

Vijaya Devsur Sangh Series No. 12

# Lord Mahavira AND Herbal Science



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Shri Vijay Devsur Sangh Series No. 12

# LORD MAHAVIRA AND HERBAL SEIENCE

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## **LORD MAHAVIRA**

and

## **HERBAL SCIENCE**

**“ Bow to Lord Mahavira, Bow to  
Guru Charitra Vijayji ”**

### **In the Patronage of Freecom**

By nature time is everchanging. India to-day breathes the air of independance after a bondage of slavery of hundreds of years and now paves its path to progress. In India religion has always dominated and India is the motherland of Truth and non-Injury ( Ahimsa ); and this very sanctified land produced Lord Mahavira, a Supreme Personage. Truth, saving of beings, non-Injury and theory of Anekantwad are the bestowals which he confirmed upon the world. Further it is universally acknowledged by the world that Lord Mahavira was non-injurious in thought speech and deed. Still

however some non-vegetarian propagandists are bent upon blemishing Lord Mahavira.

Shree Dharmanand Kaushambi was a famous scholar of Pali language and Buddha literature. In his treatise " Bhagwan Buddha " he has made a speculative allegation that Lord Mahavira was a non-vegetarian by diet and has tried to prove this assertion. The text in question is wrongly interpreted due to immaturity in his scholarship in prakrit language and Jain philosophy. Even Lord Buddha The Merciful and Brahmins are alleged to be meat consumers by him.

Mother India written by Miss Mayo and Bhagwan Budha of Shree Kaushambi contribute to poisinous literature. Establishment of such literature strangles Truth and Non-Injury. Bharat Goverment proudly stands by the cause of Truth and Non-Violence. This does not befit those who represent Truth and Non-Violence.

Refutation of the contents of such works becomes indispensable and essential for the seekers of Truth. This book Lord Mahavira and Herbal science establishes beyond Doubt that The Lord did not consume meat but he

consumed the preparation of Bijora on medical grounds. This is established not merely on medical and herbal dictionaries but also on the grounds of righteous daily conduct of saintly persons, medical cures, incidental situations, current dialects, technical terms, regard for non-Injury in the hearts of the Jains, and extra scrupulous behaviour for the purity of diet entertained by the Jain monks. On perusing this treatise any serious thinker can realise that allegation of meat consumption on the part of Lord Mahavira is the height of intolerance. India's position in the world is enviable due to her love for Truth and non-violence. The opinion of Religious Leaders for this discussion showed Justice and Truth entertained by some people though few in number. Very recently the Government has once more justified the cause of Truth by confiscating the July issue of the magazine Sarita. Thus the Government shall once more take similar steps for the cause of justice in connection with the dispute of ' Bhagwan Buddha '. This would be the pride of India. In fine, the literary Academy would put to test such literature and declare it as injurious. There in lies the reputation of india and I conclude this preface with this prayer:

May all be happy, hale and hearty.

May all realise bliss, none should incur sin.

Samvat 2014

28 August-57

MUNI DARSHANVIJAY

DELHI

This refutation was published in Shwetambar Digambar Samanvaya in 1943 during the life-time of Shree Kaushambiji. Despite this fact The literary Academy recognised by the Government is still publishing such poisonous literature and presenting before the public. This is not fair.



## Foreword

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We are very glad to publish the 12 th booklet in english in Shree Vijaya Devsuri Sangh Granthmala.

So far we have published following eleven books:-1 Shashtra Varta Samuchaya ( Sanskrit ) 2 Kumarpal Bhupal charitra (Sanskrit) 3 Navta-tva bavni 4 Suyadanga Sutra part I, 5 Panch Pratikraman Sutra First edttion, 6 Suyadanga Sutra part II, 7 Jainism in Gujarat, 9 Sheth Motishah, 8 Shri Bhagavati sutra, 10 Panch Pratikraman Sutra second edition under print, 11 Trishashti Shalaka Purush Charitra. Moreover Sangh often helps the publication of religious books and thereby lits the light of learning everywhere. Learned Muni Shri Darshanvijayaji Maharaj Triputi had published.

‘ Bhagvan Mahavira aur Aushadhi Vignan ’  
in Hindi and the Godiji Gnan Samiti is publishing

now this in English by the inspiration of Maharajshree. This book clearly explains the 15th Shatak of Bhagvati Sutra and roots out the false notions of Mansahar as interpreted by others and proves the meaning as Vegetable kind.

The feelings of Jains were hurt by the publication of Bhagwan Budha by Sahitya Academy of Government of India which mentions the Flesh eating of Bhagwan Mahavira. This is unbearable by Jains who believe in minutest non-violence.

Shree Kaushambiji should have consulted Jain Acharyas and Jain Scholars before declaring Flesh eating of Mahavira.

It is not at all befitting to declare one sided decision for such a learned scholar. learned Muni Maharaj Shree Darshanvijayaji Maharaj ( Triputi ) has timely published the essay with correct meanings of Mansa, Kukat, Kapot, Sharir on the strength of Arurvedic Terminology and Grammatical scientific view point proving positively non flesh eating of Bhagwan Mahavir. अहिंसा परमो धर्मः has become universal and worldwide principal.

This praiseworthy attempt of learned

Maharajshree is very very obliging for the Jain Jagat, the universe for the principle of non violence of Mahavira.

We hope this booklet will undoubleoly help to refute the false notions of Flesh eating of Mahavira and establish the fact clearly in India as well as in world.

V. S. 2016

Vaishakh purnima,  
Pydhoni-Bombay 3.

Managing Trustees.



# Thanks

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We are very grateful to learned Maharaj Shree Darshanvijayaji for giving permission to publish his important booklet. We thank prof. Ghanshyam Joshi for translating such a book with Technical Terms. I take the opportunity to thank sheth Fatehchand Zaverbhai & sheth Bhaichand Naginbhai who has taken keen interest for this booklet. Thanks to Shri Amarchandbhai & Shri Fulchand H. Doshi who has taken trouble for the publication of this booklet.

Girdhar Durlabhji  
Hon. Secretary.

