JAINS INDIA TRUST

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SCHOLARSHIP EXAM
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LESSON : 1

Namokar Mantra

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

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

Salutations to all the Arahantas of the World,
Salutations to all the Siddhas of the World,
Salutations to all the Acharyas of the World,
Salutations to all the Upadhyayas of the World,
Salutations to all the Sadhus of the World.

Eso Panch Namoyaro,
Savva Pavappanasano,
Manglanancha Savvesim,
Padhamam hoi Manglam.

एसो पंच णमोयारो,
सव्व पावप्पणासणो,
मंगलाणं च सव्वेसिं,
पढ़मं होहि मंगलम् ।

This Pancha Namaskar Mantra destroys all sins and is the first benediction of all the benedictions. This Mantra destroys delusion, attachment and aversion and leads to right knowledge.

The Arahantas, the Siddhas, the Acharyas, the Upadhyayas and the Sadhus are called the five Parmesties i.e. the five Supremely adored beings. The person who knows these five Parmesties and treads the path shown by them definitely attains real happiness.

Questions :—

1. Recite the Namokar Mantra correctly.
2. Who have been saluted in this Mantra ?
3. What good flows from reciting this Mantra ?
4. Mention the names of five Parmesties.
5. How is real happiness attained ?

LESSON 2

The Four Mangals

Chattari Manglam,
Arahanta Manglam,
Siddha Manglam,
Sahu Manglam,
Kevalipannatto Dhammo Manglam.

चत्तारि मंगलं,
अरहंता मंगलं,
सिद्धा मंगलं,
साहू मंगलं,
केवलिपण्णत्तो धम्मो मंगलं ।

Chattari Loguttama,
Arahanta Loguttama,
Siddha Loguttama,
Sahu Loguttama,
Kevalipannatto Dhammo Loguttamo.

चत्तारि लोगुत्तमा,
अरहंता लोगुत्तमा,
सिद्धा लोगुत्तमा,
साहू लोगुत्तमा,
केवलिपण्णत्तो धम्मो लोगुत्तमो।

Chattari Sarnam Pavvajjami,
Arahante Sarnam Pavvajjami,
Siddhe Sarnam Pavvajjami,
Sahu Sarnam Pavvajjami,
Kevlipannattam Dhammam Sarnam Pavvajjami.

चत्तारि सरणं पव्वज्जामि,
अरहंते सरणं पव्वज्जामि,
सिद्धे सरणं पव्वज्जामि,
साहू सरणं पव्वज्जामि,
केवलिपण्णत्तं धम्मं सरणं पव्वज्जामि ।

There are four benefactors in the world : The Arahant is a benefactor, the Siddha is a benefactor, the Sadhu i.e. the Acharya, the Upadhyaya and the Sadhu is a benefactor and the religion of non-attachment, preached by an omniscient being, is a benefactor.

A benefactor is that which removes sins (delusion, attachment and aversion) and brings real happiness. The five parmesties are themselves embodiment of benefaction and devotion to them brings supreme happiness.

There are four supreme entities in the world : The Arahanta is a supreme entity, the Siddha is a supreme

entity, the Sadhu i.e. the Acharya, the Upadhyaya and the Sadhu, is a supreme entity and the religion of non-attachment preached by an omniscient being is a supreme entity.

One who is the greatest in the world is called supreme. These four are the greatest in the world and so they are supreme entities.

I go to all the four for my abode. I go to the Arahantas for my abode, I go to the Siddhas for my abode, I go to the Sadhus i.e the Acharyas, the Upadhyayas and the Sadhus, for my abode and I go to the religion of non-attachment preached by an omniscient being for my abode.

Abode means shelter. Shelter in the Five Parmesties means following the path shown by them and taking refuge in one's soul.

The person who takes refuge in the Five Parmesties obtains bliss and becomes free from all the miseries i.e. the cycle of births and deaths of the world.

