



BALBODH PATHMALA PART I

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CONTENTS

S.No.	Lesson	Page No.
1.	Namokar Mantra	3
2.	The Four Mangals	5
3.	Tirthankar Bhagwan	8
4.	Dev Darshan	11
5.	The Living and the Non-living	14
6.	The Daily Time-Table	17
7.	Bhagwan Adinath	20
8.	My Home	23

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Version History

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LESSON 1

Namokar Mantra

Namo Arahantanam,

Namo Siddhanam, Namoy Ayiryanam,

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,
पढमं 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 paramesties 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 should 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 Parmesties ?

* * *

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

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.

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