



**Balbodh
Pathmala
Part
2**

Dr. Hukamchand Bharill

BALBODH PATHMALA PART II

(Prescribed by the Veetrag Vigyan Vidyapeeth Examination Board)



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LESSON 1

A Prayer

वीतराग सर्वज्ञ हितंकर, भविजन की अब पूरो आस ।
ज्ञान भानु का उदय करो, मम मिथ्यात्म का होय विनास ॥

Oh God devoid of all attachments, all knowing and
preacher of the Right faith, fulfil our hopes,
Let the sun of knowledge shine upon us to destroy
wrong belief,

जीवों की हम करुणा पालें, झूठ वचन नहीं कहें कदा ।
परधन कबहुँ न हरहुँ स्वामी, ब्रह्मचर्य व्रत रखें सदा ॥

Let us be kind towards all living creatures, let us not
tell lies,
Let us not deprive others of their belongings, let us be
celibate,

तृष्णा लोभ बढ़े न हमारा, तोष सुधा नित पिया करें ।
श्री जिनधर्म हमारा प्यारा, तिस का सेवा किया करें ॥

Let us not be greedy, let us drink the nectar of
satisfaction,
Our Jain Religion is dear to us, let us all be serving it,

दूर भगावें बुरी रीतियाँ, सुखद रीति का करें प्रचार ।
मेल-मिलाप बढ़ावें हम सब, धर्मोन्नति का करें प्रसार ॥

Let us throw away bad social practices and spread
happy ones,
Let us live happily with others, and propagate the gospel
of non-violence,

सुख-दुख में हम समता धारें, रहें अचल जिमि सदा अटल ।
न्याय-मार्ग को लेश न त्यागें, वृद्धि करें निज आत्मबल ॥

Let us remain unruffled in joys and sorrows and remain
stubborn as mountains,
Let us not leave the path of justice, let us increase our
soul force,

अष्ट करम जो दुःख हेतु हैं, तिनके क्षय का करें उपाय ।
नाम आपका जपें निरन्तर, विघ्न शोक सब ही टल जाय ॥

Let us try to destroy the eight Karmas, that lead to
unhappiness in the world,
Let us remember Thee, my Lord ! to avoid all difficulties
and distresses,

आत्म शुद्ध हमारा होवे, पाप मूल नहिं चढ़े कदा ।
विद्या की हो उन्नति हम में, धर्म ज्ञान हू बढ़े सदा ॥

Let our souls be pure of all the imperfections of this
circle of lives and deaths,
Let us develop right knowledge and increase our
religious awareness,

हाथ जोड़कर शीश नवावें, तुम को भविजन खड़े खड़े ।
यह सब पूरो आस हमारी, चरण शरण में आन पड़े ॥

Standing on our feet, we worship Thee, Oh Lord,
And pray so that our hopes be fulfilled and we attain
our ourselves.

Questions :—

1. Whose prayer is this ? Who is real God ?
2. Please recite the whole verse or rewrite it.
3. Write a summary of the prayer in your own words.
4. Give the meaning of the following lines :—
Let the sun of knowledge shine upon us to destroy wrong belief,
Let us throw away bad social practices and spread happy ones,
Let us try to destroy the eight Karmas, that lead to unhappiness in the world.

Principles enunciated in the Prayer :—

1. One who is devoid of attachments and aversions, is all knowing and preaches perfection of the soul is real God.
2. One devoid of all attachments and aversions is a completely detached being.
3. One having the knowledge of all matter in the universe is an omniscient being.
4. Because he preaches perfection of the soul, he alone is a completely detached, omniscient being and a preceptor.
5. Religion begins only when wrong belief is destroyed.
6. All the eight Karmas cause unhappiness. No good or bad karma leads to happiness.
7. A wise devotee does not pray for anything else than purification of his soul.



LESSON 2

Sins

Son — Father, people say that greed is the father of sins. This greed, therefore, must be the greatest sin.

Father — No, my dear, the greatest sin is wrong faith, induced by which living beings commit all types of sins.

Son — Wrong faith has not been included in the five sins. I know them. They are — violence, falsehood, theft, sex and accumulation.

Father — That is correct, my boy, but greed is also not included in the five sins, but living beings commit all types of sins, being induced by greed. Therefore, it is called the father of all sins. Likewise, wrong faith is the most dangerous sin. Unless this is done away with, the circle of life and death does not cease to operate again and again.

