



BALBODH PATHMALA PART III

(Prescribed by the Veetrag Vigyan-Vidyapeeth Examination Board)



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LESSON 1

Glimpses of the Lord

अति पुण्य उदय मम आया, प्रभु तुमरा दर्शन पाया ।
अब तक तुमको बिन जाने, दुख पाये निज गुण हाने ॥
पाये अनंते दुःख अब तक, जगत को निज जानकर ।
सर्वज्ञ भाषित जगत हितकर, धर्म नहि पहिचान कर ॥
भव बंधकारक सुखप्रहारक, विषय में सुख मानकर ।
निज पर विवेचक जानमय, सुखनिधि-सुधा नहि पान कर ॥

It is a great merit to have thy glimpses oh Lord !

Without knowing you, oh Lord, I have experienced
untold grief in life,

This was due to the fact that I regarded this world as
my own,

And did not recognise real religion, as enunciated by
the omniscient,

Passions that put us in bondage, were regarded as
conducive to joy,

We did not drink deep of the nectar of perfect
knowledge distinguishing self from others,

तब पद मम उर में आये, लखि कुमति विमोह पलाये ।
निज ज्ञान कला उर जागी, रुचि पूर्ण स्वहित में लागी ॥
रुचि लगी हित में आत्म के, सतसंग में अब मन लगा ।
मन में हुई अब भावना, तब भक्ति में जाऊँ रँगा ॥
प्रिय वचन की हो टेव, गुणिगण गान में ही चित पगै ।
शुभ शास्त्र का नित हो मनन, मन दोष वादनतैं भगै ॥

When thy feet are in my heart, delusion and stupidity
disappear,

Now my soul has awakened and I have become
devoted to the good of the self,

With this devotion I have realised the importance of
the company of the saints,

My mind has thus dived deep in thy devotion,

I should always speak kindly of others and appreciate
their merits,

Let me study thy tenets, keeping myself away from
those who preach wrong faiths,

कब समता उर में लाकर, द्वादश अनुप्रेक्षा भाकर ।
ममतामय भूत भगाकर, मुनिव्रत धारूँ वन जाकर ॥
धरकर दिगंबर रूप कब, अठ-बीसगुण पालन करूँ ।
दो-बीस परिषह सह सदा, शुभ धर्म दश धारन करूँ ॥
तप तपूँ द्वादश विधि सुखद नित, बंध आस्रव परिहरूँ ।
अरु रोकि नूतन कर्म संचित, कर्म रिपुकों निर्जरूँ ॥

When shall I go to the jungles and adopt monkhood,
Having equanimity of the soul and with twelve
reflections for spiritual development,

Having thus been a Digamber saint, when shall
I observe the twenty-eight fundamentals,

Bearing twenty-two physical self-imposed inflictions and
adopting ten rules of religion,
When shall I follow twelve penances checking all influx
of merits and demerits and psychic bondage ?
When shall I stop the influx of new karmic matter,
shedding the stock of old ones ?

कब धन्य सुअवसर पाऊँ, जब निज में ही रम जाऊँ ।
कर्तादिक भेद मिटाऊँ, रागादिक दूर भगाऊँ ॥
कर दूर रागादिक निरंतर, आत्म को निर्मल करूँ ।
बल ज्ञान दर्शन सुख अतुल, लहि चरित क्षायिक आचरूँ ॥
आनन्दकन्द जिनेन्द्र बन, उपदेश को नित उच्चरूँ ।
आवै 'अमर' कब सुखद दिन, जब दुखद भवसागर तरूँ ॥

When shall I get the holy moment of merging my being
in my soul,
Obliterating the feelings of doing and creating, and
removing all attachments ?
After removing all attachments of this mundane
existence, when shall I purify my soul ?
Achieving power, knowledge, perception, perfect bliss
when shall I follow perfect conduct ?
Reciting always the gospels of the Lord, when shall I
attain Godhood myself ?
When will that happy day arrive, when I shall swim
across the ocean of this wordly existence ?

Question :—

Explain any two lines you like best in the above piece. Give reasons for your liking.



