

Namo Namō Nimmāl-Dāsanass

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

PUSHPIKA

[Aagam sootra- 21, Upang sootra- 10]

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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Pushpika

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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 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 Niraayavalika panchak, from that panchak, here we are giving meaning with commentary of Pushpika.

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

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 helpd us for this project directly or indirectly.

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

PUSHPIKA (Meaning with Commentary)

■ INTRODUCTION:-

The first and second sections have incidents of Bhagavan Mahavir's period whereas the ten chapters of the third section, Pushpika, now-a-days which is known as **Upang-10 (Aagam-21)**, contain stories related to periods of Bhagavan Mahavir and Bhagavan ParshvaNath both. Jyotishk Raajaas (*kings of the stellar gods*) including Chandra and Surya along with many other powerful goddesses come to behold and pay homage to Bhagavan Mahavir.

There the present dramatic performances in order to express their devotion and respect for Bhagavan Mahavir as also to display their opulence and grandeur. After their departure GautamSwami inquires about their past births. Bhagavan Mahavir narrates religious conduct of those gods and goddesses during their past births. These details from past births relate to the period of influence of Bhagavan ParshvaNath.

Important thing is that in the first four chapters the concerned individuals died in unrighteous state of mind because, even while indulging in rigorous austerities, they did not pursue spiritual purity by performing critical review for transgressions in their accepted vows. This indicates that during last moments of his life an aspirant should essentially pursue spiritual purity by performing critical review for the transgressions in vows.

Chapter (Adhyayan) -1- Chandra

[1] Meaning- *Jambu Swami asked-"Bhante! When aforesaid is the text and meaning of the second section of the Upanga named Kalpavatansika as given by Shraman Bhagavan Mahavir, what is the text and meaning of the third section of the Upanga named Pushpika ?"*

Sudharma Swami replied "Jambu ! Shraman Bhagavan Mahavir has preached ten chapters of Kalpavatansika, third section of the Upanga named Pushpika. They are-

[2] Meaning- (1) Chandra, (2) Surya, (3) Shukra, (4) Bahuputrika, (5) Purnabhadra, (6) Maanibhadra, (7) Datta, (8) Shiva, (9) Bala, and (10) Anadrit.

[3] Meaning- *Jambu- "Bhante ! If there are ten chapters in Pushpika, as given by Shraman Bhagavan Mahavir, what is the text and meaning of its first chapter?"*

Sudharma Swami replied as follows:-

"Long lived Jambu ! During that period of time there was a city called Rajagriha where there was a chaitya (garden) called Gunasheelak. The ruler of the city was King Shrenik. During that period of time Shraman Bhagavan Mahavir arrived at Gunasheelak Chaitya in Rajagriha. People came to pay homage.

During that period of time Chandra, the king of Chandra Jyotishk gods was sitting on a throne named Chandra in the Sudharma assembly in Chandravatansak Viman (*celestial vehicle*). [*In that assembly four thousand vehicle based gods, four queen-goddesses, three types of assemblies, seven armies, seven commanders, sixteen thousand guard-gods and a mass of many other gods and goddesses residing in that viman were in attendance.*

They were enjoying the divine pleasures that included drama as well as loud and resonant musical performance of instruments like --- Veena, cymbal, bronze cymbal, Trutit, and Ghan Mridang

played by accomplished artists.] Then with help of his all enveloping Avadhi Jnana he observed this whole Jambu continent. Chandra saw Shraman Bhagavan Mahavir I stationed there and had a desire to go to pay him homage and obeisance. As Suryabh god had thought and made preparations to go to behold Bhagavan (See- Rayapaseniya, Sutra) Chandrabh god too called his Abhiyogik Devs (*servant-gods*) and instructed them to make preparations for travel, suitable for kings of gods, and report back. Accordingly the servant-gods made preparations suitable for travel of kings of gods and reported back.

Chandra then instructed the commander of his army of foot soldiers—"Sound the melodious bell to inform all gods and goddesses to come to pay homage to Bhagavan." The commander followed the instructions... and so on up to... created arrangements for display of stage performances as Suryabh god had done. The only variation from the description of Suryabh god is that here the viman was one thousand Yojan in area and sixty two Yojan in height and it was preceded by a twenty five Yojan tall flag called Mahendra Dhvaj. Besides this all other details of the viman are same as those of Suryabh viman. Also same for Chandra god is the description that follows, as to how Suryabh god came to Bhagavan, presented the stage performance, and returned. [refer to Rayapaseniya sutra- For Suryabh god]

When Chandra left, Gautam Swami asked Bhagavan Mahavir after paying homage and obeisance—"Bhante ! Where did the divine display of opulence and powers created by Chandra, the king of Chandra Jyotishk gods, go and disappear?"

Bhagavan answered the question by giving the example of Kuthagar- "Gautam ! The divine display of opulence and powers created by Chandra was drawn into and disappeared within his own body.

(example of Kutagar according to Rayapaseniya Sutra is as follows —)

"Gautam ! Suppose there is a cone shaped (*like hill-top*) camouflaged house, large and deep underground. It is plastered within and outside with cow-dung. It is surrounded by a parapet wall and has strong and air-tight but concealed doors. A large crowd is sitting near that camouflaged house. If that crowd suddenly sees dark rain bearing clouds or a terrible storm approaching, it at once enters that camouflaged house and disappears. In the same way, Gautam ! all the opulence and divine illusion displayed by Suryabh god entered and merged into his body. That is why I said that it entered into his own body."

After that Gautam Swami asked—"Bhante ! How did that god acquire that divine opulence and power ? Who was he in the past birth ? (*What charity had he made ? What experience did he gain ? What good deed did he perform ? What conduct did he follow ? And what religious and noble words he listened to and accepted from a sagacious Shraman or Brahmin so as to be endowed with such divine opulence and power ?*)

Bhagavan Mahavir replied—"Gautam During that period of time there was a city named Shravasti. Outside the city there was a Chaitya named Koshtak. In Shravasti lived a householder (gathapati) named Angati who was very rich. He was insuperable (*due to his status and influence he could not be insulted, ignored or belittled by anyone*).

That Angati Gathapati (*like - Anand Shravak*) enjoyed a very high reputation among a large number of traders, merchants, commanders, caravan chiefs, emissaries, ambassadors and other citizens of Shravasti as a confidante, arbiter, trouble shooter and counselor in diverse matters like general activities, business, social and family problems

and other deliberations. He was the spine, manager, provider and guide of his family. He lead the family in every walk of life.

During that period of time Purushadaniya Arhat Parshva, the propagator of a religion similar to Bhagavan Mahavir, was living. He was nine cubits tall. Moving from one village to another with his ascetic group of sixteen thousand Shramans (*male ascetics*) and thirty eight thousand Aryaas (*female ascetics*), Arhat Parshva arrived at Koshtak Chaitya (in Shravasti). People came to behold and pay homage to him.

On getting the news of Bhagavan's arrival Angati Gathapati was pleased and, like Kartik merchant, he came out of his house... and so on up to... and commenced worship. After listening to and understanding the sermon he said to Bhagavan—"Beloved of gods ! I would make my eldest son the head of my family and after that I will get initiated by you." In due course he got initiated like Gang-datt... and so on up to... became an absolutely celibate anagar (*homeless ascetic*). (*Kartik merchant and Gang-datt both lived during the period of influence of the twentieth Tirthankar Bhagavan Munisuvrat. Their stories are available in Bhagavati Sutra, and Gyata Dharma katha*)

After studying all the eleven Angas (*canons*) including Samayik from the senior ascetic disciples of Arhat Parshva and enkindling his soul by observing a variety of austerities including fasting, he immaculately followed the ascetic code for many years. In the end he took the ultimate vow (*sallekhana*) of half a month duration and met his end at the conclusion of fortnight long fast (*avoiding thirty meals*). As he died without doing pratikraman (*critical review*) his soul has reincarnated instantaneously (*upapat*) as Chandra, king of Chandra Jyotishk gods, in divine bed covered with divine cloth in the Upapat- hall of Chandravatansak viman.

Thereafter Chandra, the king of Chandra Jyotishk gods attained the state of full development (*pariyapti*) through five kinds of full development (*pariyapti*) namely, ahar (*food*) paryapti, sharira (*body*) paryapti, indriya (*sense organs*) paryapti, shvasochhavas (*breathing*) paryapti, and bhasha-man (*speech and mind*) paryapti.

Gautam Swami asked Bhagavan Mahavir-"Bhante! What is the life span of Chandra, the king of Chandra Jyotishk gods ?"

"Gautam ! His life span there is one hundred thousand years more than one Palyopam. Thus, Gautam ! that Chandra, the king of Chandra Jyotishk gods acquired that divine opulence and power."

