in fact, they vary in their nuances and connotations. On the basis of the elaborations by AbhayadevSuri, commentator (Tikakaar) explained these terms as follows--

- Isht (adorable)—One whose behaviour and action is congenial for all, who is liked and adored by all is called isht.

-Isht-roop—Adoration may be due to some specific work or accomplishment of a person. But isht-roop is a person having adorable appearance.

-Kaant—Adorable appearance could also be for many reasons. But at the same time, he was desirable (*kaant*) as well.

-Kaant roop—He was good natured. (*By good nature of Subahu, he was adorable.*)

-Priya—In spite of loving nature a person can fail in invoking love. But one who inspires love is priya (*beloved*).

Priya roop—one whose appearance inspires love is priya roop (*lovable*).

-Manojna and manojna roop—whose inner feelings or attitudes make him appear beautiful is called manojna (*beautiful*). One having that appearance is manojna roop.

-Manom and manom roop—the quality of being manojna (*beautiful*) could be momentary and transitory. The adjective manom indicates its permanence. The quality that inspires a profound and memorable experience of beauty makes a person manom. What leaves a lasting imprint of beautiful appearance is manom roop.

-Soma—A person devoid of rage or anger, whose face and eyes are serene and happy, and whose looks inspire peace in others is soma. One with serene nature is soma roop.

-Subhag—auspicious; beholding whom enhances good luck.

-Suroop—whose appearance is pretty and nature is friendly.

-Priyadarshan—love inspiring; one whose mere look invokes love.

Laddha, patta, and abhisamannagaya—explaining the difference in the meaning and purport of these three terms it has been mentioned that—to inherit wealth earned by ancestors is labdh (laddha); to earn wealth through one's own efforts is prapt (patta); and to enjoy the labdh or prapt wealth is abhisamvogat (*abhisamannagaya*). These adjectives subtly convey the kshayopasham (*extinction-cum-pacification*) of labhantaraya (*gain hindering*) and bhogantaraya (*enjoyment hindering*) karmas.

Meaning- (*On being asked by Gautam, narrating the story of previous birth of Subahu Kumar Shraman Bhagavan Mahavir said—*) "Gautam! During that period of time there was a prosperous city called Hastinapur in Bharatvarsh area in Jambu continent. A rich merchant named Sumukh lived there.

During that period of time Dharmaghosh Sthavir (senior ascetic) was living. He belonged to a prominent jati (*maternal caste*) and kula (*paternal caste*). Wandering from one village to another, along with his five hundred disciples, he arrived at the Sahasramravan garden in Hastinapur city. After seeking formal permission he camped there and commenced enkindling his soul with discipline and austerities.

During that period of time Dharmaghosh Sthavir had a disciple named Sudatt ascetic. He observed noble conduct. He had ingested Tejoleshya after toning it down (*Tejoleshya being the firepower acquired through rigorous austerities and having intensity to burn things in a wide range of many Yojans within a moment*). He was observing a series of month-long fasts interspersed with a day of meals. On the day of fast-breaking, that Sudatt ascetic spent first quarter of the day in studies and second quarter of the day in meditation. During the third quarter, like Gautam Swami had sought Bhagavan Mahavir's permission to go to seek alms, he sought Dharmaghosh Sthavir's permission to go to seek alms. After that, wandering around he entered the house of Sumukh Gathapati to seek alms.

When Sumukh Gathapati saw Sudatt ascetic approaching, he was pleased and delighted. He rose from his seat, stepped on the foot-rest and got down. He then put off his slippers and took an ekashatika (*a long scarf-like non-stitched piece of cloth, also called uttariya*). He placed this uttariya on his shoulders (*for covering his mouth*). As a mark of respect, he took seven to eight steps ahead to greet Sudatt ascetic. He then went around the ascetic three times clockwise and paid him homage and obeisance. After

this he proceeded to his kitchen. He was overjoyed with the idea of getting the opportunity to give ample food as alms to the visiting ascetic. He was pleased at the time of giving charity as well as after giving charity.

By giving three-way-pure charity (*pure food, pure seeker, pure donor*) through three-way-pure means (*natural altruism, simplicity, and purity of mind, speech and body*) to Sudatt ascetic (*in other words, by giving pure food as alms with pious feelings to Suddatt ascetic*) Sumukh Gathapati was overwhelmed with joy. Through this pious deed he considerably reduced the extant of the cycles of rebirth and acquired the bondage of karnas responsible for a birth as a human being. Five divine things appeared in his house—(1) Shower of gold, (2) shower of flowers of five colours, (3) falling of clothes, (4) sounding of divine drums, and (5) divine pronouncement of Ahodanam' (*great charity*).