LESSON 2

Five Supreme Holy Beings (Parmesties)

णमो अरिहंताणं,
णमो सिद्धाणं, णमो आइरियाणं,
णमो उवज्झायाणं,
णमो लोए सव्व साहूणं ।

Namo Arahantanam,
Namo Siddhanam, Namoy Ayiriyanam,
Namo Uvajjhayanam,
Namo Loye Savva Sahunam.

This is a hymn of salutations. Herein first of all completely detached and omniscient Gods Arahantas and Siddhas have been saluted. After that Monks following the path of detachment have been adored, these include Acharyas, Upadhyayas and ordinary digamber saints.

These are the five supreme holy beings (Parmesties). Arahant and others are grades of spiritual realisation. Those in the grades of this psychic achievement are called the five supreme holy beings or the Parmesties.

THE ARAHANTAS

Those, who having left the household and accepting monkhood, destroyed the four kinds of karmic matter by engaging themselves in the pursuit of the self, and having attained the highest attributes of omniscience, omnivision, eternal bliss and supreme strength are called the Arahantas.

In religious books forty-six attributes of the Arahantas have been enunciated. Some of these relate to their physical form, while others are connected with their souls. Ten of these are associated with their birth and relate to the physique. Ten relate to obtaining omniscience. These are also due to outer merits and fourteen of these are accomplished by the gods. These attributes are peculiar to the Tirthankar Arahantas only, not all the Arahantas. Eight auspicious objects are also external decorations. However, the four attributes given above relate to the soul only and are common to all the Arahantas. As such they are the real attributes of the Arahantas.

THE SIDDHAS

Those, who having abandoned the household, and having been initiated into monkhood, destroying the four destructive karmas and after sometime, likewise destroying the remaining four karmas, bereft of all wordly connections have become completely liberated souls, whose abode is at the topmost part of the world, their form being a little less than the last manly form, who have developed all great attributes of perfection, having completely destroyed all material and

psychic karmas and all that is there in this material world, are the Siddhas. They have developed eight great attributes of perfection given below :—

Perfect faith, perfect perception, perfect knowledge, constancy of individuality, accommodativeness, subtleness, supreme strength and undisturbedness by any obstructions.

Attributes of the Acharyas, the Preceptors and the Monks

All the three are included in the category of monks. These Digamber Saints are completely detached, discarding all worldly possessions, accepting the order of monks with knowledge sentience, internally limiting their existence to their soul only, never allowing the mind to run after worldly affairs, however, sometimes indulge in doing and wishing good to others, but regard that attitude also as an obstruction in the way to liberation and who have complete absence of strong passions in them.

THE ACHARYAS

Those who become heads of the order of the saints by virtue of more of right faith, knowledge and conduct than others, who are mainly absorbed in self absorption conduct, but sometimes, inspired by compassion, preach the tenets of religion to those who are really inquisitive, who also initiate others to the order of the saints, who also give mild punishment to the penitent monks for dereliction of duty, are the Acharyas.

THE PRECEPTORS

Those who are well versed in the Jain scriptures, are engaged in reading and teaching, completely engrossed in the self, who sometimes when their passions are of a mild nature and cannot stay in their own selves, read the scriptures themselves and give lessons to other monks on religious truths are the Preceptors. They are readers of the twelve scriptures of the Jain thought.

THE MONKS (SADHUS)

Besides the Acharyas and the Preceptors, all other monks, who engage themselves in the search of the soul, who externally strictly follow the twenty-eight fundamental rules, who are bereft of all internal and external possessions and other worldly conflicts, always deeply absorbed in contemplation and search of the soul are the Monk Parmesties.

Thus, the five supreme holy beings i.e. the Parmesties are all devoid of attachments and aversions and are always engaged in the pursuit of truth.

Questions :—

1. Who are the five supreme holy beings (Parmesties) ?
2. Explain the attributes of the Arahantas and the Siddhas and point out their differences.
3. Explain the qualities of the Monks in common, distinguishing them from the Acharyas and the Preceptors.

LESSON 3

Eight Fundamentals of the Householders

Prabōdh — What is there in that bottle ?

Subodh — Honey.

Prabodh — What for ?

Subodh — The medicine prescribed by the doctor is to be taken with honey or sugar syrup. As such I have brought this from the market.

