
JAIN DARSHAN

MEANS

SELF-REALISATION

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(For Private Circulation Only)

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NAMOKAR MANTRA

NAMO ARIHANTANAM

NAMO SIDDHANAM

NAMO AYARIYANAM

NAMO UVAJJHAYANAM

NAMO LOE TRIKALVARTI SAVVA SAHOONAM

Its meaning is this :-

Obeisance to arhanta gods

(Adorable embodied omniscients)

Obeisance to siddha gods

(Liberated disembodied omniscients)

Obeisance to Acharyas

(Chief preceptors of congregation of ascetic's monks)

Obeisance to upadhyayas

(Teacher monks-preceptors)

Obeisance to all trikalvarti sadhus (monks)

(Completely possession less naked monks in the universe)

MANGLIK

MANAGLAM BHAGVAN VIRO,
MANAGLAM GAUTAMO GANI,
MANAGLAM KUND-KUNDARYO,
JAIN DHARMOSTU MANAGLAM.

NAMASKAR TO SHUDDHATMA

NAMAH! SAMAYSARAY,
SWANUBHUTAYA CHAKASATE,
CHITSWABHAVAYA, BHAVAYA,
SARVA BHAVANTER CHHIDE.

INTRODUCTION:

1. In the universe (all three lok) there are infinite souls. All are frightened by misery and unhappiness and thriving for happiness. Soul's will is liberation only and nothing else. Soul's well begin is in happiness which is without any anxiety and worry. But they do not know the right solution or remedy for this.
2. In the present time, Jains are also divided and trapped in all sorts of blind rituals, so to those people who do not know what is real state of substances and what is Tatva Gyan, to make them understand this for that purpose various subjects which are given in the index are explained here very briefly.
3. Root of religion is "SAMYAK DARSHAN" Self-realisation and to achieve that, it is very much essential to learn those subjects as said by Shri Arihant (Omniscient Lord) that is called 'JINVANI' - Jain Scriptures.
4. In Jain scriptures there is description of all these subjects in very much detail and the depth of Tatra gnyan is unlimited. Everything is in terms of infinite and very minute details are there. It is very difficult for common man to study all these subjects on their own without proper guidance. So our very polite attempt is to simplify this in foreign language called 'ENGLISH' in which sometimes it becomes difficult to find proper words to explain proper Bhavas (internal feelings) as they are said. Please forgive us for that.
5. We have to start with basic substances such as DRAVYA-GUN-PARYAY and develop the complete theory and practical approach how to attain self-realisation, which requires tremendous self-effort to know thyself.

So try to understand these subjects with patience, enthusiasm and faith that I will be able to understand this. That will make things easier for all of us.

JAIN RELIGION MEANS SELF- REALISATION

1. Atma which is TRIKALI substance means which is permanent Anadi-anant (without any modification without any beginning or any end) that is JIN-SAVRUP. Every soul's 'DRAVYA SAVBHAV' is 'Ekrup' and

complete by thyself everyway like JIN. Those who have attained Godhood – that is by taking shelter of such soul and have experienced self soul. This experience is called Jain Religion.

2. With ‘SHUDDHOPYOGA’, to know, to have faith and to get engrossed in such ‘JINSAVRUP’, is called Jain Religion.
3. This Jain Religion is in paryay (modification), not in fixed substance. ‘SHUDDHOPYOGA’ which adopts this complete ‘JINSAVRUP’, that ‘SHUDDHOPYOGA’ is Jain Religion. That is path of Liberation.
4. To see, this pure complete soul as suggested in ‘SAMAYSAR’ that is
 - a. ABADDHA – APSRASHTA – different from other substances
 - b. ANANYA – Different from modifications of other substances.
 - c. NIYAT – Different from modification which change all the time such Bhava’s like AUPSHAMIK, KSHAYOPSHAMIK and KSHAYIK.
 - d. AVISHESH – Means different from Attributed’s Bhed.
 - e. ASANYUKTA – Means different from modification of delusion, attachment, aversion etc.Such experience of that self soul is ‘SHUDDHNAYA’ and that is self – realisation, that is Jain Religion.
5. Jain Religion is not any particular or sect branch which follows particular rituals such as Darshan, Puja, Bhakti, Tapa etc etc or worship idol or not, it is a ‘SVARUP’ of substance and to experience such consciousness in modification (Paryay) is self realisation that is JAIN RELIGION.

“SHUDDHA NAYA”

Here we have defined ‘Shuddha Naya’ as self realisation or ‘Jain Darshan’ means Jain Philosophy.

Now this “Shuddha Naya” is interpreted in following three ways :

1. The present Gyan Prayay which has become totally pure by leaning towards pure soul (Shuddha Atama) is referred to as “Shuddha Naya”. That is instrument (Sadhan).
2. Now the thing which is pure soul which is the subject or target or subject of concentration or in other words which is the subject of ‘DRASHTI’ is also called “Shuddha Naya”. This is the subject – (VISHAY)

3. Now the result or fruit of whole this process of looking within and concentrating on one subject that is pure soul or known as Gnayak and in process which has become as pure as pure soul and resulted in attaining happiness without – help of senses that is spiritual experience of bliss – that experience is also called “Shuddha Naya”.
That is result.

SOME POINTS FOR PROFOUND THINKING:-

1. Experience of Self is ‘CHINTAMANI’ Jewel,
Experience of Self is deep well of Nectar,
Experience of Self is path of liberation,
Experience of Self is ‘MOKSHA SVARUP’ (Liberatal Nature)
2. On meditating upon nature of substance the mind gets rest (i.e. Upyoga gets relaxed after ascertainment of the self-substances) and by engrossment of Upyoga in self-soul, spiritual bliss is experienced. Such a state is called the state of self-realisation.
3. First of all one should ascertain the nature of pure soul through Naya and Parman (partial and comprehensive view points) during reflection of Tattvas (seven fundamental principles). Thereafter no thoughts of Naya and Parman; because it is time for direct self-realisation.
4. He who knows the Arihanta with respect to substantiality, attribute or quality and modification, knows himself and his delusion infact gets destroyed. This is real remedy of happiness.
5. The Jiva who has even listened to the talk of this sentient-natured soul with joyful chitta (mind), he assuredly is a BHAVYA (whose liberation is destined). In short period of time element he will definitely attain self-liberation.
6. The summary all four kinds of different Jain scriptures (called ANUYOGA) is ‘VITRAGTA’ (means to manifest this vitargta in paryay (modification)). That is why it is suggested to study all scriptures.
7. Religion is not only matter of study or discussion or follow certain rituals just blindly without knowing purpose or their meaning. Religion is very practical it is these all the time with soul so who wants to have experience of soul should make his life very pure - as clear as crystal from all point of view.

8. Two main things to study are :-
 - a. Art of “BHED GYAN” the knowledge of differentials.
 - b. Make YATHARATHA decision of self-soul substance.
This is only way to Virvikalp (without any attachment) experience of soul.
9. It is very difficult to digest following three fundamental principles of Jainism.
 - a. The principle of freedom of substance.
 - b. The principle of sequence bounded modification.
 - c. The independence of Upadan and Nimmitta.
10. In process of self-realisation
First - RUCHI (Liking) gets changed.
Then - UPAYOG gets diverted.
“RUCHI – anuyayi Virya” that is principle. (According to your liking-energy follows)

MOST IMPORTANT SUBJECTS TO BE DISCUSSED IN THIS BOOK

ARE:-

1. Jain Sanatan (absolute) anadi anant (Beginning and endlessness) Vitrag path of self-liberation and its Nimitta Vitragi Dev-Guru-Scriptures that’s Yathartha (as it is) knowledge and faith.
2. Main support pillar of this path are
 - a. Vitragata and
 - b. Omniscience (Sarvagnata)
3. Basic principles of this path are:-
 - a. Principle of independence of substance.
 - b. Principle of sequence bounded paryay.
 - c. Principle of Upadan and Nimmitta.
4. Self Realisation is Jain Religion only.
5. The unity of samyak-Darshan, Samyak-Gnyan, Samyak conduct is called path of Self-liberation, the way to happiness.
6. Bhed-Gyan and Yathartha (as it is) decision of self-soul (Tatva) practical system.
7. The tremendous glory of Shudhh-Atma-Gnayank-Bhava
Right from beginning, start thinking, “I am complete pure soul in every respect” that is real beginning.

JAIN DARSHAN – RELIGION AND PROCESS OF UNDERSTANDING RELIGION

1) DEFINITIONS OF RELIGION:-

1) There are Four Basic Definitions of “Dharma” (Religion)

- a. Oneness of true belief (faith), knowledge and conduct is religion.
- b. The nature of substances is religion. Here the conduct is of soul substance hence, the nature of (self) soul is religion
- c. Supreme forbearance, etc. Ten innate (Natural) characteristics are religion.
- d. Non-violence is the supreme religion.
 - All the substances are without beginning and end. (Annadi – Annant). The nature of the substances is its quality (religion). So Religion is also without beginning or end – All the time it exists there.
 - There is no one who established this Religion. Arihant and Siddha Souls who have attained complete perfection are called “GOD” in Jainism. Vitragi God Tirthankars is only indicating you the process of Religion. God is not doer of the whole world. They only know and see everything about all the substances.
 - “VITRAGATA” is the summation (sar) of Jain Darshan.

2) What is the base of “DHRAMA”? (Religion)

On one side there is True Nature of substances (pure soul) on the other side there are all circumstances. Now where is your attention? Religion depends on that. If you are concentrating on pure soul, then it is called Religion and if you are concentrating on other objects or temporary situations (prayay), then it is non Religion.

3) What is the secret (Marm) of Religion?

The soul is bundle of complete energy of attributes (virtues) and is totally separate from all other things. Knowing the difference of self and non-self

and then realizing importance of self, and then concentrating on pure soul the soul attains state of purification (Self Realization). That is the secret of Religion.

4) What is the root of Dharma? (Religion)

Self Realization or Samyak Darshan is root of Religion. Dharma begins from here.

5) What is the best Support of Religion?

Five Super Souls Omniscience God (a) Arihant (b) Siddha (c) Acharya (d) Uppadhaya (e) Sadhus are support of Religion.

6) What is the purpose of observing Religion?

Every soul seeks happiness. Nobody wants Misery. So to avoid cause of unhappiness and how to achieve happiness is the whole purpose of Religion.

7) What are causes of unhappiness?

- a) Wrong Belief
 - b) Wrong Knowledge
 - c) Wrong Conduct
- are the main causes of unhappiness.

2) WHAT IS RELIGION?

Religion is that Means or the path by adopting which the miseries (perturbations) end and eternal imperturbable happiness (bliss) is attained by the self (soul). Religion is infact, an art of living. As fire does never give up its hot nature, likewise religion too does never change, it is eternal nature. The nature of substance is religion which always exists in it.