Gautam Swami again asked, "Bhante ! Completing the age, state, and life of the dimension of gods where will Chandra, the king of Chandra Jyotishk gods, be born?"

Bhagavan said, "Gautam ! He will be born as a human being in the Mahavideh area and finally become a Siddha (*liberated soul*)."

SudharmaSwami told-- "Jambu! Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of first chapter of Pushpika. So I state."

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

Chapter (Adhyayan) -2- Surya

[4] Meaning- *Jambu-* "Bhante ! When this is the text and meaning of the first chapter of Pushpika, as given by Shraman Bhagavan Mahavir, what is the text and meaning of the second chapter of Pushpika ?"

"Long lived Jambu ! During that period of time there was a city called Rajagriha where there was a chaitya called Gunasheelak. The ruler of the city was King Shrenik. During that period of time Shraman Bhagavan Mahavir arrived at Gunasheelak Chaitya in Rajagriha. Like Chandra god, Surya, the king of Surya Jyotishk gods also came... and so on up to... presented the stage performance, and returned.

Then GautamSwami asked about earlier birth of Surya god. Bhagavan replied—

There was a city named Shravasti where lived a householder (*gathapati*) named Supratishtha who was very rich and opulent. Like Angati, he was also affluent and insuperable. Arhat Parshva arrived there. Like Angati, Supratishtha got initiated. In the same way, he died without doing pratikraman (*critical review*) his soul has reincarnated as a god in Surya viman. Completing the age, state, and life of the dimension of gods he will be born as a human being in the Mahavideh area and finally become a Siddha (*liberated soul*) to and all miseries."

"Long lived Jambu! Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of the second chapter of Pushpika. So I state."

Chapter -2- Compiled by Muni DeepratnaSagar is finished

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Chapter (Adhyayan) -3- Shukra

[5] Meaning- *Jambu Swami asked Sudharma Swami-* "Bhante! When this iv. the text and meaning of the second chapter of Pushpika, as given by Shraman Bhagavan Mahavir, what is the text and meaning of the third chapter of Pushpika ?"

Arya Sudharma said- "Long lived Jambu ! It is as follows-

There was a city called Rajagriha where there was a chaitya called Gunasheelak. The ruler of the city was King Shrenik. Once Swami (*Shraman Bhagavan Mahavir*) arrived. People came to attend religious discourse.

During that period of time Shukra Mahagraha (*great planet; the king of Shukra Jyotishk gods*) was sitting on a throne named Shukra in Shukravatansak Viman (*celestial vehicle*). In that assembly there were four thousand vehicle based gods... and so on up to... They were enjoying the divine pleasures.

Like Chandra god, Shukra god also came with his family... and so on up to... presented the stage performance, and returned.

Then GautamSwami asked about disappearance of his divine opulence (etc.). Bhagavan gave him the example of Kutagar-shala (camouflaged house) and explained.

Gautam Swami further asked about the earlier birth of Shukra god.

Bhagavan Mahavir replied- "Gautam ! During that period of time there was a city named Varanasi. In Varanasi lived a Brahmin named Somil who was very rich and insuperable. He was a scholar of Rugveda (*this includes all the four Vedas, history, lexicon, grammar, etc.*). Once Purushadaniya Arhat Parshva, arrived there. People came to behold and pay homage to him.

On getting news of Arhat Parshva's arrival Somil Brahmin thought—Wandering from one village to another Purushadaniya Arhat Parshva has arrived and is stationed at Amrashaalvan in Varanasi. I should go and put forth my questions to him and seek answers, reasons and elaborations from him. (*as described in Vyakhyaprajnapti*)

Then Somil left his house alone without taking his disciples along. He came to Bhagavan and asked—"Bhante! How is your journey ? What are your restraints (*yaapaniya*)? How are your defined movement (*prasuk vihar*)? Are Sarisava (*Sarason or mustard seeds*), Maash (*Udad; a kind of pulse;*), and Kulattha (*Kulathi; horse-bean;*) edible for you or not ? Are you one ? (*Are you two ? Are you many ? etc.*" *Bhagavan gave suitable replies*) on getting the answers Somil got enlightened, accepted the Shravak-dharma (*code of conduct meant for Jain laity*). He then returned home. Later Arhat Parshva left Amrashaalvan Chaitya in Varanasi and commenced his itinerant life in other areas.

In the absence of opportunities to behold ascetics who observe great vows, to associate himself with Nirgranth Shramans (*detached ascetics*), and to listen to their discourses, the righteous thoughts of Somil were gradually replaced by unrighteous thoughts and with passage of time, he succumbed to falsehood to become an unrighteous person devoid of devotion.

Commentary- Only a brief account about Somil Brahmin is given here with an advise to refer to Vyakhyaprajnapti, for greater details about his queries.

Here it should be understood that Somil Brahmin mentioned in Bhagavati Sutra is in fact a different person and not the one mentioned here. Somil mentioned here is a resident of Varanasi and he asks questions from Bhagavan ParshvaNath, whereas Somil of Bhagavati Sutra is a resident of Vanijyagram and he asks questions from Bhagavan Mahavir. However, as the names and questions asked are similar it has been advised here to refer to Bhagavati Sutra for more details. Some of the important questions under reference and their answers are as follows—

Bhante ! How is your journey ?

To pursue austerities(*tap*) codes(*niyam*) discipline (*samyam*) selfstudy (*svadhyaya*), meditation (*dhyana*), associations (*yoga*) with essential duties (*avashyak*) is my journey.

Bhante ! What are your restraints (*yaapaniya*)?

Restraints (*yaapaniya*) is of two kinds. To have complete control over the sense organs including that of hearing is my (1) restraint over senses (*indriya yaapaniya*). I have completely rooted out all the four passions including anger; this is my (2) restraint other than that over senses (*noindriya yaapaniya*).

Bhante ! What is the meaning of 'unrestricted' in your context?

In my case physical disorders caused by the three body humors, air (*vaat*), bile (*pitta*), and phlegm (*cough*) have been completely pacified.

meaning of 'unrestricted' in my context is this state of bliss 'unrestricted' by body.

Bhante! What is your defined movement and stay (prasuk vihar)?

To move and stay in areas and places that are free of women, animals, eunuches, and other such faults is my defined movement and stay (*prasuk vihar*).

Bhante ! Is Sarisava edible (bhakshya or usable or acceptable) for you or not?

It is edible and inedible both.

Q. Why do you say that ?

Ans. Sarisava (*sadrashvaya or of same age*) friend is unacceptable (*abhakshya*) and Sarisava (*Sarason or mustard*) seeds are edible (*bhakshya*).

Bhante ! Is Maas edible or not?

Maas in its literal meaning of months (*like Shravan*), measure of gold or silver is of no use (*abhakshya*). However, one of its interpretation is only Maash (*Udad; a kind of pulse;*) that too free of living organism and taken as alms. It is edible (*bhakshya*), others are not.

Bhante ! Is Kulattha edible for you or not?

The word kulattha has two meanings—noble woman and Kulathi (*horse-bean*); The beans are edible if free of living organism and taken as alms. Others are not.

Q Are you one or many?

Physically I am one that is soul. In terms of modes I am two that is knowledge and perception. In terms of application or activities of past, present, and future I am many. (*Bhagavati Sutra,*)

Similar questions and answers also feature in the story of Shailak Rajarshi in Jnata dharma kathanga,

Meaning- One midnight while pondering over his family circumstances, Somil Brahmin thought—"I am a resident of Varanasi city and belong to a very high caste Brahmin family. I have accepted vows (*traditional rituals and codes*), studied Vedas, married and brought a wife home, got sons and daughters for extending the family lineage, acquired wealth, sacrificed animals for yajna, performed elaborate yajnas, offered gifts to Brahmins, holioured and worshiped guests, offered sacrifice to fire, installed yupas (*ritual pillar in a yajna*), and performed many other such deeds required of a householder.

But now I feel that tomorrow when the sun is at its full glow I should arrange to plant numerous orchards of mango trees. In the same way I should arrange for planting gardens of Matuling (*Bijaura, a kind of lemon*), Bilva (*Bel; timb;*), Kavitttha (*Kaith; Feronia*) Chinchha (*Imli; tamarind*) and other flowering plants outside Varanasi city. According to what he thought, next morning he started planting many mango-orchards... and so on up to... flowering plants outside Varanasi city.

Having the required protection from animals and birds as well as strong winds and with proper watering and nurturing, these gardens, in due course, turned beautiful and appealing. These gardens looked enchanting due to their dark hue like that of beautiful grand clouds and deep green glow of leaves, flowers, and fruits. They became highly delightful due to their radiant dense greenery.