Prabodh — So you take honey. Do you ? This is a very impure substance. It is nothing but the secretion of the beehive and involves violence of countless moving creatures. One should never take it.

Subodh — Yes, brother, but I am an ordinary householder, not one following abstinence.

Prabodh — Ordinary householders also stick to the eight fundamentals and renounce seven evil practices. Abstaining from the use of honey is one of the eight fundamentals of a householder.

Subodh — What are fundamentals ? Explain them.

Prabodh — In reality the fundamentals of a liberation-minded householder are faith, knowledge and absorption, but externally, he abstains from the use of wine, meat and honey and five kinds of fruit which abound in moving small creatures.

Subodh — What do you mean by abstaining from wine ?

Prabodh — Abstaining from the use of wine and other intoxicating drinks is a fundamental attribute of the householder. Wine is manufactured from rotten and decomposed vegetables and fruits. Innumerable creatures are annihilated in the manufacture of wine. When one is intoxicated after drinking, one is out of one's senses and loses his mental balance. As such abstention from wine is necessary for a householder.

Subodh — Please explain me why is abstention from meat necessary ?

Prabodh — Meat cannot be had without killing animals. Innumerable small creatures are born in meat. Meat-eaters, therefore, are responsible for the killing of innumerable moving living beings. Meat-eaters become cruel in nature. Those interested in the realisation of their self should not take meat at all. Eggs are also bodies of living creatures and

as such fall in the category of meat. They should also not be taken.

Subodh — And what are five fruits abounding in moving creatures ?

Prabodh — Bar, Pipal, Umar, Kathoomar and Pakar are five such kinds. Many small and big moving creatures are found in these. It is, therefore, necessary for the householder never to use them.

Subodh — I heard in the religious discourse that without the knowledge of the self, all renunciation is redundant. Should we not, therefore, know our souls first ?

Prabodh — Yes brother, knowledge of the self is, in fact, the way to the liberation of the soul, but tell me if drunkards and meat-eaters can have the knowledge of the self. It is, therefore, necessary for those hankering after the liberation of their souls to abide by these eight fundamentals.

Questions :—

1. Explain clearly what you mean by abstention from wine, meat and honey.
2. What are the five udambar fruits ? Why should we abstain from them ?



LESSON 4

Senses

Daughter — Mother, why is papa called Jain Sahib ?

Mother — Because he is a Jain, A devotee of Lord Jin is a Jain or one who follows the teachings of Lord Jin is a Jain. In fact, one who follows the path shown by Jindev is a real Jain.

Daughter — Who is a Jin ?

Mother — One who has won over delusion, attachment and aversion as also one's senses is a Jin.

Daughter — Are our senses our enemies, which are to be conquered ? They are helpful in gaining knowledge. Those bodily organs which help in gaining knowledge are senses.

Mother — Yes, daughter. Senses do help the wordly beings in the process of knowledge, but they also entangle these beings in the various pleasures connected with these. Therefore, those alone, who conquer them, can attain godhood.

Daughter — So we should abstain from the experiences of pleasures or pains associated with senses, not from knowledge gained through them.

Mother — Do you know how many senses are there and what type of knowledge they are conducive to ?

Daughter — Yes, they are five – touch, taste, smell, sight and hearing.

Mother — Well, tell me what the sense of touch is.

Daughter — That which makes us aware of light and heavy, rough and smooth, hard and soft, and cold and hot objects is the sense of touch.

Mother — But the soul alone knows.

Daughter — Yes, yes, senses are mere instruments. Likewise, sense giving us tastes of sour, sweet, bitter, and pungent objects is called the sense of taste.

Mother — And what is sense of touch ?

Daughter — Sense of touch is the whole body. The nose with which we smell is the sense of smell. It feels good and bad smell.

Mother — Which sense specifies colour ?

Daughter — Eyes. The sense which indicates different colours – black, blue, yellow, red and white is the sense of sight. The sense with which we hear is the sense of hearing i.e. ears.

Mother — Your information is correct. Let me, however, know what all these five senses happen to know.

Daughter — Touch, taste, smell, colour and sound are known by these senses.

Mother — Touch, taste, smell and colour are the qualities of matter (Pudgal). As such only matter is known by these. But what about the knowledge of the soul ?

