

Namo Namo Nimmal-Dansanass

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

NIRAYAAVALIKA

[Aagam sootra- 19, Upang sootra- 8]

Meaning with Commentary

Compiled by

JAIN MUNI DEEPRATNASAGAR

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

Baal brahmchaari shree Neminaathaay namah
Namo Namō Nimmāl-Dāsanass
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Nirayaavalika			
No.	Chapter – [Ajjhayanam]	Anukkam	Page
01	Padhamam- KAAL (Chapter-1)	01-19	04
02	--Description of Rajagriha		04
03	--Arrival of Arya Sudharna Swami		04
04	--Curiosity of Ascetic Jambu		05
05	--Kalkumar and Rath-Musal War		05
06	--Kaali Devi's apprehension		06
07	--Visiting Bhagavan Mahavir		07
08	--Gautam's curiosity about Kaal Kumar		07
09	--Chelana's Dohad		08
10	--Birth of the child Kunik		10
11	--Kunik's conspiracy		11
12	--Prince Vehala and Elephant		13
13	--War preparations		16
14	--Battle formation		18
---	Appendix- Shrenik & Konik	---	21
15	Beeiam - SUKAAL (Chapter-2)	20	26
16	Taiam jav dasamam (Chapter 3 to10)	21	27

■ 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 because it's known as wellbeing & auspicious sootra. The Theme of Nandi is knowledge; Nandi-sootra mainly describes five types of “ज्ञान-(Jnanas)”.

After that we have started Nirayaavalika panchak, from that panchak, here we are giving meaning with commentary of Nirayaavalika.

Narayaavalika is an “*Ang-bahya*”Aagam, at present it is known as “*Upang*” Sootra. Shree Chandra-Suri has written *Vrutti* [commentary] on Nirayaavalika.

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)

NIRAYAAVALIKA (Meaning with Commentary)

Introduction:-

This work bearing the title Nirayaavalika Sutra is in fact an anthology of five Upangas (the auxiliary explanatory works to the twelve Angas or the main corpus of the Jain canonical texts) which is called Upanga. The names of these Upangas are (1) Kappiya (Kalpika) also known as Nirayaavalika, (2) Kappavadinsiya (Kalpavatansika), (3) Pupphiya (Pushpika), (4) Pupphachuliya (Pushp-chulika) and (5) Vanhidasa (Vrishnidasha).

They have already been discussed in detail in the preface. First of these is Nirayaavalika, the Upanga of the eighth Anga, Antakriddasha Sutra. The following Upangas are also connected with one Anga each. The first Upanga, Nirayaavalika is also known as Kappiya. As it contains description of ten prominent characters destined to be born in infernal worlds (Narak) it became more popular as Nirayaavalika.

This Upanga has ten chapters. The story is about ten sons (including Kaal Kumar), of Emperor Shrenik, the famous sovereign of the Magadh empire and a contemporary of Bhagavan Mahavir. The detailed story of Shrenik, Kunik, Kaal Kumar, and others. The famous Rath-musal battle has been included in this chapter.

Chapter (Adhyayan) - 1 - kaal

[1] Meaning - During that period of time (in the fourth epoch of the time cycle when Bhagavan Mahavir was living) there was a city called Rajagriha. It was endowed with prosperity, agricultural wealth, glory, prosperity, and grandeur. On its north-east direction was Gunasheelak Chaitya where there was a large slab of rock placed under a huge Ashoka tree. [For detailed description see Aupapaatik Sutra.

Commentary- Aupapaatik Sutra contains a beautiful and comprehensive description of Champa city, the garden outside the city, Ashoka tree, slab of rock, etc. Here the description about Rajagriha city and its surroundings should be taken to be the same.

[2] Meaning - During that period of time Shraman Bhagavan Mahavir's disciple Arya Sudharma Anagaar was living. He belonged to a prominent family and caste and had other attributes like Keshi Kumar Shraman. Wandering comfortably from one village to another, along with his five hundred disciples, he arrived in the town of Rajagriha... and so on up to... after seeking formal permission he camped there enkindling his soul with spiritual activities related to inner discipline and austerities. Throngs of people visited (his place of stay). Sudharma Swami gave a discourse and the masses returned home. (details should be read as in Raayapaseniya Sutra in context of Keshi Kumar Shraman)

Commentary- Explaining the terms 'gamanugamam' and 'suhamsohenam' Acharya Shri mentions that according to the commentator (Tika) when he moved from one specific village or city to another, he preached for the benefit of masses in all the small villages on the way. He moved comfortably so as to avoid any inconvenience to his body and disturbance in his practices.

[3] Meaning- During that period of time Arya Sudharma Anagaar had an ascetic disciple named Jambu Anagaar. The structure of his body conformed to samachaturasra sansthan (*the anatomical structure of a human being where parallel lines drawn from the extremities of a body sitting cross-legged form a square and where all the parts of body above and below the navel are of standard dimensions. The dimensions increase and decrease proportionately*). He was endowed with vipul tejoleshya (*great radiant energy*), which gave him a highly radiant appearance. He sat before Arya Sudharma Anagaar at a suitable place not very far, in a proper posture suitable for meditation, and with rapt attention.

[4] Meaning- A curiosity sparked in the mind of ascetic Jambu Swami. He modestly bowed before Sudharma Swami and respectfully put forth his question—"Bhante ! What is the text and meaning of the Upangas given by Shraman Bhagavan Mahavir, who has attained the eternal abode of the Siddha-state ?"

Sudharma Swami replied, "Long lived Jarnbu ! Shraman Bhagavan Mahavir has preached the five sections of Upangas as follows—(1) Niryaavalika, (2) Kalpavatansika, (3) Pushpika, (4) Pushp-chulika, and (5) Vrushnidasha."

[5] Meaning- "Bhante ! If there are five sections of Upangas, Niryaavalika... and so on up to... Vrushnidasha as given by Shraman Bhagavan Mahavir, who has attained the eternal abode of the Siddha-state **[Mox]**, how many chapters are there in the first section of the Upangas - Niryaavalika, as narrated by Shraman Bhagavan Mahavir ?"

Sudharma Swami replied "Jambu ! Shraman Bhagavan Mahavir has stated ten chapters of Niryaavalika, the first section of the Upangas. They are—(1) Kaal, (2) Sukaal, (3) Mahakaal, (4) Krishna, (5) Sukrishna, (6) Mahakrishna, (7) Virakrishna, (8) Ramakrishna, (9) Pitrasen-krishna, and (10) Mahasen-krishna. (*Each title bears the name of a prince.*)

Bhante ! If there are ten chapters in Niryaavalika, the first section of the Upangas, as given by Shraman Bhagavan Mahavir who has attained the eternal abode of the Siddha-state (**Mox**), what is text and meaning of first chapter of Niryaavalika, the first section of Upangas, as given by Shraman Bhagavan Mahavir ?"

Sudharma Swami replied "Jambu ! During that period of time there was a city called Champa in Bharatavarsh area in this continent called Jambudveep. It was full of large mansions (etc.), was free of fears from within and outside, and was rich in wealth and grains. Outside this city in the north-east direction (**Ishan Kone**) was a garden called Purnabhadra. In this garden there was an ancient temple of Purnabhadra Yaksha. [*For description of the Purnabhadra Chaitya, See-Aupapaatik Sutra*]

That Champa city was ruled by a great and glorious king named Kunik, the son of King Shrenik and Queen Chelana. [*For description of King Kunik, See-Aupapaatik Sutra*]

The consort of King Kunik was queen Padmavati Devi, who was extremely delicate and beautiful. She was much adored by Kunik (... and so on up to...) and enjoyed life. Also in Champa city lived Kaali Devi, wife of King Shrenik and a step mother of King Kunik. She too had delicate limbs and was very beautiful.

[6] Meaning- Kaali Devi had a son named Kaal Kumar. He was also delicate and handsome. [*The commentator (Tikakaar) advises to consider the description of Kaal Kumar to be same as that of Megh Kumar in Jnatadharma katha Sutra*]

At some later period, Kaal Kumar with his strong army, consisting of 3000

elephants, three thousand chariots, three thousand horses and thirty million soldiers joined King Kunik, the owner of the eleventh part of the empire, in the Rath-musal battle in Garud Vyuh (eagle shaped battle formation) (fought against King Chetak).