Later, some other midnight, while pondering over his family circumstances, Somil Brahmin thought—"I am a resident of Varanasi city and belong to a very high caste Brahmin family. I have accepted vows (*traditional rituals and codes*), studied Vedas, ... and so on up

to... installed yupas (*ritual pillar in a yajna*), and after that I have planted many mango-orchards... and so on up to... flowering plants outside Varanasi city. But now I feel that tomorrow when the sun is at its full glow I should arrange to get made numerous cooking pans and spoons of iron and utensils of copper suitable for tapasas (*hermits*). Also I should get large quantities of ashan, paan, khadya, svadya (*staple food, liquids, general food, and savoury food*) cooked. Having done that I should invite my friends, family members, relatives and acquaintances; greet them; offer them this food; and honour them with clothes, perfumes, garlands, and ornaments. After that, in their presence I should hand over the responsibility of the family to my eldest son. Then after seeking permission from them and my eldest son, and carrying the iron and copper utensils, I should go to the tapasas (*hermits*) who have renounced their homes and are living on the banks of river Ganges.

Those tapasas (*hermits*) include—Hotrak (*those who do offerings at fire sacrifice*); Potrak (*the clad ones*); Kautrik (*those who sleep on the ground*); Yajnik (*those who perform yajna or ritual sacrifice*); Shraaddhakin (*those who perform rituals for the benefit of deceased relatives*); Sthaalakin (*those who carry plate or thaali and other pots*); Humbauttha (*those dwelling in jungle*); Dantodukhalik (*those who remove husk from grain with their teeth before eating*); Unmajjak (*those who bathe by taking just one dip in water*); Sammajjak (*those who wash their hands and feet repeatedly*); Nimajjak (*those who remain under water for some time*); Samprakshalak (*those who cleanse their body by rubbing sand or clay*); Dakshin-koolak (*those who live on the southern bank of the Ganges*); Uttar-koolak (*those who live on the northern bank of the Ganges*); Shankhadhma (*those who take their meals after blowing conch-shell*); Kooladhma (*those who take their meals on the bank after shouting loudly*); Mrigalubdhak (*those who subsist on deer-meat*); Hastitapas (*those who subsist on elephant-meat*);

Uddandak (*those who move about raising their staff*); Dishaprokshi (*those who sprinkle water in all directions for worship*); Valkavasi (*the bark-clad*); Bil-vasi (*those who dig holes and live in them*); Jal-vasi (*those who live in water*); Vrikshamoolak (*those who live under trees*); Jal-bhakshi (*those who subsist only on water*); Vayubhakshi (*those who subsist only on air*); Shaivalabhakshi (*those who subsist on moss or grass only*); Moolahari (*those who subsist on roots only*); Kandahari (*those who subsist on bulbous roots*); Tvachahari (*those who subsist on bark of a plant*); Patrahari (*those who subsist on leaves*); Pushpahari (*those who subsist on flowers*); Bijahari (*those who subsist on seeds*); those who subsist on naturally fallen or detached bulbous roots, roots, bark, leaves, flowers, and fruits; those who develop endurance for water by regularly pouring water on their bodies; and those who mortify their bodies by five fires (*burning four pyres on four sides and considering sun to be the fifth*) as if cooking on burning coal or roasting in hot sand.

Of these tapasas (*hermits*) I would like to get initiated with the Dishaprokshiks (*who sprinkle water in all directions for worship*). After getting initiated I will take this rigorous resolve—"I will observe a lifelong vow of continuous two day fasts (*two day fast followed by a day of eating and again followed by a two day fast and so on*). While doing this I will perform the Disha-chakraval practice mortifying my body enduring heat of the sun with raised arms in the heat-mortification arena." Deciding thus, at dawn (*next morning*) he took along many iron, other utensils and got initiated as a Dishaprokshik hermit. Immediately on initiation he took aforesaid resolve and moved about commencing the first two day fast.

Commentary- Explaining the Dishachakra practice Means- For breaking fast in this practice aspirant collects fruits and places in four directions of the arena of practice. At proper time he breaks his first fast eating the fruits placed in east direction. Second, third and fourth fasts are broken by eating fruits placed in south, east, north directions respectively. The practice in which fast is broken following this sequence is called Dishachakra practice. [For detailed description of hermits See- Aupapatik].

(*Post-initiation*) On the day he was to break his first two day fast that Somil Brahmin stepped down from the heat-mortification arena. He then put on his bark-garments and came to his hut. He took a bamboo basket and a pole to carry it. After worshipping and sprinkling water in the east he uttered—"O honoured Soma, the guardian angel of the east, please protect me, Somil Brahmarshi, on the spiritual path and permit me to take whatever bulbous roots, roots, bark, leaves, flowers, fruits, seeds, and green vegetables as well as grass that are available in the east." With these words Somil Brahmarshi went towards east and collected whatever bulbous roots, roots, and so on up to... grass he could find and put them in the basket. He also collected some grass, some leaves by bending branches, and some fire-wood. He then returned to his hut. He placed the basket and the pole on the ground. Now he made a clean platform and plastered it with cow-dung and other purifying things.

After sprinkling water over that spot he took the grass and a pitcher, walked to the Ganges and entered it. He washed his body clean in the river water and played around in the river to soak his body. After washing his mouth and getting absolutely pure, he made offerings of water to deities and his ancestors. After this ritual he came out of the Ganges carrying the grass and the pitcher and returned to his hut. Back in the hut, he prepared a sacrificial platform with grass and sand. Taking the fire-wood he prepared two pieces of wood, one with a hole and the other pointed to fit in the whole. With the help of these two pieces of wood he made fire and inflamed it by adding fire-wood. Once the pyre was ready he installed seven things on its right-hand side

[6] Meaning- (1) Sakth (*an instrument*), (2) Valkal (*bark garment*), (3) Sthaan (*aaan; seat or mattress*), (4) Shayya-bhaand (*bed and utensils*), (5) Kamandalu (*gourd-bowl*), (6) wooden staff, and (7) one's own body.

[7] Meaning- Installing these seven things he offered honey, butter-oil, and rice into the pyre and offered sacrifice with the urn. He performed the daily yajna and worshipped guests (*offered food to guests*). At last he himself accepted food.

Somil Brahmin then commenced his second two-day fast. He broke the second two-day fast following the aforesaid procedure. The only change was that this time he faced south and uttered—"O honoured Yama, the guardian angel of the south, please protect me, Somil Brahmarshi, on the spiritual path and permit me to take whatever bulbous roots, roots,... and so on up to... grass are available in the south." With these words Somil Brahmarshi went towards the south.

Somil Brahmarshi then commenced his third two-day fast. He broke the third two-day fast following the aforesaid procedure. The only change was that this time he faced west and uttered—"O honoured Varun, the guardian angel of the west, please protect me, Somil Brahmarshi, on the spiritual path and permit me to take whatever bulbous roots, roots,... and so on up to... grass are available in the west." With these words Somil *****

Brahmarshi went towards the west. He then continued the aforesaid procedure he had followed on the first breaking of fast up to... At last he himself accepted food.

Somil Brahmarshi then commenced his fourth two-day fast. He broke the fourth two-day fast following the aforesaid procedure. The only change was that this time he faced north and uttered—"O honoured Vaishraman, the guardian angel of the north, please protect me, Somil Brahmarshi, on the spiritual path and permit me to take whatever bulbous roots, roots, ... and so on up to... grass are available in the north." With these words Somil Brahmarshi went towards the north. He then continued the aforesaid procedure he had followed on the first breaking of fast up to... At last he himself accepted food. details of the procedure for all the four directions are same as those of east.

Later, some other midnight, while pondering over his ephemeral state, Somil Brahmin thought—"I am Somil Brahmarshi, a resident of Varanasi city and belonging to a very high caste Brahmin family. I have accepted vows (*traditional rituals and codes*)... and so on up to... installed yupas (*ritual pillar in a yajna*). After that I have planted many mango-orchards... and so on up to... flowering plants outside Varanasi city. And then I got made numerous cooking pans and spoons of iron. I handed over the responsibility of the family to my eldest son. Then after seeking permission from friends and my eldest son, and carrying the iron and copper utensils, I got tonsured and initiated as a hermit. After getting initiated I commenced the Disha-chakraval practice observing the austerity of continuous two-day fasts.

"But now I feel that tomorrow when the sun is at its full glow I should bid farewell to the many tapasas (*hermits*) who are beyond my vision, or those who have been my companions of my pre-hermit and post-hermit states. I should greet and honour with words the hundreds of residents of the hermitage, seek their permission, put on bark-garments, place my utensils and other possessions in the basket of the sling-pole, cover my mouth with a strip of wood, face northwards and depart towards north for the great journey (journey unto death)." Thus thought Somil.