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# ERRATA

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Page No.	Line No.	Incorrect	Correct
1	5	Jainism only strictly	Jainism is the only religion which strictly

4	12	ietepretation	interpretation
4	20	prevalling	prevailing
13	4	Prineipal	Principle
13	12	fresh	flesh
13	12	Stricly	Strictly
13	15	Sence	Sense
15	15	flesh	flesh
15	16	which	No.
17	6	This is clear	It is a sheer
17	10		insert at the
			same time after
			words "in alms
			meat"
17	17	Sensatiou	Sensâtion
22	11	Sweel	Swel
22	24	Signitying	Signifying
23	20	neuter	neutral
26	3	Quality	Qualify
28	14	vegetagle	vegetable
29	last	untochable	untouchable
31	19	indicates thst	indicate that
32	16	bljaura	bijaura
35	2	neuter	neutral
35	5	elueidation	elucidation
38	18	Omniseient	Omniscient



## Lord Mahavir And Herbal Science

नमो दुर्वार रागादि, वैरिवार निवारिणे ।

अर्हते योगिनाथाय, महावीराय तायिने ॥

My homages are due to Lord Mahavira, the destroyer of multitudes of my infalliable passions like my enemies, the leader of the saints, The Adorable and The Protector.

Of all the religions of India, Jainism only strictly forbids non-vegetarian diet. Lord Mahavira the last Prophet of the Jains was a staunch ascetic and non-violence incarnate. One who enters in to his fold had to abandon flesh eating in toto. Many facts to establish the verasity of this statement are available in Jain or Buddhist scriptures. Despite this being self evident there are persons who try in vain their utmost to establish that the Lord Mahavira did consume meat. Refutation of this absurdity is not only the assertion of Truth but this is most essential.

The subject matter is described in the 15th Shataka of Bhagavati Sutra. Here is the substance,

When Lord Mahavira arrived at the Shala Koshta sanctuary in the town Mendhika. He was suffering from bilious fever. due to the heat of the spiritual fire (Tejoleshya) enforced by Goshalaka, and dysentery. The disease took an acute form. Knowing this, non-jains used to say that Lord Mahavira shall pass away within a period of six months in this condition. Saint Simha a great devotee of the Lord who was practising penances in Maluke forest was much moved on hearing this heresay, felt serious fearing that this may prove true.

Lord immediately summoned Simha and said, "Dear Simha, do not worry, I shall not die in six months, I shall exist for sixteen years. Still however if you are pained at my disease, do this. In this town Mendhika there lives a lady Revati wife of Gathapati, Go to her. Do not bring the medicine which she has prepared for me but bring that one which is quite old." Monk Sinha rejoiced at this, approached Revati's home and brought the medicine. The disease was cured by this medicine.

In connection with that medicine following is the text in Prakrit Language.

तत्थणं रेवती ए गाहावइणीए, मम अट्ठाए दुवे कवोय  
सरीरा उवखडिया तेहिं नो अट्ठो ! अत्थि से अन्ने पारियासिए  
मज्जार कडए कुक्कुडमंसए तमाहराहि एएणं अट्ठो ॥

—भगवती सूत्र पन्द्रहवा शतक ॥

Tatthanam Revatie gahavainie, mama atthae  
duve kavoya sarira avakkhadiya, tehi no attho.  
Atthi se anne pariasie majjara kadae Kukku-  
damansae tamaharahi aenam attho.

—Bhagavati Sutra 15th Shatak.

Every word of this text shall be explained, defined and commented upon, but it is essential to clarify in this connection that it would be a grave error if these terms used by the Lord 2600 years back in Magadhi Prakrit are deemed as synonyms of the current and lately modified terms. To be on the safer side therefore it is essential to be conversant with the following facts at the outset.

- (1) Jain canonical texts and their interpretations.
- (2) Multi meaning word in Sanskrit & Paakrit.
- (3) Muiti meaning words of the current times.
- (4) Mode of life of the patients treated by the medicine and of those who collect it.
- (5) Social life of the lady who gave medicine.
- (5) Knowledge of diseases, medicines and the regulations thereof.



## (1) JAIN CANONICAL TEXTS AND THEIR INTERPRETATIONS.

For the Jain Scriptures and their interpretations Shree Haribhadradasuri in his commentary on Dasavaikalika Sutra lays down as follows; "Till the times of Arya Vajra Swami (V. S. 174) Jain scriptures had as many as four interpretations attached to them (अव्युत्तर). They had primary and secondary, indicative and exceptional meanings. Then after by the times of Arya Rakshita Suri Jain scriptures were left with detached meanings viz. Dravyanuyoga, Gantitanuyoga, Charankarananuyoga, Dharma Kathanuyoga, etc. Thus only one interpretation was to be carried out.

Avashyaka Nirvyukti gatha also corroborated this very statement ( 762-763 ) The purport amounts to this,—that it is likely that confusion might arise as one has to restrict to only one interpretation and thus to resort to correct meaning one must have the knowledge of the style of expression prevailing in the times concerned and the intention of the author.

## (2) MULTIPLICITY OF MEANINGS OF WORDS IN SANSKRIT AND PRAKRIT

Sanskrit and Prakrit language fully abound

with such herbal terms which also signify some members of the animal kingdom e. g. Billi ( Gatha (19) Airavanaa (21) Gayamarini (22) Panchanguli (26) Govali (29) Billi (37) Mandukki (38) Lohini ( Assakarni, Sinha Kanni, Sihudhi, Musudhi) (43) Virali (44) chandi (46) Bhangi (47) (Pannavana Sutra Pada 1 Sutra 23-24)

Assa Karni, Sinha Karni, Sihudhi, Masundhi. ( Jiva Bhigam Sutra prati 1 Sutra 21 Page 27 )

Airavana=Lukuchfala, Manduki (Guj) Koli. Ravana=Tandukafala, Pantanga ( Hindi ) Ahua ( Guj ) Mahuda. Tapasapriya=Angur=Drakha. Kachchapa=Nandijini Darakhata. Gojivha=Gobhi ( Cabbage ). Mansala=Tarbuch ( water melon ). Bimbi=kanduri Sag. Chatushpadi=Bhindi (Esculent). Marjari=Kasturi ( Muak ). Mruganabhi=Musk. Hasti=Tagarr ( Paga 28 ) Anda-Ambla ( Page 106 ). Markati, Vanari=Kaumch (343). Vanashukari=Mundi (411), Kukada Bel=(Gujveg) (456) LaL Murga=Hindi Herb (501). Chatushpad=Bhindi (889). Mansa Fal=Tarbuch (902) (Shaligram Nighantu Bhnshan-6)

Marjara=Bile curing medicinal herb (Shabda Sindhu Kosha P. 817 )

Rambha=Plaintain tree. Markat Tantu=(Makadi), Amarvel (Shabdakosha).

Laxmana=Prasar Katali Jada Rama=Chirayata.