[7] Meaning- One day while thinking about the condition of her family, Kaali Devi was plagued by an apprehension—"My son, Kaal Kumar has gone with his three thousand horses... and so on up to... in the Rath-musal battle. Will he win or not? Will he live or not? Will I be able to see Kaal Kumar alive or not?" With these thoughts she became dejected and started worrying.

Around that time Shraman Bhagavan Mahavir's samavasaran (divine assembly) was held in Champa city. Throngs of people came there to pay homage and attend the discourse.

Kaali Devi was happy to get this news. She thought—"Wandering from one place to another Shraman Bhagavan Mahavir has arrived in Champa city. His arrival is certainly a good omen. What to say of the benefits of going near him and paying homage, mere hearing of his name is highly bountiful. Unlimited is the importance of learning the elaborate meaning of the canon from him. Therefore, I will go to behold him, worship him and enquire of him about my son ?"

With these thoughts Queen Kaali called her attendants and gave instructions—"Beloved of gods Bring at once the best of the chariots reserved for religious ventures duly ready and equipped with horse, driver, and other things."

The attendants prepared the chariot and brought it. They informed the queen of concluding the assignment given to them.

Kaali Devi took her bath and performed other daily chores (like applying perfumed oils on the body, etc.). After that she adorned herself with costly, light weight and exclusive ornaments. She then came out of the palace accompanied by a large contingent of maids from many countries including hunchbacks (*kubja*), ... and so on up to... female-guards of inner quarters. Coming out of the palace she boarded that religious chariot and, surrounded by members of her family and friends, passing through Champa city arrived at Purnabhadra Chaitya. There she stopped the carriage and alighted from it. Surrounded by numerous maids (as mentioned) she approached the spot where Bhagavan Mahavir was seated. After this the queen went around Bhagavan three times and paid homage and obeisance. Now she stopped there and joining her palms commenced the worship with reverence and eagerness in order to listen to Bhagavan's discourse.

After that Shraman Bhagavan Mahavir gave his discourse to the large congregation along with KaaliDevi. (See- description of discourse in Aupapaatik). Shramanopasaks and Shramanopasikas are firm in religious codes and are followers of the word of the Jina.

Queen Kaali was happy, contented and delighted to listen to the sermon of Shraman Bhagavan Mahavir. She then paid homage and obeisance to Shraman Bhagavan three times and put forth her question—"Bhante ! My son, Kaal Kumar, has gone with his three thousand horses... and so on up to... in the Rath-musal battle. Will he win or not ?... and so on up to... Will I be able to see Kaal Kumar alive ?"

Bhagavan said in reply—"O Kaali ! Your son, Kaal Kumar, along with three thousand elephants (etc.) joined King Kunik in the Rath-musal battle. While fighting, wounding, trampling, and killing many soldiers and felling their banners and colours darkening the sky in all directions and smashing chariot with chariot he came across King Chetak (cheda Raja).

"When King Chetak saw Kaal Kumar approaching him, he was infuriated. Gnashing his teeth and pressing his lips, King Chetak raised his bow, loaded an arrow and drew the string to his ears. In just one shot he fatally wounded Kaal Kumar. Pierced with the arrow, Kaal Kumar fell on the ground like a broken peak of a hill and died on the spot. Therefore, O Kaali ! Kaal Kumar has met his death. You cannot see him alive now."

Commentary- Here AcharyaShri raised a question. Use of such hurtful language and expression is forbidden. Why then Bhagavan uttered such words? An explanation for this doubt- "This is a statement by an Agam-knowing omniscient, who is well aware of the consequences of such language and expression. He knew that this incident was going to be the cause of Kaali Devi's detachment and would inspire her to get initiated to pursue spiritual beatitude. Thus it does not involve any transgression.

0- Meaning- Hearing about this incident from Shraman Bhagavan Mahavir, Kaali Devi was struck with the grief of loss of her son. She fell and her whole body struck the ground like a Champak creeper cut with an axe.

After some time (*on being nursed by her maids*) when she regained her composure, she got up and paid homage to Bhagavan. After paying homage she uttered— "Bhante ! It is, indeed, so! So is the reality, Bhagavan !, Prabho ! It is the truth !, Bhagavan ! It is beyond any doubt, Bhante ! It is exactly as you say !" With these words she once again paid homage and obeisance to Bhagavan. After that she rode her religious chariot and went in the direction she had come from.

[8] Meaning- At that time Bhagavan Gautam approached Shraman Bhagavan Mahavir and addressing him as Bhante r , paid his homage and obeisance. After greeting thus and conveying his curiosity he said—"Bhante ! While fighting the Rath-musal battle along with three thousand elephants (etc.),Kaal Kumar has met his death after being fatally wounded and getting drenched in blood by just one shot of arrow by King Chetak.

Where has he gone after death ? Where has he reincarnated ?"

Bhagavan replied to Gautam Swami—"Gautam ! Going to war with three thousand elephants, that Kaal Kumar has reincarnated after his death in the Hemabh Narak (*name of a specific area in the infernal world*)of the Pankaprabha Prithvi (the fourth hell) as a naarak (*infernal being*) among nairayiks (*infernal beings*) with a life span of ten Sagaropam (*a metaphoric unit of time*)."

[9] Meaning Gautam asked further—"Bhante! After indulging in what activities (related to sense organs of hearing etc.), enjoyments (related to intense infatuation), and activities-enjoyments; after committing what violence,sinful deeds, and violence-sins; and under the weight of what bad karmas at the time of death; Kaal Kumar, after death, has incarnated as a nairayik in the Pankaprabha Prithvi (*the fourth hell*)?

(*In reply to this question, Bhagavan explained causes of t Rath-musal battle.*)---

Gautam ! The reason for that is as follows—

During that period of time (*when this incident occurred*) there was a city called Rajagriha. It was endowed with wealth, grains, glory, prosperity, and grandeur. In that Rajagriha city ruled King Shrenik who was as majestic as the peak of the Himavan mountain). The consort of King Shrenik was queen Nanda, who was extremely delicate and beautiful (... and so on up to...) and enjoyed life. The son of king Shrenik and queen Nanda was prince Abhaya Kumar. He was delicate and handsome. He was as accomplished as

the renowned Chitt Charioteer in the four prongs of politics, namely saam (incantation), daam (bribery), bheda (guile), and danda (threat)... and so on up to... He held the reigns of the state and was its well-wisher and astute governor.

King Shrenik had another queen named Chelana. She was extremely delicate and beautiful (... and so on up to...) and enjoyed life.

Once, free of all worries, queen Chelana was sleeping in a comfortable bed in her bedroom. Sometime during the night queen Chelana, like queen Prabhavati, saw a lion in her dream and woke up. Later, the king called dream interpreters and asked for the meaning of the dream. After they told the meaning of the dream they were greeted with due honour. Accepting the words of the augurs happily, Queen Chelana returned to her quarters. (*This conveys that Queen Chelana had become pregnant.*)

Commentary - Detailed description of the marriage of King Shrenik with Nanda, birth of Abhaya Kumar, his appointment as a minister and other incidents are included in the appendix. Details about Chitt Charioteer are available in Rayapaseniya Sutra, aphorism-206. The dream sequence of seeing a lion and other information is like the story of Mahabal Kumar in Bhagavati Sutra, Shatak 11, Uddeshak 11. Here mainly three reasons have been given for Kaal Kumar's passage to hell—extreme infatuation for mundane pleasures, deep involvement in extreme sins, extreme covetousness, including evil conduct.

[10] Meaning On completion of three months of pregnancy Queen Chelana had a dohad (*desire of a pregnant mother*)—"Blessed, fortunate, and contented are those mothers who brown, fry, and roast on stick the meat from the belly of their husbands (*Shrenik in this case*) and enjoy tasting and eating and sharing with their friends with a variety of wines, namely sura, madhu, merak, madya, seedhu, and prasanna. And thus fulfill their dohad."