3) POSITION OF SUBSTANCES AND THEIR ATTRIBUTES:-

For true-knowledge of substances / elements, it is imperative to study the position, differentia and attributes of the elements (substances) found in the universe. Jiva (soul) and Pudgala (matter) – these two are (out of six), the main substances in the universe. Soul is an immaterial, sentient,

constant, eternal substance. It is a mass of infinite attributes (qualities) like knowledge, perception, bliss, power, etc. knowledge, i.e. knowingness is its totally distinct and principal quality, because this quality is not found in any other substance except soul. “Upayoga-Lakshanam”, i.e., consciousness is its differentia by which it is identified. Pudgala (matter) is a material, insentient substance. Touch, taste, smell, colors are its qualities or nature; whatever objects are seen in the world, they all are material ones only, are insentient and there is no happiness-unhappiness in them. They are all inanimate. Each substance of the universe has its own distinct qualities (attributes). Some common attributes which are found in all types of substances are also found in each substance in addition to its specific attributes. In the common attributes one prominent attribute is the “Existence attribute” – by virtue of which the substance is always having its existence. “Sat Dravya Lakshanam”, i.e., substance is never destroyed; its existence is always found. Each substance is self-dependent, self-helped, is from beginning less time and will remain existing upto infinite period. Even besides its condition changing every moment its existence is never annihilated. Because of this existence attribute no other substance in the world has the power of disturbing or finishing the existence of any other substance. Even besides substance’s having beginning less-endless existence it is also its nature to change its mode or condition every moment. “Utpada Vyaya Dhrauvya yuktam sat” - as per this aphorism each substance even besides its remaining permanent, is not found one uniform condition. In soul substance also sometimes anger, sometimes pride, sometimes deceit sometimes greed – such sort of change is experienced. This change is continuing in the soul substance; but even in all those conditions of change the soul substance remains existing as it is. Alien dispositions like anger etc. appears and disappears but the soul substance remains as it is childhood, young and old conditions take place but jiva (soul) exists throughout all conditions. Similarly in the matter substance also the change of conditions (modes) always continues. For example some atoms of food intake turn into bone form, some in to flesh form and some into excreta form – thus the atoms of food are changed into various forms. Afterwards the same excreta form of atoms reaching the field in manure form turn into wheat over a period of time – thus disappearance of former mode and appearance of newer mode continues

every moment keeping the existence of substance permanent. Even on changing the shape of golden ornament from ring to necklace the goldness-yellowness of the gold always remains unchanged.

4) **SEPARATENESS OF TWO SUBSTANCES (SOUL AND BODY ARE DIFFERENT)**

From beginning less time this mundane being is found having continued relationship with any kind of material body. As from the beginning less time itself the bondage of water and milk, gold and stone, husk and seed and oil and sesame is found; similarly the bondage of the soul with karmic matter is found from beginning less time, yet the soul and matter, even besides their being in an intermingled state, both the substances are separate because the attributes and differentia's of both the substances are different. Ignorantly this mundane being is continuing believing the intermingled state of self (soul) and body as to be his own. But at the time of death it is clearly seen that the accompanying body of the soul is left here itself and the soul takes birth in new body in other state of existence but the soul does never lose its existence. From this it is obviously proved that the soul's accompanying thing (body) which is buried or turned into earth (clay), how can I be that (body), because my existence remains even after the body has turned into earth (clay).

5) **EVIDENCES OF REBIRTH**

True incidents of previous birth's memories of various persons are published in newspapers. From this also it is proved that the soul was earlier (in the past) also; soul is today (in the present) also and it will remain existing ahead (in the future) also. This soul continues holding newer-newer bodies; leaving them again gets still newer body. Even on happening all this, the soul and the body are two separate entities (substances), that is why at the time of death both becomes separate. On discrimination of soul's eternity and its separateness from the body, the soul's false effort which was hither to continuing for the body totally different from him (soul) and similarly for wife, son, relatives and other external associated objects due to I-ness feeling in the body. The true

effort now starts continuing towards the self-soul, with right knowledge and faith will result in happiness.

6) **BLISS IS IN THE SOUL, NOT OUTSIDE**

The preliminary question is this, that the happiness which each mundane being wants to attain and for which he makes effort every moment, where does such happiness lie, so it can be obtained from there? As explained above that the bliss attribute is in the soul substance itself and its alien (perverse) modification in the form of unhappiness (perturbedness) has been continuing evolving due to this Jiva's own ignorance about the self, because due to his false belief he believes that the happiness lies in the body and in external objects hence his whole of the race is found outwardly, but there is no happiness in external objects, or associations, how can he obtain then? Bliss is the nature of soul. On having correct discrimination of the nature of each substance through the knowledge of tattavas (essential principles) identifying one's knowing-nature and remaining engrossed in it is the only means of attaining true happiness. Other than bliss attribute, soul's specific attribute is 'knowledge', i.e. to know and see uninterruptedly; this knowledge knows the self as well as all other non-self – objects also. This (act of knowing) – is its characteristics (religion) and is its glory. Its specialty is such that the knowledge of the soul, even after knowing all the objects of the world gradually or together can retain them in the treasure of this knowledge. It is this reason that it can know-several years old events also, rather knows them as they be in the present. Even on possessing the knowledge of thousands of books even the slightest weight of those books does not enter the soul because it is the power of the knowledge, it is its greatness that even in all conditions of auspicious-inauspicious thoughts, knowledge remains knowledge only. The knower continues knowing only. On realizing the importance of this knowledge I (soul) remain only a knower, knowing and seeing is my religion-my nature my treasure. Let me remain situated in my conscious home always-this very state is bliss, this is peace. My peace which is far off from worldly turn moils reigns in my nature only. An aspirant of bliss always thinks in this way only. This is his effort making. This current of knowledge is flowing in each ignorant self also, but his knowledge is not

identifying the self. Therefore karmic-current is flowing, i.e., he is identifying the self to be in the auspicious-inauspicious impure thoughts and dispositions and in the body distinctly different from the self-soul, yet his consciousness sentience (knowingness) remains existing in each and every condition. Even during the evolution of passions (where apparently knowledge and passions seem to be in unison), the knowledge, in fact, keeping distinct from passion, continues the act of knowing incessantly. For example milk is always found mixed with water. If it is kept before a swan, it drinks the milk only and leaves the water. From this it is proved that even in mixed state milk and water, although apparently looking to be one, are separate entities. Similarly body and soul (sentient element) are apparently looking to be one in mixed state but both are separate entities. Like hot Ghee (clarified butter) soul is also becoming hot by impure dispositions like attachment-aversion etc., yet these are not its nature, those are impure dispositions caused due to the instrumentality of other non-self objects (Karmas). Therefore these can vanish by turning the attention from other non-self objects and focusing it on self (intrinsic) nature. When the self-existence becomes main focus point of our attention, the misery (perturbedness) gradually starts ending.

7) **DISCRIMINATIVE KNOWLEDGE AND INSIGHT (FAITH)**

Seeing the self in self (intrinsic) form is 'Dharma' (religion) and seeing the self in non-self form is 'Sansara' (transmigration). To remain only a knower of self (soul) is religion of soul. With such ascertainment of knowing-nature of self-soul, religion is evolved. "Extricate the self from non-self and come back into one's nature; whatever may be the occasion or condition soul's remaining a knower and seer only is itself the peace." This is also worth realizing that any substance can remain existing upto longer duration in its natural form only. It is not possible for any substance to remain always existing in a condition perverse to its nature. For example – Anger, pride, deceit greed etc. impure dispositions are caused due to soul's ignorance and weakness but they do not remain existing for ever, because these are not the natural dispositions of soul. Natural dispositions of soul are forbearance, straight forwardness, innateness, modesty, equanimity etc. Soul's beauty lies in its natural

functioning; this alone is the way to happiness. In all conditions irrespective of having agreeable or disagreeable associations let my insight always remain such that I am one pure embodiment of knowledge and bliss – such is my existence in every region, in every moment and in every state and occasion. That which is mine-having firm belief-conviction of mineness in it, knowledge of the same and continued engrossment in the same is the only true-path of happiness. “Right Faith, right knowledge and right conduct (together) constitute the path to liberation.

8) PRACTICAL SIDE :-

Three types of activities are happening every moment in each human being – 1. Normal and abnormal actions of the body (physical activity) 2. Auspicious-inauspicious dispositions of Jiva’s thought-activity (psychical activity) 3. Knowing activity of knowledge attribute of Jiva. Since the knowing activity is not identified by him, but the actions of the body and one’s auspicious-inauspicious dispositions (thought activity) are recognized by him, hence this ignorant self understands him-self to be the body and one’s good or bad dispositions only. Knowing activity is also taking place, because it is his nature but the knower has forgotten the self. The two actions viz. action of the body and auspicious-inauspicious dispositions of Jiva’s thought activity are found appearing-disappearing every moment but this soul is eternal; in all conditions it is always a knower and seer by simply remaining a spectator – on attaining such a conviction, this Jiva starts experience bliss and peace within self by simply remaining a knower seer.

The sight of depending on others gets uprooted on knowing the reality of bodily actions, associated objects and all hallucinating conditions of the world. Thus such Jiva marches ahead towards the holy path of self-realization and insight, the state contrary to one’s nature is the producer of perturbed ness (misery) and staying in the self-nature is imperturbation and peace.

9) **THE SELF – REALISATION:-**

Religion commences from the realization of one's knowing nature. On realizing the importance of knowledge that it is the illuminator of self and non-self, such a conviction develops that even on knowing all the objects of the world those (knowable) cannot deviate or vitiate even slightly my knowledge. On evolution of such firm belief a total neglectfulness towards all knowable of the world-whatever may be those, howsoever may be those and wherever may be those, is developed. Restlessness of vicissitude in them comes to an end. Analogous to the nature of a mirror the mode of knowledge of soul also is the illuminator of self and non-self. The non-self objects which are known in the knowledge of the soul in knowable form are modifying in their own selves. Even on their being known in my knowledge as knowable they are totally separate from me. Hence I am purposeful for myself only. Infact, even while knowing the knowable, my knowledge – itself is modifying in knowledge form due to the instrumentality of knowable, at that time also I know myself only. In this way when the self-aimed knowledge becomes predominant, then all other knowable are set aside and neglected.

To end misery and become happy, this is the only path, this is the religion of the soul. The main objective of observing all external religious acts like worshipping, invocation, hymn, adoration, vows, penance, continence, resolves etc. is to attain the true nature of self-soul. The chance of 'Sadhana' (putting the injunctions into practice) is chiefly found in human birth the self-realization of one's sentient and blissful nature only is desirable and purposeful.

10) **THE INSIGHT**

On the basis of true knowledge and firm faith of fundamental principles (substances and elements) when the separateness of substances is realized then in the light of discriminative knowledge the aspirant of attaining happiness believes the self-soul to be his almighty through introverted attention. On knowing the futility of body, five senses, mind and their objects of enjoyment-reenjoyment, external wealth and separateness of

soul from them he continuously makes effort to live away from them and to focus one's attention towards self-soul. Gradual decrement of attachment etc. and increment of equanimity form of passionless dispositions begins. Momentary pleasures drawn from non-self objects appear tasteless. Even besides living in the world he remains unattached like a lotus in water. The world appears to him like drama. Extroverted sight ends, introverted sight evolves. The feeling of mineness in all non-self objects disappears. The conjecture of agreeableness disagreeableness in them ends. I-ness feeling in the soul-nature in knower-seership awareness, the 'Purushartha' (inner-effort) of dwelling inside (the soul) accelerates gradually. He believes his happiness-unhappiness, good-bad from his own acts and not from other things. The misconception that happiness-unhappiness is caused by association or dissociation of external objects is uprooted. The external sight is turned towards inside (the self soul). This is the commencement of an aspirant-state. Apparently he lives in the world but his inner world of delusion is finished. Although attachment aversion etc. passions do arise in him due to his weakness (weak spiritual power) but accepting them; attraction for non-self objects ends, hence the race for obtaining them also ends. His all efforts are aimed at engrossment in the self-nature. The weaknesses of past impressions are removed gradually. Self-contemplation and studying the scripture becomes his diet. Study which is a process of discovering out the self and which has been given the name of supreme penance by the great personages, the same becomes the objective of his life. In this scorched world which is burning like forest conflagration by carnal desires and passions, attachment and aversion, violence and unrestrained ness, only the sermon of desire less and passionless personages and saints and their virtuous company is capable to provide coolness more than that of sandalwood and moon. The well planned life style of sages-monks who are unattached from all sorts of internal-external possessions and carnal desires, their life which is dedicated for realization of pure self (soul) through continence, penance and adoration provides the power as a guide for an aspirant to move on that path. To him the world appears to be within and not outside and he engages himself in making effort for the realization of one's sentient and blissful nature of soul dedicates for attaining victory over his world of evil instincts (impure dispositions).