Laxmi=Kali Mirch. Das=Haldi. Sita=Mishri. Parvati=Desi Haldi. Brahma=Palasha Papda. Vibhishana=Varkula Mula. Vishnu=Pippal. Ravana=indrayana tuhra. Shiva=Harde. Mahamuni=Agasta chhal. Arjuna=Arjuna chhal, Chandra=Bavchi. Padmnabha=Lakdi jati, Surya=Aak, Kiishna=Gaja Pippal, Rama=Shitala Mirch. ( Ashtabhidhana Shabda Kosha. )

In Bhava Prakash Nighantu we come across many terms of medicinal herbs which also mean the animals and creatures. Some of them are as follows.

(1) In the group of Haritaki etc;

Haritaki Jeevanti=Asthimati, Putna (6 to 11) Vaidehi, Pippali (53) Gajapippali (67) Chitrako Vyal (69) Ajmoda Kharashva, Mayuro (77) Vacha Golama (101) Vamshlochana, Vaishnavi (117) Rushabho, Vrushabho, Dhiro, Vishani, Draksha (125) Ashvagandha (143-45) Rudi Vrudhi, Varahi (143-155) Katavi, Ashoka, Matsya-shakala, Chakrangi. Shakuladani, Matsypitta, (154) Indra

**Yavam Kavachit**Indrasya Namdeva Bhavet-  
**Tat-Abhidhaya-kam** (160) **Nakulo** (168) **Mayura**,  
**Bidala**, **Keshi** (170) **Kanguni ParapataPadi**  
 (174) **Shrungi** (214) **Matulani**, **Madani**, **Vijaya**,  
**Jaya** (233) **Svarajika Kshara**, **Kapota** (252).

(2) In group **Karpura** etc;

**Patanga** (18-19), **Jatayu**, **Kaushik** (32) **Naga**  
 (99) **Gorochana**, **Gauri** (79) **Jatamasi**, **Tapasw-**  
**ini**, **Piyangu**, **Vishawa Sengana** (101) **Renuka**  
**Rajaputri cha Nandini Kapiia Dwija**, **Pandu Putri**,  
**Kaunti** (104) **Kakapuchha** (107) **Kukkuram Ro-**  
**me Shnkam** (109) **Nishacharo**, **Dhanaharah kitavo**  
 (111) **Brahmani Devi Marun mala** (125) **Kapa-**  
**charana Nati** (129).

(3) In Group of **Gaduchi** etc.

**Jeevanti** (7) **Nagini** (10) **Jaya**, **Jayanti** (24)  
**Sinha Puchchhi** (35) **Sinhi** (36) **Vyaghri** (38)  
**Gokshurah Ashvadamsthra** (44-45) **Jeevanti Jee-**  
**vani**, **Jeeva**, **Jeevaneeya** (50) **Haya Puchhika**  
 (55) **Vyaghra Puchhah** ( 61 ) **Sinha Tundah**  
**Vajree** (75) **Matulah**. (87) **Sinhika Sinhasyo**  
**Vajidanta** (89-90) **Vishnukanta Aparajita** (123)  
**Karkati Vayasi Karanji** (125) **Kakadani** (128)  
**Kapikachehhuh Markati Languli** ( 130-131 )  
**Mansa Rohinee** (133) **Matsya Nishudana** (135)  
**Lakshmana** (141) **Kakayu** (146) **Gaulomi** (146)

**Matsyakshi shakuladani** (174) **Varahee Kraushttri** (176=178) **Narayani** (188) **Ashvagandha**, **havaya Haya**, **Baraha Karni** (187) **Varahangi** (166) **Jayapala** (200) **Aindree** (201) **Mundi Bhikshurapi Prokta Shravani cha Tapodhana**, **Maha shhavanika Tapasvini** (214-216) **Markatee** (519) **Koki**, **hakshstu Kakekshuha** (224) **Bhikshu** (225) **Asthi shrunkhala** (226) **Kumari Gruhakanya cha Kanya Dhruta Kumarika** (232) **Krushana Balah Kumari Raja balah** (238) **Shyama Gopi Gopa Vadhu Gopi Gopa Kanya** (240-241) **Devi Gokarni** (248-249) **Kaka Vayasi** (250) **Kakanasa Tu Kakangi**, **Kakatunda-fala cha sa** (252) **Kakajangha Parapat padi Dasi Kaka** (245) **Rama dutika** (259) **Hamsapadi Hamsapdi** (260) **Dvija Priya** (261) **Vanda** (265) **Mohini Revati** (266) **Matsyakshi**, **Valhiki**, **Matsyagandha**, **Matsyadani** (270) **Sarpakshi** (271) **Shiva** (280) **Mandukasparni Manduki** (283) **Kanya** (291) **Matsyadani**, **Matsyagandha Langali** (299) **Gojivha Sudarshana** (312) **Akhukarni** (313) **Mayura shikha** (315).

(4) Among the group of flowers etc.

**Padmini** (7) **Padma** (15) **Mahakumari** (22) **Naipali** (23) **Ganika** (28) **Pashupata Baka** (33) **Kubja** (36) **Madhavi** (40) **Nata** (47) **Sahachara Dasi** (50-51) **Prati Vishnu** (54) **Bandhujeeva** (56)

Muni pushpa, Muni Druma (59) Gauri (61) Fani (64) Muni Putra, Tapodhana, Kulaputra (266) Barbari (68).

(5) Among the groups of fruits etc.

Kamanga (1) Kamaraj Putra (22) Rambha (31) Danta Shatha (60-134-140) Vanaprastha (94) Gostani (110).

(6) Among the groups of Vatas etc.

Jatee (11) Ashvakarna (1920) Ajakarna (21) Arjunavira ( 26-27 ) Gayatri yagniyah ( 30-31 ) Putra Jeeva (39-40) Kachchhapa (44) Yagnika (48) Kumaraka (62) Lakshmi (68) Nemee (71).  
(7) In the group of vegetables etc.