On the crossing of three roads... and so on up to... and streets people gathered and talked to each other—"Beloved of gods ! Blessed is Sumukh Gathapati! His life has become meaningful."

Commentary—while donating, a sentimental and guileless donor experiences joy three times—(1) the first instance of joy comes with the thought, 'I will donate today. I am fortunate to get the golden opportunity of giving charity today.' (2) The second instance is when every pore of his body is filled with joy during the act of giving. (3) And the third instance is when his joy and contentment continues to enhance with the remembrance of the act of donating.

Trividh-shuddhi (*three-way-purity*)—(1) Deya shuddha—pure food or alms. (2) Data shuddha—pure donor; sincere and guileless donor. (3) Patra shuddha—pure seeker, such as a detached Shraman. When a donation has such three-way-purity or triple purity it becomes cause of breaking bonds of karnas and reducing extant of the cycles of rebirth.

Appearance of five divine things indicates that the charity was so ideal and lofty that gods effected showers of gold (etc.) in order to commend and popularize the act. (1) Divine shower of gold is called vasudhara. (2) Shower of flowers of five colours—black, blue or green, yellow, white and red. As these divine flowers are created through the power of transmutation or transformation, they are lifeless (achit). (3) Chelotkshep—chela means clothes and uileshep means throwing. There is a shower of clothes from the sky, (4) Sounding of divine drums. (5) Divine pronouncement of Ahodanam' (*great charity*). An astonishing charity is called Ahodanam. When a charity attracts gods and forces them to exclaim—Ahodanam' (*Great charity!*), it is, indeed, a great charity.

Meaning- Then that Sumukh Gathapati enjoyed a long life of hundreds of years. After his death at the destined moment he descended as a son into the womb of Dharini Devi, the consort of king Adeenashatru of Hastishirsha city. Queen Dharini Devi saw a lion in her dream in her state of partial slumber. Other details have already been stated. This way he is fully enjoying the human pleasures and comforts in his lofty mansions.

Bhagavan added—Gautam! As a consequence of the aforesaid great charity Subahu Kumar availed and acquired this human opulence.

After listening to the story of the past birth of Subahu Kumar Gautam Swami asked—"Bhante! Is Subahu Kumar capable of getting initiated by you into ascetic religion by renouncing his household and tonsuring his head?"

Bhagavan- "Yes, Gautam! He is capable of getting initiated."

Bhagavan Gautam paid homage and obeisance and resumed enkindling his soul with discipline and austerities.

Some time later Shraman Bhagavan Mahavir left the temple of Kritavanamalapriya Yaksh in Pushpakarandak garden in Hastishirsha city and resumed his wanderings in other states.

Here that Subahu Kumar became a Shramanopasak (*a devotee of ascetics*). He acquired the knowledge of fundamentals including being (*soul*) and non-being (*matter*). He spent his time availing every opportunity of donation to the deserving.

Observing the vows of a shravak (*Jain layman*), Subahu Kumar used to go to the paushadhashala (*place for observing partial ascetic vow or paushadh-vrat*) on every auspicious day of a fortnight—fourteenth, eighth, fifteenth (*both dark or amavasya and bright or purnima*). There he would properly inspect and clean (*pramarjan*) the paushadhashala and inspect the place for disposing excreta. He would then make a bed of hay, sit on it and take the vow of a three day fast (*avoiding eight meals or ashtam-bhakt*). Having taken the partial ascetic vow (*paushadh-vrat*) and observing a three day fast he would remain awake and alert absorbed in spiritual contemplation.

Once while absorbed in spiritual contemplation during his partial ascetic vow a thought surfaced in his mind—

Blessed are those villages, cities, and settlements where Shraman Bhagavan Mahavir visits.

Also blessed are those kings, nobles (etc.) who, in presence of Shraman Bhagavan Mahavir, get initiated after tonsuring their heads.

Also blessed are those kings, nobles (etc.) who, in presence of Shraman Bhagavan Mahavir, accept the householder's code (*Grihasth Dharma*) of twelve vows including five minor vows (*Anuvrats*) and seven instructive or complimentary vows of spiritual discipline (*Shikshavrats*).