‘EXTERNAL CONDUCT OR ELIGIBILITY AND PRELIMINARY STAGE OF A TRUE ASPIRANT OF SOUL :-

For an aspirant of liberation engaged in search of true happiness the following six essentials duties are prescribed:

1. **Worship** of passionless omniscient “Siddha” (disembodied liberated) and “Arihant” (embodied) Gods who have attained the perfectly pure state of the soul.
2. **Adoration** of “Acharya”, (head of monks’ order) “Uppadhaya” (preceptor monk) and “Sadhu” (self-engrossed monk) who are naked and have no possession and are engaged in the act of self-realization.
3. **Studying the scriptures (canon).**
4. observing **Continence.**
5. **Undergoing Penance.**
6. **Giving charity & donation for noble cause.**

CHAPTER 2

FIVE SUPREME SOULS / THE CONSTITUTION OF SOUL

A] BASIC UNDERSTANDING: VITRAGI (DEV, GURU, RELIGION) (TRUE GOD, TRUE SAINT, TRUE RELIGION)

To know and believe in True God, True Saint and True Religion

Shri Arihant (omniscient lord with supernatural corporal body) and Shri Siddha (an omniscient with perfect and undisturbed infinite bliss and without corporal body) is the true (Adorable) God.

- The real possession less spiritual saints (Digumber Muni) called ‘Acharya’ (head of the order of saints), ‘Uppadhaya’ (preceptor) and ‘Sadhus’ (Ascetic) are the great saints.
- Retraining the self-soul from ‘Hinsa’ i.e. attachment and aversion is called ‘Ahinsa’ (non-injury) and this non-injury of the self soul is piety (Dharma) or true religion.

Also the ANGA – PRAKEERNAKAS generally known as Agam (the sacred scriptures containing omniscient’s commandments) created by Ganadharas according to the sermons given in Divya – Dhvani (omniscient’s preachings) and according to those (Anga – Prakeernakas) the Granthas (sacred books) written by other Acharyas etc., all those are Jina – Vachanas (omniscient’s preachings) which are worth recognition through the emblem of Syad Vada (the theory of relative or conditional predication) and are non-contradicting to the path of justice, therefore are authentic and are the causes of Tatva – Gnyan (the knowledge of substances) for Jivas, therefore are beneficial.

1. Shri Arihant Dev :-

- Worship Lords(Arihants) are those who are entirely free from all the four types of destructive Karmic matter (Ghati Kamas) and possess the highest attributes of four infinities, namely
 - a) Infinite Knowledge (Anant – Jnan) - omniscience
 - b) Infinite Darshan (Anant – Darshan) - omni-perception
 - c) Infinite Energy (Anant – Virya)
 - d) Infinite Bliss (Anant – Sukha – happiness)
- Through infinite knowledge, he knows directly clearly all substances, Jivas etc.
 - a) Simultaneously together with their infinite attributes and modifications.
 - b) Through infinite perception perceives all those substances in general (undifferentiated)
 - c) Through infinite energy he always holds such potency (of knowing and seeing)
 - d) Through bliss he experiences imperturbable supreme bliss of beatitude
- Who has attained the state of perfect serenity and peace by freeing oneself from all sort of impure dispositions like attachments – aversions etc. and has achieved the state of supreme God of Gods by becoming free from all sorts of physical maladies like hunger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep, surprise. He is said to be “INNOCENT”
- He is crowned with the thirty four extra – ordinary attributes called “Astishaya” [all including external and internal attributes those are forty six attributes of Shri Arihant – Deva (4 + 34 + 8 = 46)] Eight pratiharya's are

- | | |
|--------------------------|-------------------------|
| a) Ashoka Tree | e) Dev- Dundubhi |
| b) High chair (Sinhasan) | f) Showering of flowers |
| c) Chamber | g) Aura |
| d) Three roofs | h) Divya-dhyani |

- He has omnivision (omni-perception) and omniscience both together and not one after the other.
- Whose body has turned into a super-natural Param-Audarik body having no weapon or clothing and is devoid of consurable signs or symptoms of sex feeling, anger etc. foul dispositions and emotions.
- By whose sermons the Dharma-Tirtha (the conductor of true religious path) prevails in the universe, by means of which the mundane beings attain welfare of the self and who is found possessing different glories (wonders).
- He has achieved “VITRAGTA”, “SARVAGNATA” and his preaching is for all Jiva’s welfare.

2. SHRI SIDDHA BHAGWAN

- Those souls who have destroyed the bondage of eight types of Karmic matters (Karman body or Dravya Karmas) and are possessed of the eight great attributes.

a) Infinite knowledge	e) Minuteness
b) Infinite perception	f) Accommodativeness
c) Infinite energy	g) Undisturbed ness
d) Infinite bliss	h) Agurulaghutva
- Quitting the supernatural body he reached the summit of the universe by virtue of upward – motion nature.
- These he attained the perfect liberated state by getting release from the association of all foreign substances.

- Whose soul's spatial units retained the shape of human form i.e. a little less than the final body.
- Manifestation of imperturbable wholly – blissful form of pure self-nature is containing incessantly.
- Who have become Krit-Kritya (attained the super attainable), hence continue to dwell in such (a perfect blissful) state infinitely.
- They serve as image of exhibiting it (attaining one's own pure nature which is only worth attaining)

3. **GENERAL CHARACTER OF JAIN MONKS (ACHARYA, UPPADHAYA AND SADHUS)**

- He who have become dispassionate and indifferent to worldly pleasures.
- Relinquished all kinds of possessions and attachments.
- He has accepted SHUDDOPAYOGA (pure passionless conduct of self absorption) form of conduct.
- Experiences internally through that SHUDDOPAYOGA his own self to be the self-soul only.
- Never feels I-ness in other objects and believes one's own sentient nature only as one's own, never feels mine ness in alien dispositions.
- And whatever other substances and their characteristics appearing knowledge. He, of course, knows then but does not have attachment-aversion feelings in them by treating them as agreeable or disagreeable.
- The body undergoes different changes, various instrumental causes get associated externally but in these situations he does not feel happy or unhappy at all.

- He does not allow his Upayoga (active consciousness) to deviate or ramble too much; he rather holds deviation less (stable) condition by becoming stoical and dispassionate.
- Occasionally, due to rise of mild passion, Shubhopayoga (auspicious thought activity) is also caused owing to which he gets inclined towards the external means of Shuddopayoga but knowing such inclination also to be relinquish able, wishes to uproot it.
- And due to absence of rise of intense passions there exists no ASHUBHOPAYOGA (inauspicious thoughts, activity) of indulging in violence etc.
- Having attained such an internal state of self, he has accepted the DIGAMBAR posture (totally possession less naked state) of quititude.

A. ACHARYA :

Among them (in the group of above monks) he, who has become the leader of congregagation of monks by acquiring the chief rank by virtue of the excellence in right belief, right knowledge and right conduct and who chiefly remains engrossed in Nirvikalpa Swaroopacharan (enameling state of pure, passionless conduct of the self) and who he has compassionate feeling due to rise of slight mild attachment, preaches sermons to only those “ JIVAS” who pray for and are curious for religion; he administers “Deeksha” (renunciation vow) to those who want to accept asceticism and purifies by the process of expiation those who admit their faults.

The Acharya have 36 rites (Mulgunas) as follows:

- 1) Ten Characteristics of Religion
 - Supreme Forbearance
 - Supreme Modesty
 - Supreme Straight – Forwardness
 - Supreme Contentment
 - Supreme Truth
 - Supreme Self – Restrain

- Supreme Austerity
- Supreme Renunciation
- Supreme Possessionlessness
- Supreme Celibacy

2) Twelve Kinds of Tapa

- Fasting
- Taking Reduced Diet
- Putting of Special Restrictions or and above the Usual Observations
- Abounding Food – Taste
- Lonely Habitation
- Mortification of Body
- Expiation
- Reverence (paying respect to holy personages)
- Services to Saints
- Study
- Renunciation
- Meditation

3) Five Types of Observations (Samiti)

- Carefulness in Walking
- Carefulness in Talking
- Carefulness in Taking Food
- Carefulness in Giving – Taking Things
- Carefulness in Removal of Excreta

4) Six Essentials

1. Vandana
2. Stutis (preyar to tirthankar)
3. Samata (equanimity)
4. Pratikaman
5. Pratyakhyan (vows)
6. Kayotasarga

5) Three Gupti (Hidden Things)

- Man Gupti
- Vachan Gupti
- Body Gupti

B. Uppadhyay : (Preceptor monk) :Those saints who are brave, possessed of three jewels (i.e. right faith, right knowledge, right conduct) are undaunted preachers of the substances, elements etc. as enunciated by the conqueror (JINA) and are endowed with the spirit of desiredness, are known as the preceptors (Uppadhyay)

And (the Jina Monk) who having obtained the knowledge of various Jain – Shastras (scriptures) has been installed as the monks and who by knowing the purposeful meaning of all the Shastras (sacred books of Jains) meditates concentrated upon the nature of the self (soul) and, if sometime, due to rise of slight mild passion his Upayoga (active knowledge) does not remain fixed in the self then he himself reads the Shastras and teaches other religious minded people.

C. Sadhus : (Ascetic Monk): Further, excepting the preceding above two types of rank holders, the rest are all those monk's ranks and are engrossed in attaining the nature of the soul and do not ramble their Upayoga (active consciousness) in other substances by treating them agreeable or disagreeable, thus they try to tranquillize the Upayoga and externally observe religious penances, rituals etc. as being instrumental cause and sometimes engage themselves in invocation, obeisance and such other activities.

Such are the true Jain monks who incessantly make effort for the realisation of the self-soul;

28 Mulgunas of Monks: (Main attributes of conduct)

1. Five main Conducts
 - Non – Violence
 - Truth

- Non – Stealing
 - No Indulgence in Sex
 - No Worldly Possessions
2. Five Samitis
- Carefulness in Walking
 - Carefulness in Talking
 - Carefulness in Taking Food
 - Carefulness in Giving – Taking Things
 - Carefulness in Removal of Excreta
3. Five Victory of Senses
- Touch
 - Taste
 - Smell
 - Sight
 - Hearing
4. Six Avashyak (Essentials)
- Vandana
 - Stuti
 - Pratikaman
 - Samayika
 - Pratyakhyan
 - Kayotasarga
5. Other Seven Gunas are as follows:
- Hair by hand removal only.
 - No Clothes (Total Nakedness)
 - No Bathing
 - No Teeth Cleaning
 - Sleeping on the floor
 - Only one time food
 - Food intake only standing

PURPOSE OF ADORATION:

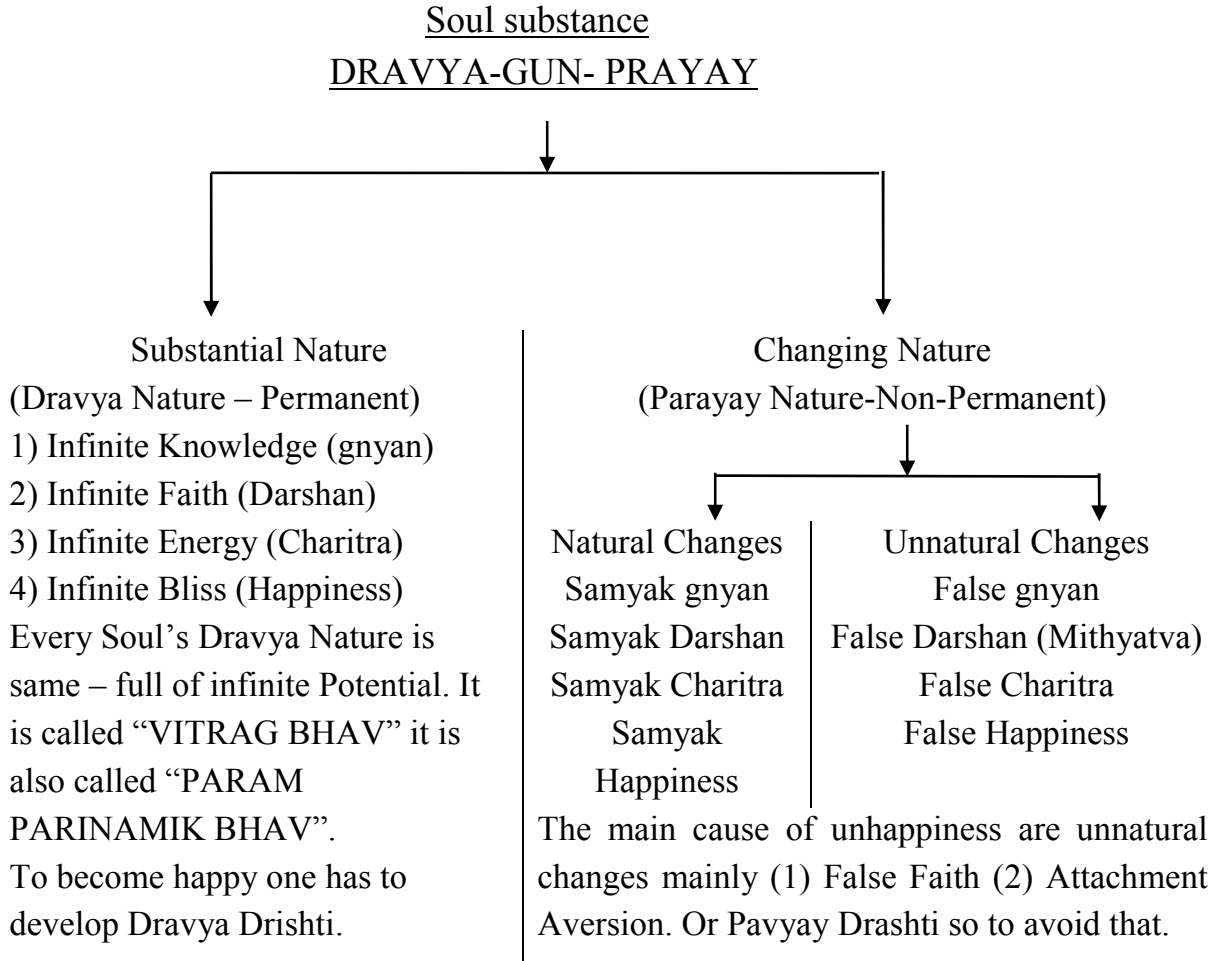
This is the nature of Arihantas etc; it is full of passionless ness with perfect knowledge. By means of that only, the Arihantas etc; are supreme and worthy of invocation and adoration. Because from Jiva Tatvas (sentient – beign) point of view, all Jivas (souls) are alike but because of attachment, etc; psychic maladies and feeble knowledge, jivas become censurable and due to lessening of attachment, etc, and increase of knowledge deserve adoration; so in Arihantas and Siddhas due to complete absence of attachment etc; and perfect ness of knowledge, the manifestation of absolute passionless ness with perfect knowledge (omniscience) is possible. And in Acharyas, Upadhyayas and Sadhus – in all real DIGAMBAR JAIN MONKS due to partial lessening of attachment etc and specialty of knowledge, the manifestation of partial passionless ness with discriminative right knowledge is possible. Hence all are worthy of invocation and adoration. We have to understand how these Arihantas, etc are benefactors. The purpose (objective) is the name of that act or deed due to which happiness is obtains and misery is ended and that by the means of which the accomplishment of the purpose takes place is our benefactor

Presently obtaining the passionless discriminative knowledge is the purpose because by the means of that imperturbable real happiness is attained and all sorrows and miseries which are full of perplexities are ended

The accomplishment of this purpose takes place by the invocation,etc,of arihantas, etc

Acts like looking (sighting) at the image of arihants or pondering over their nature or listening to their preaching (revaluation) or being closer to them or following the path according to their preaching, instantly reduces the delusion, attachment, etc by becoming instrumental causes and gives rise to discriminative knowledge of jiva (soul), ajiva (non soul) etc. therefore in this way also the purpose of passionless discriminative knowledge get accomplished by arihant, etc.

B) THE CONSTITUTION OF SOUL



C) **Different names of dravya savbhava**

1. Param parinamik Bhava (different from other bhavas)
2. Gnayak Bhav (only knower)
3. Vitrag Bhava (no attachment no aversion)
4. Ekrup Bhava (all the time same)
5. Trikal niravaran bhava (all the time without any cover)
6. Dhruva achal (fixed)
7. Akhand abhed (unbroken)
8. Niravalamb (without any support)
9. Shahaj Bhava (natural)
10. Sarvagna savbhava (Full of knowledge)
11. Purna sukhrup (full of happiness)
12. Chaitanya ghan pind (solid mass of consciousness)

13. Shudha trikal shuddha bhav (purest form)
14. Karan Parmatma (cause of Parmatma)
15. Sat chit anand (conscious power with bliss)
16. Nirvikar swarup (without any blemish)
17. Nirvikalpa swarup (without any vikalp)
18. Anand kand (solid full of happiness)
19. Atindriya savrup (without any senses)
20. Param Bhava savbhava (complete the best in all respect)
21. Permanent (nitaya) not changing
22. Aashray karva yukta bhava (for taking support)
23. Gyan Darshan yukta Bhava (with knowledge and perception)
24. A solid lump of infinite energies-guns-attributes (shakties)

D) FOR GLORIFICATION OF SUCH SWABHAVA (BHAGWAN ATMA-FULL OF INFINITE ENERGIES)

List of 47 shakties is given here

1. Jivatva
2. Chiti
3. Drashi
4. Gyan
5. Sukh
6. Virya
7. Prabhutva
8. Vibhutva
9. Sarva drashtitva
10. Sarva gnatva
11. Svachhatva
12. Prakash
13. Asankuchit Vikastya
14. Akarya karan
15. Parinamya parinamkatva
16. Tyag Upadan Shunyatva
17. Agum Laghutva
18. Utpad vyaya dhruvatva
19. Parinam

20. Amurtatva
21. Akartrutva
22. Abhoktrutva
23. Niscriyatva
24. Niyat Pradeshtva
25. Savdharma Vyapaktva
26. Shadharan-ashadharan-shadharan ashadharan dharmatva
27. Anant dharmatva
28. Viruddha dharmatava
29. Tatva
30. Atatva
31. Ekatva
32. Anekatva
33. Bhava
34. Abhava
35. Bhav-abhava
36. Abhava Bhava
37. Bhava bhava
38. Abhava Abhava
39. Bhava
40. Kriya
41. Karma
42. Kartutva
43. Karan
44. Sampardan
45. Appadan
46. Addhikaran
47. Sav-Sambandh

Description of these 47 shakties can be studied from samyasar shastra

E) SIMPLEST WAY TO UNDERSTAND WORKING OF SOUL THROUGH 9 POINTS

1. There is existence of soul (independent existence of soul different from body)
2. Soul being dravya-is a collection of infinite attributes (there is modification of soul called paryaya)
So there are 2 natures of soul
 1. Dravya nature (permanent) and
 2. Paryaya nature (changing nature)
3. There is impurity in present modification only.
4. The karma is instrumental cause in this mistake but not responsible for this mistake. Mistake is done by soul only forgetting its real nature. Main mistake is in belief.
5. The mistake in modification (paryaya) is very temporary. That is only for one samaya so we can overcome this
6. The basic nature of soul (dravya nature) is permanent, pure, perfect and full of enormous strength called ekrup Bhava
7. By recognition and taking shelter of such soul, mistake in modification can be corrected by bhedgyan and tatva decisions.
8. Vitragi dev guru scriptures are nimmitt (instrumental cause only, soul corrects mistake by great effort only)
9. When mistake is corrected, self realisation, pure state of soul is attained and bondage relation of all karma automatically gets abolished.

CHAPTER 3

THE ARRANGEMENT AND WORKING OF COSMOS AND SUBSTANCE

The complete arrangement of working of cosmos is

- Fully automatic
- Totally based on justice
- Complete honest and we can see it is flowing without any beginning and without any end

In addition it is very kind to all souls it is the best, it is complete and most eligible.

Now let us think from

(1) Dravya (2) Kshetra (space) (3) Kal (time) (4) Bhava – four points of view.

1. From DRAVYA Point of View: - This cosmos is mass of six substances and these substances are self-existing, uncreated and beginningless and endless. They are (a) Jiva [soul] (b) Pudgala [matter] (c) Ether (d) Anti-Ether (e) Space (f) Time.
2. From SPACE Point Of View: - The portion of space in which all the substances are found is called Universe (Lokakash). The empty infinite space outside is called Alokakash. The universe is divided in three worlds.
(a) The Upper World (b) The Central World (c) The Lower World.
 - In the Central World there are innumerable islands and seas encircling each other. There are two and half (Dweep) islands (i) JAMBU DWEEP which is surrounded by LAVANA SEA. (ii) DHATKIKHAND DWEEP surrounded by KALODADHI SEA. (iii) Half PUSKARARDHA DWEEP.
 - In these two and a half DWEEP there are fifteen areas where human beings are staying and from where the process of liberation starts. Five BHARAT, Five AIRAVAT and Five VIDEH.

- The Upper World is the land of all DEV (Heaven)
 - The Lower World is the land of all NARKI'S (Hell)
- We are now in Bharat Area of Jambu Dweep.
3. From KAL Point Of View: - There is one regular – by sequence complete KAL cycle – of total time of twenty Sagaropam (10 Sagaropam of Ascending cycle and 10 Sagaropam of descending cycle.) One Sagaropam is billion of years. In ascending cycle they are six time factors called ERA numbered 1 to 6. The complete liberation is only possible in the Fourth Era when Tirthankar Bhagavans are present. We are in the Fifth Era which is of twenty one thousand years. Here we can make necessary Eligibility for complete liberation.
 4. From 'BHAVA' Point Of View: - All the substances are full of infinite Energy. Unlimited potential capacity is in existence. Jiva Dravya is full of infinite attributes. Now through our present modification of knowledge (Paryay) – if we concentrate on our pure soul the attributes will manifest and we can gradually attain complete liberation with supreme effort so path of liberation is open to all souls.
Atomic particles of “KARMA” are also there. They got their own individuality infinite capability - in spite of this – from cosmos from all areas in six months – six hundred and eight souls attend complete liberation. With Supreme effort, path of liberation is open to all of us.

SUMMARY: the knowledge of this complete arrangement is total subject of knowledge. Who has known this arrangement? There is supreme power called **OMNISCIENCE.**

OMNISCIENCE: - Omniscience is the perfect supersensitive direct and crystal clear knowledge in which all substances are known together in each unit of time complete as they really exist. With their manifoldness, infinite attributes and modifications of all the three tenses – past, present and future.

Here it will be worth while to understand that from the definition of omniscience it is proved that all modifications (of three tenses) in each substance take place in their definite serial order and moment of time i.e. their serial number with respect to their births (originations) cannot be changed or disturbed.

Isness – ('Sat') i.e. independent existence being the intrinsic nature of each substance, its each attributes and each modification originating in each unit of time has also an independent existence. In other words, it is modifications in each substance originated by themselves in their regular succession of series without any variations in time, place and mode. Thus each substance is an independent entity which always remains engaged in functioning its own function without the help or support of any other substance. Hence no substance is free to do anything (good or bad) for other substance and to arrive at this decision and remain firm unit, is really a great achievement (Purushartha). Niyati "Power of ability to perform or to undergo the particular function (modification) in a substance is fixed and seriated" (sequence bounded).

CONSTITUTION AND WORKING OF SUBSTANCE:

Conglomeration of six substances is collectively termed as Cosmos.

There are six types of self-existing, uncreated and beginningless and endless substances.