Thinking thus and following his resolve Somil Brahmarshi, after dawn the next morning, bade farewell to the many tapasas (*hermits*) who had met him, were known to him and were his companion. Seeking their permission and gratifying hundreds of residents of the hermitage... and so on up to... covering his mouth with a strip of wood he took this vow—"It would not be proper for me to (*I resolve not to*) get up from a place where I slip or otherwise fall while walking, irrespective of it being water, land, difficult terrain, a depression, a hill, uneven ground, a ditch, or a cave." Thus he took a resolve.

Then Somil Brahmarshi faced northwards and moved towards north for the great journey (*journey unto death*). While walking he arrived near an excellent Ashoka tree in the afternoon (third quarter of the day). He placed his basket and sling-pole under that Ashoka tree. Then he made a clean platform and plastered it with purifying pastes. After that he took the grass and a pitcher, walked to the Ganges, and like Shiva Rajarshi took his bath and performed other rituals. He then came out and returned to the Ashoka tree. Back there, he prepared a sacrificial platform with grass and sand. Taking the fire-wood he prepared two pieces of wood and with their help made fire and inflamed it by adding fire-wood. After performing all other rituals including the offerings to fire (as already mentioned) he covered his mouth with a strip of wood, took the vow of silence and sat down.

Commentary- This aphorism describes the great journey of Somil Brahmarshi, the journey preparatory to death. There is a mention of entering the Ganges and taking bath like Shiva Rajarshi. The detailed story of Shiva Rajarshi is narrated in Bhagavati,. He was ruler of Hastinapur. Like Somil he too renounced his kingdom and got initiated as a Dishaprokshik hermit. While performing aforesaid practices he acquired Vibhanga Jnana (*pervert knowledge*). With the help of this Vibhanga Jnana his vision expand up to oceans. He then approached Bhagavan Mahavir to remove his doubts. Once his doubts were removed he got initiated as an ascetic and after destroying all karmas through intense austerities attained nirvana.

The technical terms used here have been explained by the commentator (Tikakar) as follows—

Kaasth Mudra- it is a small strip of wood having tie-holes at both ends It is tied on the face with strings passing through holes to cover mouth. To cover one's mouth with it indicates that he has taken a vow of strict silence

Sharak- This is a type of wood which when rubbed with arani (another type of wood) gives sparks to make fire.

Mahaprasthan- the vow of rigorous conduct accepted with the purpose of embracing death is called mahaprasthan path or the great journey.

Meaning- Then one midnight a god appeared before Somil Brahmarshi and said to him- "O Somil Brahmin! The praxis you have accepted is a bad praxis?" The god uttered these Words a second and a third time also. But Somil Brahmarshi gave no heed to his words and remained silent. Realizing it to be neglect and disrespect the god returned in the direction from which he came.

Next morning at dawn bark-garment clad Somil took his baskets and pole as well as other possessions, covered his mouth with wooden strip, moved towards north.

While walking he arrived near a Saptaparna tree in the afternoon (*third quarter of the day*). He placed his basket and pole under that Saptaparna tree. Then he made a clean platform and plastered it with purifying pastes. After that he performed all what he had done under the Ashoka tree and finally after offerings to fire he covered his mouth with a strip of wood and sat down.

Then at midnight a god appeared before Somil Brahmarshi and, as done earlier under Ashoka tree, said to him—"O Somil Brahmin ! The praxis you have accepted is a bad praxis." But Somil Brahmarshi gave no heed to his words and remained silent. Once again the god left.

Next morning (*the third day*) at dawn bark-garment clad Somil took his baskets and pole as well as other possessions, covered his mouth with the wooden strip and moved towards north.

Thus on the third day while walking he arrived near an excellent Ashoka tree in the afternoon (*third quarter of the day*). He placed his basket and pole under that Ashoka tree. Then he made a clean platform. After that he took the grass and a pitcher, walked to the Ganges and took his bath and performed other rituals. He then came out and returned to the Ashoka tree. Back there, he prepared a sacrificial platform. After offerings to fire he covered his mouth with a strip of wood, took the vow of silence and sat down.

Then at midnight the same god appeared once again before Somil Brahmarshi and, as earlier, said to him—"O Somil Brahmin ! The praxis you have accepted is a bad praxis." But Somil Brahmarshi remained silent and the god left.

At dawn bark-garment clad Somil took his baskets and pole as well as other possessions, covered his mouth with the wooden strip and moved towards north.

On the fourth day while walking Somil Brahmarshi arrived near a banyan tree in the afternoon (*third quarter of the day*). He placed his basket and pole under that banyan tree. Then he made a clean platform and plastered it with cow-dung and clay.... and so on up to... he covered his mouth with a strip of wood, took the vow of silence and sat down. Then at midnight the same god appeared once again before Somil and, as earlier, said to him—"O Somil Brahmin ! The praxis you have accepted is a bad praxis." But Somil remained silent and the god left.

At dawn when the sun became bright, bark-garment clad Somil took his baskets and pole as well as other possessions, covered his mouth with the wooden strip and moved towards north.

On the fifth day of his great journey, Somil Brahmarshi arrived near an Udumbar (*Gular; the wild fig; Ficus glomerata*) tree in the afternoon (*third quarter of the day*). He placed his basket and pole under that wild big tree. Now he made a clean platform... and so on up to... he covered his mouth with a strip of wood, took the vow of silence and sat down.

Then, at midnight the same god appeared once again before Somil and, as earlier, said to him—"O Somil ! The praxis you have accepted is a bad praxis." But Somil remained silent. The god uttered these words a second and a third time also—"O Somil ! The praxis you have accepted is a bad praxis." On this second and third utterance Somil asked the god—"Beloved of gods ! Why my praxis is bad praxis?"

The god replied to Somil Brahmin—"Beloved of gods ! Earlier you had accepted the twelve-fold Shravak dharma' (*code of laity*) inclusive of five anuvrats (*minor vows*) and seven shikshavrats (*instructive or Complimentary vows of spiritual discipline*). (*Deprived of opportunities to behold ascetics and to listen to their discourses, you succumbed to falsehood and abandoned the accepted Shravak dharma*). Later, one midnight, while pondering over your family circumstances (*you thought of getting made and carrying iron pans and spoons and copper utensils, going to hermits on the banks of the Ganges, and getting initiated as Dishaprokshik hermit*) and so on." The god narrated all what Somil had thought earlier and added—"Then you got initiated as Dishaprokshik hermit and in due course took a vow and. following it you came to an Ashoka tree placed your baskets and pole under it and made a clean platform, took a bath in the Ganges, offered sacrifice in fire, covered your mouth with a strip of wood, took the vow of silence and sat down. Then at midnight I appeared before you and advised—"O Somil ! The praxis you have accepted is a bad praxis.' But you did not pay any heed and remained silent. In the same way I offered you advise for four days but you never paid any attention to what I said. Then today, the fifth day, you arrived near an Udumbar tree in the afternoon and placed your basket and pole under the tree. You cleaned the spot for sitting and plastered it. After offerings in fire you covered your mouth with a strip of wood, took the vow of silence and sat down. Therefore, O Beloved of gods ! The praxis you have accepted is a bad praxis."

On hearing these words from the god Somil Brahmarshi said—"O Beloved of gods ! Please tell me how my bad praxis can become a good praxis ?"

The god replied to Somil Brahmin—"Beloved of gods ! If you, on your own, once again accept the Shravak dharrna (*code of laity*) inclusive of five anuvrats (*minor vows*)

and seven shikshavrats (*instructive or complimentary vows of spiritual discipline*) that you had accepted in the past from Bhagavan Parshva Naath and move about, your bad praxis can become good praxis."

After this the god paid homage and obeisance to Somil Brahmarshi and returned in the direction from which he had come.

When the god left, Somil Brahmarshi, as advised by the god, once again accepted the five anuvrats (*and all the twelve vows*) that he had accepted in the past and commenced his spiritual journey.

Somil lead his Shramanopasak (*lay worshipper of Jain ascetics*) life, enkindling his soul by observing a variety of austerities including many one day, two day, three day... and so on up to... fortnight long and month long fasts. In the end he took the ultimate vow (*sallekhana*) of a fortnight duration and observed a fortnight long fast (*avoiding thirty meals*). As he died without doing pratikraman (*critical review*) at the moment of his death, thereby transgressing the righteous code, his soul has reincarnated instantaneously (*upapat*) as Shukra, the king of Shukra Jyotishk gods, in the divine bed (*with a minimum occupied space of uncountable fraction of an Angul and a maximum of seven cubits*) covered with divine cloth in the Upapat-hall of Shukravatansak vimaan in the Shukra Mahagraha (*great planet*).