Son — Why so ?

Father — Wrong belief is perverse faith. So long as one's faith is perverse, how can one leave committing sins ?

Son — So leaving wrong belief only means understanding the correct things.

Father — Yes, to understand our soul, in the right perspective, is to leave wrong faith. As soon as one recognises one's soul, one begins to leave all sins.

Son — Does violence involve oppression of other creatures, killing them and inflicting pain on them ?

Father — Yes, the world calls these alone violence, but it does not understand that delusions, attachments and aversions, that rise in our souls, are also violence.

Son — Ah, then anger and greed will also be sins.

Father — All passions are violence. Passions i.e. attachments, aversions and delusions are mental violence. To torture others and to kill them is physical violence.

Son — Not to say exactly what is seen known or heard is falsehood. Where is the need of any real understanding in telling lies ?

Father — Yes, not to say what is seen, known or heard and to say otherwise, is falsehood. But as long as we do not understand things correctly, how can our assertions be correct ?

Son — Is to assert exactly what is seen, known or heard, truth ?

Father — No, if we hear from some ignorant being that religion lies in violence, can this acceptance of religion in violence be regarded as truth ?

Son — No, how can violence be included in religion ?

Father — It is, therefore, necessary that we should know the truth, before speaking it.

Son — Is stealing others belongings theft ?

Father — Yes, to pick up somebody's forgotten or misplaced or fallen things without his permission and to give these to somebody else is theft, but we may not possess others belongings and yet if we have a desire to possess them, that mental feeling is also theft.

Son — Alright — But what is this sex ? People say that looking at other's mothers and sisters with an evil eye is sex. What is an evil eye ?

Father — Desire of satisfaction of the cravings of five senses is associated with an evil eye. At this stage you cannot understand greater details.

Son — Is collection of huge amounts of money called accumulation ?

Father — Yes, collection of huge amounts of money is accumulation, but in reality, a passion

for their collection, to have attachment for such possessions and to regard them as our own is real accumulation. Such a wrong faith is called false belief.

Son — Oh, is wrong faith also accumulation ?

Father — Yes, wrong faith is the first of all the twenty-four accumulations. Then come anger, pride, fraud, greed and other passions.

Son — Are passions also accumulation ?

Father — Yes, son, they are so. Passions are both violence and accumulation. In reality the roots of all sins are wrong faith and passions.

Son — This means we should leave wrong faith and passions first to save ourselves from sins.

Father — You are very intelligent. You have understood the truth so easily. That which leads a living being to wrong paths is a sin. In a way, an evil, which is the cause of unhappiness, is a sin. Wrong faith and passions are evils and so they are sins.

Questions :—

1. How many sins are there ? Please name them.
2. Why does a living being commit horrible sins ?
3. Can we speak the truth without understanding it ? Give a reasonable reply.
4. Are passions accumulation ? Explain clearly.
5. What are physical violence and mental violence ?
6. What should we do to save ourselves from sins ?
7. What is the greatest sin and why is it so ?

Principles enunciated in the lesson :—

1. Evil, that is the cause of unhappiness, is a sin.
2. Wrong faith and passions, being evils causing unhappiness are sins.
3. Wrong faith is the greatest of all the sins.
4. Induced by wrong faith, living beings commit horrible sins.
5. Without getting rid of wrong faith, the circle of life and death does not stop to operate.
6. Perverse faith is wrong faith.
7. Getting rid of wrong faith means understanding correct things and accepting them as such.
8. Delusions, attachments and aversions, that rise in the soul, are spiritual violence and to torture other living beings is physical violence.
9. It is very necessary to understand truth before speaking it.
10. Wrong faith and passions are parts of accumulation.
11. The root causes of all the sins are wrong faith and passions.



LESSON 3

Passions

Subodh — Brother, you told me that our soul merely knows and sees. Does it not become angry ? Does it not commit fraud ?

Prabodh — Yes, Yes, it does all these, but anger and other passions are not natural to the soul, just as knowing and seeing are. Passions are not its essential character.

Subodh — What is perverse character ?

Prabodh — The conduct, which is against the nature of the soul, is perverse character. Nature of the soul is bliss. Wrong faith, attachments and aversions are against the blissful nature of the soul. Therefore, they are perverse character.

