

Namo Namu Nimmal-Dansanass

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

VRUSHNIDASHA

[Aagam sootra- 23, Upang sootra- 12]

Meaning with Commentary

Compiled by

JAIN MUNI DEEPRATNASAGAR

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

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Vrushnidasha

No.	Chapter – [Ajjhayanam]	Anukkam	Page
01	Padhamam- Nishadh (Chapter-1)	1 to 3	04
02	--Introduction	---	04
03	-- Dvarika city, Raivatak Mountain etc..	---	04
04	-- Krishna Vasudev and Baldev	---	05
05	-- Arrival of Arhat Arishtanemi	---	05
06	-- Krishna Vasudev goes to pay homage	---	06
07	-- Prince Nishadh goes to pay homage	---	06
08	-- Curiosity of Varadatt Anagar	---	06
09	-- Prince Nishadh-- Initiation	---	07
10	-- Divine dimension [sarvarthsiddh-viman]	---	08
11	-- Liberation of Nishadh	---	08
12	Beeiam jav Dwadasamam (Chapter-2 to 12)	---	09

■ 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 Vrushnidasha

Vrushnidasha 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 deepratnasagar
(01/11/2013)

PUSHPIKA (Meaning with Commentary)

■ INTRODUCTION:-

The name of the fifth section of this Upanga is Vahnidasa or Vrushnidasha. Now-a-days this Aagam is known as twelfth upang. In the commentary (Churni) of Nandi Sutra it is mentioned as Andhak Vrushnidasha. It contains stories of twelve princes of the Vrushni clan. The first and second sections of this Upanga contain stories of princes born during the period of Bhagavan Mahavir. The third and fourth sections contain stories of princes born during the period of Purushadaniya Arhat Parshvanaath. And this fifth section contains the stories of the aspirants of the period of Arhat Arishtanemi.

In the stories of all the five sections there is an evidence of a progressive ascent. In Nirvavaliya, the first section, there are stories of ten souls reincarnating in the infernal world. This is followed by stories of souls reincarnating in the Saudharm Kalp and Jyotishk Vimans in Kalpavatansika, Pushpika and Pushpachulika sections. In the fifth section titled Vrushnidasha are the stories of souls reincarnating in the Sarvarth Siddha Viman of Anuttar dimension. Thus the stories of progressive development and ascent provide inspiration to pursue the path of progressive purity and ascent of soul.

Chapter (Adhyayan) -1- Nishadh

[1] Meaning- (*Jambu Swami asked Sudharma Swami-*) "Bhante! When aforesaid is the text and meaning of the fourth section of the Upanga named Pushpachulika as given by Shraman Bhagavan Mahavir, who has attained nirvana, what is the text and meaning of the fifth section of the Upanga named Vrushnidasha?"

In reply, Sudharma Swami told-

"Jambu Shraman Bhagavan Mahavir, who has attained nirvana, has preached twelve chapters of Vrushnidasha, the fifth Upanga. They are-

[2] Meaning- (1) Nishadh, (2) Maatali, (3) Vaha, (4) Vahe, (5) Pagata, (6) Jyoti, (7) Dasharath, (8) Dridharath, (9) Mahadhanva, (10) Saptadhanva, (11) Dashadhanva, and (12) Shatadhanva.

[3] Meaning- *Jambu-* "Bhante! If there are twelve chapters in Vrushnidasha, the fifth Upanga (section), as given by Shraman Bhagavan Mahavir, what is the text and meaning of its first chapter?"

Jambu ! During that period of time (*when Bhagavan Arishtanemi lived*) there was a city called Dwaravati (*Dwarika*). It was spread in an area measuring twelve Yojan (*an ancient measure of distance*) east-west and nine Yojan north-south. In other words it was nine Yojan wide and twelve Yojan long. Its inhabitants were rich and charming. Like a divine city it was delightful, beautiful and unique in architecture and sculpture.

There was a lofty mountain range with sky-high peaks outside Dwaravati city in the north-east direction. It's enchanting lush greenery included a variety of trees, shrubs, bushes, vines, creepers, etc. The mountain resonated with the sounds of a variety of animals and birds including swans, deer, peacocks, Kraunch (*Demoiselle crane*), Sarus

(crane), Chakravaks (*Brahminy duck*), mynas (*a type of Asian starling*), cuckoos, etc. There were numerous banks of rivers and streams. At some places there were large plateaus and at others there were caves. Water-falls, lofty peaks and projections too added to its beauty. A variety of divine couples lead by Apsaras, Charans, and Vidyadhars always indulged in group festivities there. Ten great warriors from the Dashar clan including Samudravijaya frequently organized a variety of celebrations and festivities there. That mountain range was tranquil, serene, beautiful, enchanting, delightful and attractive.