Then Shukra Mahagraha god attained the state of full development (*paryapti*) through five kinds of full development (*paryapti*)... and so on up to... bhasha-man (*speech and mind*) paryapti.

Concluding story Bhagavan Mahavir said—"Thus, Gautam! that Shukra Graha god acquired that divine opulence and power. His life span there is one Palyopam."

Gautam Swami again asked, "Bhante ! Completing the age, state, and life of the dimension of gods and descending from that abode of gods, where will Shukra Graha god go ? (*Where will he be born?*)"

Bhagavan said, "Gautam ! Completing the age, state, and life of the dimension of gods, that Shukra Graha god will be born as a human being in the Mahavideh area and finally become a Siddha (*liberated soul*)."

Sudharma Swami told- "Jambu ! Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of the first chapter of Pushpika. So I state."

Chapter -3- Compiled by Muni DeepratnaSagar is finished

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Chapter (Adhyayan) - 4- Bahuputrika Devi

Introduction:- This fourth chapter of the third section is popularly known as Bahuputrika Devi. The story in this chapter is much longer as compared to the other chapters and is full of many interesting incidents.

This chapter gives an important message—one should never have intense desire or infatuation for anything or pleasure. Infatuation always leads to misery.

Bahuputrika suffered for three births due to her intense desire of bearing a child.

In her birth as Subhadra Sarthavahi (*wife of a caravan chief*) she was sterile. Her desire for having a child increased when she saw other women with children. Even after getting initiated as an ascetic, her fondness for children inspired her to indulge in anti-ascetic activities including fondling children, giving them a bath, and enjoying various games and other pastimes with them. She died without a critical review and atonement of these faults and reincarnated as a goddess to become famous as Bahuputrika Devi. In that birth also she had to create numerous children with her divine powers for the entertainment of Indra, the king of gods. From there she will reincarnate as Soma Brahmani. Not rid of the bondage of intense craving from the past birth, she would give birth to twins every year. Finally she will be the mother of thirty two children in sixteen years. Disturbed by the hardship of taking care and bringing up so many small kids she will get fed up and think—"It would have been better had I been sterile. Having many children makes me sad."

Thus in some past birth she was sad because of the unfulfilled desire of having children but in the birth under discussion she became sad because of more children. Thorns of intense craving tormented her for three births.

The lesson of this chapter is that intense desire for means of mundane pleasures and comforts always leads to pain and sorrow. Also that as long as a person does not resort to critical review and atonement for the sins committed, he is not a true aspirant of the spiritual path irrespective of his following Shravak vrat (*the code for laity*) or the Sadhu vrat (ascetic-code). The transgressor of codes fails to attain a good birth. Therefore, one should try to do critical review and atonement for all his faults and endeavour to be a true aspirant free of the thorns of sinful deeds.

[8] Meaning- After listening to third chapter, JambuSwami asked SudharmaSwami- "Bhante! When this is the text and meaning of the third chapter of Pushpika, as given by Shraman Bhagavan Mahavir, what is the text and meaning of fourth chapter of Pushpika?"

Arya Sudharma said—"Long lived Jambu ! It is as follows-

During that period of time, there was a city called Rajagriha where there was a chaitya called Gunasheelak. The ruler of the city was King Shrenik. Once Swami (*Shraman Bhagavan Mahavir*) arrived. People came to attend religious discourse.

During that period of time Bahuputrika Devi was sitting on a throne named Bahuputrik in Sudharma Sabha (*divine assembly*) of the Bahuputrik Vimaan (*celestial vehicle*) along with four thousand vehicles based goddesses and four thousand Mahattarika goddesses (*teacher goddesses who taught ethics and morality*). Like Suryabh god they were enjoying a variety of divine pleasures. Then with the help of her all pervading Avadhi Jnana she observed this whole Jambu continent. She saw Shraman Bhagavan Mahavir sitting in his Samavasaran (*divine assembly of a Tirthankar*) and got up from her throne. She (*took seven-eight steps forward*) paid homage, returned to her throne and sat facing east. (*detailed description is same as SuryabhDev See- Rayapaseniya*)

She then, like Suryabh Dev, instructed her abhiyogik devs (*attendant gods*) to sound the melodious bell. They sounded the melodious bell to inform all gods and goddesses to come to pay homage to Bhagavan. After that she again instructed the

attendant gods to create a vimaan (*celestial vehicle*) suitable for going to pay homage to Bhagavan. The commander followed the instructions and created a vimaan one thousand Yojan in area and sixty two and a half Yojans in height. Like Suryabh Dev she proceeded in the northward direction, created a one thousand Yojan tall vaikriya sharira (*transmuted body*) and came to Bhagavan's Samavasaran (*divine assembly of Tirthankar*).

Bhagavan gave his sermon. When the discourse concluded, that Bahuputrika Devi paid homage to Bhggavan and extended her right arm to create one hundred eight young gods. Extending her left arm she also created 108 young goddesses. After that she also created numerous adolescents and children. Then like SuryabhDev she presented stage performance and returned (*after paying homage to Bhagavan*).

When Bahuputrika Devi left, Gautam Swami asked Bhagavan Mahavir after paying homage and obeisance—"Bhante ! Where did the divine display of opulence and powers created by Bahuputrika Devi go and disappear?"

Bhagavan answered the question by giving the example of Kutagar- "Gautam ! The divine display of opulence and powers created by Bahuputrika Devi was drawn into and disappeared within her own body.

After that Gautam Swami asked—"Bhante ! How did that Bahuputrika Devi acquire that divine opulence and power?"

Shraman Bhagavan Mahavir replied—"Gautama! During that period of time there was a city named Varanasi. Outside the city was a Chaitya named Amrashalavan. In Varanasi lived a caravan chief (*sarthavaha*) named Bhadra who was very rich. The name of Bhadra Sarthavaha's wife was Subhadra. She had very delicate limbs and was very beautiful. But as she was sterile she did not give birth to even a single child. She was only the mother of her knees and elbow (*this means that her breasts were touched only by her knees and elbows, not her child*)."

One day while Subhadra was thinking about family matters an aspiration (*ajjhatthiye or adhyatmik*), expectation (*patthiye or prarthit*), notion (*manogaye or manogat*) and intention (*sankappe or sankalp*) surfaced—"I have been enjoying my married life with Bhadra Sarthavaha. However, I have not given birth even to a single boy or girl. Complete is the life as humans of those mothers and blessed, fortunate, and meritorious are those mothers who have given birth to a child; who breast-feed their own child who is eager to suckle, who sweetly stutters, and who in stupor shifts from the base of the breasts toward the armpit; who have heard the sweet stutter of the child and comforted it by hugging; and who have lifted the baby with their tender and loving hands, placed it in the lap and enjoyed sweet and loving talk with the baby. But I am the wretched and ill-fated one that has been deprived of any of these pleasures of an offspring." Depressed by these tormenting thoughts she spent a wretched life.

During that period of time, wandering comfortably from one village to another, an aryaa (*female ascetic*) named Suvrata, arrived in the town of Varanasi. She was sincerely pursuing the practices of five samitis (*regulations*) prescribed for movement, speech, alms seeking, maintaining ascetic equipment including bowls, and excreta disposal. She also practiced the three guptis (*restraints*) of mind, speech, and body. She exercised complete restraint over sense organs (*guptendriya*). She practiced celibacy

with nine restraints (*gupta brahmacharini*). She was accompanied by a large family of scholarly female disciples. After seeking formal permission from the owner, she accepted bed and other necessary things and camped there enkindling her soul with spiritual activities related to inner discipline and austerities.

Later while moving about to seek suitable alms from ordinary, middle, and high class families in Varanasi, a group of two-three aryikas (*female ascetics*) came to Bhadra Sarthavaha's house. When Subhadra Sarthavahi saw aryikas coming she was happy and pleased. She at once got up from her seat, went ahead seven-eight steps and paid homage to them. After availing the opportunity of giving ample ashan, paan, khadya, svadya ahaar (*staple food, liquids, general food, savoury food*) as alms she requested—

"Aryaas ! I have been enjoying my married life with Bhadra Sarthavaha. However, I have not given birth even to a single child. Blessed, fortunate, and meritorious are those mothers... and so on up to... But I am the wretched and ill-fated one that has been deprived of any of these pleasures of even a single offspring."

"Beloved of gods ! You are very wise and scholarly. You visit many villages, settlements near mines, cities, and countries. You go to houses of many kings, influential and rich persons, knights of honour, caravan chiefs, etc. to seek alms. Do you know of or have come across some such magical method, mantra, or medical treatment including Vaman (*emesis*), Virechan (*purgation*), Vastikarma (*common anaema*), medicines, formulations, etc. that may enable me to bear and give birth to a child."