As this base and hurtful dohad could not be fulfilled, Queen Chelana was in a state of mental agony. She became anemic, emaciated, and weak like a famished person. Signs of aging appeared on her body. She lost the natural freshness and glow, and the healthy pink of her face was replaced by a sick gloom. In this sad state she sat gazing at the earth. She became apathetic to any and all sorts of cosmetics and adornments including flowers, perfumes, garlands, and ornaments. Her face and body lost the natural freshness and glow, like a crushed garland of Champa flowers. Hurt due to her unfulfilled desire, she plunged into the sea of grief and misery. Sitting with chin placed in her palm she was overwhelmed by deep melancholy.

Observing the dull, emaciated, and gloomy appearance of Queen Chelana her personal maids and attendants went to King Shrenik. Formally greeting him by placing their joined palms on their foreheads they said, "Sire ! For some unknown reason today Queen Chelana is in an emaciated state of body and a gloomy state of mind."

Hearing this news from the maids King Shrenik was surprised. He became disturbed and worried. He immediately rushed to Queen Chelana. Seeing Queen Chelana in her emaciated state of body and gloomy state of mind, he asked, "O beloved of gods ! Why have you become so weak and sad ?

Queen Chelana remained silent giving no heed to the inquiry by the king.

King Shrenik repeated the question again but in vain. Third time also the king asked the same question adding—"O beloved of gods! Am I not fit to be your confidant? Is it the reason why you are not revealing cause of your sorrow to me?"

After being asked twice and thrice by King Shrenik, Queen Chelana broke her silence—"My Lord ! There is nothing that you are not fit to hear. Even this one you are not unfit to hear. In fact, it is this one that is not worth your attention. This is because, my lord ! almost three months after I saw the great dream, I got this dohad Blessed, fortunate, and contented are those mothers who brown, fry, and roast on stick the meat from the belly of their husbands... and so on up to... eating with a variety of wines. And thus fulfill their dohad As this dohad cannot be fulfilled I am getting emaciated, famished and gloomy."

Commentary- for this aphorism Acharya Shri writes—"This incident presents several inspiring and ideal things— (1) Duties of a wife towards her husband. (2) Irrespective of the kind of issue, there should be no mistrust or secrets between husband and wife. (3) This also indicates that Queen Chelana was averse to meat eating and was ashamed and sorry for her detestable craving caused by her state of pregnancy.

O- Meaning - Hearing the aforesaid words from Queen Chelana, King Shrenik gave her assurance—"Beloved of gods ! Don't torture yourself by suppressing your desire. Rest assured that I will find a way to fulfill your dohad (*desires of a pregnant mother*). " Thus he assured Queen Chelana in sympathetic, adorable, appealing, generous, beatific, commendable, pleasing, and inspiring voice and words.

After that he left Queen Chelana. Leaving his palace, he entered the assembly hall and sat on his throne facing east. He started contemplating about the possible ways and means to fulfill this dohad. He applied his four types of wisdom (*autpattiki or instantaneous one; vainayiki or acquired with modesty; kaarmiki or one gained through experience; and paarinamiki or enriched through imagination, logic, and age*) and considered a variety of ways to achieve the desired goal. When he could not come up with any means, methods, or arrangements for some solution in spite of all his efforts, he became frustrated and worried.

At that time Abhaya Kumar, getting ready after taking his bath and donning a beautiful dress and ornaments, left his palace. He came to the outer court (*the assembly*) where King Shrenik was sitting. When he found king despondent he inquired- "Father ! In the past when you saw me coming you used to receive me affectionately (etc.). But what is the matter that you are sad and worried today? Father! If you find me worthy of knowing the cause of your worry, please tell me. Without any hesitation, doubt, or reservation kindly reveal the truth candidly so that I may seek the final solution to your problem."

King Shrenik replied—"Son ! There is nothing that cannot be told to ydu. Three months have passed since your step-mother, Queen Chelana saw that lion in her dream. She now has a dohad Blessed, fortunate, and contented are those mothers who brown, fry, and roast on stick the meat from the belly of their husbands. (etc.)'

"As this dohad cannot be fulfilled, Queen Chelana is getting weak and worried. Son ! That is why, being unable to find ways and means to fulfill that dohad, I am disconcerted and worried."

When Abhaya Kumar heard about the problem from King Shrenik he assured the king, "Father ! please get rid of your anxiety and do not lose hope. I will do something and shall ensure that my step-mother, Queen Chelana, is able to fulfill her Dohad .Thus he reassured King Shrenik in encouraging words.

After reassuring King Shrenik, Abhaya Kumar returned to his palace. There he called his reliable and senior confidants and said—"Beloved of gods ! Go to an abattoir and get fresh flesh and blood (*specifically the belly portion including intestines*) filled in a bag."

Those confidants happily accepted Abhaya Kumar's command and left. They came to an abattoir and collected a bag filled with fresh flesh and blood including intestines. They returned to Abhaya Kumar and placed that bag before him.

Abhaya Kumar cut a portion of the flesh with scissors and came where King Shrenik was sitting. (He explained to King Shrenik the secret plan and his role.) The king was then made to lie down flat on his back on a bed in privacy. The blood soaked flesh was placed on the king's exposed belly covering it with the entrails. It looked as if fresh blood was oozing from the belly. Queen Chelana was asked to sit in a high balcony overlooking the whole scene. The bed with King Shrenik lying flat was brought immediately under the balcony. Portions of King Shrenik's belly (*false*) were sliced with a knife and placed in a tray. King Shrenik acted as if he had fainted. Sometime later they both started talking.

After sometime Abhaya Kumar took the tray with slices of flesh from King Shrenik's belly, brought it to Queen Chelana and placed it before her.

Then Queen Chelana fulfilled her dohad with slices of flesh from King Shrenik's belly. This way Queen Chelana's dohad was fulfilled and she carried her fetus comfortably.

Commentary- This indicates that in those days desires of women were duly respected. Specially, fulfillment of the desire of pregnant women was considered to be an essential duty by the men-folk.

'This also indicates that meat was not cooked in King Shrenik's kitchen and everyone, including Queen Chelana despised this. That is why Abhaya Kumar had to do this act and Queen Chelana was filled with feelings of remorse and repentance for this misdeed. Suppressing her natural affection and maternal love, she later threw the newborn on a heap of trash as an act of atonement.'

[11] Meaning- Some days later at midnight when, Queen Chelana was awake she was filled with this apprehension—"The moment this child came to my womb it ate the flesh from his father's belly. Therefore, it would be good for me to destroy, abort, dissolve, and disintegrate this fetus (*as otherwise on being born and getting mature he could bring harm to his father and the family*). She firmly resolved to do so. She then made all efforts to destroy, abort, dissolve, and disintegrate the fetus by taking a variety of medicines prescribed for that. However, she failed to destroy, abort, dissolve, and disintegrate the fetus.

When Queen Chelana failed to destroy... and so on up to... disintegrate the fetus with the help of a variety of medicines, she became tired, exhausted, disappointed, dejected, and sad. Then out of compulsion and in a distressed state of mind, she helplessly carried the fetus.

[12] Meaning After nine months of pregnancy Queen Chelana gave birth to a delicate and beautiful child.

After the delivery Queen Chelana was filled with this apprehension—"The moment this child came to my womb it ate the flesh from his father's belly. Therefore there are chances that on maturing he may end up being the scourge of the family. Therefore, it would be good for me to throw this infant on a heap of trash in isolation. Resolving thus she called a maid of her confidence and said—"Beloved of gods! Go and throw this infant on a heap of trash in isolation."

That reliable maid heard Queen Chelana's instructions and accepted them humbly by joining her palms. She then lifted the child in the cup of her joined palms. She proceeded to the garden and threw the child on a forlorn heap of trash.

When the child was thrown on a forlorn heap of trash the garden was filled with a glow.