Questions :—

1. Define Benefaction, Supreme and Shelter.
2. Whose shelter shoud we take ?
3. Wherein lies the upliftment of our soul ?
4. Recite correctly the Chattari Manglam verse.
5. What do you understand by taking shelter in the five Paramesties ?

LESSON 3

Tirthankar Bhagwan

Student — Sir, is Bahubali not a God ?

Teacher — Why not ?

Student — But, he occupies no place in the list of twenty-four Tirthankaras.

Teacher — Twenty-four are the Tirthankaras. All those who are omniscients and are free from attachment are the Gods.

Student — Are the Tirthankaras not Gods ?

Teacher — The Tirthankaras are indeed Gods, but even those who are not Tirthankaras, but are unattached and omniscient i.e. the Arahantas and the Siddhas are also Gods.

Student — Who is a Tirthankar ?

Teacher — One who preaches the right path to liberation, is surrounded by the magnificence

of Samavsaran and other glories and in whom Tirthankar Namkarma has come to fruition, is called a Tirthankar. These are twenty-four in number.

Student — Kindly let us know their names.

Teacher —

1. Rishabhdeo (Adinath)
2. Ajitnath
3. Sambhavnath
4. Abhinadan
5. Sumatinath
6. Padmaprabha
7. Suparshwanath
8. Chandraprabha
9. Pushpadanta (Suvidhi Nath)
10. Shitalnath
11. Shreyansnath
12. Vasupujya
13. Vimalnath
14. Anantnath
15. Dharmanath
16. Shantinath
17. Kunthunath
18. Arahnath
19. Mallinath
20. Munisuvrat
21. Naminath
22. Neminath
23. Parshwanath
24. Mahavir (Vardhman, Vir, Ativir, Sanmati)

Student — Sir, it is difficult to remember these names.

Teacher — No, it is not, I recite a poem, which you should learn by heart. Then it will be easy for you to remember these names.

Rishabh, Ajit, Sambhav, Abhinandan, Sumati, Padam, Suparshwa Jinray;

Chandra, Puhup, Shital, Shreyans Jin, Vasupujya pujit surray;

Vimal, Anant, Dharma jas ujjval, Shanti, Kunthu, Ara, Malli manay;

Munisuvrata, Nami, Nemi, Parshwa Prabhu, Vardhman pad pushpa chadhay.

Student — Sir, what is the good of knowing these ?

Teacher — We can ourselves attain Godhood by understanding their teachings and practicing them.

Questions :—

1. Who is called a God ?
2. Who is called a Tirthankar ?
3. What is the difference between a Tirthankar and a God ? Is every God a Tirthankar ?
4. How many Tirthankaras are there ? Name them.
5. Are Gods too Twenty-four in number ?
6. Tell the names of the first, the fifth, the eighth, the thirteenth, the sixteenth, the twentieth, the twenty-second and the twenty-fourth Tirthankaras.
7. How many Tirthankaras bear more than one name ? Name them.

LESSON 4

Dev Darshan

Dinesh — Jinesh ! Where are you going to ?

Jinesh — To the holy temple.

Dinesh — What for ?

Jinesh — To have darshan of the Jinendra Bhagwan.

Dinesh — Well, I also come with you.

Jinesh — That is fine ! first put off this leather belt. One should not carry things made of leather inside the temple.

Dinesh — Well, I shall just put it off.

(Both reach the temple)

Jinesh — Oh Brother, where are you going ? Please put off your shoes here. Shoes and chappals are not taken inside a temple. It seems you have not visited a temple before, and are not acquainted with the method of Darshan.

Dinesh — Yes, I do not know the correct method. Please let me know it.

Jinesh — First of all, we should take off our shoes and chappals and wash our hands and feet at the gate of the temple where water is kept for the purpose. Then we should enter the temple proclaiming victory to God and uttering the word 'Nissahi' three times.

Dinesh — What is the meaning of 'Nissahi' ?