Subodh — What are attachments and aversions ?

Prabodh — When we like or love some object or being, that is called attachment. When we dislike and want to be away from something or being that is called aversion.

Subodh — And what about passions ?

Prabodh — Day and night we indulge in passions and yet you do not know what passions are. Passions are just another name for attachments and aversions. That which tightens or gives grief to the soul is a passion. In a way feelings that are not of the essence of the soul i.e. attachments and aversions are passions, or that which detains us in this worldly existence is a passion.

Subodh — How many passions are there ?

Prabodh — Passions are of four kinds - anger, pride, fraud and greed.

Subodh — Sometimes we are angry with somebody. Is that feeling called anger ?

Prabodh — Yes, brother, anger is a very bad thing.

Subodh — But why do we become angry ?

Prabodh — Primarily when we think that any person has done ill, anger rises in our souls. Likewise when we think that worldly belongings are ours and we are masters of these, we indulge in pride.

Subodh — What is this pride ?

Prabodh — When a particular being is proud of his wealth and strength, that feeling is pride. Money, body and other external things are

not permanent entities. We take pride in them in vain.

Subodh — Some people play fraud on others.

Prabodh — Yes, brother, that is also a passion. That is fraud or deception. Deceitful persons are born as animals in the next birth. A deceitful person has something in his mind, expresses it differently and acts differently. Greedy people are very deceitful.

Subodh — Please tell me something about greed also.

Prabodh — This is a very dangerous passion. It is called the father of all sins. A greedy man always wants to possess anything he sees and likes.

Subodh — It is alright that passions are bad, but the question before us is how they are born and how we can destroy them.

Prabodh — Objects of this world appear to be desirable and undesirable on account of wrong faith. Primarily passions arise on account of this. When with the force of our correct understanding, we do not regard external objects or feelings as desirable or undesirable, passions do not arise in our beings.

Subodh — So we should develop correct understanding of things. Then alone we can get rid of passions.

Prabodh — Yes brother, that is the correct position.

Questions :—

1. What is a passion ? Why is it called not substantial for the soul ?
2. What are the evils of passions ?
3. Is passion in the nature of the soul ?
4. How many passions are there ? Name them.
5. How do passions arise ? How to get rid of them ?
6. What is the nature of the soul ?

Principles enunciated in the lesson :—

1. That which oppresses the soul is a passion.
2. Passion is another name for attachments and aversions.
3. Passion is unsubstantial for the soul, it is not its nature.
4. Nature of soul is knowing and seeing.
5. Anger is a kind of passion.
6. Pride is another passion.
7. Fraud is deceitful behaviour.
8. Desire for possession of external objects is greed.
9. Primarily, on account of wrong faith, we regard other objects and feelings as desirable or undesirable and thus passions arise.
10. With real understanding, when objects or feelings do not appear as desirable or undesirable, passions do not arise.



LESSON 4

Good Conduct

Students' Assembly

(This is a meeting of the students of IV class. One of the boys occupies the chair.)

President — (Rising) — Shantilal will now tell us a story.

Shantilal — (Standing near the table)

Respected President, class-fellows and sisters.

As desired by the President, I shall tell you an instructive story. I hope you will listen to it quietly.

There was a very obstinate boy. He was also greedy of eating and drinking. He used to fight with his brothers and sisters over trifling things. His mother used to give him good lessons, but he did not listen to her.

One day, there were some sweet dishes in the mess. The mother distributed the sweets among her children equally. All of them were happy and ate them, but this boy began to complain that his share of the sweets was smaller than those of others. The others had by then cleared their dishes, which could not now be changed. Overpowered with anger, he began to cry aloud and threw his dish. He went and rested in a corner of the room, and did not take anything throughout the day. Everybody tried to persuade him to have peace and take his meals, but he was proud also and so he did not listen to anybody.

There was a scorpion in that corner of the room and it bit him. He got punished for his behaviour. He remained hungry throughout the day, was already deprived of the sweet dish which he had thrown away and was bitten by the scorpion. Angry, proud, greedy and obstinate boys have to face such situations in life. Therefore, we should not feel angry, proud or greedy and should not be obstinate.

So saying I occupy my seat. (Loud clapping.)

President — Shantilal has told us a very instructive story. Now I request Nirmala to let the class have some useful information.