Neither very far nor very near that Raivatak mountain was a garden named Nandanvan. It was filled with all season flowering trees and was as beautiful as Nandan Kanan (*the divine garden*).

At the center of this garden was an ancient temple of Surapriya Yaksh. Many of people visited this temple for the worship of Surapriya Yaksh. Like Purnabhadra Chaitya this Surapriya Yaksh temple was also surrounded by a garden at the center of which was a large flat rock. (*The description is same as mentioned in Aupapatik Sutra*)

In the city of Dvaravati lived King Krishna Vasudev. The details of the people under his reign are—the ten Dashar kings lead by Samudravijaya, five great warriors lead by Baldev, sixteen thousand kings lead by Ugrasen, thirty five million princes lead by Pradyumna, sixty thousand fiery warriors lead by Shamb, twenty one thousand great soldiers lead by Virsen, thirty two thousand queens lead by Rukmini, thousands of courtesans lead by Anangasena and a multitude of regional kings, influential and rich persons, knights of honour, landlords, heads of large families, affluent people, established merchants, commanders, caravan chiefs, etc. His empire extended from the Vaitadhya mountain in the north to the Lavana sea in the three remaining directions. He ruled this large land mass known as Dakshinardha Bharat ably with all his power and grandeur.

In the same Dvaravati city lived King Baladev, the elder brother of Shri Krishna Vasudev. He was also very powerful and looked after the security of the state.

Name of King Baldev's wife was Revati Devi who was very delicate and beautiful.

Once Revati Devi saw a lion in her dream when she was sleeping in her bed in the royal bedroom. She got up and went to her husband. King Baldev interpreted the dream. In the morning augurs were called. In due course a son was born. He was named Nishadh. When the boy was eight years old he studied seventy two arts (*subjects*) like Mahabal. At the time of his marriage he was given fifty sets of gifts as dowry. He was married to fifty princesses at the same time. All these details should be taken exactly as mentioned about Mahabal. He lived happily enjoying worldly pleasures and comforts in his lofty mansion.

During that period of time Arhat Arishtanemi arrived in Dvaravati city. He was the propagator of religion. He was ten Dhanush (*an ancient linear measure*) tall. People came to attend his discourse.

When Krishna Vasudev heard the news of Arhat Arishtanemi's arrival he was pleased and contented. He called his attendants and said, "Beloved of gods ! Rush to the Sudharma assembly hall, blow Samudanik trumpet (*on hearing which people start gathering*).

The attendants accepted Krishna Vasudev's order and blew the Samudanik trumpet loudly in the Sudharma assembly.

Hearing the reverberating echo of the Samudranik trumpet the ten Dashar kings lead by Samudravijaya, Rukmini and other queens, thousands of courtesans lead by Anangasena and a multitude of regional kings, influential and rich persons,... and so on up to... caravan chiefs (etc.) took their bath, performed auspicious rituals, and got ready adorning themselves with a variety of ornaments. They came to Krishna Vasudev riding elephant, horse, and other carriers according to each one's status. Many of them arrived even walking. They joined their palms and greeted Krishna Vasudev with hails of victory.

After this Krishna Vasudev called his servants and ordered—"Beloved of gods! Get my best elephant duly decorated and ready. Order four pronged armed forces comprising of horse riders, elephant riders, charioteers and foot soldiers to be ready to march, Report back."

Krishna Vasudev entered his bathroom, took his bath, dressed and embellished himself with ornaments. Once ready, he rode the elephant and left. Lead by eight auspicious things and accompanied by ten Dashar kings lead by Samudravijaya,... and so on up to... caravan chiefs (etc.) and with all his glory and grandeur... and so on up to... amidst the loud sound of musical instruments he came to Arhat Arishtanemi passing through Dvaravati city. After performing due obeisance he worshipped Tirthankar. All this description follows the same as that mentioned in Aupapatrik in context of King Kunik.

At that time Prince Nishadh was in his lofty mansion. When he saw tumultuous crowd, he became curious. Like Jamali, he also came out of his mansion with all his grandeur and opulence. He came to Bhagavan's Samavasaran, paid homage and obeisance, listened to the discourse and understood it. He once again paid homage to Bhagavan and said "Bhante! I have faith in Nirgranth-pravachan (*Tirthankar's sermon*). Like Chitta Sarathi, he accepted the Shravak Dharma (*code for laity*) and returned home.