Shafrai (24) Kukkutah Shikhee (30) Goji-vha (39) Varahce (107)

Multi meaning group:-

Ajashrungi, Mesha shrungi, Karkata, Shrun-gicha, Brahmi-Brahmani, Bharangi sprukkacha, Aparajita=Vishnu kanta, Shalaparnicha, Parata-padi, Jyotishmati kakajangha cha. Golomi=Shveta durva Vacha cha. Padma=Padma Cha-

rini, Bhangi cha shyma Sariva Priyangushcha. Aindri=Indra Varuni, Indrani cha. Charmakasha=Shatala, Mansa Rohini cha. Ruha=Durva-Mansa Rohini cha. Sinhi=Vruhati Vasa cha. Nagini=Tambuli, Naga pushpicha. Natah=Shyo Nakah Ashokashch. Kumari=Ghrut Kumarika shata patri cha. Raja putrika=Renuka Jati cha. Chandra hasa=Gaduchi Laxmana cha. Markati=kapi Kachchuh Apamargah Kareji cha Krushna=Pippali, kalajaji, nilicha. Manduk Parna=Shyonakah Manjistha, Brahma Manduki cha. Jeavanti=Gaduchi, shaka Bhedah Vrundah cha. Varada=Ashvagandha, Suvarchala, varahi cha. Laxmi=Ruddhih Vruddhih Shamee cha. Virah=Kakubhah Viranam Kakoli cha sharashcha. Mayurah=Apamargah Ajamoda Tutham cha. RaktaSara-Patanga adi. Badara=Varahi adi. Suvha=nakuli adi. Devi sprukka Murva karkoti cha. Langali=Kalihari Jalapippali Narikelashcha Vishalya cha. Chandrika-Methi, chandra shurah shveta kankari cha.

Aksha shabdah smrutoshtasu. 1

Kakakhyah kakamachi cha kakoli kakana-  
ntika. Kakajangha kakanasa Kakodumbarikapi  
cha (2) Saptasvartheshu kathitah kakashabdo  
Vichakshanaih. (2) Sarpadviradamesheshu, Si-  
sake Nagakesare. Nagvalyam Nagadantya  
Nagashabda cha uyjyate (3) Raso Navasu vartate. 4

Chandralekha=Bakuchi. Ishvaram=Pital  
Ashvekarna=Isabgol, Fani=Shvetachandan, Patal  
Nrupa-Sisa. Laxmi=Iron. Hari=Gulal. Purush=  
Gugal. Madri=Atisa. Nagaarjuni=Duddhi, Kaddu,  
Bahuputra=Yavasa. Raksasi=Rai. Shatasudha=  
Shatavara. Mukunda=Kundaru. Kumari=Ghigu  
war. Mahabala=Sahadei. Shakari-Kachanara.  
Raktabij=Mungafali. Munda=Sarkanda. languli=  
Kalihari, Tarun=Arand, Cnandalini=Lahsun  
Urag=Sisa. Krishna Bij=Kaladana, Tamrakut-  
Tamakhu.

( Bombay Book Agency, Calcutta with  
commentary of Pt. Ramtej Pandeya Sahitya  
Shastri, Bhavprakash Nighantu of Pt. Bhavmi-  
shra. First edition V. samvat, 1992 )



(3) Some multi-meaning words of the current times:—

Even To-day there are words meaning creatures and Vegetation depending upon their use.

Such as:—Word	meaning Creatures	meaning Vegetation
(1) Kukadi	Cock hen (in Gujrati)	Bhutte
(2) Galgal	Guttara (Bird)	Bijaura
(3) Cheel	Cheel (Bird kite in U. P.)	Cheel (Bhaji)
(4) Gilhaudi	Gilheri (Liard)	a kind of vegetable
(5) Kavela	—	white pumykin (Petha)
(6) Popata	Obscene part )Malva)	Green grams (Gujarat)
(7) Lajjalu	A woman (Bashful)	Kind of sensitive plant (Gujart)

(4) Mode of life of the patients taking the medicine and of those who collect it.

This medicine was ordered at the instance of Lord Mahavira and one who brought it was the sage Sinha observing Five great Vows,

and who was a staunch antagonist of violence in thought, word & deed. He was a great preacher of non-Violence and he himself practised the same. Any Principal does not carry any weight on the masses if it is not observed by the preacher himself. (Gautama Buddha preached non-Violence but he himself did not keep away from flesh eating. Consequently followers of Buddha today have resorted to consumption of meat.) Lord Mahavira preached non-Violence and he himself fully practised it; and even today flesh eating is strictly prohibited among his followers. Not only this but the usage of the Word Ahimsa (non-Violence) conveys the Jain religion in general sense. This fact is the glaring evidence of the non-violent life of Lord Mahavira.

The preaching of Mahavira fully depict prohibition of meat-eating. Some of them are as follows:—

- (1) If a Jain monk comes to know of flesh or any part thereof, he should not go to that place, (Acharang Sutra, Nishith Sutra)
- (2) Jain monk is prohibited from consuming wine and meat.

(Sutra Krutanga Sutra ch. 2.)

- (3) Those who take meat and wine and act recklessly, are sinful and are liars. (Sutra Krutanga, Sutra Shruta ch. 2, 6th Gatha 38.)
- (4) Four types of actions acquires karma leading soul into the hell They are:-great Sinful constructive works, hankering after worldly possessions killing animals of five senses and flesh eatihg. (Shri Bhagavati Sutra sh. 8. ch. 8, Su.)
- (5-6) Souls secure for themselves the longevity of the degraded and the bodies of the degraded into hell by the Commencement of Big acts, hankering after worldly possessions, meat eating and killing beasts of five senses. (Shri Sthananga Sutra 4, Uvavai Sutra.)
- (7) One attains to hell by addiction to wine, flesh-eating and villainous acts. (Uttaradhyayana Sutra ch. 7 Gatha 7.)
- (8) A man with violence and killing is liar, juggler, cunning, villainous and addicted to the consumption of meat and wine and understands this to be the very joy of life. If thou art fond of flesh and the smell of flesh then thou also shalt be cooked and eaten in the

same manner. ( Uttaradhyayana Sutra ch. 5  
Gatha 9 ch. 16 Gatha. 67 )

- (9) Abandon wine, meat and reduce greasy diets and concentrate in frequent meditation posture and self study. ( Shri Dashvaaikalika Sutra.ch. 2-Gatha 7. )
- (10) One who feeds meat or consents to feed meat through medicine follows the consumer up to hell.
- (11) Flesh is filthy in smell, dirty and is constituted out of foul substances of the human body, it is impure and secures hell for the consumer. Hence it is to be avoided.

Innumerable germs originate and die in flesh in a moment. Flesh eating expedites the consumers to hell. Which sensible human being would like to eat it ?

( Yoga shastra Prakash-Verse no-3 with commentary )

Raw or cooked flesh with all its filthy smell definately generates subtle germs.