Jinesh — 'Nissahi' means giving up all kinds of worldly affairs. The meaning is that we should enter a temple after giving up all the desires and anxieties of the world.

Dinesh — Then, what ?

Jinesh — Standing before the altar of God and chanting Om Jaya Jaya Jaya, Namostu, Namostu, Namostu, Namo Arahantanam, Chattari Manglam etc., one should bow down before the God. Then going round the altar three times, one should say his prayers. Then again bowing before the God and chanting Namokar Mantra nine times, one should stand erect and meditate with concentration.

Dinesh — Well, this is the way one should have Darshan of the God with concentration, what more ?

Jinesh — After that one should study some religious books at least for half an hour. If religious discourse is going on, one should listen to that.

Dinesh — Is that all ?

Jinesh — Not that, one should ponder over the matter read or heard in the discourse. One should also ponder over questions like "Who am I ?" "Who is God ?" "How can I attain Godhood?" etc.

Dinesh — What is the good of all this ?

Jinesh — This brings peace to the soul and purifies our thoughts. We talk about our soul in the temple. If we understand our soul and dive deep into it we can ourselves attain Godhood.

Questions :—

1. Explain the method of Dev Darshan.
2. How and for what purpose should we go to a temple ?
3. What things are prohibited inside a temple ?
4. What should we chant at the time of Darshan ?
5. What rituals should we observe in a temple ?

LESSON 5

The Living and the Non-living

Hiralal — How sweet is my name ?

Gyanchand — Yes, sweet it certainly is. Though a diamond is valuable, it is lifeless. Would you like to be transformed into a non-living ?

Hiralal — What do you mean by the living and the non-living ?

Gyanchand — Don't you know the living beings ? You are yourself a living being. One who knows and perceives is a living being. In other words one who possesses the power of perception (Gyan) is a living being.

Hiralal — And Non-living ?

Gyanchand — That knows not and possesses no power of perception is non-living. Both you and

I are living beings, because we possess the power of knowing. Diamond, gold, silver, table, chair, etc. are non-living, as they do not possess the power of knowing.

Hiralal — What are the other signs of the living and non-living beings ?

Gyanchand — The living being feels pleasure and pain, whereas the non-living does not. We are living beings, since we feel pleasure and pain. The table and chair do not feel pain or pleasure and so they are non-living objects.

Hiralal — Our eyes see, our ears hear and the body feels pains and pleasures. So is our body a living being ?

Gyanchand — No. The eye never sees and the ear never hears. The seer and the hearer is our soul, quite separate from them. If the eye and the ear possess the power of seeing and hearing, a dead body should also see and hear. So the body is non-living and its organs, eyes and ears etc. are also non-living.

Hiralal — Now I have understood that I am a living being, that the body is a non-living; that I am possessed of the power of knowing, and that the body does not have this power; I know, the body does not know.

Gyanchand — If you have understood the difference please tell me whether an elephant is a living or a non-living ?

Hiralal — Like our body, the bodies of the elephant and other living beings are non-living, but their souls are living.

I have understood all this. But please let me know what benefit is derived from this knowledge.

Gyanchand — Without knowing this we cannot have a correct understanding of our soul, and without such understanding we cannot attain real happiness. Since all of us wish to be happy, we should have this knowledge.

We can ourselves attain Godhood by understanding the reality about the living and the non-living.

Questions :—

1. Who is a living being ?
2. What do you mean by a non-living ?
3. Please point out the living and the non-living in the following list — an elephant, yourself, a chair, a house, a train, an ear, an eye, a bread, an aeroplane, air and fire.
4. What is the advantage of knowing the question of the living and non-living ?

LESSON 6

The Daily Time-Table

Teacher — Boys, I shall examine your teeth and nails to-day. Ramesh tell me for how many days you have not taken your bath ?

Ramesh — Sir, I take my bath daily.

Teacher — Legs and hands of those who bathe daily are not so dirty. You just pour two or three mugs of water. That is not real bath. You should clean your body by rubbing it with a towel.