Nirmala — (Standing near the table)

Respected President, brothers and sisters,
I have not come here to deliver a lecture.
I read something in a newspaper and want
to relate it to you.

A marriage party arrived in a village.
Food was being cooked for the party in
the night. It was dark around and a
snake fell in the boiling vegetables. The
party dined in the night. However, there
were four or five persons, who did not
take food in the night. Everybody ridiculed
these four or five persons by calling
them very religious and ready to go to
the Heavens directly. But alas! it so
happened that after dining, people began
to fall unconscious. Those who wanted
to send others to Heavens, themselves
began preparations to go there. The five
gentlemen sent all of them to the nearby
hospital, where the lives of about half the
number were saved. Had these five also
partaken of the meals during the night,
not a single soul could remain alive. The
lesson is that we should not take our
meals during the night.

So saying, I take my seat.

A Scholar— Sister Nirmala, is this the only evil of
eating in the night ?

President — (Standing) — Take your seat. You do not
know the decorum of a meeting. Nobody

should speak, while discussion is in progress. If there is something very important, one should take permission from the Chair and then speak. Now that the question has been put, I ask Nirmala to answer it.

Nirmala — (Standing) — I have pointed out the outstanding evil of eating at night. In reality, eating at night involves intensity of attachment towards food and is a hindrance in the spiritual progress.

President — Nirmala has drawn our attention to a very important matter. Let us all decide not to take our meals at night.

Many members want to participate in the discussion, but we are already late. So I want to be excused. We shall hear these members in the next meeting. I do not want to impose a lecture upon you, but I want to tell you one thing.

About eight days back I accompanied my father to Calcutta. We happened to see the scientific laboratory there. There I saw with my own eyes that water which appears quite neat and clean has lacs of living beings in it, when seen through a microscope.

I have, therefore, resolved not to drink unfiltered water. I also request you to decide always to drink filtered water only. So saying, I declare the meeting closed.

(The meeting comes to an end amidst cries of victory to Lord Mahaveer.)

Questions :—

1. Why should we drink filtered water ?
2. What are the evils of dining at night ?
3. Why is it wrong to become angry ?
4. Write the story of the obstinate child in your own words.
5. Describe the method of conducting a meeting in your own words.

LESSON 5

Phases of Life

Son — Father, today I heard in the temple that our souls experienced extreme miseries in the four phases of life. What are these four phases of life, wherein there are only miseries and misfortunes ?

Father — Phase of life means a particular state of being. In this world living creatures are found in the four phases of life. When this being recognises one's soul and exerts to attain it, he is freed from the miseries of all the four phases of life and obtains the immortal phase of the supreme being. That is called the fifth phase of life.

Son — What are these four phases of life ?

Father — Men, animals, residents of hell and the gods, i.e. the heavenly beings.

Son — Are we not men ?

Father — We are in the human phase of life and so are called men. That way, all of us are living

beings. When any living creature is born in the human phase of life i.e. when he obtains the human form, he is called a man.

Son — Well, so we are creatures of the human phase of life. To what phase of life cows, buffalos, horses etc. do belong ?

Father — They are all animals. Earth, water, fire, air, vegetables, insects, elephants, horses, doves, peacocks and other animals and birds that you see, are all included in animal life. When one takes birth in this phase of life one is called an animal.

Son — When all creatures except man are animals, who are the residents of hell ?

Father — Underneath this world of ours are seven hells. The atmosphere therein is very distressful. There is intense heat that burns the bodies of the hellish beings and extreme cold that can melt their bodily frames. There are no food and drink there. Hellish creatures have to bear the sufferings of terrible hunger and thirst. They are passionate creatures, always fighting with each other and killing one another. Creatures who take birth in such hells, are called hellish creatures.

Son — What of gods ?

Father — Beings are rewarded with such phases of life according to their inner feelings. There are phases where such beings are born according

to their conduct in previous lives. Creatures with sinful conduct are born in hells. Likewise those who possess holy feelings are born in the heavens. In these heavens, gods enjoy all sorts of pleasures. They are creatures of the heavenly phase of life.

Son — Which is the good phase of life ?

Father — You have already been told that all the four phases of life are full of miseries and misfortunes. How can there be then a good phase of life ? All the four are worldly existence.

Leaving these, the liberated souls reach the fifth phase of the supreme beings, which is the completely happy state of life.