(1) Jiva [soul] (2) Pudgala [matter] (3) Dharmastikaya [ether] (4) Adharmastikaya [anti-ether] (5) Akasha [space] (6) Kal [time]

Definition: -

1. DRAVYA (substance): - the mass of infinite inseparable attributes (gunas) is called substance.
2. GUNA (attribute): - that (quality) which exists in all the parts of the substance and in all its modification is called attribute.
3. PARYAY (modification): - the manifestation i.e. functioning part or activity of an attribute is called modification.

Every substance keeping its existence intact, every moment is going through modification. All the substances in this cosmos are continuously changing.

Definition of all the Six Dravyas: -

- 1) Jiva Dravya: - That which possesses sentience or consciousness, (i.e. the power of knowing and cognizing) as its (basic, specific) attribute is called soul substance.

- 2) Pudgala Dravya: - That which possesses touch, taste, smell (odor) and colour as its (basic, specific) attribute is called matter substance. The smallest (indivisible) particle or unit of matter substance which cannot be further divided is called an atom (Parmanu).
- 3) Ether: - That which is passive cause in the motion of self moving Jivas [(Dharma Dravya) embodied souls] and matter (atom or molecule) is called Ether. For example, water is a passive cause in the motion of self moving fish.
- 4) Anti-Ether: - That which is a passive cause in the state of rest (stationariness) of self stopping Jivas (embodied souls) and matter (atom or molecule) just after their motion is called Anti-Ether. For example, the shadow of a tree is a passive cause for the traveler who wants to take rest.
- 5) Space Substance: - That which provides accommodation to all other for substances i.e. soul, matter, ether, anti-ether and time is called space. The space is all pervasive and it is found in the whole of the cosmos.
- 6) Time Substance: - That which is a passive cause in the function of self-functioning substances such as soul, matter etc. is called the Real Time Substances. For example, an iron axle in the revolving wheel of the potter. There are two kinds of Time Substances (a) Real Time [Nishchaya Kal] (b) Conventional Time [Vyavahara Kal].

Note: - Matter is a rupi material and rest of all five substances are non rupi-material (arupi). Soul and matter are active have movement, where as the rest of the four substances are inactive and without movement.

There are two kinds of attributes: - 1) Common (Samanya) 2) Specific (Vishesa).

- 1) Common: - Those qualities which exist in all types of substances.
- 2) Specific: - those qualities which do not exist in all types of substances but are found only in its own substances.

There are infinite attributes of substances but main common attributes are six.

- a) Existence or Isness (Astitva): - That potentiality or quality by virtue of which the substance is never destroyed and also can never be created by any one.

- b) Functionality (Vastutva): - That potentiality or quality by virtue of which the substance performs its own specific function (useful action).
- c) Changeability (Dravyatva): - That potentiality or quality by virtue of which the modification of a substance changes every moment continuously and uninterruptedly.
- d) Knowability or Knowableness (Prameytva) : - That potentiality or quality by virtue of which the substance becomes the subject of any kind of knowledge.
- e) Constancy of Individuality (Agurulaghutva): - That potentiality or quality by virtue of which the constancy with individuality of substance is always maintained i.e. (i) substances does not change into another substance (ii) an attribute does not change into another attribute (iii) the infinite attributes of substance does not scatter up into separate entities. Due to this attribute no substance becomes less or more by losing or adding anything to it.
- f) Shape Formation attribute or Shape Retentivity (Pradeshatva): - That potentiality or quality by virtue of which the substance always exists in some shape or form. (Occupying some special units).

Specific Attributes: -

- a) The principal specific attributes of the soul substance are:
 - Consciousness or sentience i.e. power of knowing and seeing
 - Right Belief (Samyaktva)
 - Right Conduct
 - Bliss (sukha – happiness)
 - Region changing capacity (Kriyavarti Shakti) etc.
- b) The principal specific attributes of the matter substance (Pudgala Dravya) are:
 - Touch
 - Taste
 - Smell
 - Colour
 - Region Changing Capacity (Kriyavarti Shakti).
- c) Ether substance possesses the specific attribute of changing motion-causation.

- d) Anti-Ether substance possesses the specific attribute of changing stationeries causation.
- e) Space substance possesses the specific attribute of changing accommodation causation.
- f) Time substance possesses the specific attribute of changing function-causation.

Special Points: -

1. If there are no common attributes then there will be no substance at all.
2. If there are no specific attributes then it will not be possible to distinguish between two substances.
3. Each substance is independent, doing its own work continuously. It cannot perform the work of other substance. This is called principle of freedom of substance.
4. Similarly every attribute of substance cannot do the work of other attribute. Every attribute has its own limit.
5. Every modification (Paryay) of attribute is also independent.
6. All three – Dravya – Attribute – Modification – are totally independent and ‘Sat’.
7. One substance cannot do anything of other substance. That means, it cannot modify other substances, it cannot inspire other substance, it cannot have effect – help of any kind in area of other substance. No blissful or damage can be done with other subject. One substance destroy, give life to other, one substance cannot make any other substance happy or unhappy. Such kind of independence of Dravya Gun – Paryay has been proclaimed by the Arihants (totally knowledgeable soul).
8. By knowing truth about these substances, attributes and modifications we come to the following conclusions:
 - We are all soul substances.
 - The substance is mass of attributes.
 - All the substances keeping own existence intact, are modifying continuously independently in sequence bounded manner.
 - Nothing can challenge our existence.

- With the awareness of these attributes we develop eternal fearlessness.
- Consciousness is moving attribute of the soul and to know oneself is our main activity.
- Ignorance, delusion, attachment-aversion are not inherent in our nature and any soul perverse feeling can be eliminated with right knowledge, right faith and right conduct. If we take refuge in the eternal soul by this kind of understanding.

Three Basic Principles of Jain Science (Vitrag – Vigyan)

1. Principle of freedom of substances:- Every substance (Dravya) is independent and exists on its own. Each Soul is independent. Each Pudgal Pramanu is independent. One substance cannot harm, help, affect and inspire from the other substance. One substance cannot do anything of other substance.
2. The principle of Sequence Bounded Modification:- Every substance keeping in tact its existence continuously modifies. Thus modification is sequence bounded i.e. everything is pre-determined and modifies in perfect way in sequence without any other help or cause. There is no interference in natural process.
3. The principle of Substantive and Instrumental causes:- Every substance keeping in tact its own existence and modified at every moment is sequence bounded as per its eligibility of Upadan and that time there is always presence of Nimit and Nimit is not doing anything.

These are the three most important and permanent principles of JAIN SCIENCE.

For any work to be performed there must be five “Samvays”

1. Nature
2. Destiny
3. Time
4. Catalyst
5. Efforts

Details of all these subjects will be discussed separately in independent chapters later.

Remember this following points

1. Soul's journey starts from NIGOD that is starting point.
RULE (When on soul attains SIDDHA STAGE, one soul comes out of NIGOD.
In 6 month and 6 samay – only 608 soul's attain Siddha Stage.
2. Maximum Time allotted to complete project and reach final destination # 1) that is Siddha stage is 2000 SAGAROPAM years
3. If you do not complete this project in given time. You will have to go back to point from where your started you journey that is NIGOD. FINAL DESTINATION # 2
4. Now in this human birth you can reach 4th stage by experience of soul – that is self-realisation and become happy for rest of time.(first target)
5. in next human birth you can travel from 4th to 14th (second, third, final destination).

CHAPTER 4

THE PATH OF LIBERATION

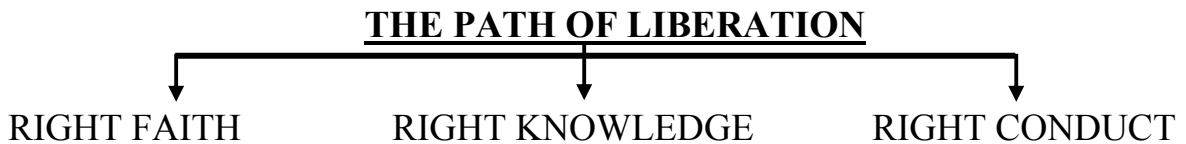
SOUL'S WILL IS LIBERATION ONLY

The will of soul is attainment of liberation only and nothing else. How does such ascertainment take place that is very important to understand?

The soul is found in various states of attributes and modifications.

Amongst these, whatever else is the state, no harm or benefit is caused to the soul, harm or benefit is caused only to it by the state of misery or happiness.

All souls in the world are found making effort for avoiding miseries and evolving happiness. We will understand this in the following way.



DEFINITION: - The oneness (unity) of right faith, right knowledge and right conduct is called “THE PATH OF LIBERATION”

General definition: - unity of Samyak Darshan, Samyak Gyan and Samyak Charitra is called “the real path of liberation”

In other words unity (oneness) of right faith, right knowledge and right conduct is called “the path of liberation”

In this Samyak indicates yathartha (as it is)

Samyak Darshan: - means “Right Belief” (shraddha)

That is this way only not otherwise that kind of pratiti bhav (ascertainment)

Samyak Gyan: - without doubt, perverseness and indecisiveness, knowledge of self soul and other substances is called right knowledge

Samyak Charitra: - Along with Samyak Darshan and Samyak knowledge-stability in self-soul is called right conduct

All these three are pure paryay of soul's faith, knowledge and conduct attributes respectively.

The unity and oneness of these three is called the path of liberation which means path of self-soul's purification.

(4) In 'SAMAYSAR' absolute cause of happiness is defined very practically.

1. Faith of seven Tatvas is called Samyak Darshan
2. Knowledge of seven Tatvas is called Samyak gyan
3. Abolishing of attachment and aversion is samyak conduct.

'Unity of these three is path of liberation' This is real cause of happiness.

Explanation:-

Samyak Darshan: - The manifestation of soul's present gyan's paryay as the true faith nature of the soul is called Samyak Darshan.

Samyak knowledge: - The manifestation of soul's present gyan's paryay as the true knowledge nature of the soul is called samyak knowledge.

Samyak Conduct: - The manifestation of soul's present gyan's paryay as the removal of the attachment and aversions nature of the soul is called samyak conduct.

So then it is proved that Samyak Darshan, Samyak Gyan and Samyak conduct is nothing but only manifestation of gyan attributes, so knowledge is real path of liberation only.

(5) Nature of liberation path.

- 1) On total destruction of delusion etc. karmas, due to whose instrumentality, the soul became miserable by undergoing alien (Impure) state, the evolution of absolutely pure state of soul is moksha (liberation). And the means or cause of the same is to be known as the path of liberation.

In Tattvarth sutra – First sutra states

Samyagdarshangyan charitrani mokshamarga :

The unity of samyak Darshan, gyan and conduct is called path of liberation.

In the commentary of this sutra (aphorism) it is stated here is word mokshamarg: is a singular word which means that the union of all the three is one path of liberation; there are no three separate path of liberation.

And from nischay point of view there is only one path of liberation which is evolved by self-experience only.

Nischay path of liberation is only one but it is narrated in two ways

1. As nischaya
2. As vyavahara

The path of liberation which is evolved by self-experience of soul (shuddhopyoga) is real-nischay path of liberation. And in sadhak state it is found that we see vows (shuddhopyoga) etc and it is together with the nischay path, by upchar(vyavahara) that is also called vyavahara path of liberation in jain scriptures. But these are no two paths of liberation. There is only one nischaya path of liberation

(6) 25 Blemishes of Samyag Darshan

- 8 Doubts, desire etc faults
- 8 Arrogance etc prides
- 3 Stupidities (foolishness)
- 6 Worthless places (Not worth worshipping or visiting)
- 25

(7) Glory of Right Faith:-

1. Right Faith is entitled to precedence over knowledge and conduct, because it acts as a pilot in guiding the soul towards Nirvana.
2. Discrimination leads to the Right Faith in the first instance and Right Faith then transforms knowledge into Right Knowledge and leads to Right Conduct.
3. Right Faith leads to all kinds of prosperity and ultimately also to supreme bliss, but falsehood is the seed of all evil and undesirable conditions of existence.