Similarly one should clean one's teeth every morning, otherwise they start giving foul smell. The teeth get weakened and fall off.

Suresh — Sir, I take my bath in the evening.

Teacher — We must do things at their proper time. Our daily activities must be based on a time-table and we should follow that always.

Ramesh — Sir, kindly prepare a time-table for us. We shall follow it from to-day.

Teacher — Every boy should get up before sunrise. First of all he should chant the Namokar Mantra nine times. Then he should think over the nature of the soul in order to purify his mind.

Student —Does mind also become impure ?

Teacher — Yes, as the body becomes unclean by the outside dirt etc., so our mind (soul) becomes impure by delusion, attachment and aversion. Just as our bodies become clean by bathing etc., so by virtue of understanding the nature of our soul and the perfect soul, our minds become purified. We should take care of the inner and the outer purity.

Ramesh — What next ?

Teacher — After ablution, one should clean one's teeth and take bath. One should then put on clean clothes and go to the temple for having Darshan. Points regarding Dev darshan were explained to you the other day. Then one should

have one's breakfast and go to school, or study at home.

One should take the morning meal peacefully between 10 A.M. to 11 A.M. Every boy should be free from his evening meal before sun-set. One should not take his meal during the night. One should study up to 8 P.M. or 9 P.M. so long as one can concentrate. Afterwards one should remember one's own soul and those of the liberated beings and go to bed quietly.

All Students — From to-day we shall follow this time-table and will maintain cleanliness both of the body and the soul.

Questions :—

1. What type of time-table should a good student follow ?
2. What should we do first of all after getting up in the morning ?
3. What do you understand by purity of the body and the soul ?
4. What should one do for the cleanliness of the body ?
5. What should one do for the purification of one's soul ?

LESSON 7

Bhagwan Adinath

Daughter — Mummy, let us go home.

Mother — Just wait, let me recite Bhaktamar Stotra.

Daughter — What is Bhaktamar Stotra ?

Mother — It is a devotional poem in which Bhagwan Adinath has been adored.

Daughter — Mummy, who was Adinath, in whose adoration thousands of people recite this poem ?

Mother — He was a God. He knew all the things of the world. He was perfectly happy because he was devoid of delusion, attachment and aversion.

Daughter — Had he been unattached and omniscient since birth ?

Mother — No, my dear. He achieved the state of non-attachment and omniscience by his

supreme efforts. Born in Ayodhya, he was the son of King Nabhiray and Marudevi, the Queen.

Daughter — Prince ! he was. Did he not rule ?

Mother — Yes, he ruled and married also. He had two wives. Nanda was his first wife, who bore a hundred sons including Bharat Chakravarty and a daughter Brahmi. His second wife was Sunanda, who bore Bahubali and a daughter Sundari.

Daughter — So ! were Bharat, the Chakravarty and Bahubali sons of Lord Adinath ?

Mother — Adinath attained Godhood later in life. He was simply King Rishabhdeo at that time. Since he was the first Tirthankar, he was called Adinath.

One day Neelanjana was dancing in his Court. During the course of the dance Neelanjana passed away. Seeing this he realised the transitoriness of the world, forsook the royal life and became a saint. For six months he remained absorbed in contemplation. For the next six months also he did not get food due to his self-imposed conditions.

After an year on a certain day King Shreyans gave him sugar-cane juice for the first time. Since then the day has been celebrated as Akshaya Tritiya festival in India.

Daughter — Did he become Omniscient immediately after becoming a saint ?

Mother — No my dear, for one thousand years he remained in the state of self-absorption. One day he obtained perfect knowledge in that state and began to preach his gospel, which showed the path of liberation to the world.

Daughter — So you offer your prayers to Him. I shall also do the same. Will he show me also the path of liberation ?

Mother — By all means, offer your prayers to Him. Leaving the glories of the Samavsaran, the religious court, he became a perfectly liberated soul. The way to liberation, as preached by him, is shown to us by the enlightened souls. The persons who tread his path are his true devotees and can attain Godhood in the same way.

