

**Namo Namo Nimmal-Dansanass**

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

# **Pushpachulika**

[Aagam sootra- 22, Upang sootra- 11]

**Meaning with Commentary**

**Compiled by**

**JAIN MUNI DEEPRATNASAGAR**

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

Baal brahmchaari shree Neminaathaay namah  
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## Pushpachulika

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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 Pushpachulika.**

**Pushpachulika** 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 helped us for this project directly or indirectly.

**Dharm-Labh**

**Muni deeppratnasagar**  
(01/11/2013)



## PUSHPACHULIKA (Meaning with Commentary)

### Φ Introduction:-

There are ten chapters in this fourth section titled Pushpachulika. The central characters of these chapters are ten goddesses. They got initiated by Pushpachulika Aryaa during the period of influence of Purushadaniya ParshvaNaath. After getting initiated they neglected their spiritual grandeur by getting over indulgent in physical grandeur like apparels and other adornments of the body. In spite of the advise of their teacher they did not refrain from their anti-ascetic conduct. They also did not atone for these sinful acts committed by them by doing critical review (*pratikraman*). That was the reason they became transgressors of the ascetic conduct. Later, like Bahuputrika Devi, they came to Bhagavan in the Samavasaran (*the divine assembly of a Tirthankar*) and displayed their divine opulence. After this Bhagavan Mahavir told the stories of their past births to satisfy GautamSwami's curiosity.

Central theme of these ten chapters is that ascetics who take vow of celibacy after renouncing mundane pleasures and comforts should not have so much fondness and involvement with the body that they spend all their time in its embellishment and neglect their primary duty of meditation, studies and pursuit of knowledge. The feeling of attachment for body and involvement in its embellishment is termed as 'bakushika' here. The meaning of this term is—the attitude that spoils ascetic-discipline.

Another message is that one should essentially atone for the faults and transgressions in observing ascetic-discipline committed due to stupor or mundane attachments. One who does not atone for his faults becomes transgressor of the ascetic discipline and conduct. As a consequence he does not get reincarnated in the expected higher divine realm after death. These stories also inform us about how liberal and open-minded was Bhagavan Parshva Nath, the epitome of compassion. By inspiring spinsters of advanced age, leading a neglectful and wretched life, to take to the spiritual path he provided them a place of honour and respect in the society.

All these chapters have almost the same story line.

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**[1] Meaning-** JambuSwami asked- "Bhante! When aforesaid is the text and meaning of the third section of the Upanga named Pushpika as given by Shraman Bhagavan Mahavir, who has attained nirvana, what is the text and meaning of the fourth section of the Upanga named Pushpachulika ?"

"Jambu! Shraman Bhagavan Mahavir, who attained nirvana, has preached ten chapters of Pushpachulika, fourth Upanga. They are-

**[2] Meaning-** (1) Shridevi,(2) Hridevi,(3) Dhritidevi,(4) Kirtidevi,(5) Buddhi-devi,(6) Lakshmiddevi,(7) Iladevi,(8) Suradevi,(9) Rasadevi, and (10) Gandha devi.

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

Sudharma Swami replied to Jambu Anagaar as follows : - Jambu ! During that period of time there was a city called 'Rajagriha', where there was a chaitya called -

The ruler of the city was King Shrenik. Once Swami (*Shraman Bhagavan Mahavir*) arrived. People came to attend his religious discourse.

During that period of time Shri Devi was sitting on a throne named Shri in the Sudharma Sabha (*divine assembly*) of the Shri Avatansak Vimaan (*celestial vehicle*) in Saudharm Kalp (*divine dimension*) along with four thousand vehicle based goddesses and four thousand Mahattarika goddesses (*teacher goddesses who taught ethics and morality*). Like Bahuputrika Devi, she saw Shraman Bhagavan Mahavir stationed in Rajagriha. She came there, presented stage performance and returned. The only difference was that she did not create children during her dance performance (*like Bahuputrika had done*).