Also blessed are those kings, nobles (etc.) who listen to the sermon of Shraman Bhagavan Mahavir.

Therefore, in case, wandering from one village to another, Shraman Bhagavan Mahavir arrives here; I will also renounce my home and get initiated in his presence after tonsuring my head.

Commentary—the number of adjectives used with Subahu Kumar's contemplation is six. They are—(1) Ajjhatthiye—surfacing of thoughts from the depths of soul. (2) Kappiye—to reach the heights of imagination. (3) Chintiyē—repeated surfacing of the same idea in mind. (4) Patthiye—to wish and pray again and again for a specific thing. (5) Manogaye—the idea that is still in mind and not expressed in words. (6) Sankappe--crystallization of an idea into a resolve.

According to Yogashastra when a person fully concentrates on his thoughts, his breath, feelings, and life force flows through the Sushumna (the channel of the spinal cord). In that state the thought or resolve materializes soon.

Meaning- Shraman Bhagavan Mahavir became aware of Subahu Kumar's resolve. Wandering from one village to another he arrived at the temple of Kritavanamalapriya Yaksh in Pushpakarandak garden in Hastishirsha city. Following the ascetic norms he sought for a suitable place of stay and commenced enkindling his soul with discipline and austerities.

On getting the news of Bhagavan's arrival people of the city and the king came to pay their homage. Subahu Kumar also came ceremoniously to Bhagavan (*like Jamali*). Bhagavan gave his sermon to the large gathering and Subahu Kumar. After which the king and the people dispersed.

Subahu Kumar listened to the sermon by Shraman Bhagavan Mahavir. While contemplating over it he got detached and sought permission from his parents to get initiated as an ascetic, as Megh Kumar, King Shrenik's son, did. On getting permission his pre-renouncing lustration was performed like that of Megh Kumar... and so on up to... He became an ascetic, observed the codes of Irya samiti (*care of movement*)... and so on up to... he became completely celibate.

He studied all the eleven Angas (*canons*) including Samayik from the senior ascetics of Shraman Bhagavan Mahavir's order. Enkindling his soul by observing numerous austerities including fasting for one, two, three, and more days, he immaculately followed the ascetic code for many years. In the end he took the ultimate vow (*sallekhana*) of one month duration. At the conclusion of the month long fast (avoiding sixty meals) at the destined moment of death he embraced meditational death after doing critical review (*pratikraman*). He reincarnated as a god in the Saudharma kalp (*a dimension of gods*).

Completing the age, state and life by ayukshaya (*shedding the life span determining karma particles*), bhavakshaya (*shedding the divine state determining karma particles*), and sthitikshaya (*shedding the karma particles determining the extant of life span*), the soul that was Subahu Kumar will abandon his divine body and reincarnate as a human being. He will get enlightened. Then after tonsuring his head, will get initiated as an ascetic by sthavirs (*senior ascetics*). Following the ascetic code for many years he will embrace meditational death after doing critical review (*pratikraman*). He will reincarnate as a god in the Sanatkumar kalp (*the third heaven*).

From there he will again reincarnate as a human being. After getting initiated (etc.) he will reincarnate in the Mahashukra Devlok (*divine dimension*). Descending from there .he will again take birth as a human being and get initiated as before. Then he will reincarnate in the ninth Devlok called Anat. Completing the state and life there, he will again take birth as a human being and get initiated as before. Then he will reincarnate in the eleventh Devlok called Aran. Descending from there he will once again reincarnate as a human being, get initiated and after death reincarnate in the Sarvarthsiddha Viman. Descending from there the soul that is Subahu Kumar will at once take rebirth as a human being in one of the wealthy families in Mahavideh area. He will get initiated like Dridhapratijna Kumar and attain the status of a Siddha.

CONCLUSION- *SudharmaSwami concluded Jambu!* Shraman Bhagavan Mahavir

Who has attained nirvana, has narrated this text and meaning of first Chapter of Sukha-vipaak. So I state."

Meaning with Commentary of Chapter -1- Subahu
Compiled by Muni DeepratnaSagar is Finished

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Chapter (Adhyayan) -2- Bhandranadi

[38] Meaning- The foreword of the second chapter should be read as before.