Son — Why not call the human phase of life good, for from this phase one attains complete liberation of the soul from worldly bondage ?

Father — If this was so, why did the Siddhas leave this also ? The best thing is to shun the circle of births and deaths altogether.

Son — When it is desirable not to move in this circle of births and deaths, why does this creature wander in these phases of life ?

Father — When one commits a sin, one has to bear the consequences ?

Son — What sins lead to different phases wherein one is born ?

Father — Too much entanglement in wordly possessions is such an evil that one has to take birth in hells. Deceitful and fraudulent feelings lead one to animal life.

Son — What about human and godly phases of life ?

Father — Ordinary entanglement and attachment in worldly possessions and simplicity of ideas lead to the human phase of life. Likewise, partial attachment in good and bad attitudes alongwith abstinence and partial abstinence and mild passions, as also religious austerities followed without proper understanding lead to the phase of heavenly life.

Son — If all the above tendencies are faults, what is the faultless state of our being ?

Father — The attitude of complete detachment is the faultless state and that leads to complete liberation of the soul.

Son — What is the good of knowing all this ?

Father — We know that all the four phases of life are full of miseries and misfortunes, not happiness. Our good as well as bad tendencies are the reasons of our wanderings in this circle of life. Complete detachment is the only way to liberation. To achieve this state, we must adhere to our all knowing soul.

Questions :—

1. What are phases of life ? How many are these ?
2. What do you mean by animal phase of life ?
3. Describe the atmosphere of hells. What are the reasons that lead creatures to this phase of life ?
4. Is there no joy in heavenly life also ? Answer with reasons.
5. Which phase of life is the best ? Give a reasonable answer.

Principles enunciated in the lessons :—

1. A life phase is the particular state of life of a living entity.
2. A being obtaining human form is the human phase.
3. A being born in the animal form is the animal phase of life.
4. A being born in hells is the hellish form of life.
5. A being born in the heavens is the godly phase of life.
6. After recognising one's soul and trying to attain it, a being can be free from all the miseries and misfortunes of the four phases of life and obtain the state of complete liberation, which is called the fifth phase.
7. Complete detachment is the cause of complete liberation. To achieve this state of complete detachment one should adhere to one's all knowing soul.



LESSON 6

Substances

Student — Sir, mother told me that all that is visible is matter. What is that matter ?

Teacher — That is correct. We see colour only with our eyes and that is found in matter only. Wherein touch, taste, smell and colour are found is called matter. That is lifeless.

Student — What is a substance ? How many are they ?

Teacher — The mass of infinite inseparable attributes is called substance. They are six in number: 1. Soul (Jiva), 2. Matter (Pudgala), 3. Ether (Dharmastikaya), 4. Anti-ether (Adharmastikaya), 5. Space (Akash) and 6. Time (Kal).

Student — Are not non-living entities included in substances ?

Teacher — Leaving the living creatures, all other substances are lifeless.

Student — Substances are of six kinds, why is matter alone visible ?

Teacher — This is so because our senses only know form and taste. Soul and other substances are formless. As such our senses are not instrumental to their understanding.

Student — Are worship and religious recitations Dharma (Ether) and violence Adharma (Anti-ether) ?

Teacher — No, those virtues and vices are different things. These Ether (Dharma) and Anti-ether (Adharma) are names of those substances that fill this world like oil in oilseeds.

Student — What is their definition ?

Teacher — Just as water helps the fish in their movements, the substance that exists the nearest, when living or lifeless entities move from one place to another is called Ether (Dharma substance). In the same way, just as shade of trees exists near or accompanies the travellers, when taking rest beneath the trees, living and non-living entities, when they stop movements and rest, non-ether (Adharma substance) plays the role of an accompaniment in the state of rest for these beings.

Student — If ether and non-ether move and induce entities to take rest, these entities must be experiencing great difficulties.

Teacher — They do not induce movement or rest. When living and lifeless entities themselves move or rest, they are just accompaniments.

Student — Sky appears blue clearly. What to understand about it ?

Teacher — You were just now told that blue and yellow colours are manifestations of matter. Space is formless. It is also colourless. That which accommodates all the other five substances is space.

Student — Is space the sky above us ?

Teacher — No, it is all pervasive — above, below, this side, that side. There is no place on the earth without space substance. Space gives abode to all the substances.