This text fully enlightens the ideal non-violent of Lord Mahavira and his preachings of non-violence. Under the circumstances it is definitely the abuse of literature, thought and

speech to interpret him, to narrate him or to describe him as a non-vegetarian.

- (5) Social life of the woman who gave the medicine

Sage Sinha did not procure this medicine from the place of a slaughterer or from the alter of a sacrifice. It was brought from the residence of a Jain lady disciple called Revati.

In Jain scriptures two ladies named as Revati are referred to.

- (I) One Revati was the wife of Jain shravak Mahashatak of Rajagruhi who is referred in shri Upashaka Dashunga Sutra.
- (II) Second Revati was a Jain lady staying in Mendhika town described in Shri Kalpa Sutra Vira Charitra, and in Shri Bhagvati Sutra Shataka 15.

Monk Sinha did not bring medicine from the house of Revati of Rajagruhi town who was degraded to Hell after her death, but he brought the medicine from Revati of Mendhika town.

The scholars of Digambara fold also appreciate this charity of medicine made by Revati of Mendhika town and they openly accept that

this was the Cause for earning the piety of Tirthankar level.

( Hindi Jain Sahitya Prasarak Karyalaya, Bombay: "Jain Charita Mala No. 6 " Samyaktva Kaumudi page 57 )

This is clear stupidity to speculate that Revati, the ideal Jain lady observing twelve fold vows attaining heaven after death and piety of Tirthankar level with her charity would eat meat, would give in alms meat procuring highest merits of Tirthankar level.

(6) Disease, medicines and rules and regulations regarding them:—

The disease for which the medicine was brought was Billious fever; and the main symptoms of this fever are aversion for food, burning sensation. and dysentery with blood.

Kola. Bijora etc. and preparations from them Paravata-fruits, Petha, Kalvela, Vegetation chatushpatri, soury Vegetation are advised as a cure for this condition. In this disease meat consumption is strictly prohibited. Ayurveda Shastra clearly lays down that meat is hot, heavy in digestion, and stimulates Blood Dysentery.

This leads to assert that in such a

disease meat is absolutely prohibited; and kola, Bijora are usefal in this disease.

(Kayadeva Nighantu, sushruta Samhita.)

The above mentioned facts clearly establish that the said medicine was not flesh but was a fruit or some fruit-vegetable preparation. With all these facts in view we shall proceed to interpret the text in the next chapters.

## SECOND CAAPTER

The text under consideration is as follows;-

तत्थणं रेवतीएगाहा वइणीए, मम अट्ठाए दुवे कवोय-  
सरीरा उवखडिया तेहिं नो अट्ठो ! अत्थि से अन्ने पारियासिए  
मज्जारकडए कुक्कुड मंसए तमाहराहि एएणं अट्ठो ॥

—भगवती सूत्र पन्द्रहवा शतक ॥

“Taththanam Revatiagaha vainie mama  
aththae duve kavoya-sarira uvakkha<sup>di</sup>ya Tehim  
no atbtho. Aththi se anne pariyasie majjarakadae  
kukkuda mansae tamaharahi eenam aththo.”

(Shri Bhagvati Sutra Shataka 15)

In thes text the following words should be properly iaterpreted.

(1) Duve (2) Kavoya (3) Sarira (4) Uvakkha-  
diya (5) No aththo (6) Anne (7) Pariyasie (8)  
Majjara (9) Kadae (10) Kukkuda (11) Mansae.

## ( 1 ) DUVE ( दुवे )

This word not only shows number of kavoya but also of kayoya sarira. So this does not mean two kavoyas but two preparations of kavoyas. If kavoy is meant as a kind of a bird, then you cannot adjust duve with kavoya and sarira because the whole pigeon cannot be cooked and if different parts of the bird are cooked it would not be interpreted as the preparation of two birds, and then kavoya or sarira would be rendered redundant.

If kavoya is interpreted to mean some sort of fruit then only Duve and sarira would prove appropriate. Kavoya is a fruit and the preparation is made of two fruits. This would adjust the construction and meaning properly. So it must be admitted that kavoya does not mean any bird but a kind of a fruit. This is proved by the use of the word Duve, and here lies the importance of the word duve.

## ( 2 ) KAVOYA ( कवोय )

Kavoya is an eatable vegetable. This is available in a complete form and can be retained for a long time. Internal heat, bile-fever, impurities of blood, and dysentery are remedied with this fruit. Kapota is the synonym of ka-



voya in sanskrit. Kapota and word derived from kapota bear different meanings. The undermentioned table shall make it clear.

Kapota=A kind of a vegetation. (Sushrta Samhita)

Kapota=Parapata, kalaravah, kapot, kameda, pigeen.

Kapota=Parisa piper (Shabda sindhu medical).

Kapota=Kushmanda, White kumheda, kola (pumpkin).

Kapoti vrutti=Simple mode of living.

Kapoti=Black kapoti, white kapoti, vegetation (Sushruta Samhita).

Kapotaka=Sajjikhara (carbonate of soda).

Kapota vega=Brahmi.

Kapota charana=Naluka.

Kapota puta=eight.

Kapota bamka=Brahma, Suryafulli.

Kapota varna=Naluka, Layachi.

Kapota sar=Surkha Surama.

Kapotamghri=Nalika.

Kapatanjan=Blue Surama.

Kapotamdopama fala=Lemon. (Nimbu Bhed).

Kapotika=White pumpkin.

(Nighantu Ratnakar, Jain sah, pra. kra. 43.)

(Refer Abhidhan Sangrha Nighantu-7.)

Kapota=Carbonate of soda (Bhava Prakash. Ni).

Parapatapadi=Mala kangani.

Kapota charana=Nalika.

Parapata padi=Kakajangha (Bha. pra. ni.)

Abovementioned words clearly establish the vegetarian meaning of the word 'kapota).

The word kapota directly means a kind of a vegetable, paris pipal, white pumpkin and pigeon. They are described in medical books as follows:—

1 About Parapata;—

Parapatam Sumadhuram Ruchyam Agniva-  
tanut (Sushruta Samhita).

2 About Parispipal, Gajadanda:—

“ Parisho Durjarah Snigdha Krumishukra  
Kafa Pradah FaleAmlo Madhuro Mulo, Ka-  
shaya Swaduh Majjakah,”

(Bhava Prakash Vatas etc.)

3 About kola, komhada, kashifal (pumpkin):—

Small kola stops motion, cool, and cures  
Bile-fever.

(Ace. to. Sushruta. 56 fruits etc.)