Daughter — Sounds and words are also known.

Mother — But these are also manifestations of matter. The soul is formless and spiritual. It does not have the attributes of the five senses. As such senses cannot lead to the knowledge of the soul.

Daughter — Yes, it is exactly like that.

Mother — The welfare of the soul lies in its knowledge. Sense perceptions are of no avail in knowing the soul. Just as pleasures of the senses are not worth having, in the same manner sensory knowledge, knowing things other than the soul, is also of no importance. Spiritual bliss and knowledge of the soul only are worth having.

Questions :—

1. Who is a Jain ?
2. What are senses ? How many are they ? Name them.
3. What do we know with the help of the senses ?

4. Are senses merely indifferent causes of knowledge ?
5. If senses are merely indifferent causes, who actually knows ?
6. Why is sensory knowledge of a low order ?

Principles enunciated in the lesson :—

1. One who has conquered delusion, attachment and aversion and the five senses is a Jin.
2. A devotee of a Jin or one who obeys the precepts of a Jin is a Jain.
3. Senses, specific signs of the body, are indifferent causes of knowledge for the worldly beings.
4. Touch sense is that which leads to the perception of light-heavy, rough-smooth, cold-hot, and hard-soft.
5. Taste sense is that which leads to the perception of sour-sweet, salty and bitter tastes.
6. Nose, that feels good and bad smells is the sense of smelling.
7. Eyes that know the different colours are the sense of sight.
8. Ears are conducive to the knowledge of sound.
9. These senses lead to material knowledge, not to the knowledge of the self.
10. Sensory knowledge and sensory pleasures are of no consequence. Knowledge of the soul alone is desirable.



LESSON 5

Good Conduct

WHAT TO EAT AND WHAT NOT

Subodh — Dear Prabodh, where are you going ? Let us go to the market and have saltish, pungent potato dishes. I have not eaten these for long.

Prabodh — Potato dishes and in the market place ! We should not eat anything in the market. Pungent potato dishes are not worth eating. Don't you remember the teacher told us yesterday that potatoes are uneatables ?

Subodh — I don't understand what you mean by uneatables. The teacher says we should take some dishes and not others; the doctor says we should take certain things and avoid others. I don't like this. Eat whatever you like and be happy.

Prabodh — Whatever is good for eating is eatable and whatever is not is uneatable. We have been asked to purify our souls to the extent that the desire for uneatables does not arise at all. If the teacher asks you not to take

uneatables, that is for your own good, because our soul degenerates by eating or having a desire to take uneatables.

Subodh — What articles are uneatables ?

Prabodh — All those articles which mean injury or death of moving animal life and also stationary life, those that are not fit to be taken by gentlemen, or those that are intoxicants and unhealthy are uneatables. Such uneatables have been divided into five parts.

Subodh — What are the five parts ?

Prabodh — Articles (1) Involving injury or death of the moving creatures, (2) Involving death or injury to many creatures, (3) Not worthy of use, (4) Intoxicants and (5) Undesirables. There are certain articles which involve killing moving creatures, if we eat them. e.g. five Udambar fruit. Many small and big creatures are found in these and as such we should not eat them.

There are others, eating of which cause the destruction of infinite stationary creatures. All vegetables grown underground, if eaten, involve such destruction. They are potatoes, sweet potatoes, radish, onions, garlic and others. There are countless very small creatures in them. Since eating them means destruction of infinite creatures, we should never eat them.

Subodh — And what are those that are not worthy of use ?

Prabodh — Those that are regarded not worthy of use by good people and are despised by them, should not be used. They are Saliva, Stool, Urine, etc. Their eating means using articles despised by people. These cannot be taken without strong passions of attachment. Therefore, they are uneatables.

Subodh — And what are intoxicants ?

Prabodh — Articles causing intoxication e.g. wine, opium, hemp, tobacco etc. are uneatables. They should not be taken at all. Articles causing harm to the body are also uneatables, because you can't take harmful things knowingly, unless you have developed strong attachment for them. Such things are, therefore, uneatables.

Subodh — Alright. I will not consume any uneatable article henceforth. I am obliged to you for saving me from the great sin of eating uneatable articles.