When King Shrenik got this news he rushed to the garden. When he saw the child lying on a forlorn heap of trash he turned red with anger. Burning with anger and gnashing his teeth, the king lifted the infant in his palms and came to the place where Queen Chelana was sitting. He scolded and reprimanded Queen Chelana in angry and harsh tone. After that he said—"Why did you manage to throw my son on a forlorn heap of trash ?" After these contemptuous words he made her take an oath and said—"Beloved of gods ! Bring up this child with due and proper care."

Hearing the harsh and contemptuous words from King Shrenik, Queen Chelana was ashamed of her deed. Like a humiliated wrong-doer she joined her palms and accepted King Shrenik's command humbly. She commenced bringing up and protecting the child taking due and proper care.

[13] Meaning- When the child was thrown on a forlorn heap of trash a cock had pecked j the tip of his finger and injured it. Blood and pus were intermittently oozing from the wound. This made the child scream and wail with extreme agony. Hearing the wailing of the child and knowing the cause, King Shrenik used to come near the child and lift him. Then he would take the injured finger in his mouth, suck the blood and pus, and spit it out. This would give relief to the child and he would stop crying. This way whenever the child wailed, King Shrenik came near the child, lifted him, and sucked out the blood and pus. This gave relief to the child and he stopped crying.

Later, on the third day (of the birth ceremonies) they performed the ritual adoration beholding of the sun and the moon... and so on up to... On the twelfth day they performed the naming ceremony giving the child a virtue based name—"As the tip of the finger of this son of ours was cut by a cock when he was thrown on an isolated heap of trash his name should be Kunik (*one with a cut finger*).". Thus the new-born was formally named Kunik by his parents.

After this the traditional birth related ceremonies were concluded. As he grew Kunik enjoyed all comforts of life in the palace. He was married to eight princesses and his parents gave him marriage gifts in sets of eight. (*all details as per the story of Megh Kumar in Jnata Dharma Katha Sutra*)

[14] Meaning- Once while awake around midnight prince Kunik thought—"Due to interference and restrictions from King Shrenik it is impossible for me to enjoy the power and wealth of the kingdom as I desire. Therefore, to handcuff, shackle, and imprison King Shrenik and ascend the throne by crowning myself in an elaborate coronation ceremony would be to my benefit." He turned the idea into a resolve and started looking for faults and lapses in the king's security and an opportunity to catch him unawares.

As time passed he failed to either find faults and lapses in the king's security or any opportunity to catch him unawares. Then one day he invited ten princes (his ten brothers) including Kaal Kumar in his personal palace and took them into confidence—"Beloved of gods ! Due to interference and restrictions from King Shrenik we are being deprived of enjoying the power and wealth of the kingdom. Therefore, beloved of gods ! it would be to our benefit to handcuff, shackle, and imprison King Shrenik. After that we should divide the kingdom, state, army, carriers (*elephants and horses*), treasury, granaries and population in eleven parts and govern the people enjoying the wealth and grandeur of the state."

The ten princes including Kaal Kumar listened to idea of Kunik and humbly accepted

the same. A few days later, at some opportune moment after knowing the secrets of King Shrenik, prince Kunik put King Shrenik in shackles (and put him in the prison). In an elaborate coronation ceremony he got himself crowned. Prince Kunik now became the king.

One day after taking his bath, applying perfumes and auspicious mark (tilak), and wearing clean garb and ornaments suitable for the royalty, King Kunik came to Queen Chelana to touch her feet and pay homage.

[15] Meaning- On this occasion he found mother Chelana sad, worried and melancholic. He at once touched Queen Chelana's feet and asked—"Mother! What is the matter? Today you do not appear contented, zealous, joyous or happy, even when I, your son, live happily enjoying the glory of the kingdom?" (*In other words, does my becoming king not please you?*)

Queen Chelana replied—"Son! How can I be contented, zealous, joyous or happy when you have ceremoniously ascended the throne by imprisoning your god-like and guru-like father, King Shrenik, who has only love and affection for you?"

To these words of mother Chelana Kunik responded—"Mother! King Shrenik was desirous of destroying me. O mother! King Shrenik wanted to kill me or apprehend me and exile me from the state. O mother! How then do you say that he dearly loved me?"

Hearing these words Queen Chelana said to prince Kunik—"Son ! On completion of three months after I conceived you I had this dohad—"Blessed, fortunate, and contented are those mothers who... and so on up to... with the help of my maids I threw you on a heap of trash... and so on up to... whenever you wailed, King Shrenik came near you and sucked out the blood and pus from your wounded finger. This gave you relief and you stopped crying." Thus Queen Chelana narrated the aforesaid details to Kunik and added—"That is the reason, why I told you that King Shrenik dearly loved you."

King Kunik heard this story about his past from Queen Chelana and thought about it. He then said—"Mother! Indeed, I have committed a grave mistake by shackling King Shrenik, my god-like and guru-like father who so profoundly loved me. Now I shall go and cut his shackles with my own hands." With these words he picked up axe and left for prison.

Commentary- This informs that prior to the said moment Kunik was not aware of all these details about the post birth incidents of his life. He was also angry because of the delay in his coronation. He considered his father to be his enemy because of some misunderstandings. Further, he was caught in the trap of greed for the kingdom. Besides, karnas accumulated in the past births were also the inspiring factor for this.

0- Meaning- King Shrenik saw prince Kunik approaching with an axe in his hand. The moment he saw this he thought—"Prince Kunik, who considers misdeeds as his duty wishes to destroy me. He is shameless and devoid of any considerations of honour. He is coming this way with an axe in his hand. I do not know what contemptible death he will inflict on me." Filled with fear, awe, apprehension, nervousness and horror, he put taalput-vish (*a deadly poison*) in his mouth.

Within a few moments of swallowing it the poison spread throughout the body of King Shrenik and it was rendered breathless, motionless, and lifeless.

Prince Kunik reached the prison after this and found King Shrenik breathless, motionless, and lifeless. Whining with bereavement of losing his father and engulfed in grief, he fell on the ground like an axed champak tree.

Sometime later, when prince Kunik regained some of his composure, he uttered, weeping and wailing in grief—"Alas ! I am a despicable, worthless, and unfortunate sinner.

I have committed an extremely evil deed by putting my god-like and loving father, King Shrenik in prison. My father, King Shrenik, died because of me. I am the singular cause of his death."

After that, weeping, wailing, mourning and moaning surrounded by luminaries including numerous chieftains, administrators, princes, knights of honour, landlords, village heads, family heads, businessmen, merchants, commanders, caravan chiefs, ambassadors, and diplomats he performed the last rites and cremation of King Shrenik ceremoniously and elaborately with due honour and respect.

Deeply affected by this grief prince Kunik, loaded with funds and household equipment, left Rajagriha with his family and retinue and came to Champa city (*in order to forget his sorrow*). (*This indicates that he shifted his capital from Rajagriha to Champa*) Under the influence of mundane enjoyments and comforts of life, his grief and sorrow were consigned to oblivion in due course.

[16] Meaning- One day King Kunik invited his ten brothers including Kaal Kumar and divided the kingdom, state, army, carriers (*elephants and horses*), treasury, granaries, retinue and population into eleven parts. Taking charge of their individual shares all the brothers lived happily governing their respective people and enjoying the wealth and grandeur of their respective states."

[17] Meaning- In Champa city lived prince Vehalla, the younger brother of King Kunik and son of King Shrenik from Queen Chelana. He was charming and handsome.

When King Shrenik was alive he had given the majestic elephant Sechanak and an eighteen string necklace to prince Vehalla.

That prince Vehalla and his family used to ride Sechanak elephant and passing through the roads of Champa go to the banks of river Ganges. As a routine he would enter the river for taking his bath. During that period (*of enjoying the bath*) Sechanak elephant would lift the queens with its trunk, place one on its back, one on its shoulders, another on its neck and still another on its head. It would also put one of them on its tusks and swing one between tusks with its trunk. It would also shower water on some. Thus it played with them in many ways.

Many citizens standing on the trisections, crossings and roads of Champa city (*seeing the playful activity of prince Vehalla with Sechanak elephant*) said, spoke, chatted, and criticized—"Beloved of gods ! This prince Vehalla, along with his family, enjoys various playful activities with Sechanak elephant. In fact it is prince Vehalla who is truly enjoying the pleasures and joys of the royal wealth. In spite of being the sovereign, King Kunik appears to be unable to enjoy the royal wealth to its fullest.