Kola is cool, cures bile fever and internal  
heat.

(Kayadeva Nighantu).

kola cures Pittarakta and gas troubles.  
Small pumpkin cures bile, is cool and genera-

tes Cough. Big pumpkin is sweet, and appetiser, it cleanses bowels cures heat troubles, and all sorts of ailments. Small pumpkin is cool, removes all Raktapitta troubles and if ripe is a great appetiser."

(Bhavaprakash Nighantu-Vegetable group)

Merits and demerits of meat:—

" Snigdhā ushnam, Guru, Raktapitta Janakam, Vata haram cha Sarva mansam, Vata vidhvamsi Vrushyam. "

Meat causes all blood troubles to swell. Now if we reflect on the heat condition of Lord Mahavira, this is undoubtedly proved that the flesh of a dove (kapota) cannot cure this disease. In this disease kapota herb, paris, and kolafal etc, are extremely useful, and it is automatically proved that Revati had the pumpkin preparation " Duve kavoya sarira," and not any bird.

The ancient commentators of Bhagavati Sutra have also interpreted this word as " Kushmanda Fala and not otherwise. They stated that the resemblance in colour of a dove and the pumpkin is the cause of signifying Kushmanda fruit as kapota. Ravati Jain lady had prepared from them and had kept ready.

( Acharya Abhayadevasuri-comm. Bhagavati Sutra, p. 691, Acharya Shri Dan Shekhar Suri comm. )

The fact that kushmanda cures heat etc. is valid till to day. Even to day preparations from kushmanda are consumed and available at places like Agra. In Meratha district many methods are applied in preparing certain jams from white Kumhada. To sum up:-Jams or preparations from kushmanda pacify burning sensations and internal heat, and Jain lady Revati had also kept ready Jam of Kushmanda- " Duva kavoya sarira " -to cure the heat of Lord Mahavira. Here the word kavoya means kush-manda ( pumpkin ) fruit only.

### ( 3 ) SARIRA ( सरिरा )

The word sarira goes with the word 'Kavoya' and bears masculine gender. If 'sarirani' were used, that would convey the body of a bird, as the word sarira in neuter gender conveys body or a dead body. But the author did not mean it. Hence the absence of sarirani. The author has used ' sarira ' with masculine gender which means Jam preparations of fruits. The application of masculine gender is significant and the word ' Annen ' in masculine shall also corroborate this fact in due course.

Secondly for meat a word is directly used to convey meat, and the word sarira ( body ) is not used simultaneously. In Vipakasutra non-vegetarian diets are of course with vansapati we attach the word " kaya. " Therefore on the contrary sarira would better go with vanaspati.

In the text under consideration ' sarira ' is an adjectival, hence the propriety of interpreting it as a fruit=Jam.

Further it is worth noting that the word ' Duve ' precedes ' Kavoya sarira ' indicative of number of kavoya sarira. If meat is meant there must be a word indicative of pieces; but there is no such word. These reasons lead phrase 'kavoya sarira' means fruit jam and 'Duve indicates jam of two kushmanda ( pumpkin ).

#### ( 4 ) UVAKKHADIYA ( उवखडिया )

Uvakkhadia is a masculine word and means preparation.

The words like ' bhajjiye ', ' Talie ' are used for preparations of meat in upasaka Dashanga or in Vipakasutra and ' uvakkhadia ' is not referred to at all. In Bhagavatisutra word uvakkhadiya is used in connection with preparation of some righteous meal. Thus the said word is not used in connection with meat-meals.

Hence the usage of uvakkhadiya leads us to mean 'Kavoya sarira' and some fruit jam preparation of 'kushmanda.'

### ( 5 ) NO ATHTHO ( नो अत्थो )

'No aththo' is used in the prohibitory sense. Jain Lady Revati had kept ready kush-manda jam for Lord Mahavira but due to 'nimitta dosha' Lord prohibited Monk Sinha from bringing the same. When a meal becomes unacceptable by even 'Nimitta Dosha' (i. e. specifically meant for some body) Concept of non-vegetarian meal is simply absurd.

### ( 6 ) ANNE (अन्ने)

Anne is pronoun to 'kukkuda mansae' and means 'the other' All three words viz. Anne, kavoya, sarira and kukkuda Mansae are in masculine gender; and for that vary reason they mean vegetables. The word Anne is an evidence thereof.

### ( 7 ) PARIYASIE (परियासि)

Pariyasie is the adjective of Bijora preparation; and it means 'preserved for a long time.' If meat were meant here the word 'Pajjusiye' would have been used. on the contrary state meat would enhance the diseased condition and

it is not sensible to conceive its consumption for healing the internal heat. So 'Pariyasie' does not quality meat.

This can be ascertained without any doubt.

Here the words "Uvakkhadia" or "Bhajje" are not used along with the word "Aththi" therefore it was not meat but was some preparation or a fruit jam which could be preserved for a long time. Moreover in Bruhtkalpa sutra the word, "Pariyasie" is used in connection with commodities like ghee, oil etc., which are worth preserving; therefore the use of the word "Pariyasie" is quite proper and appropriate in the sense of Bijora jam.

### ( 8 ) MAJJAR ( मज्जार )

Majjar is a substance used for creating cooling effect. It is useful for curing diseases like internal heat and burning sensation. The Sanskrit synonym for the word "Majjar"; is Marjar, The word "Marjar" and some of the words derived from Marjar has different meanings. e. g. Marjar=Abbhasaha-Boyana-Haritaga-Tandulejjaga-Tana-Vatthula-Choraga "Manjar" Poi=chilliya, a kind of a vegetable, Bhaji-(Bhagavati Sutra Shatak 21 ).

Marjar=Vatthula, Poraga, "Majjara", Poivaliya, palakka A kind of a vegetable (Pannavana Sutta, pada-1, Harita class).

Marjara-Viralika is a kind of a vegetable (Bhagavati Shatak 15-commentary ).

Bidalika=A kind of a Medicine (Dashavalkika Sutra ch. 5-utt-2 Gatha-18).

Bidalika=A kind of a medicinal herb (Acharanga Sutra 45-p. 348 ).

Bidalika=Vrukshaparni ( Nighantu sangrha by Hemchandra Suri. )

Bidalika=A woman, land, pumpkin ground pumpkin ( Vaidaka shabda sindhu ).

Virali=A kind of a creeper ( Pannavana Sutra Vallipada 1 Gatha 44 ).

Bidali=A woman, land, pumpkin, kushmanda ( Shabdārtha chintamani kosh ).