Questions :—

1. What are the uneatables ? How many kinds are they ?
2. What do you mean by articles not worthy of use ? How does their use involve violence ?
3. Please name four articles involving violence of many creatures.
4. What do you mean by intoxicant uneatables ?

LESSON 6

Substances, Attributes and Modifications

Student — Sir, I have learnt from newspapers that a few bombs of such intensity have been manufactured as would entail the destruction of the whole world, if war breaks out.

Teacher — Can the world ever be destroyed ? World is a mass of the six substances and these substances never perish; they only change their manifestations.

Student — The world is a mass of substances. What is a substance ?

Teacher — Substance is a mass of attributes.

Student — In the discourse on Moksha Shastra in temple, it was said that a substance contains of attributes and modifications.

Teacher — That is alright. The changes that take place every moment in the attributes are called modifications. As such when we define a substance as a mass of attributes, modifications are included therein.

Student — Sir, I have followed that changes in the attributes are called their modifications. What are the attributes ?

Teacher — That which exists in all the parts of a substance and its modifications is called an attribute. For example, consciousness is the attribute of the soul, it is found in all the minutest parts of the soul from the lowest existence of living creatures (Nigod) to its completely liberated state (Moksha). Therefore, soul is all sentience or consciousness (Power of knowing or cognition).

Student — How many such attributes are there in the soul ?

Teacher — Soul has infinite attributes like consciousness. Why soul alone ? Each of all other substances has infinite attributes.

Student — So, is our soul a store house of infinite attributes ?

Teacher — It is not like a store which is different from the things stored. The soul is all attributes. It is an indivisible mass of attributes.

Student — What are those infinite attributes ?

Teacher — Ah, can you count those that are infinite in number ?

Student — However, let us know some of these.

Teacher — Attributes are of two kinds, common and specific. Attributes found in all the sub-

stances are called common attributes; those that are not found in all the substances, but in individual substances are called specific attributes e.g. the attribute of existence is found in all the substances and so it is a common attribute. Consciousness is found in soul alone and, therefore, it is the specific attribute of the soul.

Student — How many common attributes are there ?

Teacher — They are many, but six are important— they are—Existence, Functionality, Changeability, Knowability, Constancy of Individuality and Shape-retention.

That potentiality or quality by virtue of which the substance is never destroyed is called existence attribute. Each substance has this attribute of existence. As such each substance is self-created, it has not been created by anybody. Nobody can destroy it, because it is infinite and eternal.

It is on account of this attribute that the nature of a substance is defined as “Sat”, “Sat Dravya Lakshanam”, Sat (that which exists) is never destroyed. Asat (that which does not exist) is never born. Only modifications appear and disappear.

Student — And what is functionality ?

Teacher — That potentiality or quality by virtue of which a substance performs its own specific

functions is called functionality attribute. It is due to this that a substance is called a substance.

No substance in the universe is of any utility for the other; each one is for its own utility, because it possesses the attribute of functionality.

Student — Sir, what is changeability attribute ?

Teacher — That potentiality or quality by virtue of which the modifications of a substance change every moment continuously is called changeability. A thing is called substance on account of this quality. No substance can cause modifications in the another substance, because each one has this quality. In the circle of modifications of one substance, there is no need of any other substance.

Student — What are the different requisites of these three attributes ?

Teacher — Existence merely denotes that a thing “is” Quality of functionality shows that things are not meaningless. Changeability denotes that substances are ever changing.

Student — What is knowability ?

Teacher — Knowability is that attribute by virtue of which substances become objects of anybody’s consciousness.

Student — Many substances are infinitely small. We don't know them, for we do not see them. How to know one's own soul ? We can't see it.

Teacher — Every substance has the power to be known by some being. It is just another thing that we do not catch it by our senses. This is due to imperfection of our consciousness. Those who have developed complete consciousness, know all substances and their modifications. Beings having lesser consciousness know things according to their own capacities. So it is not possible that a substance may not be an object of consciousness of some being or the other.

Student — What is constancy ?

Teacher — The power that keeps a substance in its original form i.e. one substance is not transformed into the other; an attribute does not become another and the infinite attributes of a substance do not fritter away is called the attribute of constancy.