(8) Characteristics of RIGHT KNOWLEDGE

That which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty, that the knowers of scripture, call RIGHT KNOWLEDGE.

(9) Eight Limbs (virtues) of Right Faith

- 1) Nihshankitatva (Doubtless ness in Tattvas)
- 2) Nihkankshitatva (Desirelessness of worldly pleasures)
- 3) Nirvichikitsatva (Non- repugnance at the affiliatal ones)
- 4) Amudhdishtitva (Non-Stupidity in Dev-guru-Dharma)
- 5) Upabrinhama (Developing spiritual qualities)
- 6) Sthitikaran (Stabilisation of religion)
- 7) Prabhavana (Glorification of religion)
- 8) Vatsalya (Fraternity towards other religious souls)

(10) Eight Limbs of Right- Knowledge:-

1. Vayanjanaachar :- Articulating the words/ sentences by knowing the correct accent of alphabets.
2. Aarthaachar :- Knowing the correct meaning (etymological meaning) of the words & sentences with their proper connotation.
3. Ubhyaachar :- Both-articulating & knowing the correct meaning of words/together sentences
4. Kalachar:- To study the scriptures (deep philosophical books) in their appropriate timings by avoiding the (Morning evening & noon and eclipse) hours prohibited for the same.
5. Vinayaachar:- To pay respect to Jinavani by bowing head with hands joined with meekness and by giving up arrogance.
6. Updhanaachar:- Remembering with retention the purposeful seven Tattvas and not to forget what has been learnt.
7. Bahuman aachar:- To pay high regard to the “Jaina-Canon” and also to the teacher/discourses imparting its true-knowledge.
8. Amnihaachar:- Not to hide the name of shastra (book) and the teacher (Guru) from whom the true knowledge of Tattras is attained.

(11) Necessity for the adoption of Right- Conduct

To whom Right knowledge has accrued by virtue of the acquisition of Right Faith, on the destruction of the darkness of faith- obstructing infatuation, that excellent soul begins to practice the rules of Right Conduct, to be rid of personal likes and dislikes (that is, to attain the state of desirelessness).

(12) Thirteen Limbs of Right Conduct:-

A) Five Vows

- 1) Non-Violence
- 2) Truth
- 3) Non-stealing
- 4) No worldly possession
- 5) No indulging in sex

B) Five Samiti

- 1) Carefulness in walking
- 2) Carefulness in talking
- 3) Carefulness in Putting things
- 4) Carefulness in taking food
- 5) Carefulness in removal of exerta

C) Three Guptis

- 1) Man Gupti
- 2) Vachan Gupti
- 3) Kay Gupti

CHAPTER 5

SEVEN TATVA'S

First We Will Learn [A] Six Cases [B] Six Essentials And Then [C] Seven Tatvas and [D] Five Bhavas.

A] SIX CASES

- 1) The achievement of the pure soul, with perfectly pure operator consciousness is most independent, having no adherence to other cases. The meaning is that no support of any non-self substance is needed for psychical consciousness and psychical happiness.
- 2) The soul having attained its natural attribute is omniscient, worshipped by the whole world and born of itself.
- 3) From the real point of view the soul has no case-relationship with any non-soul element. This being is in vain unhappy in his restlessness for the association of objects other than the soul.
- 4) What are the cases (Karak)?
That which creates an action, is purposeful in the happening of the action, is called case. Case can only be that which in some shape or other can be purposeful in the operation of the action, none else.
- 5) These are the six cases:
 1. Karta – subjective or nominative
 2. Karma – the objective
 3. Karan – means of that deed
 4. Sampradan – the receiver of the action
 5. Apadan – producer
 6. Adhikaran – base of the deed
- 6) Definitions:
 1. Karta – That which independently (unaided) does (performs) its own deed (function) is called the doer (agent or Karta).

2. Karma – whatever modification is obtained by the subject (the doer) is called its function (Karma).
3. Karan – the substantial cause of that particular deed by which it is done or originated is called the means of deed (the Karan).
4. Sampradan – that for which that particular deed is performed or done, is called the receiver (Sampradan Karak).
5. Apadan – the permanent substance out of which that particular function or deed is done or obtained is called the Apadan.
6. Adhikaran – the permanent cause and the same permanent substance is called the base of the deed (Adhikaran).

7) These cases are of two kinds:

1. Real cases
2. Conventional cases

When the achievement of the deed is shown as due to other agencies, we have conventional cases; and where the achievement is said to be due to the substance itself (its inner strength) it is called real case.

8) The application of conventional cases:

1. The pot maker is the doer,
2. The jar is the deed,
3. Wheel, stick etc. are means,
4. The pot-maker makes the jar for somebody to keep water in it,
5. That somebody is the (Sampradan) or the receiver; the earth is taken out of the pit which is the Apadan (or the permanent cause) and
6. The pot is made on the base of the earth, which is the base or Adhikaran. All the cases are different from each other.

Intrinsically no substance can be the producer or destroyer of any other substance. As such all the six cases are untrue. They have been called so from the imposed untrue conventional aspect of speech. From the real aspect no substance has any case-relationship with any other substance.

9) The application of real cases:

1. Earth independently accomplishes the production of the jar.

2. As such earth is the producer and jar is the object of creation, in other words jar is not separate from the earth and so earth itself is the object;
 3. The earth produced the jar on account of its own operative power and so earth is means (Karan);
 4. The earth gave the produced jar to itself and so the earth is the receiver (Sampradan);
 5. The earth destroyed its mass modification and produced the jar, while it remained permanent, as such the earth is the Apadan (permanent cause)
 6. The earth made the jar with its own foundation and so it is itself the base (Adhikaran). Thus all the intrinsic cases are found in the same one substance.
- 10) Spiritually, one substance cannot give any help or support to the other and it operates and produces its modifications itself, to itself, with itself out of itself and in itself. Therefore, the real six cases are the supreme truth.
- 11) As shown above, the substance itself is full of its wealth of eternal vitality and as such is capable of doing its own work transforming itself into the six cases; no outside agency can offer any help to it. Thus the soul desirous of obtaining the supreme sentient does not need any support; its dependence on others is meaningless. The soul with its adherence to the pure state of its being obtains omniscience in itself and by assuming six cases itself. The soul is independent on account of its own eternal vitality and sentient nature and as such is the doer (Karta), it achieves the omnipotent consciousness which is its deed (karma) or that it is in itself inseparable from omniscience and, therefore, it is deed; it achieves omniscience by the highest soul endeavour of its operative consciousness and so it is the means (Karan); it gives omniscience to itself and so the soul itself is the receiver (Sampradan); it discards its own incomplete sensory knowledge and produces omniscience by its natural conscious behaviour, which is permanent, and as such it is permanent cause (Apadan); and it creates omniscience on its own foundation and as such it itself is the base (Adhikaran). Thus it itself assumes six cases, and so is called born of itself.

- 12) The six cases operate in every modification of the six substances intrinsically in themselves. Thus the soul and the matter substance, be they in their pure or impure states, assume the six cases, assume the six cases themselves and do not stand in need of other cases.
- 13) Kundkundacharya has illustrated this in his great work Panchastikaya. Amritchandracharaya has clarified it most strongly in the commentary of the 62nd verse, which is as below:-
1. Matter substance being the doer of karmic matter independently, matter itself is the doer.
 2. Because karma matter attains that stage itself, it is the deed, or being inseparable from karmic matter, matter itself is the deed.
 3. Being possessed of the power of changing itself into karmic matter, matter substance itself is the means.
 4. Because it converts itself into karmic matter, the matter substance itself is the receiver.
 5. Destroying the previous manifestation in itself and thus turning into karmic matter and also remaining permanent as matter, the matter substance itself is the permanent case.
 6. Being the producer of karmic matter on its own basis, the matter substance is the basis case.

In the same manner :-

1. The soul independently operating as sentience and perfection is itself the doer.
2. Because the soul attains that stage itself, it is the deed or being inseparable from the soul itself, it is the deed.
3. Being possessed of the power of changing itself in animate form, the soul itself is the means.
4. Because it converts itself into the animate form, the soul itself is the receiver.
5. Destroying the previous manifestation in itself and thus turning into animate substance and also remaining permanent as soul, the soul substance itself is the permanent case.
6. Being the producer of the living soul substance on its own basis, the soul substance is the basis case.

- 14) In reality the karma itself changes into six cases and as such does not stand in need of the six cases of any other substance. Likewise, the soul manifests itself into the six cases and does not need the help of the six cases of any other substance; therefore, from the intrinsic point of view, the soul is not the doer of the karmas and the karmas are not the doer of the soul.

From the real point of view, the matter substance itself manifests in the shape of the eight karmas and the soul substance as the Audyik Bhawas. The cases of both are quite separate from one another and do not require the help of the other. As such, the cases of one substance do not stand in need of the cases of other substances.

- 15) How this study is useful?

Since eternity, this soul has forgotten the six real cases and has been placing its faith in the conventional cases and thus roaming in the wide world. The real path of liberation starts, when this soul really believes in the operation of the six real cases, takes recourse to its eternal sentient nature and arouses in itself the manifestation of the pure soul. As such, a correct knowledge of six cases is necessary in the activity of the purification of the soul.

- 16) It has here been said that from the real aspect, the soul does not have any case relationship with other substances. Creatures on the path of emancipation, therefore, in vain invite dependence on others and are unhappy on account of the consequent restlessness in finding external means to achieve this aim.

BI SIX ESSENTIALS

1. All the creatures of this world like to be happy and are afraid of sufferings (grief). They try their best to save themselves from this grief, but do not know the correct remedy of getting rid of grief and so they remain unhappy.

2. The real remedy is first to understand the soul and have faith and absorb ourselves therein. That is everyone's essential duty.
3. Remedy to obtain real happiness and to destroy grief is matter of fact common (method is same) for all souls. Monks by dint of their strong determination achieve greater happiness and householders according to their background achieve partial happiness.
4. The householder with true faith, who treads over this path, has auspicious indications also along with the essential associated with partial sublimation. These are called external essentials. They are six in kind:
 - 1) Worship of God
 - 2) Devotion towards the Monk
 - 3) Self-study
 - 4) Abstinence
 - 5) Penance
 - 6) Charity

1) Worship of God

The partial purity of the householder with true faith is real psychic worship of God and recitation of his qualities after comprehending the real nature of God is external worship. The householder worships God (pooja) offering eight substances, reflecting upon the great attributes of non-attachment, omniscience and the other perfect qualities and that is called external worship. Arihant and Siddhas are called God.

2) Devotion Towards The Monks:

Acharyas, Uppadhaya and Sadhus are all called Monks. Partial; purity of the householder having right faith is psychic devotion towards the Monks and to reflect upon the attributes of the Monks after understanding their real nature is their external devotion.

3) Self- study:

Partial purity befitting the householder with faith is psychic self study and to study the scriptures expounding the fundamentals of Jainism and to reflect upon them is external self-study.

4) Abstinence:

The partial purity of the soul befitting a householder with real faith is psychic abstinence and its accompaniments of non-violence and control of senses are external abstinence.

5) Penance:

The partial purity of the soul of the householder i.e. the avoidance of merits and demerits is psychic penance and the consequent auspicious inclinations for fasting etc. are external penance.

6) Charity:

The partial purity, suitable to the householder, is psychic charity i.e. giving purity to our own beings and to give money etc. to others that is for the good of the giver and those who receive these, is external charity. It is of four kinds: (a) Gift of food (b) Gift of knowledge (c) Gift of medicines (d) Gift of fearlessness.