Student — What is time ?

Teacher — Time is also a substance like matter. Its modifications are called conventional time. It is a passive cause in the behaviour of the self-functioning substances of this world.

Student — What is the number of each of these substances ?

Teacher — Ether, non-ether and space are one each, time substances are innumerable, soul substances are infinite in number and matter substances are infinite times more in number than the soul substances.

Student — Is there nothing else than these substances in the world ?

Teacher — There is no world beyond these. The mass of these substances is the universe, which is called the world.

Student — Who created this world ?

Teacher — It is eternal and self-made. There was never any creator of this world.

Student — And who is God ?

Teacher — God knows the world, does not create it. One who apprehends all the three worlds and all the three circles of time altogether and at once is God.

Student — There must be some supreme controller of the affairs of this world ?

Teacher — Each substance is the creator of its own manifestations. None creates the other. Such eternal independence is associated with the nature of all substances. Those who recognise this independence of the substances attain godhood in course of time.

Questions :—

1. What is a substance ? How many are they ? Name them.
2. What is universe ? Who is the creator thereof ? What does God do ?
3. Give the numbers of each of the substances.
4. Define Dharma (Ether), Adharma (Non-ether), Space and Time substances.
5. Explain substances caught by the senses.

6. What is the nature of the soul ? Why can't we know it with the help of our senses ?
7. Give the number of non-living beings and formless substances.

Principles enunciated in the lesson :—

1. Mass of all the substances is the universe.
2. This universe is eternal, never ending and self-made.
3. The mass of infinite attributes is called a substance.
4. The substance in which touch, taste, smell and colour are found is called matter (Pudgal).
5. That which possesses the power of knowing, as its attribute is called the soul substance (Jiva).
6. Ether (Dharmastikaya) substance possesses the specific attribute of motion—causation.
7. Anti-ether (Adharmastikaya) substance possesses the specific attribute of stationariness causation.
8. Space (Akash) substance possesses the specific attribute of accommodation causation.
9. Time (Kal) substance possesses the specific attribute of function causation.
10. All the substances are themselves responsible for their modifications, none can bring about any change in the other.
11. God knows the universe, does not create it.
12. Leaving the soul substance, the rest of the five substances are non-living.
13. Leaving the matter substance, the rest of five substances are formless.
14. Senses are passive causes in knowing matter substance only, not the soul substance.

LESSON 7

Bhagwan Mahaveer

Teacher — Boys, tomorrow we shall celebrate the holy birthday of Lord Mahaveer. In the morning we shall arrange a rally. You have, therefore, to come to the school at 5.00 A.M. Then, there will be a public meeting in the Mahaveer Circle in which scholars from outside will speak on the life of Mahaveer. You should all be present in the meeting.

1st Student — Sir, we do not understand the learned discourses of big scholars. Please tell us who Mahaveer was and where he was born.

Teacher — Boys, God is not born; He attains Godhood. Child Vardhman was born 2580 years back, on the thirteenth day of the second half of the Indian month Chaitra. Later on, this same child by his unique supreme efforts became God Mahaveer.

2nd Student — This means any one of us, by dint of his own effort, can attain godhood. Was Vardhman just like us at birth ?

Teacher — Of course. And yet he was a genius, conversant with the knowledge of the self, prudent, healthy and judicious. He possessed immeasurable courage. He was never afraid of any being whatsoever. Therefore, his playmates began to call him Veer and Ativeer.

2nd Student — He is also called Sanmati.

Teacher — He had himself attained complete and perfect knowledge and so he was called Sanmati. He conquered the powerful evils of attachment and aversion and was as such, called Mahaveer. He was given five names in his life - Veer, Ativeer, Sanmati, Vardhman and Mahaveer.

1st Student — Did the subjects of the kingdom of his father celebrate his date of birth with great enthusiasm, pomp and show ?

Teacher — Yes, he was a kshatriya prince of the Nath Clan. His father was King Siddhartha and mother Trishala Devi. Not only they but all the subjects of the kingdom, heavenly gods and their lords Indras, also celebrated the occasion with joy.

2nd Student — Why is his birthday alone, and not of others, so celebrated ?

Teacher — This was his last birth. After this he destroyed the circle of life and death. Devoid of all wordly attachments, he became omniscient. It is not happy to be born, but that birth alone is meaningful wherein one becomes a God, after destroying the eternal circle of life and death.