During that period of time Anagaar (*ascetic*) Varadatt was the principal disciple of Arhat Arishtanemi. When Varadatt Anagar saw Prince Nishadh he was curious. While worshipping he asked Arhat Arishtanemi—"Bhante! This Prince Nishadh is beloved (*of all*) having lovable appearance, attractive having attractive appearance, adorable having adorable appearance, enchanting having enchanting appearance, serene having serene appearance, good-looking, and pretty. Bhante ! How this Prince Nishadh got and availed this human opulence?" As Gautam Swami had asked about SuryabhDev, likewise Varadatt Anagar asked Arhat Arishtanemi (*about Prince Nishadh*).

Arhat Arishtanemi replied—"Long lived Varadatt ! During that period of time in Bharat area of this Jambudveep continent there was a city named Rohitak. It was very prosperous. There was a garden named Meghavan in that city. In the garden there was the temple of Manidatt Yaksh. The name of the ruler of Rohitak city was King Mahabal. The name of his consort was queen Padmavati.

One night Padmavati was sleeping comfortably in her bed when she saw a lion in her dream. The description up to the birth of a son should be read as mentioned about Mahabal. Mahabal's son was named Virangad. When he matured he married to thirty two princesses and was given sets of thirty two things in dowry. He spent his life happily in lofty palaces enjoying mundane pleasures gratifying all five sense organs of hearing, touch, taste, vision, and smell suitable for all the six seasons namely, pavas, varsha (*monsoon*), sharad (*autumn*), hemant (*winter*), greeshma (*summer*), and vasant (*spring*).

During that period of time lived Acharya Siddharth, who was as accomplished a scholar as Keshi Shraman but just short of four kinds of knowledge. He arrived with his large family of disciples at the temple of Manidatt Yaksh in Meghavan garden in Rohitak city. He formally sought for a place of stay suitable for ascetics and stayed there. Masses gathered to pay homage and attend his religious discourse.

Prince Virangad heard the tumultuous noise of the crowd and saw the masses going in one direction. Like Jamali, he also went to pay homage to the Acharya and after listening to the discourse got inspired to get initiated. Like Jamali he also told Acharya Siddharth about his intention of seeking permission from his parents and getting initiated. Later he got initiated and became a completely celibate ascetic.

After that Virangad ascetic lived with Acharya Siddharth 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 forty five years enkindling his soul by observing a variety of austerities including fasting for two or more days. In the end he took the ultimate vow (*sallekhana*) of two month duration, avoiding one hundred and twenty meals embraced meditational death after doing pratikraman (*critical review*) at the moment of his death. He reincarnated as a god in ManoramViman (*celestialvehicle*) in BrahmaloK (*divinedimension*). Many gods in that dimension have a life-span of ten Sagaropam (*a metaphoric unit of time*). Lifespan of Virangad god is also said to be 10 Sagaropam (*a metaphoric unit of time*).

On completing his divine life-span in BrahmaloK Kalp that Virangad god has descended and reincarnated in this Dvaravati as son of King Baldev and queen Revati.

(*Before his birth*) Queen Revati saw a lion in her dream while she was sleeping in her comfortable bed. In due course she gave birth to a son, he matured and was married. He spends his life enjoying mundane pleasures in his exclusive mansion.

O Vardattv! This is why this Nishadh Kumar has acquired all this opulence of human life.

Ascetic Vardatt again asked—"Bhante ! Does Prince Nishadh have the ability to get initiated by you?" Bhagavan Arishtanemi said—"Yes, Vardatt, he has.

"Bhante ! What you say is, indeed, true." With these words ascetic Vardatt resumed his itinerant way enkindling his soul through austerities and ascetic-discipline.

In due course Arhat Arishtanemi left Dvaravati and wandered about in other inhabited areas. Acquiring the knowledge of fundamentals including the living and the non-living, Prince Nishadh became a Shramanopasak (*a devotee of Shramans*).

Then one day Prince Nishadh came to his Paushadh-shala (*place of meditation*). He sat on a mattress made of hay, took the paushadh vow (*partial ascetic vow under which a householder lives like an initiated ascetic for a specific period*) and commenced meditation. While Nishadh was engrossed in meditation, a thought emerged from the depths of his heart—"Blessed are the inhabitants of those villages, and other inhabited areas where Arhat Arishtanemi moves about and also blessed are those kings, princes,... and so on up to... caravan chiefs who get the opportunity of paying homage to Arhat Arishtanemi and doing his worship. If moving from one village to another, Arhat Arishtanemi comes here in Nandanavan I too will get the opportunity of paying homage to Arhat Arishtanemi and doing his worship."