Commentary- There is an inconsistency regarding the name Vehalla in the available scriptures. In this Niryaavalika Sutra the story of this battle is connected exclusively with prince Vehalla. In Niryaavalika Tika, Bhagavati Tika and many other books two names have been mentioned with this incident—Halla and Vihalla.

In AnuttarAupapaatik Sutra Vihalla and Vehayas are shown as sons of Chelana and Dharini respectively. According to Niryaavalika Tika and Bhagavati Tika both Halla and Vihalla were sons of Chelana. What is the reason for these discrepancies is a matter of research.

0-Meaning- When Queen Padmavati heard these rumors prevailing among the citizens, she thought—"It is certain that prince Vehalla entertains himself by playful activities with Sechanak elephant. Thus it is, indeed, true that it is prince Vehalla and

not King Kunik who is truly enjoying the pleasures and joys of the royal wealth. Therefore, if we do not own that Sechanak elephant all this royal grandeur and large state we have is worthless. So I should convey this to King Kunik." With these thoughts Queen Padmavati came to King Kunik and greeted him by touching her forehead with joined palms and hails of victory. She then said—"My lord! Your younger brother, prince Vehalla, enjoys life indulging in a variety of playful activities with Sechanak elephant. Therefore, of what use and worth is all this royal grandeur and large state if we do not own that Sechanak elephant?"

King Kunik remained silent and gave no heed, importance or attention to what Queen Padmavati said. He acted as if he did not listen to it. Then Queen Padmavati started nagging the king repeating her statement timely and untimely. On being pressurized and nagged by Queen Padmavati, King Kunik one day called prince Vehalla and asked him to return Sechanak elephant and the eighteen string necklace.

Prince Vehalla responded—"My lord ! King Shrenik had given me Sechanak elephant and the eighteen string necklace during his life time. If you want to take these please give me half of your kingdom and state. Then only I will give you Sechanak elephant and the eighteen string necklace.

King Kunik did not accept prince Vehalla's demand. Attaching no importance to it he time and again put forth his demand for Sechanak Y elephant and the eighteen string necklace.

On this repeated demand for Sechanak elephant and the eighteen stringnecklace, prince Vehalla thought—"The king wants to forcibly dispossess me of these two things. Therefore, before King Kunik confiscates Sechanak elephant and the eighteen string necklace I should leave Champa city with my family, household things, Sechanak elephant and the eighteen string necklace and elope to Vaishali city to take refuge with grandfather Chetak."

With these thoughts prince Vehalla waited looking for information about King Kunik's inner secrets, lapses in security and an opportunity to elope.

One day when prince Vihalla knew of King Kunik's absence, he took the opportunity and stealthily left Champa city with his family, household things, Sechanak elephant and the eighteen string necklace. He came to Vaishali city, took refuge with his maternal grandfather Chetak and settled there.

When King Kunik got the news that prince Vehalla with his family, household things, Sechanak elephant and the eighteen string necklace was living with his maternal grandfather Chetak, he thought—"I should send an emissary to bring back Sechanak elephant and the eighteen string necklace." With this idea he called an emissary and instructed—"Beloved of gods I Go to Vaishali city and after greeting King Chetak with hails of victory convey this message—My lord ! King Kunik humbly submits that prince Vehalla has gone there with Sechanak elephant and the eighteen string necklace without informing King Kunik. Therefore, my lord ! please oblige King Kunik by returning Sechanak elephant and the eighteen string necklace. Also, please send prince Vehalla back.' "

The emissary accepted King Kunik's order joining his palms and returned to his residence. From there, like Chitta charioteer (*this refers to the elaborate preparations made by Chitta charioteer before leaving for Shravasti as mentioned in Rayapaseniya Sutra*), he left after breakfast and taking short breaks on the way for rest, he arrived in Vaishali. In Vaishali he came to King Chetak's palace, stopped his chariot at the outer assembly and alighted.

He took the costly gifts suitable for great men; he had brought along and entered the outer assembly where King Chetak was sitting. He joined his palms and greeted the king with hails of victory. After this he submitted—My lord ! King Kunik humbly submits that prince Vehalla has come here with Sechanak elephant and the eighteen string necklace without informing King Kunik... and so on up to... please send prince Vehalla back."

On hearing the emissary's submission King Chetak said—"Beloved of gods ! As King Kunik is the son of King Shrenik and Queen Chelana and my grandson, so is prince Vehalla. (*In other words, both are same for me.*)

"King Shrenik had given Sechanak elephant and the eighteen string necklace to prince Vehalla during his life time. Therefore if King Kunik wants to take these two things he should give prince Vehalla half of his kingdom and state. Once he does so, I will return Sechanak elephant and the eighteen string necklace to King Kunik and also send back prince Vehalla.

With this candid reply King Chetak dismissed the emissary with formal greetings and honour.

After being dismissed by King Chetak the emissary came where his four-bell chariot was parked. He boarded the chariot and passing through Vaishali city, resting at suitable places, taking his breakfast and meals at proper time arrived at Champa city. There (*coming to King Kunik*) he greeted the king with hails of victory and said—"My lord ! King Chetak has said—As King Kunik is the son of King Shrenik and Queen Chelana and my grandson, so is prince Vehalla. (and he repeated King Chetak's aforesaid message)' Therefore, my lord ! King Chetak is not prepared to either return Sechanak elephant and the eighteen string necklace or send back prince Vehalla."

On getting this reply from King Chetak, King Kunik once again called the emissary and said—"Beloved of gods ! Go to Vaishali once again. Reaching there convey this message to my maternal grandfather King Chetak—My lord ! King Kunik submits this request—whatever gems (valuables) are found in a kingdom traditionally belong to the king. During his reign and ruling over his subjects King Shrenik had obtained two gems, namely Sechanak elephant and the eighteen string necklace. Therefore, my lord! Following the norms of royal tradition you should kindly return Sechanak elephant and the eighteen string necklace. Also send back prince Vehalla.' "

The emissary listened to and happily accepted King Kunik's order. He then went to Vaishali and conveyed King Kunik's message—`My lord ! King Kunik once again submits his request that whatever gems (valuables) are found in a kingdom traditionally belong to the king. Therefore, kindly return Sechanak elephant and the eighteen string necklace. Also send back prince Vehalla."

King Chetak said to the emissary—"Beloved of gods ! As King Kunik is the son of King Shrenik and Queen Chelana and my grandson, so is prince Vehalla...." and so on as he had said earlier, and dismissed the emissary with formal greetings and honour.

The emissary returned to Champa city and after greeting King Kunik submitted—"My lord ! King Chetak has said—"Beloved of gods ! As King Kunik is the son of King Shrenik and Queen Chelana and my grandson, so is prince Vehalla.' (and he repeated King Chetak's aforesaid message) Therefore, my lord ! King Chetak is not prepared to either return Sechanak elephant and the eighteen string necklace or send back prince Vehalla."

[18] Meaning- On hearing King Chetak's reply from the emissary King Kunik turned red with anger. Gnashing his teeth he called the emissary a third time and said—"Beloved of gods ! Go to Vaishali city and deliver this letter to King Chetak after kicking his throne with your left foot and pointing the tip of your spear at him. After delivering the letter display your anger by gnashing your teeth and raising your eyebrows to make three lines appear on your forehead. Expressing your anger thus, tell him—Desirous of untimely death, O unfortunate and shameless King Chetak ! King Kunik commands you to either return Sechanak elephant and the eighteen string necklace and send back prince Vehalla or prepare yourself for a war. Soon King Kunik is coming here with all his military might including army, infantry and all, ready to wage a war."

As he had done earlier, the emissary accepted King Kunik's order joining his palms. He rushed to Vaishali and visited King Chetak. After hails of victory and formal greetings he said—"My lord ! I have expressed my modesty, devotion and courtesy for you. But King Kunik has ordered me to kick your throne with my left foot, display my anger, and deliver you his letter with the tip of my spear. Also to tell you that prepares yourself for war. He is soon coming here with his army."