Questions :—

1. Who is adored in Bhaktamar Stotra ?
2. Give a brief life sketch of Adinath Bhagwan.
3. What do you know regarding Akshaya Tritiya festival ?
4. How did King Rishabhdeo become Lord Adinath ? Why is he called Adinath ?
5. What made him leave the glories and pleasures of his life ?
6. Can we follow the path to liberation as shown by Him ? If so, how ?

LESSON 8

My Home

My name is pure soul,
Knowing alone is my job,
Salvation is my home,
Where I enjoy perfect bliss.

No hunger in my abode,
No thirst in my abode,
No cough or cold in my abode,
No pain or agony in my abode.

True, happy and lovely is my Home.
My name is pure soul,
Knowing alone is my job.

We shall discriminate the self from others,
We shall meditate upon our soul,
We shall renounce worldly belongings and aversion,
We shall enjoy spiritual bliss.

My Home is full of all happiness,
My name is pure soul,
Knowing alone is my job.

LESSON 9

A Prayer

वीतराग सर्वज्ञ हितंकर, भविजन की अब पूरो आस ।
ज्ञान भानु का उदय करो, मम मिथ्यातम 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 हरहूँ 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 की 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 आतमबल ।।

Let us remain unruffled in joys and sorrows and remain stubbron 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 destory the eight Karmas, that lead to unhappiness in the world,
Let us remember Thee, my Lord ! to avoid all difficulties and distresses,

आतम शुद्ध हमारा होवे, पाप मैल 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 ownselves.

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 10

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 11

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 12

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 alround 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 out standing 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 13

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 worldy 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 wordly 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 consequenses ?

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 14

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-livlng 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 15

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 renounnced 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 16

Prayer of the Voice of God

मिथ्यातम 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 तें, 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 ?

LESSON 17

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 नहिं पहिचान कर।।

भव बंधकारक सुखप्रहारक, विषय में सुख मानकर।
निज पर विवेचक ज्ञानमय, सुखनिधि-सुधा नहिं 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,

तव पद मम उर में आये, लखि कुमति विमोह पलाये।
निज ज्ञान कला उर जागी, रुचि पूर्ण स्वहित में लागी।।
रुचि लगी हित में आतम के, सतसंग में अब मन लगा।
मन में हुई अब भावना, तव 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 **18**

Five Supreme Holy Beings (Parmesties)

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

Namo Arahantanam,
Namo Siddhanam, Namo 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.

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 wordly 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 ownselves, read the scriptures themselves and give lessons to other monks on religions 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 19

Eight Fundamentals of the Householders

Prabodh — 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 20

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 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 21

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 potatos 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 potatos, sweet potatos, 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 22

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 23

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 childhocd. 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 **24**

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 माँहि 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-हारी॥
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.

PREACHINGS OF BHAGWAN MAHAVIRA

- ❊ Every soul is independent. None depends on another.
- ❊ All souls are alike. None is superior or inferior.
- ❊ Every soul is in itself absolutely omniscient and blissful. The bliss does not come from outside.
- ❊ Not only soul, but every object of the universe also, is subject to change by itself, without any external interference.
- ❊ All human beings are miserable due to their own faults, and they can themselves be happy by rectifying the same.
- ❊ The greatest mistake of a soul is non-recognition of its real-self and it can only be rectified by recognising itself.
- ❊ There is no separate existence of God. Every body can attain Godhood by making supreme efforts in the right direction.
- ❊ Know thyself; recognize thyself; be immersed in thyself—you will attain Godhood.
- ❊ God is neither the creator nor the destructor of the universe. He is merely a silent observer and omniscient.
- ❊ One, who, even after knowing the whole universe can remain unaffected and unattached, is God.

BALBODH PATHMALA

(Prescribed by the Veetrag-Vigyan Vidyapeeth Examination Board)

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