5. The question arises here – What is the difference between the psychic essentials and the external ones?

Psychic essentials are pure religious tendencies that remove bondage, and external essentials are causes of merit bondage. Psychic essentials are of those householders alone, who have real consciousness. Desire to worship God and perform other essentials also arise in the minds of householder, not having real consciousness. On account of mild passions and merits, such householders have merit bondage, but that is not real religion of the soul.

6. For real religion of the soul, to achieve self realisation following process has to be undertaken:

- Eligibility
- Study
- Right decision about oneself
- Bhed-Gyan
- Self-realisation

C| SEVEN TATTVAS (Fundamental Principles)

- 1) Jiva (the soul)
- 2) Ajiva (the non-soul)
- 3) Asrava (influx or inflow)
- 4) Bandha (bondage)
- 5) Samvar (stoppage)
- 6) Nirjara (gradual shedding or dissociation)
- 7) Moksha (liberation or emancipation)

DEFINITION OF THE SEVEN FUNDAMENTALS PRINCIPLES

- 1) “**Jiva**” means soul. It is intrinsically an embodiment of knowledge (knowing activity), totally distinct from other substances and an eternal entity.
- 2) “**Ajiva**” means non-soul. It is intrinsically devoid of sentience (consciousness). “Ajiva” substances are five. Out of them the four are – Ether, Anti-Ether, Space and Time. Substances are non-material (Arupi) and the matter substance (Pudgala Dravya) is material (Rupi i.e. which has specific attributes of touch, taste, smell and colour).
- 3) “**Asrava**” means influx or inflow. They are of two kinds: (a) Bhavaasrava (b) Dravyaasarva. Bhavaasrava: the origination of impure (non-material) modification in the soul in the form of auspicious (virtuous) or inauspicious (wicked) psychic emotion is called psychic influx (Bhavaasrava) and at the same moment automatic (on their own - independently) inflow of fresh material particles transformable into karmic matter (which enter in to the same region as that of the soul) is called material influx, the impure modification of the soul is the instrumental cause.

Both merit and demerit (Punya and papa) are types of influx (Asrava) and bondage (Bandha).

Merit: Virtuous activities such as charity, compassion, reverence, worship, vows etc. originate in the modification of the soul.

Demerit: Wicked activities such as perverted (wrong) belief, violence, telling lies, stealing etc. originate in the modification of the soul.

Spiritually speaking, as a matter of fact, the virtue (merit) and vice (papa) i.e. both the auspicious and inauspicious emotions are harmful to the self and transitorily impure the modification of the soul.

- 4) “**Bandha**” means bondage. The staying (lying) of the soul in the impure alienated states (modification) such as delusion, ignorance, attachment, aversion, merits, demerits, etc. is called psychic Bondage (Bhava Bandha). And at the same moment the automatic bonding (unity) of material particles (transformable into karmic-matter) with the soul is called material bondage. (Dravya Bondage).
- 5) “**Samvar**” means stoppage of influx. The stopping of impure virtuous and wicked emotions (influx) by means of pure (passionless) modification, e.g. right belief, knowledge and conduct is called psychic stoppage (Bhava Samvar) and at the same moment automatic stopping of the inflow of fresh karmic matter is called material stoppage (Dravya Samvar).
- 6) “**Nirjara**” means partial release from bondage. The partial end or shedding of impurity in the form of auspicious and inauspicious desires (emotions) from the state of the soul by means of partial growth of purity is called psychic shedding (Bhava Nirjara). And at the same moment the automatic partial shedding of karmic matter which are fit for shedding from the soul is called material shedding (Dravya Nirjara).
- 7) “**Moksha**” means liberation or complete release from bondage i.e. complete shedding (disassociation) of bondage. The origination of perfect and totally pure state of the soul and complete destruction of impure state is called psychic liberation (Bhava Moksha). And at the same moment the automatic complete destruction of all karmic matter from the soul is called material liberation (Dravya Moksha).

The belief in Jiva etc. Tattvarthas (substances with their true character) devoid of perverse ascertainment is the characteristic of right-belief. Their belief- “It is so only and not otherwise” such conviction is “Tattvartha – Shraddhana” and such right belief which is devoid of perverse grasping and understanding is the right

belief (Samyak Darshan). Belief in substances with their true nature is right belief.

Errors concerning the Seven Fundamentals (Tattva).

1) Fallacy in respect of “Jiva- Tattva”:

1. Consciousness is the eternal differentia (distinctive characteristic) of the soul but the perverted believer does not know the same due to ignorance, instead he identifies the self with gross (material) body, and believes – “I am body. I can do actions and functions of my body”.
2. Further he thinks that – “if body is healthy, it is beneficial to me. By getting this body weak or strong I become weak or strong; I am ugly or beautiful as per body”.
3. The outward favorable and non-favorable environment makes me happy or unhappy, by affluence and paucity I become rich or poor.
4. Engaged in the pure suit of the self, the being understands the division of the moving and non-moving creatures and other milestones of the matter substances, but does not exactly have the ability of discrimination between the self and the non-self and path leading to full detachment as described in the spiritual scriptures.
5. Even when he knows them, his knowledge is based on the religious texts but does not have full faith in knowing one’s ownself and not to mix that with others and to keep one’s self unmixed with others.

2) Fallacy in respect of “Ajiva-Tattva”:

1. Due to perverted belief, each mundane soul believes, “by coming into existence of body, I am born, by losing that body, I will die.”
2. Due to change in wealth, body and other material objects, he starts feeling the good or bad effect of those changes in his ownself; during the warm state of the body, he feels himself suffering from the fever when in the state of hunger, thirst etc. arise in the body he feels as if the self is hungry and thirsty.
3. He treats the joint activities of the soul and the body as one and does not that matter is just an indifferent cause of the activity of the soul and the soul in its turn is again an indifferent cause of the

activity of the matter. He does not realise the inherent difference between the two activities.

4. Like other people having perverted faith, this one also treats religious teaching, fast and other activities depending upon the body as one's own.

3) Fallacy in respect of "Asrava Tattva":

1. Delusion (perverted belief), attachment, aversion, auspicious and inauspicious emotions are psychic influx (asrava). These influxes (emotions) directly produce miseries and are themselves irksome, but the deluded souls considering them to be beneficial, continue to follow the same habitually.
2. He regards violence and other sinful influxes as undesirable, but treats non-violence and other merit influxes as desirable. Both of them, however are undesirable being instrumental to bondage of the soul.
3. As long as total "vitrag" state is not achieved, one may indulge in merits, but should have faith that this also leads to bondage. If such a state is treated as path to liberation, that faith is totally wrong.
4. He treats adopted wrong faith only as false belief, but does not understand that the extreme inherited wrong faith as such.

4) Fallacy in respect of "Bandha Tattva":

1. Whether it is a golden chain or an iron chain, both are fetters and direct causes of bondage. Similarly the virtue and vice i.e. Punya and papa, both are fetters to tie the soul, but the deluded souls, not considering this fact, feel and believe that virtue (Punya) is better and beneficial. On principle, the virtue and the vice both are equally harmful to the soul but the ignorant self does not believe so.
2. He treats sinful manifestations as bad and leading to demerit bondage are desirable. Distinction of merits and demerits lie only in the non-destructive karmas, destructive karmas are all demerits and even when one indulges in merits, destructive karmas are attached and stay with the soul. As such, how can merit, being instrumental to bondage, be desirable for the soul on its upward march?

- 5) Fallacy in respect of “Samvar Tattva”:
1. Right belief, right knowledge and right conduct are blissful and beneficial to the soul but the deluded souls feel and believe that they are irksome and harmful.
 2. He treats merit influxes i.e. non-violence etc. as stoppage, but does not realise that one and the same activity cannot lead to merit bondage and stoppage.
 3. He regards renunciation of violence etc as real conduct and observances of the great rules of conduct as desirable. But they are influxes. How can influxes be desirable? Real conduct is the state of being unattached without the dint of passion.
- 6) Fallacy in respect of “Nirjara Tattva”:
1. By means of concentrating of thought on the self soul and relinquishing both virtuous and wicked desires, the growing radiance of the purity of the soul is called spiritual penance.
 2. By this penance gradual shedding of karmic matter takes place. Such penance (religious austerity) is blissful, but the ignorant self feels and believes it to be irksome.
 3. Thus ignoring infinite potentialities, such as knowledge, bliss etc. of the soul and considering the object of five senses to be blissful, he enjoys the same.
- 7) Fallacy in respect of “Moksha Tattva”:
1. The manifestation of completely pure and perfect modification of the soul is liberation. In moksha there is no irksomeness and instead this is perfect wholly independent, stoical bliss (perfect happiness). But the ignorant self, not considering this fact, feels pleasure in bodily enjoyments and luxuries. As there is no existence of body, senses, wealth, eating, drinking, friends etc. in moksha, the deluded (ignorant) self does not believe in supersensitive bliss of liberation.
 2. He treats the bliss of heavenly life and complete liberation alike, when heavenly bliss is dependent upon senses, while the bliss of the completely liberated soul is psychic only.

In this way, due to fallacies about the seven fundamental principles, the deluded (ignorant) soul (jiva) is wondering trans migratory in this universe from the endless period.

D| FIVE BHAVA'S

This is the sacred text Tattvarthasutra or Mokshashastra. The matter in hand is the uncommon attributes (inherent qualities) of the soul. Those who are desirous of the welfare of the soul should recognize its inherent qualities, because one cannot understand the non-soul elements without understanding the soul itself. The well being of those, who do not understand both the soul and the non-soul elements, is not possible. The five inherent qualities are Aupshamik, Kshayik, Mishra (Kshayopashamic), Audyik and Parinamic. These are uncommon and intrinsic qualities of the soul, and are not found anywhere else except in the soul.

The rise of karmas with their power to award consequences of previous behavior is the 'Uday'; then remaining suppressed is their 'Upsham'; rise and suppression combined is 'Kshayopashama' and their absolute absence is 'Kshaya'. The quality that induces the stability of the substance is 'Parinama'. That associated with 'Uday' is 'Audyik', with 'Upsham' is 'Aupshamik', with 'Kshaya' is 'Kshayik' and with 'Parinama' is 'Parinamic'.

Those that are associated with the four conditions of karmas are four Uday, Upsham, Kshayopashama, and Kshaya. Where no karma is the instrumental cause except the nature of the substance only is the Parinamic Bhava.

1. Aupshamik Bhava: by virtue of being spiritually minded one gains some purity and by suppression of the impurities of the qualities of faith and conduct, the Aupshamik Bhava appears. At the same time the suppression of Darshanmohiniya and Charitramohiniya is the Upsham of the karmas and that associated with such a state of the karmas is called the Aupshamik Bhava.
2. Kshayik Bhava: the complete non-existence of impurities in the manifestation of any one attribute by leanings towards the soul and

the consequent emergence of the completely pure state is Kshayik Bhava. The complete annihilation of the cover of the karmas at the same moment is the Kshayik of the karmas.

3. Kshayopashamic Bhava: the spiritually minded soul by its own efforts develops partial purity of the qualities of faith and conduct. That partial purity from the point of view of the qualities of faith and conduct is called Kshayopashamic Bhava. The consequent rise and non-existence of the power of the karmas towards the consequences is the Kshayopashama of the karmas.

Considering the same from the side of the karmas, Darshanmohiniya and Charitramohiniya karmas have their rise as well as non-existence at one and the same time. That state is called the Kshayopashama of the karmas consequent conditions of the qualities of faith and conduct are called their Kshayopashama Bhava.

Sentience, perception and strength qualities of the soul partially show their effects, while partially remain dormant in the Kshayopashamic Bhava. These are found in all incompletely sentient beings.

4. Audyik Bhava: the perverse behavior of the soul with the rise of these karmas is the Audyik Bhava.
5. Parinamic Bhava: without origination and disappearance, natural and ever constant state of our being is the Parinamic Bhava.