Marjar=Red chitraka.

Marjar=kind of a wind

Billi=A kind of a vegetable ( Pannavana pada 1 Gatha 19-37 ).

Marjara=Marjaraha Syata khatvausa-Bidal-yoh, sour tasty commodity. ( Anekartha Nam mala by Hemchandra Suri. Vaidak Shabda



Sindhu Jain Dharma Prakasha, Year 14—ch 12.  
P. 427 ).

Marjara=Ingudyam, Tapasa, Tara Marjara.  
Indugi plant. in its oil Harde etc. are fried  
(Hemi Nighantu Sangraha).

Marjara=Bidala

Marjari, Marjarika, Marjarangha Mukhya=  
Kasturi (Musk).

Marjaragandha, Marjan gandhika=Atype of  
of a deer. ( Shri Jain Satya Prakasha group  
4 ch. 7 kra. 43 ).

The above mentioned words and their  
meaning indicate that the word Marjara fully  
implies a kind of a vegetable.

Now if we reflect on the burning sensation  
of Lord Mahavir we shall have to admit that  
Bidal has no utility. on the contrary in such  
condition sour Marjar herb or its oil would  
prove fruitful. Thus the Marjar herb with oily  
nature and sourness was only extended as a  
remedy for the disease described, because in  
burning sensations, Sour commodities prove  
highly beneficial.

In the said disease gaseous condition known  
as Marjar also existed. Whatever treatment is

given for remedying this condition is called 'Marjara kruta' (treatment of Marjara). Thus here Marjara means gas only. The old commentators of Bhagavati Sutra have also indicated gas and herb as the meanings of these words (comm. of Acharya Shri. Abhayadev Suri P. 691) (Acharya Shri Danshekharsuri's comm).

Thus whatever medical treatment is given for suppressing Marjara sort of gaseous condition is known as Marjara kruta or Marjar i. e. the medicinal herb known as Bidalika out of which Marjarkruta is derived.

All these explanations lead us to conclude that the word Marjar indicates vegetables of some medicinal herb.

### ( 9 ) KADAE (कडए)

The word 'Kadae' is masculine and is indicative of a preparation. It goes with 'Marjara' and is an adjective of 'Mansae' The Sanskrit synonym is 'Krutakah'.

If words like 'Hadaya' Hae, Vahie etc were used, it would mean 'killed by a Bidala'. But here the word 'kadae' indicates 'prepared from Marjara'. Otherwise a cat leaves a cock killing it, such impure defiled untochable substance

would be caught hold by Revati a Jain Lady and to consider it useful on belious fever, All such conjectures are irrelevant, unreal, and fictional. Still further the use of 'Mansae' and 'Kadae' in masculine does not support this view.

In medical science 'Dadhikruta' 'Rajikrut', 'MarjarKruta' etc. are used in the sense of matters prepared with the help of curds, Raji, Bidali (Vegetable) respectively. To sum up — Cadae means prepared with the help of and so Marjara kadae means prepared with the help of Marjara Vegetable.

( 10 ) KUKKUDA ( कुक्कुड )

'Kukkuda' is a kind of a vegetable and is highly durable. Heat, blood impurities, Bile-fever, dysentery etc. are cured with it. Even in sanskrit it is known as 'Kukkuta.' Some of the derivative words of Kukkuta are as follows:—  
Kukkuta=Shree varaka chatushtri. (Hemi Nighantu Sangrah, )

Kukkuti=Purani Vanaspati. (Hemi Nighantu Saigraha. )

Kukkuta=Chaupattiya, bhaji, vanaspati. (Bhava prakasha Nighantu, Shakavarga Shaligrama Nighantu Bhushana. )

**Kukkuta=Bijaura** ( Bhagavati Sutra comm. )

**Madhukukkati=**Just as Satya-Bhama or Bhama mean the samething, Madhukukkuta or kukkuta mean the same thing.

**Kukkuta=**Fire ball of grass, a spark of fire or a tride of Nishadan as or a Shudra. ( Jain samprasara pra. va. 4th chapter 7th krama 43 ).

**Kukkuta=**(1) Koshande (2) Kurdu (3) Sanvari. Over and above these are medical terms like Kukkuta-padapa, Kukkuta-padi, Kukkuta-puta, Kukkuta-peraka, Kukkuta-Manjari, Kukkuta-Mardaka, Kukkuta-Mastak, Kukkuta-Shikha, Kukkuta, Kukkutanda, Kukkuta-Bhakkuti, kukkutoraga, ( Nighantu-Ratanaker Jain sa. pra. ka. 43. )

**Kukkuta:—A cock.**

The above mentioued words clearly indicates thst the word kukkuta is more prevalent in the sense of vegetable.

In medical books vegetable kukkuta or chaupattia Bhaji and Bijaura are described as follows. In Bhav Mishra's Bhavaprakash Nighantu shak-varga, they are described as cooling, remover of bile gas and phlegm, re-

moving burning sensation, appetiser and specific for fever. The Merits of Parapata fruits are also described as cool curing burning sensation and fever.

Chaupatia Vegetable is cool, remover of heat, fever and regulator of motions. For sourness if we interpret curd then that would be useful for disease of Lord Mahavira ) ( Maho. Kashivishvanath Prahladi Vyas, Sahityacharya, Kavya sahitya Visharad, Mimdansa Shastri, L. A. M. "Shastriya khuluso, Jain Dharma Prakash P. 54 ch. 12 page 427. )

(II) Bijaura ( citron ) is thirst satisfying, voice tuning, appetising. The pulp of Bijaura is cool, cure of gas and bile ( Sushruta Samhita ). The pulp of bljaura is tonic, sweet and remover of gas and bile. ( Vagbhata. )

Bijaura is a specific for leprosy, purifier of throat, tongue and heart. It suppresses cough, troubles in breathing system, appetiser, and satisfies thirst.

Madhu Bijaura is cool and cures leprosy.

( Bhava Prakash Nighantu Fala Varga. )

Flesh of cock is hot and enhances burning sensation ( Sushruta samhita ).

If above mentioned facts are borne in mind, it is quite clear that in the circumstances under review the meat of a cock was not employed; and the usage thereof was quite in appropriate. Here 'Chaupattia Bhaji' and Bijaura only are useful. Thus the preparation named 'Kukkuda Mansaka' lying at the place of Jain Lady Revati cannot be anything else except Bijaura-Jam.