Aware of Prince Nishadh's train of thoughts, Arhat Arishtanemi along with his eighteen thousand ascetic disciples, moving from one village to another, came to the Nandanavan garden in Dvaravati. People came out and moved in the direction of the garden to pay homage and obeisance to him.

Prince Nishadh also got the news of Arhat Arishtanemi's arrival and he was pleased and contented. Riding a four-bell chariot he also left, like Jamali, with all his grandeur and opulence, to pay homage to Bhagavan. In the end he also took permission from his parents, got initiated and became a completely celibate ascetic.

After getting initiated ascetic Nishadh lived with the senior ascetic disciples of Arhat Arishtanemi 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 nine years enkindling his soul by observing a variety of austerities including fasting for two or more days. In the end he took the ultimate vow (*sallekhana*) of twenty one days duration and avoiding forty two meals embraced meditational death after doing pratikraman (*critical review*) at the moment of his death.

Then realizing that ascetic Nishadh had met his end ascetic Varadatt came to Arhat Arishtanemi and conveyed—"Beloved of gods! Where has your noble, simple, and humble disciple ascetic Nishadh gone after his death ? Where has he reincarnated?"

Arhat Arishtanemi replied—"Varadatt! My noble, simple, and humble disciple ascetic Nishadh lived with my senior ascetic disciples 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 nine years enkindling his soul by observing a variety of austerities including fasting for two or more days. In the end he took the ultimate vow (*sallekhana*) of twenty one days duration and avoiding forty two meals embraced meditational death after doing pratikraman (*critical review*) at the moment of his death. Crossing the stellar dimensions including the moon, the sun, planets, constellations and stars; the Achyut dimensions including Saudharm and Ishan; the three hundred eighteen Graiveyak Vimans and going even higher he has reincarnated as a god in the Sarvarthasiddha Viman (celestial vehicle). Gods in that dimension have a life-span of thirty three Sagaropam (*a metaphoric unit of time*)."

On hearing this ascetic Vardatt asked further—"Bhante ! Completing the age, state, and life in the dimension of gods and descending from that abode of gods, where will that Nishadh Dev go ? (*Where will he be born?*)"

Bhagavan Arishtanemi said, "Vardatt ! He will be born as a prince in a royal family of a noble clan in Unnak city in the Mahavideh area of the Jambudveep continent. Crossing his childhood and maturing into youth he will get enlightened by senior ascetics, acquire righteous knowledge, renounce his household and get initiated. He will become a completely celibate ascetic observing self regulation and other ascetic codes.

After this he will lead ascetic life for many years enkindling his soul by observing a variety of unusual austerities including fasting for one, two, three, four, five, six, seven, eight, nine, or ten days, a fortnight or a month. Then he will purify his soul by observing the ultimate vow (*sallekhana*) of month long duration avoiding sixty meals. During this period he will follow all the codes including sleeping on a plank, reclining and sitting on wood and hay, pulling out hair, remaining celibate, entering houses of others to seek alms, living only on whatever alms are

offered, enduring pricks of pleasant and unpleasant words piercing the sense organs, etc. in order to attain the goal for which he had become unclad (*detached*), got tonsured (*physically and mentally*), abandoning bathing, brushing of teeth, using umbrella and shoes. Observing these codes, in his last breath, he will finally become a Siddha (*liberated soul*) and Buddha (*enlightened*) ending all miseries."

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

Chapter -1- Compiled by Muni DeepratnaSagar is finished

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

Chapters (Adhyayanani) -2 To 12-

[4] **Meaning-** Remaining eleven chapters also follow the same pattern without any deletion or addition for the characters. Information contained in the Sangrahani Gatha (*collective verse which is not available in the text*).

Chapter -2 To 12- Compiled by Muni DeepratnaSagar is finished

0-Meaning- Thus ends the Shrutskandh titled Niryavalika. With it is concluded the narration of the (*five*) Upangas.

In the Upanga titled Niryavalika there is one Shrutskandh (*part*). It has five sections (*varg*) that are read and recited in five days. The first four sections have ten chapters each and the fifth section has twelve chapters. Thus the total number of chapters in the book is fifty two.

End of Aagam Sootra -23- Vrushnidasha [upang-12]
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