When Shri Devi left, Gautam Swami asked Bhagavan Mahavir about her past birth. Bhagavan replied- "Gautam ! During that period of time there was a city named Rajagriha. There was a chaitya named Gunasheelak. The ruler was King Jitshatru. In Rajagriha lived a gathapati (*householder*) named Sudarshan who was very rich. The name of Sudarshan Gathapati's wife was Priya. She had very delicate limbs and was very beautiful. Sudarshan Gathapati and Priya Gathapatni had a daughter named Bhoota. As she grew old without getting married she appeared to be an old spinster with a frail and decrepit body. Her buttocks and breasts had become loose and infirm but being unmarried and untouched by man she was still chaste.

During that period of time nine cubits tall Purushadaniya Arhat Parshva arrived (*in the city*). People came out to pay homage to him.

Getting this news Bhoota Darika (*Miss Bhoota*) was pleased and delighted. She went to her parents and sought permission—"O mother and father! During his wanderings Purushadaniya Arhat Parshva arrived here. He now stays here with his family of disciples. O parents ! After getting your permission I want to go to worship Purushadaniya Arhat Parshva's feet."

The parents said—"Beloved of gods ! Do as you please and avoid languor when doing a good deed." After getting permission from her parents Bhoota Darika took her bath, dressed and adorned herself with ornaments. She came out of her house with many friends and maids came to the outer hall and boarded her chariot assigned for religious activities.

Accompanied by her friends and relatives, Bhoota Darika passed through Champa city and arrived near Gunasheelak Chaitya. She alighted from the chariot when she saw the divine canopy and other divine signs of a Tirthankar. Surrounded by her maids, she approached the spot where Purushadaniya Arhat Parshva was seated. She went around Bhagavan three times, paid homage and obeisance and commenced worship with reverence.

Purushadaniya Arhat Parshva gave his discourse to the large gathering including Bhoota Darika. On listening to and understanding the sermon she was pleased. Later Bhoota Darika paid homage and obeisance to Bhagavan and conveyed her feelings—"Bhagavan ! I have faith in the Nirgranth-sermon propagated by you. I am prepared to accept this sermon. It is exactly as you have stated (it is the ultimate truth and reality). Bhante ! I would like to get initiated, but first let me seek permission from my parents.

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

(After paying homage to Bhagavan) Bhoota Darika rode the same religious-chariot and passing through Rajagriha city returned home. She got down from the chariot and went to her parents. Like Jamali (See- Bhagavati Sutra), she joined her palms and sought permission for initiation from her parents. Giving permission her parents said—"Beloved of gods ! Do as you please and avoid languor when doing a good deed."

After that Sudarshan Gathapati arranged for (by instructing his servants) large quantities of staple food, liquids, general food, and savory food and invited all his friends, kin-folk, family members, relatives and acquaintances. After feeding them he greeted and honoured them. After Bhoota performed her ritual cleansing, Sudarshan called his servants for the renunciation ceremony and instructed- "Beloved of gods ! Bring at once a large palanquin carried by one thousand men and inform me as soon as you do that."

The servants did as asked and informed.

Sudarshan Gathapati then let Bhoota Darika, who had already taken her bath and adorned herself with ornaments, ride the palanquin carried by one thousand persons. Amidst the sound of musical instruments like trumpet and surrounded by friends, kin-folk, family members, relatives and acquaintances he arrived, passing through Rajagriha city, at Gunasheelak Chaitya. When he saw the divine canopy and other divine signs of a Tirthankar, he stopped palanquin and let Bhoota alight from it.

Then the parents escorted Bhoota Darika to the place where Purushadaniya Arhat Parshva was seated. After going around Bhagavan three times and paying homage and obeisance they submitted—"Beloved of gods ! This is our only daughter Bhoota,d we love her very much. But, O Beloved of gods ! Disturbed by the fears of worldly existence, she now wants to renounce the world and get initiated by you. Therefore, O Beloved of gods! We offer her to you as a disciple-donation. Kindly accept this disciple-donation.

Purushadaniya Arhat Parshva said—"Beloved of gods ! Do as you please."