(Jambu Swami asked—"Bhante ! What is the text and meaning of the second chapter as preached by Shraman Bhagavan Mahavir ?" Sudharma Swami replied—)

Jambu! During that period of time there was a city named Rishabhapur. It had a garden named Stupakarandak. In it was a temple of Dhanya Yaksh. That city was ruled by king Dhanaavaha. His queen was named Saraswati Devi. The dream of the queen, telling the king about the dream, birth of a son, growing of the child, education, maturing, marriage, dowry, and enjoying pleasures in lofty mansions, all these details should be read as those about Subahu Kumar (*Chapter-1*).

The only difference being that the name is Bhadrnandi Kumar instead of Subahu Kumar and he was married to five hundred girls, chief among them being Shridevi. Bhagavan Mahavir arrived. Bhadrnandi accepted Shravak Dharma (*householder's code*). On being asked by Gautam about his past birth, Bhagavan Mahavir replied—

(*In past birth*) He was a prince named Vijaya in Pundarikini city in Mahavideh area. Vijaya gave alms donation to Tirthankar Yugabahu and as a consequence acquired Ayushya karma (*life span determining karma*) to be a human being. Completing his life span there, he has reincarnated as Bhadrnandi. All these details should be read as those about Subahu Kumar... and so on up to... He will take rebirth in Mahavideh area and at last will become Siddha (*perfect*), Buddha (*enlightened*), Mukta (*liberated*) and attain nirvana ending all misery.

Conclusion should be read as before.

Chapter -2- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhvayan) - 3 - Sujat

[39] Meaning- The foreword of the third chapter should be read as before. (*Jambu Swami asked-- Bhante! What is the text and meaning of the third chapter as preached by Shraman Bhagavan Mahavir?" Sudharma Swami replied--*)

(The story in brief is--) There was a city named Virapur. It had a garden named Manoram. That city was ruled by king Virakrishnamitra. His queen was named Shridevi. They had a son named Sujat Kumar. He was married to five hundred girls, chief among them being Balashri. Bhagavan Mahavir arrived. Sujat accepted Shravak Dharma (householder's code). On being asked by Gautam Swami about his past birth, Bhagavan Mahavir replied--

(In past birth) There was a city named Ikshusara. Rishabhdatt Gathapati lived there. He gave faultless food as alms to ascetic Pushpadatt and as a consequence acquired Ayushya karma (life span determining karma) to be a human being: Completing his life span there, he has " reincarnated as Sujat Kumar... and so on up to... He will take rebirth in Mahavideh area, get initiated and at last will become Siddha (perfect), Buddha (enlightened) and Mukta (liberated) and attain nirvana ending all misery.

Commentary-- The details of the third chapter are same as those in the second chapter. The only difference is in name and place. Therefore all the. Details should be read as those about Subahu Kumar.

Conclusion should be read as before.

Chapter -3- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan) - 4- Suvasav

[40] Meaning- The foreword of the fourth chapter should be read as before. (Jambu Swami asked—"Bhante ! What is the text and meaning of the fourth chapter as preached by Shraman Bhagavan Mahavir ?" Sudharma Swami replied--)

(The story in brief is--) There was a city named Vijayapur. It had a garden named Nandanavan. In that garden was a temple of Ashoka Yaksh. That city was ruled by king Vasavadatt. His queen was named Krishnadevi. They had a son named Suvasav Kumar. He was married to five hundred girls, chief among them being Bhadraa. Bhagavan Mahavir arrived. Suvasav accepted Shravak Dharma (householder's code). On being asked by Gautam about his past birth, Bhagavan Mahavir replied--

(In past birth) There was a city named Kaushambi. King Dhanapal ruled there. He gave faultless food as alms to ascetic Vaishramanabhadra and as a consequence acquired Ayushya karma (life span determining karma) to be a human being. Completing his life span there, he has reincarnated as Suvasav Kumar... and so on up to... At last at the end of this very life he will become Siddha (perfect), Buddha (enlightened), and Mukta (liberated) and attain nirvana ending all misery.

Conclusion should be read as before.