At this those aryikas said to Subhadra Sarthavahi—"Beloved of gods ! We are Nirgranth Shramanis (*female ascetics*) who observe the conduct of five samitis (regulations) including irya samiti (regulation of movement), three guptis (restraints), complete restraint over sense organs and celibacy. It is not proper for us even to hear such talk, how can we preach such subject and act accordingly ? However, O Beloved of gods ! We can tell you about the Omniscient-propagated religion that includes charity, righteousness and much more.

Subhadra Sarthavahi was happy and contented after listening to, contemplating over, and understanding the religious discourse by the aryikas. She went around the aryikas clockwise three times. Raising her joined palms and waving them near her forehead she paid them homage and obeisance. She then said—"Beloved of gods! I respect and believe the preaching of the Nirgranth (*the Omniscient*) and have faith and interest in it. What you have said is correct, true, and real. I want to embrace the Shravak Dharma (Jain religion's Vow)."

The aryikas replied—"Beloved of gods ! Do as you please and avoid languor when doing a good deed."

Then Subhadra Sarthavahi formally accepted Shravak Dharma from those aryikas. After doing that she paid them homage and bid them farewell.

Thus that Subhadra Sarthavahi became a Shramanopasika (devotee of Shraman) and spent her life observing Shravak Dharma.

Once around midnight while Subhadra was thinking about family matters, she thought—"I have been enjoying my married life with Bhadra Sarthavaha. However, I have not given birth even to a single child. Therefore, now I feel that tomorrow at

sunrise it would be proper for me to seek permission from Bhadra Sarthavaha, go to Aryika Suvrata and get initiated after renouncing the household."

Accordingly in the morning she went to Bhadra Sarthavaha and joining her palms said—"Beloved of gods ! I have been enjoying my married life with you for many years but I have not given birth even to a single child. Now it is my desire that after getting your permission I will go to Aryika Suvrata and get initiated as an ascetic."

At these words from Subhadra, Bhadra Sarthavaha said—

"Beloved of gods ! Please don't tonsure your head, renounce the household and get initiated immediately. Enjoy more mundane pleasures with me as before and get initiated by Suvrata Aryaa only later."

Subhadra Sarthavahi did not accept these words of Bhadra Sarthavaha. Second time and third time also she insisted saying—"Beloved of gods! I want to get your permission and go to Aryika Suvrata to get initiated as an ascetic."

With all enticing and warning words, arguments, detailed explanations (*prajnapti*), narration of examples and incidents (*sanjnapti*), and persuasions (*vijnapti*) Bhadra Sarthavaha failed to dissuade Subhadra. Finally, out of compulsion, he unwillingly gave her permission to get initiated.

After that Bhadra Sarthavaha arranged for (*by instructing his servants*) large quantities of staple food, liquids, general food, and savoury food and invited all his friends, kin-folk, family members, relatives and acquaintances. After feeding them he greeted and honoured them. Then Subhadra Sarthavahi took her bath, performed auspicious rituals and atonements and adorned herself with ornaments. She then rode a large palanquin carried by one thousand persons. Amidst the sound of musical instruments like trumpet, display of wealth and grandeur and surrounded by friends, kin-folk, family members, relatives and acquaintances she arrived, passing through Varanasi city, at the upashraya (*place of stay for ascetics*) of Suvrata Aryaa. The palanquin was stopped and she alighted from it.

Bhadra Sarthavaha got down from his palanquin and escorted Subhadra Sarthavahi to the place where Suvrata Aryaa was. After paying homage and obeisance he submitted—

"Beloved of gods ! I adore and love Subhadra, my wife. I have always cared and protected her from various ailments and torments caused by disturbed body humours—air, bile and phlegm. But, O Beloved of gods ! Disturbed by the fears of worldly existence and afraid of the miseries of life and death, she now wants to tonsure her head and get initiated by you. Therefore, O Beloved of gods ! I offer her to you as a disciple-donation. Kindly accept this disciple-donation.

At this request by Bhadra Sarthavaha, Suvrata Aryaa said—"Beloved of gods ! Do as you please and avoid languor when doing a good auspicious deed."

Subhadra Sarthavahi was pleased and contented at hearing these words from Suvrata Aryaa. She (went aside and) discarded her householder's dress, garlands and ornaments (and put on the white ascetic-garb). Pulling out all hair from her head (formally termed as five-fistful pulling out of hair) she approached Suvrata Aryaa. After going around her three times and paying homage she said—

"Bhante ! This world is being consumed by the fire of birth, old age and death. In a

situation when his house is on fire a householder chooses the most valuable and least cumbersome objects to take out and keep safe. In the same way I will protect my soul, which I very much adore, desire, love, covet, and approve, in such a way that no harm is caused to it by heat, cold, hunger, thirst, thief, snake, lion, wasp, mosquito and ailments caused by disturbed wind, bile, and phlegm." Uttering these words as Devananda said to Bhagavan Mahavir (*See-Bhagavati Sutra*), she got initiated by Suvrata Aryaa. She became a completely celibate aryaa observing five samitis (*self regulations*), three guptis (*restraints*).

At some point of time after initiation, with feelings of fondness and attachment for them, Subhadra Aryaa developed love and affection for children of householders. She started searching and bringing a variety of things for these children. The things included—oil for massage, pastes for removing filth from body, potable water, henna powder and other colours to decorate their limbs, bracelets, collyrium (etc.), sandal-wood, perfumed powder, toys, sweets, kheer (a pudding made of rice and milk), milk, garlands, and many other such things. Of these adolescents, kids, and babies of the householders, she would massage some with oil, rub pastes to some, give bath with clean water to some, paint legs and lips of some, apply collyrium to eyes of some, make arrow like figure with saffron at the center of the foreheads of some, and rock some in a rocker. She would also make some kids stand in a line and then make them stand apart for applying sandal-wood paste to some and perfumed powder to others. To some she would give dolls to play with, to some she would feed sweets and to some she would feed milk or kheer. She would take off garland from neck of some and shower flowers on them. Some she would place on both the legs and others on her thighs. She would lovingly cuddle and fondle babies lifting some on her legs, some in her arms, some on her waist, some on her back, some on her breasts, some on her shoulders, some on her head and some in her palms. Smooching them, she would sing lullabies to some and songs in loud voice to others. This way she spent her time with children, vicariously satiating her desire for a son, wish for a daughter, and craving for grandchildren.

When Aryaa Suvrata saw all these anti-ascetic activities of Subhadra she warned—"Beloved of gods ! we are Nirgranth Shramanis (*female ascetics*) and we are strictly celibate observers of Irya samiti (etc.). As such, we are not allowed to indulge in caring for and fondling children of householders. But inspired by feelings of fondness and attachment, love and affection for children of householders, you indulge in proscribed activities including massaging oil... and so on up to... satiating your desire for a son, grandson (etc.). O Beloved of gods ! you should condemn this proscribed and disgraceful conduct and do the prescribed atonement."

Subhadra neither believed nor accepted these instructions and directions of Aryaa Suvrata. Defying and ignoring her instructions, she continued her adopted way of playing with children.

As a result of this the Nirgranth Shramanis of the group started reproaching her, criticizing her, proscribing her, and disdaining her. And they restrained her time and again from..indulging..in..prohibited..activities.

This reproaching... and so on up to... restrained her from indulging in prohibited activities by other Aryikas forced Subhadra to think, "When I was a house-holder I had

my freedom. Since I got my head tonsured and initiated I have lost my freedom. Earlier these Aryikas used to respect me but not now. So it would be good for me to leave this group, led by Aryaa Suvrata, tomorrow itself and live independently in another upashraya (*place of stay for ascetics*). She resolved to do accordingly and the first thing she did in the morning was to abandon Suvrata Aryaa and shift to another suitable upashraya to live alone.

Thus not heeding to censure by other aryikas Subhadra Aryaa became unrestrained, willful, and footloose in her fondness for and excessive indulgence in massaging the children of householders and other such sinful activities. She moved about satiating her desire for sons and grandsons.

As time passed, distancing herself from ascetic virtues (*pasattha*) that Subhadra Aryaa became lax in her ascetic conduct (*pasatth-vihari*); breaking her vows she became vow-breaker; indulging in base activities (*avsanna*) she became disgraceful (*avasannavihari*); keeping contact with householders (*samsakt*) she became gregarious (*samsaktavihari*); and acting willfully she became footloose. This way she lived long as an ascetic. In the end she observed the ultimate vow of fifteen days duration to cleanse her soul of the dirt of karmas and abandoning thirty meals died without reviewing and atoning for her sinful misconduct. She reincarnated as Bahuputrika Devi, with a minimum occupied space of uncountable fraction of an Angul (*and a maximum of seven cubits*), on the divine bed covered with divine cloth in the Upapat-hall of Bahuputrika vimaan (*celestial vehicle*) in the Saudharm Kalp (*divine dimension*).