Student — And what is shape retentivity ?

Teacher — That attribute by dint of which substances have some shape or the other is called shape retentivity.

Student — I have understood common attributes. Please tell me what specific attributes are.

Teacher — Did I not tell you what specific attributes are ? Those attributes that do not exist

in all the substances, but only in individual substances, are called specific attributes, e.g. consciousness, perception, conduct and bliss are attributes of the soul and touch, taste, smell and colour of the matter.

Student — What is the good of knowing substances, attributes and modifications ?

Teacher — We are all soul substances. The substances are all masses of attributes. As such we are also masses of attributes; our thinking that we are low and mean is washed off by knowing these. Nothing can challenge our existence and none can annihilate us. With the awareness of these attributes, we develop eternal fearlessness. Consciousness is our attribute. Ignorance, attachments and aversions are not inherent in our nature. They are perverse feelings and are eliminated, if we take refuge in the eternal soul.

Questions :—

1. What is a substance ?
2. What is an attribute ? How many are they ?
3. What are common attributes ? How many are they ? Define them.
4. What are specific attributes ? Name the specific attributes of the soul and the matter.
5. What is the modification of a substance ?
6. What are the benefits of understanding substances, attributes and modifications ?

LESSON 7

Bhagwan Neminath

Sister — Brother, I have heard that Bhagwan Neminath had left his wife Rajul sobbing bitterly and gone to the jungles.

Brother — Bhagwan Neminath was a celibate since his childhood. He did not marry. The question of leaving his wife and going away does not arise.

Sister — Why do then people say so ?

Brother — The fact is that when Nemikumar was a prince, he was betrothed to Rajul (Rajmati), the daughter of King Ugrasen of Junagarha. When the marriage procession of Nemikumar was approaching the palace of Ugrasen, the sight of poor mute animals and the selfishness and cruelty of this world, developed detachment from the world and its pleasures in him. He was already absorbed in the supreme soul. He became a Digambar saint renouncing all internal and external possessions of attachments and aversions, wealth, parents and kingdom. Abandoning

the marriage procession, he proceeded towards mount Girnar. It is on account of this that people say that he had left Rajul, his wife.

Sister — What about the marriage of Rajul after the departure of Neminath ?

Brother — Rajul was conversant with the state of this world and knew its substance. On pretext of this event, she also renounced all possessions. Her father tried his best to persuade her to marry, but all was in vain.

Sister — This was an unhappy development.

Brother — Why unhappy ? Is it bad to accept the path of renunciation, leaving all attachments ?

Sister — Did she remain with her father throughout her life ?

Brother — No, sister, a daughter does not live with her father throughout. She had developed apathy with the worldly affairs. She realised the futility of pleasures and pelf and had the taste of all knowing soul, devoid of all attachments and aversions. She, therefore, became a she-monk and absorbed herself in the pursuit of her soul.

Sister — Who was this Neminath ?

Brother — Cousin of Shri Krishna, he was the son of King Samudravijay of Sauripur. His mother was Shiva Devi. He was the twenty-second

Tirthankar. As of other Tirthankaras, the event of his birth was celebrated with great enthusiasm.

Along with soul force, he was possessed of incomparable physical strength. Discarding all pleasures of senses and the glories of kingdom, he went to the caves of Girnar and absorbed himself in the pursuit of his soul, which was his ambition. He fixed his consciousness in the all knowing soul, breaking himself away from the mundane world. He developed soul force and ascending the different scales of the self-absorbing conduct, attaining the full consummation of his quest for godliness, got supreme knowledge, in which all substances are known together completely with their infinite attributes and modifications of all the times.

After that, for about seven hundred years he moved about the country in his religious congregation (Samavsharan) and preached the tenets of non-violence and relativity through his Divine Voice. At last completing his age of one thousand years, he attained Nirvan i.e. the complete liberation of the soul, from mount Girnar.

Sister — Is it on account of this that Girnar is called the abode of the Siddhas ?

Brother — Yes, mount Girnar is the place from where Neminath not only attained the liberation, but also the place, where he engaged himself

in all sorts of penances and austerities. Rajul also engaged herself in self mortification on this very mount.