Chapter -4- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan) -5- Jinadas

[41] Meaning- The foreword of the fifth chapter should be read as before. (Jambu Swami asked-- "Bhante! What is the text and meaning of the fifth chapter as preached by Shraman Bhagavan Mahavir?" Sudharma Swami replied--)

(*The story in brief is--*) There was a city named Saugandhika. It had a garden named Nilashoka. In that garden was a temple of Sukaal Yaksh. That city was ruled by king Apratihata. His queen was named Sukrishna. They had a son named Mahachandra Kumar. The name of his wife was Arhadatta. Mahachandra had a son named Jinadas. Bhagavan Mahavir arrived. Jinadas accepted Shravak Dharma (*householder's code*). On being asked by Gautam about his past birth, Bhagavan Mahavir replied--

(*In past birth*) There was a city named Madhyamika. King Megharath ruled there. He gave faultless food as alms to ascetic Sudharma and as a consequence acquired Ayushya karma (*life span determining karma*) to be a human being. Completing his life span there, he has reincarnated as Jinadas... and so on up to... At last at the end of this very life he will become Siddha (*perfect*), Buddha (*enlightened*), Mukta (*liberated*) and attain nirvana ending all misery.

Commentary--In this chapter only unusual thing in the story of Jinadas is that it has the mention of his grand parents Apratihata and Sukrishna. Almost all other stories do not mention that. All other details should be read as those about Subahu Kumar. The only other variation being that Jinadas will get liberated at the end of this life only.

Conclusion should be read as before.

Chapter -5- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan)-6-Dhanapati

[42] Meaning- The foreword of the sixth chapter should be read as before. (Jambu Swami asked—"Bhante! What is the text and meaning of the sixth chapter as preached by Shraman Bhagavan Mahavir?" Sudharma Swami replied--)

(*The story in brief is--*) There was a city named Kanakapur. It had a garden named Shvetashoka. In that garden was a temple of Virabhadra Yaksh. That city was ruled by king Priyachandra. His queen was named Subhadraadevi. They had a son named Vaishraman Kumar, who was the crown prince. He was married to five hundred girls, chief among them being Shridevi. Bhagavan Mahavir arrived. Dhanapati, the son of the crown prince, accepted Shravak Dharma (*householder's code*). On being asked by Gautam about his past birth, Bhagavan Mahavir replied--

(*In past birth*) There was a city named Manipada. King Mitra ruled there. He gave faultless food as alms to ascetic Sambhutivijaya and as a consequence acquired

Ayushya karma (*life span determining karma*) to be a human being. Completing his life span there, he has reincarnated as Dhanapati... and so on up to... At last at the end of this very life he will become Siddha (*perfect*), Buddha (*enlightened*), and Mukta (*liberated*) and attain nirvana ending all misery.

Commentary—All other details should be read as those about Subahu Kumar. The only variation being that whereas Subahu Kumar will reincarnate in divine realms before taking birth as a human being in Mahavideh area and getting liberated, Dhanapati will get liberated at the end of this life only.

Conclusion should be read as before.

Chapter -6- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan)-7-Mahabal

[43] Meaning- The foreword of the seventh chapter should be read as before. (*Jambu Swami asked—"Bhante! What is the text and meaning of the seventh chapter as preached by Shraman Bhagavan Mahavir?" Sudharma Swami replied--*)

(*The story in brief is--*) There was a city named Mahapur. It had a garden named Raktashoka. In that garden was a temple of Raktapad Yaksh. That city was ruled by king Bala. His queen was named Subhadraadevi. They had a son named Mahabal Kumar. He was married to five hundred girls, chief among them being Raktavati.

Bhagavan Mahavir arrived. Prince Mahabal accepted Shravak Dharma (*householder's code*). On being asked by Gautam Swami about his past birth, Bhagavan Mahavir replied--

(*In past birth*) There was a city named Manipur. Naagdev Gathapati lived there. He gave faultless food as alms to ascetic Indradatt and as a consequence acquired Ayushya karma (*life span determining karma*) to be a human being. Completing his life span there, he has reincarnated as Mahabal... and so on up to... At last at the end of this very life he will become Siddha (*perfect*), Buddha (*enlightened*), Mukta (*liberated*) and attain nirvana ending all misery.

Conclusion should be read as before.

Chapter -7- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan)-8-Bhadranandi

[44] Meaning- The foreword of the eighth chapter should be read as before. (*Jambu Swami asked—"Bhante! What is the text and meaning of the eighth chapter as preached by Shraman Bhagavan Mahavir?" Sudharma Swami replied--*)

(The story in brief is-) There was a city named Sughosh. It had a garden named Devaraman. In that garden was a temple of Virasen Yaksh. That city was ruled by king Arjun. His queen was named Tattvavati. They had a son named Bhadranandi Kumar. He was married to five hundred girls, chief among them being Shridevi.