Then Bahuputrika Devi instantaneously attained the state of full development (*paryapti*) through five kinds of full development (*paryapti*)... and so on up to... bhasha-man (speech and mind) *paryapti* and lived as a goddess.

"Thus, Gautam ! that Bahuputrika Devi acquired that divine opulence and power.

On listening to the description of her earlier birth Gautam Swami asked further—"Bhante ! Why is that Bahuputrika Devi called Bahuputrika (having many offsprings) ?

Bhagavan replied- "Gautam ! Every time that Bahuputrika Devi goes to Shakra, king of gods, she creates many children and infants. After doing this she approaches Shakra, king of gods, seated on his throne and displays her divine power, opulence and influence. For this reason, Gautam ! that BahuputrikaDevi called Bahuputrika (*having many offsprings*).

Gautam Swami--"Bhante 1 What is the life-span of Bahuputrika Devi in that divine realm ?

Bhagavan—"Gautam ! Her life-span there is four Palyopam."

Gautam Swami again asked, "Bhante ! Completing the age, state, and life of the dimension of gods and descending from that abode of gods, where will Bahuputrika Devi go? Where will she be born?"

Bhagavan said, "Gautam ! Completing the age, state, and life of the dimension of gods that Bahuputrika Devi will be born as a daughter in a Brahmin family residing in Vibhel village located at the foothills of Vindhyachal mountain in Bharatvarsh in the Jambudveep continent."

After eleven days of her birth, on the twelfth day, her parents will name her thus—"Our daughter should be called Soma."

In due course Soma will cross adolescence and attain maturity (*when awareness of worldly pleasures is gained*). In her youth she will develop into an exquisite beauty having a body with perfect proportions and endowed with youth and charm.

Then her parents will realize that she has crossed adolescence, is aware of worldly pleasures, and is a mature young woman. Consequently they will marry her to Rashtrakoot (with mutual consent), their bhanja (*nephew; sister's son*), and give enough household things, facilities, wealth and ornaments.

Rashtrakoot will find Soma lovable, adorable, and beautiful. He will carefully protect her like a jewel box and a pot of oil. He will look after her like a wardrobe. He will take proper care of her like a box of gems. He will always be attentive to ensure that she is not tormented by cold, heat, ailments caused by disturbed body humours—wind, bile, and phlegm—and any other troubles.

In due course that Soma Brahmani will enjoy a variety of worldly pleasures with her husband Rashtrakoot and give birth to twins every year for sixteen years making a total of thirty two children. Of these adolescents, children, and infants of different ages—some will sleep reverse on the bed, some will scream and shout, some will learn to walk, some will crawl to neighbouring courtyards, some will toddle around, some will fall on the ground, some will seek her breasts when they are hungry, some will search for milk, some will look for toys, some will look around for snacks, some will ask for meals, some will wander around for water or drinks, some will laugh, some will be upright and fretful, some will be agitated and angry, some will quarrel with others to get back their things, some will beat others, some will shout after being beaten, some will rush to catch others, some will cry, some will wail, some will sob, some will bawl, some will sleep, some will get scolded by touching something hot, some will bite others, some will vomit, some will pass stool, and some will urinate. Thus that Soma Brahmani will be ever smeared with stool, urine, and vomit and dressed in dirty rags. Due to her dull and dirty looks, and loathsome, stinking and repulsive appearance that Soma Brahmani will become unable and unfit to enjoy the desired worldly pleasures with her husband Rashtrakoot.

In this distressed state, during the last quarter of a night, Soma Brahmini, while contemplating about family affairs, will think—"Encumbered by these numerous torturing and ill-fated adolescents, children, and infants of different ages born as twins after short gaps; of whom—some sleep reverse on the bed,... and so on up to... some urinate; ever smeared with stool, urine, and vomit; and with stinking and repulsive appearance I am not being able to enjoy the desired worldly pleasures with my husband Rashtrakoot. Therefore, as human beings fulfilled is the life of and blessed are those mothers who remain sterile. Being mother only to their breasts and knees (*who care only for their breasts and knees and not an offspring*) and unable to bear a child, they use perfumes and enjoy a variety of worldly human pleasures and comforts. But I am the wretched and ill-fated one that has been deprived of any desired worldly pleasures with my husband."

During that period of time (*when Soma will think thus*), wandering comfortably from one village to another (*following the conduct defined by Tirthankars*), an aryaa (*female ascetic*) named Suvrata, sincerely pursuing the practices of five samitis (*regulations*)... and so on up to... accompanied by a large family of scholarly female disciples, will arrive

in Vibhel village. After seeking formal permission according to the ascetic conduct she will camp there.

Later while moving about to seek suitable alms from ordinary, middle, and high class families in Vibhel village, a group of two-three aryikas (*female ascetics*) will come to Rashtrakoot's house. Soma Brahmani will be happy and pleased to see the aryikas (*female ascetics*) coming. She will at once get up from her seat, take seven-eight steps forward and pay homage to them. After availing the opportunity of giving ample ashan, paan, khadya, svadya ahaar (*staple food, liquids, general food, and savoury food*) as alms she will submit-

"Aryaas ! Enjoying a variety of worldly pleasures with my husband Rashtrakoot I gave birth to one twin every year for sixteen years making a total of thirty two children. Of these adolescents, children, and infants of different ages—some sleep reverse on the bed, ... and so on up to... and some urinate. Due to being ever smeared with stool, urine, ... and so on up to... stinking and repulsive appearance I am unable to enjoy the desired worldly pleasures with my husband Rashtrakoot. Therefore, O Aryaas I wish to listen to your religious discourse."

At this request from Soma those aryikas (*female ascetics*) will preach austerities, discipline and other different aspects of the religion propagated by Tirthankars.

Soma Brahmani will be happy and contented after listening to, contemplating over, and understanding the religious discourse by the aryikas (*female ascetics*). She will pay them homage and obeisance. Therafter she will say—"Beloved of gods ! I respect and believe the preaching of the Nirgranth (*the Omniscient*) and have faith and interest in it. I want to embrace it. O Aryaas ! What you have said is correct, true, and real. I will request my husband Rashtrakoot. Seeking his permission I would like to get initiated by you after getting my head tonsured."

The aryikas (*female ascetics*) will reply—"Beloved of gods! Do as you please and avoid languor when doing a good deed."

Then Soma Brahmani will pay them homage and bid farewell to the aryikas.

Then that Soma Brahmani will go to Rashtrakoot and raising her joined palms to her forehead shall say—"Beloved of gods ! I have listened to religious discourse by aryikas (*female ascetics*) and found it suited to my liking and interest. Therefore, O Beloved of gods! After getting your permission I would like to go to Aryika Suvrata and get initiated as an ascetic."

At these words from Soma Brahmani, Rashtrakoot will say-

"Beloved of gods ! Please don't tonsure your head, renounce the household and get initiated immediately. Enjoy more mundane pleasures and comforts with me as before and get initiated by Suvrata Aryaa only when you have had enough."

(*After accepting this advise from Rashtrakoot*) Soma Brahmani will take her bath, ... and so on up to... surrounded by a group of maid servants come out of her house. She will arrive, passing through Vibhel village, at the upashraya (*place of stay for ascetics*) of Suvrata Aryaa. After paying homage an obeisance to Suvrata Aryaa she will commence her worship.

Then Suvrata Aryaa will preach to Soma Brahmani austerities, discipline and other different aspects of the religion propagated by Tirthankars including—a being is trapped in bondage due his deeds and gets liberated by shattering the shackles of karmas through his

own endeavour only (etc.). After listening to that discourse, Soma Brahmani will accept the twelve fold Shravak Dharma (Jain code for laity). After paying homage and obeisance to Suvrata Aryaa she will return home.

Then that Soma Brahmani will become a Shramanopasika (*Jain lay woman*) endowed with the knowledge of fundamentals like being and non-being. She will spend her life enkindling her soul (*by observing various vows including codes of uprightness, restraints that reinforce the practice of minor vows, abandoning and atoning for sinful deeds, living as ascetics for short periods and fasting*).

In due course that Suvrata Aryaa will leave Vibhel village and wander around in other populated areas.

After that at some later period wandering comfortably from one village to another Aryaa Suvrata will once again come to Vibhel village. On getting the news of arrival of aryikas (*female ascetics*) Soma Brahmani will be pleased and contented. Taking her bath, adorning her with a variety of ornaments and accompanied by many maid servants as before, she will go to pay homage to Suvrata Aryaa. After paying homage and obeisance to Suvrata Aryaa and listening to her discourse she will say-

"Seeking permission from my husband Rashtrakoot I wish to get initiated by you after getting my head tonsured."