Bhoota Darika was pleased and contented to hear these words from Purushadaniya Arhat Parshva. She went in the north-eastern direction (*ishan Kone*) and discarded her householder's dress and ornaments. All this description should be taken exactly as mentioned about Devananda (See- *Bhagavati Sutra*). After initiating her, Purushadaniya Arhat Parshva handed her over to Aryaa Pushpachulika as her disciple. She studied under Aryaa Pushpachulika and became a completely celibate aryaa (*female ascetic*).

Some time after her initiation, that Bhoota Aryika became sharir-bakushika (*a woman having an attitude that spoils ascetic-discipline as a consequence of over indulgence in beautification of the body*). She would wash her limbs, head, face, cleavage, armpits and genitals many times. Before standing, sleeping, meditating or studying anywhere she would sprinkle water over the ground she used for these activities.

When Aryaa Pushpachulika saw all this she warned Bhoota Aryika—"Beloved of gods ! we are Nirgranth Shramanis (*Jain female ascetics*) cleansing our inner perversions with five samitis (*regulations*) including the Irya samiti (*regulation of movement*) and are strictly celibate. As such, we are not allowed to be sharir-bakushika (*over indulgent in beautification of the body*). But as you have become sharir-bakushika and are washing your limbs, head,... and so on up to... sprinkle water over the ground you use for sitting, standing, sleeping and studies you should do critical review and the prescribed atonement for this action." Further details should be taken as those mentioned about Subhadra Aryaa. But Bhoota Aryika (*neither believed nor*

accepted these instructions and directions of Aryaa Pushpachulika) left the upashraya (place of stay for ascetics) and shifted to another suitable abode.

This way that Bhoota Aryika washed her limbs and took extra care of her body without any qualms and restrictions. She became antinomian and adamantly pursued her anti-ascetic way of life.

This way observing two-day fasts, three day fasts and other austerities, that Bhoota Aryika lived for a long time as an ascetic. in the end she died without reviewing and atoning for her misconduct. She reincarnated instantaneously (upapat) as Shri Devi, a goddess with suitable body size, in the divine bed covered with divine cloth in the Upapat-hall of Shri Avatansak Viman (celestial vehicle) in Saudharma Kalp (divine dimension). There she attained the state of full development (paryapti) through bhasha-man (speech and mind) paryapti.

Thus, Gautam ! Shri Devi acquired that divine opulence. Her life-span there is one Palyopam.

Gautam—"Bhante ! Completing the age, state, and life in the dimension of gods where will that Shri Devi go ? (Where will she be born?)"

Bhagavan said, "Gautam ! She will be born as a human being in the Mahavideh area and (after observing strict ascetic-discipline) shall finally become a Siddha (liberated soul)."

In conclusion SudharmaSwami said- " Long lived Jambu ! Bhagavan Mahavir has narrated this text and meaning of first chapter of Pushpachulika. So I state."

Chapter -1- Compiled by Muni DeepratnaSagar is finished

Chapters (Adhyayanani) – 3 To 10

Arya Sudharma Swami said- "Remaining nine chapters should also be narrated in the same way. They all got initiated and after death reincarnated in celestial vehicles bearing each one's name. For example—Hridevi in Hri Viman in Saudharma Kalp, Dhritidevi in Dhriti Viman, Kirtidevi in Kirti Viman, Buddhidevi in Buddhi Viman and so on.

Their past births are also same as that of Bhoota. Names of the city, chaitya parents, and their own names should be taken as mentioned in the Sangrahi Gatha (collective verse). However, this collective verse is not available in any text. They all got initiated by Arhat Parshva and became disciples of Pushpachula Aryaa. They all became sharir-bakushikas (over indulgent in beautification of the body), died without critical review and atonement, and reincarnated in divine dimension. Descending from the divine dimension they all will be born in the Mahavideh area and finally attain enlightenment and liberation (Siddha-buddha)."

Chapter 3 To 10 Compiled by Muni DeepratnaSagar is finished

End of Aagam Sootra -22- Pushpachulika [upang-11]  
Compiled by Muni DeepratnaSagar