Bhagavan Mahavir arrived. Prince Bhadranandi accepted Shravak Dharma (householder's code) on being asked by Gautam about his past birth, Bhagavan replied-

(In past birth) There was a city named Mahaghosh. Dharmaghosh Gathapati lived there. He gave faultless food as alms to ascetic Dharmasimha and as a consequence acquired Ayushya karma (life span determining karma) to be a human being. Completing his life span there, he has reincarnated as Bhadranandi... and so on up to... At last he will immaculately follow the ascetic code and at the end of this very life become Siddha (perfect), Buddha (enlightened) and Mukta (liberated) and attain nirvana ending all misery.

Conclusion should be read as before.

Chapter -8- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhvavan)9-Mahachandra

[45] Meaning- The foreword of the ninth chapter should be read as before. (Jambu Swami asked—"Bhante what is the text and meaning of the ninth chapter as preached by Shraman Bhagavan Mahavir?" Sudharma Swami replied-)

(The story in brief is-) There was a city named Champa. It had a garden named Purnabhadra. In that garden was a temple of Purnabhadra Yaksh. That city was ruled by king Datt. His queen was named Raktavati. They had a son named Mahachandra Kumar, who was the crown prince. He was married to five hundred girls, chief among them being Shrikanta.

Bhagavan Mahavir arrived. Prince Mahachandra accepted Shravak-Dharma. On being asked by Gautam about his past birth, Bhagavan Mahavir replied—

(In past birth) There was a city named Chikitsika. King Jitashatru ruled there. He gave faultless food as alms to ascetic Dharmavirya and as a consequence acquired Ayushya karma (life span determining karma) to be a human being. Completing his life span there, he has reincarnated as Mahachandra. ... And so on up to... At last he will immaculately follow the ascetic code and at the end of this very life become Siddha (perfect), Buddha (enlightened) and Mukta (liberated) and attain nirvana ending all misery.

Conclusion should be read as before.

Chapter -9- Compiled by Muni DeepratnaSagar is finished

Chapter (Adhyayan)-10-Varadatt

[46] Meaning- foreword of the tenth chapter should be read as before. (Jambu Swami asked—"Bhante! What the text and meaning of the tenth chapter is as preached

by Shraman Bhagavan Mahavir ?" *Sudharma Swami replied--*)

Jambu! During that period of time there was a city named Saket. It had a garden named Uttarakuru. In that garden was a temple of Paashamriga Yaksh. That city was ruled by king Mitranandi. His queen was Shrikanta. They had a son named Varadatt Kumar. He was married to five hundred girls, chief among them being Varasena. Bhagavan Mahavir arrived. Prince Varadatt accepted Shravak Dharma (*householder's code*). On being asked by Gautam about his past birth, Bhagavan Mahavir replied--

(*In past birth*) There was a city named Shatadvar. King Vimalavahan ruled there. He saw ascetic Dharmaruchi coming and with great devotion he offered faultless food as alms to the ascetic. As a consequence acquired Ayushya karma (*life span determining karma*) to be a human being. Completing his life span there, he has reincarnated as Varadatt the son of King Mitranandi and queen Shrikanta.

Remaining details should be read as those about Subahu Kumar. Like—After Bhagavan's departure he went to paushadhashala and observed fasts. Considered those who got initiated in presence of Bhagavan to be lucky. Resolved to get initiated when Bhagavan visited again. All these details are similar both for Subahu Kumar and Varadatt Kumar. Then after getting initiated and observing ascetic code he will move alternatively from human dimension to divine dimension and so on. Then like Subahu Kumar he will take rebirth in Mahavideh area and at last will become Siddha (*perfect*), Buddha (*enlightened*), Mukta (*liberated*) and attain nirvana ending all misery like Dradhpratijna.

Sudharma Swami concluded, Jambu Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of tenth chapter of Sukha-vipaak. So I state.

Jambu-"Bhante! What you say is, indeed, true. What you said is a fact."

Chapter -10- Compiled by Muni DeepratnaSagar is finished

❖ **Meaning-** Duhkha-vipaak has ten chapters that are to be finished in ten days. Same is true for Sukha-vipaak; remaining details should be read as in AcharangaSutra.

END OF SUKHA-VIPAAK, THE SECOND SHRUTSKANDH

**End of Aagam Sootra -11- Vipak-Shrut [Ang-11]
Compiled by Muni DeepratnaSagar**