Hearing this threat from the emissary and pondering over it King Chetak was filled with anger. He raised his eyebrows and said—"I will neither return Sechanak elephant and the eighteen string necklace nor send back prince Vehalla. Yes ! I am ready for a war." With these words he summarily dismissed the emissary to leave through the rear gate as a token of insult and dishonor.

Getting this news from the emissary and pondering over it, King Chetak was filled with anger. He then called the ten princes including Kaal Kumar and said—"Beloved of gods! I would like to inform you that without informing me prince Vehalla has eloped from Champa with his family, household things, Sechanak elephant and the eighteen string necklace. He has gone to Vaishali and settled there under protection of Arya Chetak. I had sent an emissary to King Chetak to return Sechanak elephant and the eighteen string necklace and also send back prince Vehalla. But King Chetak refused to return Sechanak elephant, the eighteen string necklace and prince Vehalla as they are under his protection. Not only this, he insulted and dismissed my third emissary through the rear gate. Therefore, O Beloved of gods ! We should now fight a war with King Chetak and punish him."

The ten princes including Kaal Kumar humbly accepted King Kunik's proposal.

Then King Kunik said to the ten princes including Kaal Kumar—"Beloved of gods ! Go to your respective kingdoms and after due lustration by taking bath and performing other rituals ride the best of your elephants. After that each one of you should assemble his army consisting of three thousand elephants, three thousand chariots, three thousand horses and thirty million soldiers. With all your opulence and grandeur along with the great army leave your respective kingdoms and march with drum beats to join me.

On getting these instructions from King Kunik the ten princes including Kaal Kumar returned to their respective kingdoms and after due lustration by taking bath... and so on up to... and thirty million soldiers. With all their opulence and grandeur along with the great army they left their respective kingdoms and marched with drum beats and sounds of a variety of musical instruments to join King Kunik at Champa city, the capital of Anga state. Arriving there they joined their palms and greeted him with hails of victory.

King Kunik called his attendants and instructed—"Beloved of gods ! Prepare for me the best of elephants suitable for use of a monarch. Also call the four prong army with the best of horses, elephants, chariots, and warriors to attention or a state of readiness.

readiness. Inform me when you do all this. The attendants did as instructed and informed the king accordingly.

King Kunik then entered his bathroom. After taking his bath, getting dressed and adorning himself with ornaments he came to the outer court. There he rode the great elephant.

Now King Kunik, with three thousand elephants, three thousand horses... and so on up to... marched with drum beats and sounds of a variety of musical instruments, crossed Champa city and joined the ten princes including Kaal Kumar where they had camped.

Surrounded by thirty three thousand elephants, thirty three thousand chariots, thirty three thousand horses and three hundred thirty million soldiers; with all his opulence King Kunik marched with drum beats and sounds of a variety of musical instruments. Resting at suitable places, taking his breakfast and meals at proper time, camping after covering limited stretches and without unduly extending the march, he passed through the Anga state and moved towards Vaishali, the capital of Videh state.

When King Chetak got the news of King Kunik's march, he invited the eighteen kings including nine heads of the Lichchhivi republics and nine of Mallaki republics of Kashi-Kaushal states for consultation. When they assembled he said—"Beloved of gods ! Without informing King Kunik prince Vehalla has come here with Sechanak elephant and the eighteen string necklace.

Kunik had sent emissaries three times to get Sechanak elephant and the eighteen string necklace. But I refused for a valid reason (*King Shrenik had given Sechanak elephant and the eighteen string necklace to prince Vehalla during his life time. Therefore if King Kunik wants to take these two things he should give prince Vehalla half of his kingdom and state.*) And sent back the emissaries. King Kunik did not accept my proposal and is marching here with his four pronged army to wage a war.

"Under the circumstances, Beloved of gods ! should we return Sechanak elephant and the eighteen string necklace ? Should we surrender prince Vehalla to him or fight a war?

The eighteen kings including nine heads of the Lichchhivi republics and nine of Mallaki republics of Kashi-Kaushal states said to King Chetak—"Lord ! It is neither proper, nor opportune or suitable to the prestige of a king that we return Sechanak elephant and the eighteen string necklace or surrender prince Vehalla. Therefore, when King Kunik is marching here with his four pronged army to wage a war we will face him by fighting the war."

King Chetak said to the eighteen kings including nine heads of the Lichchhivi republics and nine of Mallaki republics of Kashi-Kaushal states—"Beloved of gods ! If you are ready to fight a war with King Kunik, please return to your respective kingdoms and after due lustration by taking bath and performing other rituals... and so on up to... Arriving there they joined their palms and greeted him with hails of victory.

King Chetak called his attendants and instructed—"Beloved of gods ! Prepare for me the best of elephants suitable for the use of a monarch... and so on...

(*When the eighteen heads of republics arrived in Vaishali*) King Chetak, like King Kunik, came out with three thousand elephants (etc.) and marching through Vaishali came where the eighteen kings including nine heads of the Lichchhivi republics and nine of Mallaki republics of Kashi-Kaushal states had camped.

Surrounded by fifty seven thousand elephants, fifty seven thousand chariots, fifty seven thousand horses and five hundred seventy million soldiers and with all his opulence, King Chetak marched with drum beats and sounds of a variety of musical instruments. Resting at suitable places, taking his breakfast and meals at proper time, camping after covering limited stretches, he passed through the Videh state and reached the state border. There he established forward cantonment and waited for King Kunik in a state of full alert.

On the other side King Kunik with all his opulence and glory made a tumultuous arrival in the border area and camped one Yojan away from King Chetak's camp.

After that both the kings got the battle field prepared (by clearing bushes and other obstacles) -and performed auspicious rites for their respective victory.

Now King Kunik organized his army of thirty three thousand elephants... and so on up to... three hundred thirty million soldiers in eagle shaped battle formation (*garuda vyuha*). He prepared for the Rath-musal battle in the eagle formation

On the other side King Chetak organized his army of fifty seven thousand elephants... and so on up to... five hundred seventy million soldiers in cart shaped battle formation (*shakat vyuha*). He prepared for Rath-musal battle in cart formation.

Thus getting ready for war wearing armours (etc.), carrying countering weapons (*aayudh*) and attacking weapons (*praharan*), tying shields on hands, drawing swords from sheaths, and drawing arrows from quivers; the two armies, with all their prowess accompanied by drum beats and sounds of a variety of musical instruments, marched and engaged. Launching arrows, waving left hands, emitting tumultuous sound from bells tied to thighs, blowing trumpets, shouting loud challenges like roar of a sea, horse riders started fighting with horse riders, elephant riders with elephant riders, charioteers with charioteers and foot soldiers with foot soldiers.

Enthused to follow the command and control of their respective kings, the two armies started wreaking unending slaughter, killing, repression, fear and terror. The dismembered and falling heads were bobbing and swinging like things caught in a whirlwind. The ground was turning slimy with blood. The warriors thus fought a fierce battle.

Kaal Kumar, along with three thousand elephants... and so on up to... thirty million foot soldiers in. eagle formation, supporting King Kunik and forming the eleventh part of his army, fought in the Rath-musal battle against King Chetak... and so on up to... In just one shot Kaal Kumar fell on the ground like a broken peak of a hill, as told by Bhagavan Mahavir to Queen Kaali, and died on the spot.

(*Narrating these details Bhagavan Mahavir added-*) Therefore, Gautam ! As Kaal Kumar embraced his death due to intense sinful activities and evil deeds, he has taken birth in the Hemabh Narak (*name of a specific area in the infernal world*) of the Pankaprabha Prithvi (*the fourth hell*) as a *narayik (infernal being)*.

Commentary- Garuda Vyuha (*eagle formation*)- This aphorism mentions garuda vyuha and shakat vyuha (*cart formation*). Garuda Vyuha (*eagle formation*) means the arrangement of army where the spearhead is massive like an eagle. This frightens the opposing army facilitating an effective initial attack.