1st Student — So we are today, celebrating the birthday of one who destroyed the circle of life and death.

2nd Student — Sir, you told us the names of his father and mother, but not those of his wife and children.

Teacher — He never married, and, therefore, the question of wife and children does not arise. His parents tried their level best to persuade him to marry but they failed utterly in their attempts.

3rd Student — Did he then become a monk ?

Teacher — Of course. Nobody can become a God, without initiation into monkhood. Mahaveer renounced this world when he was only thirty years of age, in the full bloom of youth, and performed formidable penances. After a continuous quest for the soul for twelve long years, he attained omniscience.

Student — It, thus, means that he attained omniscience at the age of forty-two.

Teacher — Yes, thereafter, he traversed the whole of the country for thirty years and delivered religious sermons. In the end, at the age of seventy-two, he attained supreme bliss (Nirwan) at Pawapur, on a day, which up to this time, is celebrated as Deepawali, the festival of illumination.

Student — Where is Pawapur ?

Teacher — Pawapur is near Nawada Railway Station, in the state of Bihar.

3rd Student — Is Deepawali, then, celebrated in honour of his self-realisation ?

Teacher — Oh yes, call it Deepawali or the festival of attainment of supreme bliss. The same day, his chief disciple Indrabhuti Gautam attained omniscience. He is known as Gautam, the Chief Preceptor.

1st Student — What doctrines did he preach for these thirty years ?

Teacher — You will know this in the meeting of the learned speakers in the evening. At present, I shall tell you about some of his teachings, in brief :-

1. All souls are equal – none big or small.
2. God is not some different entity. By dint of one's supreme effort anybody can attain godhood.
3. God does not create or destroy things in this universe – he only knows them.

4. The nature of our souls is knowing, not indulging in passions.
5. Never hurt the feelings of others.
6. Telling lies and intention of telling lies are sins.
7. Theft and intention thereof are evils.
8. Lead a life of abstinence, never indulge in anger, and never have pride of any sort.
9. Deceit and perverseness of feelings should not be indulged in.
10. A greedy person is always unhappy.
11. We are unhappy on account of our own faults and can be happy by removing them.

Questions :—

1. Give a short introduction of Lord Mahaveer.
2. What were his teachings ?
3. Write short notes on Deepawali, Mahaveer Jayanti, Pawapur.
4. How many names did Mahaveer have? Show the significance of these.
5. Why do we celebrate only his birthday ?



LESSON 8

Prayer of the Voice of God

मिथ्यात्म नाशवे को, ज्ञान के प्रकाशवे को ।
आपा पर भासवे को, भानु सी बखानी है ॥

To destroy delusion and to spread the light of knowledge.

To feel the difference between the self and non-self, you have been adored as the Sun.

छहों द्रव्यों जानवे को, बन्ध विधि भानवे को ।
स्व पर पिछानवे को, परम प्रमानी है ॥

To know all the six substances and the state of bondage of the worldly beings,

To know our souls as distinct from others, you are regarded as an authority.

अनुभव बतायवे को, जीव के जतायवे को ।
काहू न सतायवे को, भव्य उर आनी है ॥

To have experience of the self and to explain it to other souls,

To protect all other beings, you have descended in the hearts of those capable of attaining supreme bliss.

जहाँ तहाँ तारवे को, पार के उतारवे को ।
सुख विस्तारवे को, ये ही जिनवाणी है ॥

To lead all to their salvation and to remove their worldly shackles,

To preach the gospel of happiness, I adore thee oh Voice of Lord Jin !

हे जिनवाणी भारती, तोहि जपों दिन रैन ।
जो तेरी शरणा गहे, सो पावे सुख चैन ॥

Night and day I worship thee, Oh, holy voice of the Lord.

Those who take refuge in thee, obtain spiritual bliss.

जा वाणी के ज्ञान तैं, सूझे लोकालोक ।
सो वाणी मस्तक नवों, सदा देत हों ढोक ॥

With Thy grace we can see the universe and the infinite space outside.

I bow to thee, oh, all revealing Voice of the Lord.

Questions :—

1. Give a summary of the prayer of the Voice of God.
2. Give expression to the feelings depicted in the prayer
3. What is the Voice of God Jin ?
4. What are the advantages of worshipping the Voice of God ?