Suvrata Aryaa will reply—"Beloved of gods ! Do as you please and avoid languor when doing a good deed."

Then Soma Brahmani will pay homage and obeisance to Suvrata Arya and return home to her husband Rashtrakoot. Joining her palms she will ask—"Beloved of gods ! Seeking your permission I want to get initiated as an ascetic."

To this Rashtrakoot will reply—"Beloved of gods ! Do as you please and avoid languor when doing a good deed."

After that Rashtrakoot will arrange for large quantities of staple food, liquids, general food, and savoury food and invite all his friends, kin-folk, family members, relatives and acquaintances. After feeding them he will greet and honour them... and so on. As Subhadra Sarthavahi got initiated in the previous birth, Soma Brahmani will also get initiated and will spend her life as a completely celibate aryaa (*female ascetic*) observing five samitis (*self regulations*) and three guptis (*restraints*).

After that Soma Aryaa will live with Suvrata Aryaa and study eleven Angas (*the primary canons or the main corpus of the Jain canonical texts*) including Samayik. After this study she will lead ascetic life for many years enkindling her soul by observing a variety of austerities including fasting for two, three, four, five, six, and more days. In the end she will take the ultimate vow (*sallekhana*) of one month duration and avoiding sixty mealsembrace meditational death after doing pratikraman (*critical review*) at the moment of her death. She will reincarnate as a Samanik (*of equal status*) god of Shakra, the king of gods (in the first heaven).

There the life-span of some gods is two Sagaropam (a metaphoric unit) of time). life-span of that Soma Dev will also be two Sagaropam (a metaphoric unit of time).(On hearing all this) Gautam Swami again asked, "Bhante Completing the age, state, and

life in the dimension of gods and descending from that abode of gods, where will that Soma Dev go ? (Where will he be born ?)"

Bhagavan said, "Gautam ! He will be born as a human being in the Mahavideh area and finally become a Siddha (liberated soul) after ending all miseries."

Concluding the story, Sudharma Swami told Jambu, "Jambu ! Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of the fourth chapter of Pushpika. So I state."

Chapter -4- Compiled by Muni DeepratnaSagar is finished

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

Chapter (Adhyayan) -5- Purnabhadra

[9] Meaning- Jambu Swami asked Sudharma Swami—"Bhante ! When this is text and meaning of the fourth chapter of Pushpika, as given by Bhagavan Mahavir, who has attained nirvana, what is the text and meaning of the fifth chapter of Pushpika?"

Arya Sudharma said—"Long lived Jambu ! It is as follows-

During that period of time there was a city called Rajagriha. There was a chaitya called Gunasheelak. The ruler of the city was King Shrenik. Shraman Bhagavan Mahavir arrived. People came out to pay homage and attend discourse.

During that period of time, like Suryabh Dev, Purnabhadra god was sitting on a throne named Purnabhadra in the Sudharma assembly in Purnabhadra Viman (*celestial vehicle*) in Saudharma Kalp Devlok (*divine dimension*) with four thousand vehicle based gods... and so on up to... Then with the help of his Avadhi Jnana (*extrasensory knowledge of the physical dimension, something akin to clairvoyance*) he saw Shraman Bhagavan Mahavir stationed at Gunasheelak Chaitya. He came to Bhagavan, gave thirty two types of stage performances as Suryabh god had done and returned after paying homage to Bhagavan.

Then Gautam Swami asked Bhagavan Mahavir about disappearance of divine opulence and powers of that god. Bhagavan answered the question by giving example of Kutagar Shala . After that to the question about his past birth Bhagavan replied-

"Gautam ! During that period of time in this Jambudveep continent in Bharat area there was a grand and prosperous city named Manipadika. The ruler of the city was King Chandra. In the city there was a beautiful garden named Tarakeern. In Manipadika city lived a noble householder (*gathapati*) named Purnabhadra who was very rich.

During that period of time some learned Sthavir Bhagavants (*senior ascetics*), who belonged to high castes and families and were free of any ambition for life as well as fear of death, came to Manipadika city with a large family of disciples. Masses gathered to attend their religious discourse.

When Purnabhadra Gathapati got the news of the arrival of senior ascetics, he was pleased and contented. All this description is same as that about Gangadatt (See-

Bhagavati Sootra) Purnabhadra went to pay homage to the senior ascetics, got initiated and spent his life as a completely celibate ascetic observing five samitis (etc.).

After that Purnabhadra ascetic lived with those senior ascetics and studied eleven Angas (*the primary canons or the main corpus of the Jain canonical texts*) including Samayik. After this he led ascetic life for many years enkindling his soul by observing a variety of austerities including fasting for two, three, four, five, six, and more days. In the end he took the ultimate vow (*sallekhana*) of one month duration and avoiding sixty meals embraced meditational death after doing pratikraman (*critical review*) at the time of his death. He reincarnated instantaneously (*upapat*) as a god in the divine bed covered with divine cloth in the Upapat-hall of Purnabhadra Viman (*celestial vehicle*) in Saudharma Kalp Devlok (*divine dimension*). There he attained the state of full development (*paryapti*) through bhasha-man (*speech and mind*) paryapti.

Thus, Gautam ! Purnabhadra god acquired that divine opulence. "Bhante ! What is said to be the life-span of Purnabhadra god there ?

Bhagavan-"Gautam ! His life-span is two Sagaropam (a metaphoric unit of time).

Gautam—"Bhante ! Completing the age, state, and life in the dimension of gods where will that Purnabhadra god go ? (*Where will he be born?*)"

Bhagavan said, "Gautam ! He will be born as a human being in the Mahavideh area and finally become a Siddha (*liberated soul*) to end all miseries."

Thus, long lived Jambu ! Shraman Bhagavan Mahavir, who has attained nirvana, has narrated this text and meaning of the fifth chapter of Pushpika. So I state."

Chapter -5 - Compiled by Muni DeepratnaSagar is finished

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

Chapter (Adhyayan) -6- Manibhadra

[10] Meaning- Jambu Swami asked Sudharma Swami—"Bhante ! When this is the text and meaning of the fifth chapter of Pushpika, as given by Bhagavan Mahavir, who has attained nirvana, what is the text and meaning of sixth chapter of Pushpika ?"

Arya Sudharma said—"Long lived Jambu ! It is as follows-

0 Jambu ! During that period of time there was a city called Rajagriha and chaitya called Gunasheelak. ruler of the city was King Shrenik. Bhagavan Mahavir arrived.

During that period of time Manibhadra god was sitting on a throne named Manibhadra in the Sudharma assembly with four thousand vehicle based gods. Like Purnabhadra god he also came to Bhagavan, gave thirty two types of stage performances and returned after paying homage to Bhagavan.

Then Gautam Swami asked Bhagavan Mahavir about disappearance of the divine opulence and powers of that god as also his earlier birth.

Bhagavan replied- "Gautam ! During that period of time in Manipadika city lived a noble householder (*gathapati*) named Manibhadra. He got initiated by senior ascetics.

Pushpika -Upang-10- Chapter-6

He studied eleven Angas. He led ascetic life for many years and took the ultimate vow (sallekhana) of one month duration. Avoiding sixty meals he embraced meditational death after doing pratikraman (critical review) at the moment of his death. He reincarnated in Manibhadra Viman (celestial vehicle). His life-span is two Sagaropam (a metaphoric unit of time). In the end, descending from the divine dimension, he will be born in the Mahavideh area to become a Siddha (liberated soul)."

Sudharma Swami—"Long lived Jambu ! Shraman Bhagavan Mahavir has narrated this text and meaning of the sixth chapter of Pushpika. So I state."

Chapter - 6 - Compiled by Muni DeepratnaSagar is finished

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

Chapter (Adhyayanani) - 7 To 10 -

[11] Meaning- In the same way the stories of all the remaining gods, namely Datt (7), Shiva (8), Bala (9) and adnt (10) are to be read generally the same as that of Purnabhadra god. The life-span of each of these in Saudharma Kalp is two Sagaropam (a metaphoric unit of time). The names of their vimans are same as their own names.

The only exception is that in earlier birth Datt was born in Chandana city, Shiva in Mithila city, Bala in Hastinapur city, and Anadrit in Kakandi city.

The names of the chaityas of these cities should be taken from the Sangrahani Gatha (collective verse which is not available in the text).

Chapter 7 To 10 Compiled by Muni DeepratnaSagar is finished

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

**End of Aagam Sootra -21- Pushpika [upang-10]
Compiled by Muni DeepratnaSagar**