Shakat vyuha (*cart formation*) means an arrangement where the spearhead is formed predominantly by chariots (*shakat*), middle portion has lesser density of chariots and the rear, once again, has higher density of chariots.

Kunik arranged his army in the eagle formation and Chetak in cart formation.

More details about the Rath-musal battle are mentioned in Bhagavati Sutra the gist of which is as follows :--

Rath-Musal Battle- In the aforesaid aphorism, it is mentioned that for the Rath-musal battle Kunik used the eagle formation. In Bhagavati Sutra there is a mention of two great battles fought by Kunik and Chetak. Of these the Mahashilakantak battle was fought on the first day and the Rath-musal battle on the second. This war ended in defeat of King Chetak's armies and victory of King Kunik. But according to this description in Niryaavalika Sutra the first ten days of the war saw the deaths of the ten brothers including Kaal Kumar. From this mention it appears that the Mahashilakantak and Rath-musal battles were fought after the first ten days of the war. Other ancient scriptures also confirm this.

As the story goes, in the first ten days of the great war the ten commanders of Kunik's army (*his ten brothers*) were killed by just one shot of arrow each by King Chetak. On the eleventh day it was the turn of Kunik and he had the fear of life. He thought—'The arrow launched by King Chetak is unsurmountable. I will never be able to conquer him.' And he came out with a solution. He called a cease fire for three days. After a three day fast he evoked Shakrendra and Chamarendra, his friendly gods from past birth.

Shakrendra said—"I cannot kill King Chetak as he is a highly valorous and righteous shravak (*devout Jain*). However, as a friend I will make arrangements for your security. As a gesture of friendship Shakrendra created diamond hard and impenetrable dress and armor with his divine power. By wearing it Kunik became fully protected. With his divine powers Chamarendra created two war-machines called Mahashilakantak and Rath-musal.

In the Mahashilakantak battle missiles including foliage, wood, pebbles, and rocks were launched with the divine war-machine. These missiles hit the opposing army like a great boulder (*mahashila*) and the fiercest of weapons of the opposition was rendered ineffective like a small thorn (*kantak*). In this battle eight million four hundred thousand soldiers were killed. In this battle the commander of King Chetak's army was Varun, a devout and scholarly shravak. He was the grandson of Naag and had taken an oath that he will not kill an innocent being. Varun killed the commander of Kunik's army, Vajri. Kunik, himself was protected by his divine armour and King Chetak could not penetrate it with his one arrow. According to his vow, Chetak did not use another arrow.

On the second day Kunik used the divine machines (Rath-musal) made in the form of automated chariots, which had neither horses nor charioteers or warriors. These chariots were fitted with maces. While moving, this chariot trampled and destroyed the opposing army with its maces in motion. This killing machine turned human beings into bloody slime covering the battle ground. In this battle nine million six hundred thousand men were annihilated. Chetak's unsurmountable arrow was wasted this day also.

Dejected by this defeat Chetak retreated to Vaishali city. Closing the city gates he went into the paushadhshala (*place of stay for ascetics*) and sat in meditation. Kunik could not open or break the strong gates of Vaishali. At last he resorted to deception and guile to destroy Vaishali.

In context of the size of the army the term `kodi' (koti) has been frequently used in this aphorism. Traditionally it has been translated as crore (ten million) [*But in many instances this interpretation does not fit and requires more detailed analysis.*] At some place kodi (koti) means crore and at some other place it is used to indicate the colloquial term for

a count of 20. This is because in his works 'Sarva Sangh ke Samast Acharya Sanghayan' and 'Visheshavati' Shri Jinabhadra Gani Kshamashraman mentions that some acharyas do not accept that the term 'kodi' means crore. They believe that it is a noun coined for some specific number. The evidence for this is that even in modern times a count of twenty is called 'kodi'. Also, in Maharashtra five annas make a kodi (five annas have twenty paise). As kodi represents a specific unit, it would not be surprising if the term 'shat-sahasra' also represents some such unit. In the statement that the number of ascetics liberated from Shatrunjaya is five kodi, the term kodi means some specific unit. In the same way 56 kodi (koti) Yadays is also some specific unit. The use of the terms 'kodi', and 'shat-sahasra' with reference to the armies of King Kunik and King Chetak also denote some specific units. Therefore it is not proper to believe that one word has just one meaning. Jinabhadra Gani Kshamashraman provides authentication of this view.

"It is possible that the term 'kodi' (koti) has been used to indicate a group of soldiers exactly as terms like company, battalion or brigade are used in modern army terminology. The exact number of soldiers forming a company or other such group varies from army to army and is not fixed universally. In the same way the number of soldiers in a kodi may also not have been fixed. Anyway, the exact meaning was known only to the omniscient."

[19] Meaning Gautam Swami again asked—"Bhante ! Where will Kaal Kumar go from the fourth hell ? Where will he reincarnate?"

"Gautam ! Like prince Dradhapatijna he will be born in the Mahavideh area, in one of the clans that are affluent, brilliant, influential, and wealthy. He will then attain perfection, enlightenment, liberation and nirvana ending all miseries." (*For the story of Dradhapatijna, See- Rayapaseniya Sutra*)

Shri Sudharma Swami concluded- "Long lived Jambu ! This is text and meaning of the first chapter of Niryaavalika narrated by Shraman Bhagavan Mahavir, who has attained the eternal abode of the Siddha-state. (Mox)"

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

Meaning with Commentary of Chapter -1- [Kaal]
Compiled by Muni DeepratnaSagar is Finished

APPENDIX

Aupapaatik Sutra and Niryaavalika Sutra contain ample details about Magadh Emperor Kunik. In Aupapaatik, Kunik has been described as an ideal ruler and a devotee of the Jina but in Niryaavalika he has been painted differently as an ambitious and egotistic ruler with territorial ambitions and a person who killed his father.

In order to properly and chronologically understand the brief description about Emperor Shrenik and Kunik available here, we present the story with some more details.

Magadh Emperor Shrenik was the eldest, most valourous and intelligent among the hundred sons of King Prasenjit who was a devotee of Bhagavan Parshva Nath. When King Prasenjit realized that his sons, coveting for the throne, are looking for opportunities to kill each other, he exiled Shrenik on some pretext, in order to save him. During this period of exile Shrenik took refuge in Buddhist monasteries and came in contact with Bhikshus. Impressed by their good treatment he developed a healthy respect for them.

During this exile he also got married to Nanda, the highly virtuous and intelligent daughter of a rich merchant of Venatat city. There only, Nanda gave birth to a son who later became famous as Abhaya Kumar, the storehouse of wisdom. On getting the news of his father's death, Shrenik returned to Rajagriha and ascended the throne. With his intelligence, state-craft and valour he took the Magadh empire to new heights of prosperity and glory.

In Jain literature Shrenik is popularly known as Bhambhasar and in Buddhist literature as Bimbasar.

There is a mention of King Shrenik's twenty five queens in Agamic and other scriptures of Jains. In Antakriddashanga there is a mention of twenty three queens of Shrenik including Nanda, Nandamati, Kaali, and Sukaali. After the death of Shrenik they all got initiated in Bhagavan Mahavir's order and attained nirvana after rigorous - austerities. In Jnatadharmakathanga is the mention of Megh Kumar's mother queen Dharini and in Dashashrutaskandh that of Kunik's mother Queen Chelana.

In various Agam works we find mention of thirty six sons of Shrenik. In AnuttarAupapaatik Sutra we find mention of twenty three sons including Jaali and Mayali. They all got initiated and after rigorous austerities reincarnated as gods in Anuttar Vimans. The story of Megh Kumar is available in Jnata Sutra. Nandishen also became an ascetic and took to the spiritual path. Niryaavalika has the description of Kunik and his ten brothers including Kaal Kumar.

There is a mention of three sons of Shrenik by Queen Chelana—Kunik, Vehalla, and Vehayas. In Niryaavalika there is a brief description of the birth of Kunik. This incident conveys that the feeling of animosity for Shrenik in Kunik's mind had its root in their relationship in the past births.