In Acharya Shri Abhayadevsuri's commentary on Bhagvati Sutra P. 691. and that of Acharya shri Dana Shekhara Suri Bijaura Pak is designated as Kukkuta mansaka and the same was lying at the place of Revati, the Jain Lady.

### ( 11 ) MANSAE (मांसए)

The word 'Mansae' is indicative of pulp or substance of Bijaura; of masculine gender. 'Mansaka' is a Sanskrit word for that. Following are the meanings of Mansa and words derived from Mansa Mansak.

Mansa=(Neu) pulp of a fruit.

Mansa=(Mascu) Jam-Guda<sup>5</sup>

Mansa=(Neu) Meat.

Mansa Fala=(Fem) Jatamansi Bhuta jata.  
Balachhad Vegetable.

(Bhavaprakasha Nighantu Karpuradi class.  
Verse. 89).

Mansa Fala=(Femi) with pulp as soft as  
flesh. Brinjal. (Bengan).

Bhata (Shabda stoma Mahanidhi).

Rakta Bija=Mung Fali. (Bhavaprakasha  
Paribhasika Shabda mala).

These meanings clearly prove that the  
word 'Mansa' over and above meaning flesh  
also means pulp of a fruit: but the word Ma-  
nsakah definitely means some Jam typed fruit  
preparation. Moreover in view of the internal  
burning sensation from which Lord Mahavira  
suffered, the word 'Mansa' most appropriately  
means fruit-Jam.

For reference just see:—

- (1) The flesh of a cock is hot and so the con-  
sumption of flesh is totally prohibited.

(Snigdham ushnam Gurun etc.)

- (2) In olden times the words 'Mansa' and  
'Asthi' were used respectively for pulp of a  
fruit and seeds. From Jain scriptures and  
medical books many corroborations can be  
had in this matter.

Mansa Fala: Bengan (Brinjal).

Thus the word Mansa means 'Guda' also. The word 'Mansa' in Neuter gender only means flesh. But the word 'Mansa' in masculine gender does not mean flesh. Here the word 'Mansa' is used in Masculine gender. The word 'Mansa' is deliberately and specifically used in masculine gender to purge out any possible misinterpretation of some philologist with self imposed scholarship. Despite this, if one interpretes the said word Mansa in the sense of flesh or meat, well, that would be his own enterprise. The fact is, the usage of the word Mansa in masculine gender clearly does not mean 'flesh' but undoubtedly means 'Fruit-Jam' fruit preparation'. The old commentators and annotators have laid down, 'Kukkuta Mansaka Beeja purakam kataham' and thus Mansa means (Pak) i. e. fruit-Jam, Fruit-preparation.

### CHAPTER III

In preceding two chapters we have very lucidly explained and interpreted the debatable text on the basis of conditions prevailing in the relevant times, method of interpretation and medical science. we want to clarify one point at this juncture, that if one interpretes the text in question without these bases, some



errors in the text stating his alms for medicine during his diseased condition

Here is the proper text with meaning as follows:-

तत्थणं रेवती गाहावइणीए, मम अट्ठाए दुवे कवोय-  
सरीरा उवखडिया तेहिं नो अट्ठो ! अत्थि से अन्ने पारियासिए  
मज्जार कडए कुक्कुडमंसए तमाहराहि एणं अट्ठो ॥

—भगवती सूत्र पन्द्रहवा शतक ॥

Tetthanam Revati Gahavainie mama aththae  
Duve kavoya Sarira uvakkhadiya, Tenhin No  
Aththo. Aththi Se Anne Pariyasie Majjara  
Kadae Kukkudamansae Tamaharahi eenam  
Aththo. ( Bhagvati Sutra 15 th Shatak. )

Meaning:—Revati the wife of Gathapati  
has kept ready kushmanda pak for me. That  
is not useful. But there is still older prepara-  
tion-Bijora Jam prepared with the help of  
Virali Vegetable. (Herb). Bring that; it is useful.

The abovementioned text has been inter-  
preted in the light of medical herbs meant  
by words indicative of animals. Such interpre-  
tation is applicable not to such a single isolated  
text; but there are many similar extracts worth  
siting in which words indicative of animals-  
creatures are to be interpreted in the sense of  
medicinal herbs-vegetables. If these words are

interpreted by their face value, then the interpretation would be misleading.

example:—

ब्रह्माणं चक्रपाणिं कूसुमशररिपु वैष्णवं पेशयित्वा,  
क्षिरेणाज्येन सम्यक् समघृतमधुना लेपयेत् तां शिलां च ।  
लिप्ता क्लिप्ता समस्ताद भवति यदि शिला प्रोषितां चैकरात्रं,  
जानियात् तत्र गर्भे फणिपतिरथवा वृश्चिको वाथ गोधा ॥

Brahmanam chakrapanim kusumasharari-  
pum vaishnavam, peehayitva.

Kshirenajyena Samyak Samaghrutamadhu-  
na Lepayettam tam shilam cha.

Lipta Klinna Samastad Bhavati Yadi Shila  
Proshita Chaikaratram.

Janiyat Tatr Gaarbhe Fanipatirathawa  
Vrushehiko Vatha Godha.

( Anantashayanam Sanskrit Granthavali  
Granthanka 75, shilparatna composed by Kumar  
Muni of Trivendram. Part 1, ch. 14, Verse 32 ).

The above mentioned Verse occurs in the  
treatise ' Shilparatna ' of Kumara Muni. There in  
he has discussed the science of biology in peculiar  
terms. While interpreting this Verse even the  
most learned scholar would be non-plussed;  
even the supreme court would baffle to decide  
on this point because; A layman would inter-

prete, " having pounded or crushed a Brahma, Krishna, Mahadeva and Vishnu. But the genuine interpretation would be arrived at only with the help of Biology-Treatises and Nighantu-works.

Thus in the light of our elucidation it can be clearly established that Lord Mahavira did not consumed meat on medical grounds, on the contrary he consumed Bijora pak ( Bijora-Jam ) and was relieved of his burning heat of billious fever.

" My homage are due to Buddha or Mahavira or Krishna residing in Lotus Bed or Shiva, who deserve homages from the saints, who is the depository of merits, who has destroyed enemies in the form of demerits passions. whose assertion is undefiled and uncontradictory, who visualised beyond the strata of ocean of creation and who is omniscient.

( Kalikala sarvagna Acharya shree Hemchandra Suri. )

JAYAU JININDA VARA SASANAYAM.

' The Great order of the Lord Jinendra prevails. '

THE END