Pradyumna Kumar and Shambhu Kumar both sons of Shri Krishna, also attained the supreme spiritual state from this very mount. After mount Sammed Shikhar, Girnar occupies a very important position as a holy place of the Jain community.

Questions :—

1. Give a brief introduction of Bhagwan Neminath.
2. Describe the place where Neminath engaged himself in all sorts of penances and where he achieved complete liberation of the soul.



LESSON 8

Prayer of the Voice of Lord Jin

वीर हिमाचलतैं निकसी,
गुरु गौतम के मुख कुंड ढरी है ।
मोह महाचल भेद चली,
जग की जड़तातप दूर करी है ॥
ज्ञान पयोनिधि साँहि रली,
बहु भंग तरंगनिसों उछरी है ।
ता शुचि शारद गंग नदी प्रति,
मैं अंजुलिकरि शीश धरी है ॥

Oh, Divine Voice thou descended from Mahaveer,
the Himalayas and fell from the well of the
mouth of Saint Gautam,

Piercing the great mount of delusion, you removed
the dark ignorance of the worldly beings,

Swimming in the deep ocean of consciousness,
creating blue waves of relativity.

I bow to thee, oh, holy Ganges, with folded hands,

या जगमंदिर में अनिवार,
अज्ञान अंधेर छयो अति भारी ।
श्री जिन की धुनि दीपशिखा सम,
जो नहिं होत प्रकाशन-हारो ॥
तो किस भाँति पदारथ पाँति,
कहाँ लहते रहते अविचारी ।
या विधि संत कहें धनि हैं,
धनि हैं जिन बैन बड़े उपकारी ॥

This worldly abode is full of unconsciousness and
darkness,

If thy divine voice illuminating the elements of
life was not there,

How could mortals achieve real knowledge ? They
would have remained immersed in ignorance.

Saints, thus, praise thee, oh holy mother, for your
beneficence.

Question :—

Explain any four lines of this prayer in your own words.



IMPORTANT BOOKS

By

Dr. HUKAMCHAND BHARILL

ENGLISH

1. **Tirthankar Mahaveer and his Sarvodaya Tirth.**
(In Hindi, Marathi, Gujrati and Kannad also)
2. **Dharam Ke Dash Lakshan**
(Hindi, Marathi, Gujrati, Kannad and Tamil)
3. **Know Thyself**
(Hindi, Gujrati, Marathi, Kannad and Tamil)
4. **Tirthankar Bhagwan Mahavir**
(Hindi, Gujrati, Marathi, Kannad, Tamil, Assami and Telagu)
5. **Balbodh Pathmala Part II**
(Hindi, Gujrati, Marathi, Kannad, Tamil and Bangla)
6. **Balbodh Pathmala Part III**
(Hindi, Gujrati, Marathi, Kannad, Tamil and Bangla)
7. **Vitrag-Vigyan Pathmala Part I**
(Hindi, Gujrati, Marathi and Kannad)
8. **Vitrag-Vigyan Pathmala Part II**
(Hindi, Gujrati, Marathi and Kannad)
9. **Vitrag-Vigyan Pathmala Part III**
(Hindi, Gujrati, Marathi and Kannad)

IN OTHER LANGUAGES

1. **Pandit Todarmal : Vyaktitva and Kartritva (Hindi)**
2. **Satya-Ki-Khoj (Hindi, Gujrati, Marathi, Tamil and Kannad)**
3. **Krambaddha Paryay**
(Hindi, Gujrati, Marathi, Kannad and Tamil)
4. **Jinvarasya Naychakram (Hindi)**
5. **Main Kaun Hoon (Hindi, Gujrati, Marathi, Kannad and Tamil)**
6. **Anekant aur Syadvad**
7. **Aap Kuchh Bhi Kaho (Hindi)**
8. **Yugpurush Sri Kanji Swami**
(Hindi, Gujrati, Marathi, Kannad and Tamil)
9. **Archana (Poojan Sangrah)**
10. **Tatwa-Gyan Pathmala Part I**
(Hindi, Gujrati, Marathi and Kannad)
11. **Tatwa-Gyan Pathmala Part II (Hindi and Gujrati)**
12. **Gommateswar Bahubali (Hindi)**