Many births earlier the king of Basantpur had a son named Sumangal who was highly virtuous and religious. Senak, the minister's son, was his friend. Senak was ugly in appearance. In light vein Prince Sumangal used to make fun of his ugliness constantly. Fed up of the sarcastic remarks on his ugly appearance, Senak left his house, went into the jungle and started practicing austerities in solitude. He made his body weak and emaciated by observing month long fasts. Once hermit Senak came to Basantpur. Prince Sumangal went to pay him homage and invited him to break his month long fast in the palace. On the day of fast-breaking Senak went to the palace. But as King Sumangal got sick the previous night he slept till late in the morning. The hermit returned without breaking his fast and he commenced another month long fast. When Sumangal came to know that the hermit had returned without breaking his fast, he came to Senak and sought his forgiveness. This time also he invited the hermit to the palace for breaking his fast . The second time also Senak came to the palace

but the king was indisposed and the palace guard sent back the hermit without offering him food. Senak commenced his third month long fasting.

Sumangal again came and sought forgiveness. He once again beseeched Senak to come to the palace to break his third month long fast. Coincidentally this time also Sumangal fell ill on the day of fast-breaking. Senak came with the intention of seeking alms for breakfast. The guard thought that every time that hermit came the king fell sick, thus he was ominous. The irritated guards flogged the hermit and threw him out. The hermit got enraged and resolved—"I will take revenge. I will make him suffer flogging and hunger."

After death hermit Senak reincarnated as a Vanavyantar (interstitial) god. Then Sumangal reincarnated as King Prasenjit's son Shrenik and the interstitial god that was hermit Senak reincarnated as Queen Chelana's son Kunik. The feelings of animosity from the earlier births surfaced and inspired Chelana to eat flesh from Shrenik's belly. Chelana considered her son as killer of his father from the very beginning.

Even when Shrenik became old he delayed transferring of power to his son and heir Kunik. At last, driven by his intense desire for power, Kunik conspired with his ten brothers including Kaal Kumar and imprisoned Shrenik, deprived him of food and water, and flogged him with a whip. According to the authors, this incident was caused by precipitation of the animosity from the past births.

According to Niryaavalika Sutra Kunik fought a war for the great elephant Sechanak and the eighteen string necklace called Vankachula. These two things were priceless treasures of the state of Magadh. The story of their acquisition goes like this—

In the forests around Rajagriha there was a hermitage. There a she-elephant secretly gave birth to a little elephant in a thick cluster of trees. Since the very beginning this baby elephant lived with the hermits. The hermits loved him very much and fed him bananas and other fruits. When the hermits brought water from the river to water the plants in the hermitage, the baby elephant would also imitate them by bringing water in his trunk. As he watered the plants the hermits named him Sechanak (one who waters plants). Sechanak grew to be a very strong bull elephant. He roamed around alone in the jungle. Some times he would fight other elephants and at others root out and toss around large trees. Once an old elephant crossed his path and Sechanak fought it bitterly and wounded it. This victory did not pacify his rage and when he came to the hermitage he was still mad. He entered the hermitage trumpeting angrily and trampled the banana trees and other plants. When the hermits saw all this they scolded Sechanak but this added fuel to the fire. Sechanak continued his trampling and destroying vegetation in the jungle. Fed up with this the hermits sought help from King Shrenik. The soldiers of the king trapped the elephant and brought it to the Kings elephant yard. When Abhaya Kumar saw Sechanak he informed that this was a rare elephant known as GandhHasti and was very auspicious. It deserved being made the chief elephant of state. King Shrenik followed Abhaya Kumar's advice and Sechanak became the chief elephant. A Gandh Hasti emits an aroma that draws she-elephants to it but male elephants get panicky and run away.

Sechanak elephant was endowed with the knowledge of his past birth and his sensory knowledge was also pristine. He was faithful to his master. In scriptures we find mention of two such great elephants of that era—Sechanak elephant of Magadh and Analgiri elephant of King Chandapadyot of Ujjayini.

King Shrenik was once returning after attending discourse of Bhagavan Mahavir. On the way in a jungle he saw an ascetic plucking raw fruits from trees and eating them. Shrenik advised him—"O muni ! Why do you indulge in an activity proscribed in the religious code ?"

The ascetic replied—"I am very hungry."

The king said—"Come with me. I will offer you food acceptable for an ascetic."

The ascetic argued—"What do you know ? All shramans (*ascetic followers of Bhagavan Mahavir*) secretly pluck fruits from trees and eat."

Shrenik refuted—"Why do you tell a lie ? The ascetic followers of Bhagavan Mahavir are upright and immaculate in maintaining purity of conduct."

On proceeding ahead Shrenik saw a young and beautiful saadhvi (female ascetic) washing parts of her body on the bank of a lake. The king was surprised when he also found that she was pregnant. He admonished her for this misdeed. The saadhvi slandered all the saadhvis of Bhagavan Mahavir's order blaming them generally indulging in such misdeeds.

The king rebuked her—"You should be ashamed of blaming falsely the true followers of ascetic conduct just in order to conceal your misdeed. It is my unwavering belief that all the shramans and shramanis (male and female ascetics) of Bhagavan Mahavir's order are true followers of pure ascetic conduct. What you say is absolutely false."

Seeing King Shrenik's absolutely unwavering faith for Bhagavan Mahavir's order a divine person appeared and said after greeting—"O King Indra had praised your perfect righteousness. In order to test it I created all this. Please pardon me. You are, indeed, an extremely righteous person with purity of faith." With this honour the god gave two gifts to King Shrenik—a divine eighteen string necklace and two earthen balls. The king gave the Vankachula necklace to Queen Chelana and the earthen balls to Abhaya Kumar's mother Queen Nanda. Queen Nanda felt insulted on seeing the earthen balls and threw them. The balls broke and from one came out a pair of divine earrings and from the other a divine dress.

The great elephant Sechanak and the divine eighteen string necklace called Vankachula were two priceless treasures of the state of Magadh. According to Avashyak Churni these two were valued to be equal to all the remaining wealth of the Magadh empire.

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Chapter (Adhyayan) - 2 - Sukaal

[20] Meaning- JambuSwami asked Sudharma Swami—"Bhante ! If this is the text and meaning of the first chapter of Niryaavalika as told by Bhagavan Mahavir, Bhante ! what is the text and meaning of the second chapter of Niryaavalika as told by Bhagavan Mahavir ?

Arya Sudharma replied—"Long lived Jambu ! During that period of time there was a city called Champa. Outside this city was a garden called Purnabhadra. The city was ruled by King Kunik. The consort of the King was queen Padmavati.

Also in Champa city, there lived Sukaali Devi, wife of King Shrenik and a step mother of King Kunik. She had a delicate body.

Sukaali Devi had a son named Sukaal Kumar. He was also delicate and handsome. That Sukaal Kumar, along with three thousand elephants (etc.) joined King Kunik in the Rath-musal battle (*remaining description same as in case of Kaal Kumar fighting the Rath-musal battle*). After death he has reincarnated in the fourth hell. From there he will reincarnate in the Mahavideh Varsh area and end all his miseries by attaining liberation. Complete description should be taken similar to that in case of Kaal Kumar.

Meaning [with Commentary] of Chapter -2-[SUKaal]
Compiled by Muni DeepratnaSagar is Finished

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Chapter (Adhyayan) – 3 to 10

[21] Meaning- The remaining eight chapters (3rd to 10th) are same as the first chapter. The only difference is that the names of the princes are similar to the names of their respective mothers.

Commentary- For example—the name of the son of Queen Mahakali is Mahakaal, son of Queen Krishnadevi is son of Queen Sukrishnadevi is Sukrishna, and so on. One after the other all these princes became the commanders of Kunik's army and were killed by the arrows of King Chetak.

Thus in the fierce battles fought for ten days all these ten princes died in the battlefield. The description of their reincarnation is also the same. They all will reincarnate in future in the Mahavideh area, get initiated, destroy all karmas through austerities and attain liberation.

Meaning with Commentary of Chapter -3 to 10
Compiled by Muni DeepratnaSagar is Finished

End of Aagam Sootra -19- NIRAYAAVALIKA [Upang-8-]

Complied by Muni DeepratnaSagar