These Bhavas have two, nine, eighteen, twenty, and three kinds each. The two kinds of the Aupshamik Bhava are Aupshamik right faith and Aupshamik Charitra.

1. Parinamic Bhava indicates that the soul is eternal, one, pure and sentient by nature.
2. Audyik Bhava states that though the soul is eternal, pure and sentient by nature, perversion lies in its manifestations. It has connections with the inanimate karmas from times having no beginnings. As long as this soul undermines its sentient nature and leans towards the karmas, perversion rises and continues. This perversion is not caused by the karmas.

3. Kshayopashamic Bhava reveals that through indulging in perversion since times having no beginning, the soul does not lose its nature and become inanimate. The partial expression of its sentience, perception and vitality remains and when the soul makes true efforts after real understanding, delusions partially disappears.
4. When the soul understands its real nature and leans towards the Parinamic Bhava, disappearance of Audyik Bhava starts, disappearance of the Audyik Bhava of the attribute of faith being the first. This is the work of the Aupshamik Bhava.
5. The full and ever increasing adherence towards the Parinamic Bhava leads to the annihilation of perversion of all kinds. This is asserted by the Kshayik Bhava.

Are all these five bhavas always found in all the creatures?

Only Parinamic Bhava is found always in all the living beings. Audyik Bhava is found only in all the worldly beings, but not in the Siddhas; Kshayopashamic Bhava, likewise, does not lie in the liberated souls (the Siddhas), and in worldly beings also is not found in the persons in the thirteenth and the fourteenth stage of spiritual development (Gunasthans).

Is Kshayik Bhava found in the liberated souls only?

Yes, Kshayik Bhava is always present in the liberated souls only, and not in the worldly beings. There is no question of this Bhava being present in the Abhavyas (that is being having no capacity of salvation) and those having perverted faith. Out of all persons having right faith and conduct, Kshayik Bhava is found in persons having Kshayik right faith and Kshayik conduct and in the Arhantas.

Aupshamik Bhava is found in persons having Aupshamik right faith and Aupshamik conduct.

Thus we see:-

1. The least of all are persons in Aupshamik Bhava, because beings with Aupshamik right faith and conduct only are included in these.
2. Persons in Kshayik Bhava are greater in number than persons of Aupshamik Bhava, because they include persons with Kshayik right faith and conduct and the Arhantas and the Siddhas.

3. Persons having Audyik Bhava are more in number than those in Kshayik Bhava, because beings in first to twelfth Gunasthans are included in these.
4. Persons having Audyik Bhava are more in number than those in Kshayik Bhava, because beings from the first to the fourteenth Gunasthans are included in these.
5. The greatest number is that of the beings in Parinamic Bhava, because they cover creatures from the Nigod to the Siddhas. This order has been maintained in the Tattvarthasutra.

We can conclude and say:-

- A. There is no living being without Parinamic Bhava.
- B. There is no worldly being without Audyik Bhava.
- C. There is no incompletely sentient being without Kshayopashamic Bhava.
- D. There are no beings with Kshayik faith, conduct and the Arhantas and the Siddhas without Kshayik Bhava.
- E. There are no beginners in the path of religion without Aupshamik Bhava.

CHAPTER 6

NON VIOLENCE

[A] NON – VIOLENCE A COMMENTARY

“Non-Violence is the greatest religion” is a common saying of the age. It is an established truth that non-violence is the greatest religion. But the question is what non-violence is?

Whenever there is a talk of non-violence, we always think of killing or torturing or saving living beings, thus relating violence and non-violence to others only. Most people believe that Ahinsa (non-violence) is only killing or harming others. Very few people understand that these are also related to the self. Even these regard violence of the self as suicide by poisoning etc. Nobody tries to understand the innermost meaning of these two. Very few people know that rise of attachment and aversion in the inner self is also violence. It is on account of this that Acharya Amritchandra has given importance to the inner sight, while giving definitions of violence and non-violence:

“Rise of attachment, aversion and delusion is violence and their elimination is non-violence.”

As such he emphatically declares that telling lies, theft, indulging in sensual joys and accumulation of wealth and belongings, since they arise out of attachment, aversion and delusions, are all violence.

Telling lies and theft etc. are all violence, because they destroy the pure feelings of the soul. Their division is meant only to give knowledge about them to the students.

Those, who conduct themselves according to the tenets of religion, do not commit violence merely on account of causing pain to others, since they are not actuated by feelings of attachment and aversions, and those who are careless about the tenets are guilty of violence, irrespective of the fact whether living creatures die or not, because they indulge in different passions and thus kill their souls. They are great sinners, since they are self-killers.

Critics can say that when violence is not related to the killing or not-killing others, why should we try to keep away from deeds of violence? We should only keep our feelings pure. The Acharya replies:-

It is true that other beings and objects are not causes of violence. Still then for the purity of our feelings we should not indulge in accumulation of wealth and other sins that are occasioned by violence.

It is not true that external violence, that is, to torture or cause pain to others is not violence. It is violence, since it is due to recklessness of our being. We do not pay attention to the mental violence that is committed in the inner self and regard physical harm alone as violence. Here our attention has been drawn to the psychic violence that is caused by passions like attachments. Those who do not renounce even external violence cannot understand psychic violence.

It is, therefore, very necessary for mental purity that we should renounce uneatable, eating during night time, the use of wine, meat, honey, and five kinds of fruit, which contain moving living creatures in them, because their consumption means the slaughter of countless moving living creatures and rise of cruelty in our feelings. Persons of non-violent conduct having soft passions do not indulge in such irresponsible activities.

Violence is of two kinds: (1) Material Violence (2) Psychic Violence.

We easily understand that material violence is killing or torturing living beings, and psychic violence is the desire or mental preparation to commit such violence; but we do not understand that intention to save the life of others is also not real non-violence, because that is also attachment.

In fact, the emergence of attachment of whatever kind in the mind, is Violence, because it leads to bondage. When Acharya Amritchandra included feelings of attachment in violence, it is not possible that he did not have an idea of their connotation i.e. auspicious and inauspicious attachments both.

Acharya Amritchandra has given a true and the best definition of non-violence. All attachments etc. of whatever nature are violence. If they have somewhere been described as non-violence, then that is conventional exposition of facts.

Critics can say that such non-violence can only be followed by the monks and as such it concerns them alone; feelings of kindness in saving the live of others are real non-violence of the householder. Acharya Amritchandra as taken up this matter and established that non-violence in life, but violence shall always remain violence. If the householder cannot abjure violence altogether, he may abjure part thereof, but that which he cannot abjure cannot be regarded as non-violence. If we cannot abjure violence completely we should abstain from partial violence. If we cannot do even that, we should, at least, abstain from regarding

and calling violence as something religious. Auspicious activities, because they are attachments, are included in violence and it is not correct to treat them as religion.

Rise of attachments, aversions, and delusions in our selves is violence and to treat them as religion is the greatest violence, and absence of these is non-violence and not to regard these attachments and aversions etc. as religion is the real understanding of non-violence.

A possible question is – vicious attachments are violence, but why regard virtuous attachments as violence? The fact is that when attachment is violence, how can virtuous attachments be treated as non-violence? It is also a kind of attachment. Of course, virtuous attachments are mild violence and vicious attachments are strong violence. If we cannot abjure violence altogether, we should mitigate it. the lesser are our attachments, the better it is for us, but their presence cannot be treated as religion. Religion is complete absence of attachment, aversion and delusions and that is non-violence, which has been hailed as the greatest religion.

[B] AHINSA THE DOCTRINE OF NON-VIOLENCE

Everyone in this world strives for happiness and not at all for misery. The whole world is filled with attachment and aversion, likes and dislikes and has been searching for happiness in materialism. Everybody is restless to seek comfort and has thirst for love and knowledge, even the smallest living being aspires for superiority. But real happiness has never been found to this day through the collection of more and more material. How can it be, when it is not there?

If one peruses the pages of world history of religion he is much distressed and disgusted to see how terrible massacre of innumerable human beings was brought about under the banner of religion. Swift's remarks are significant in this respect, "We have just enough of religion to make us hate, but not enough to make us love one another". Comparative study and mature thought lead us to the conclusion that real religion is the harbinger of peace and piety, amity and affection, happiness and harmony. It ennobles the soul and elevates the same to the state of perfection, immortality and everlasting bliss of beatitude.

Man's activities are motivated mostly by material desires. Atom smashing and sky flashing inventions of science have bewitched human personality so much that intelligentsia has in fact very little attraction for religion. In this age of materialism the dollar has been called almighty and it is the object of universal veneration.

In this mad-race for money and material gains today's man has absolutely no time at his disposal for introspection and inner vision. He has no interest in such questions as "Who am I, what is my nature, whence do I come, whither will I go"?

He does not want to participate in the joys and sorrows of the entire humanity and he does not like to alleviate the sufferings of wretched millions by his effort. Julian Huxley has observed, "The need of the day is the emergence of a more highly developed religion. A developed religion today would seek to unify the various powers of the mind and soul so as to lead to the richest development of personality. It would be based on a sense of reverence for life (non-injury) and a belief in the almost infinite possibilities of human development".

In this age of science and confluence of various cultures neither science nor religion, but a scientific religion devoid of blind faith can only solve the world problems- which are agitating the minds of the well wishers of humanity.

Once Einstein had said – "Without religion Science can not walk; without science religion cannot see. Religion and science not only do not stand in conflict but actually complete each other".

Ahinsa Doctrine:-

Scientific religion comprises of right faith, right knowledge and right conduct. This unison of these three jewels and unison of the head, heart and hands lead to ever-lasting bliss of beatitude, infinite power and infinite knowledge. Compassion is the basis of religion from practical aspect and passionless ness is the religion for its message of Ahinsa, which enjoins to respect all life. There is no religion on the face of the world which does not honor the divine doctrine of Ahinsa (non-violence) and selfless love. The remarkable feature of Jainism is that it has scientifically and elaborately expounded the who structure of the soul and the way to liberation through the philosophy of Ahinsa in such a manner that a novice can easily be the master of this sacred principle of life. Under Gandhiji's lead India attained freedom by means of non-violent struggle. This is

sufficient to convince the sceptic of the marvelous power of this moral weapon. According to Romanian Rolland, “The Rishes (Monks) who discovered the law of non-violence in the midst of violence were greater genius than Newton, greater warriors than Wellington. Non-violence is the law of our species as violence is the law of brute.” As a matter of fact, non-violence as said by Gandhiji is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction device by the ingenuity of man.

The philosophy of Ahinsa was first taught by Jain Tirthankar Rishabhdev (Adinath) in the beginning of karma-bhumi (land of spiritual action). After his illustrious son Bharat, India is known as Bharatvarsha. This golden gospel was preached by all the twenty four Tirthankar, but the name of the last Vardhaman Mahavira is conspicuous all over the world. In fact Ahinsa is the royal road to peace and spiritual prosperity. If the world adopts the Ahinsa of Bhagwan Mahavira, peace and happiness will bless the universe.

Definition:

Ahinsa has been declared to be the highest religion but what is the true meaning of Ahinsa? In plain language, it means not to indulge in violence; not to kill others vitalities, not to harm others by mind, speech and body, or positively to help and protect others. From this it appears that the topic of violence and non-violence is related to others! But such a view is one sided. Violence may also be directed to self, but people are not very conscious of it. Even those who are conscious means by violence to self the act of committing suicide and do not go into its depth. Delusion, attachment, aversion or malice found within the self are not aware of it. Keeping all this in view of a famous Jain Acharya Amrita Chandra has defined ‘Hinsa-Ahinsa’ in ‘Purushartha Siddhyupaya’ as follows: “Assuredly, the non appearance (absence) of attachment and others passions is ‘Ahinsa’ and their appearance (genesis) is ‘Hinsa’.”

Now in the light of above definitions, if death is taken to be synonymous with ‘Hinsa’, then it will never end, and in that case life becomes synonymous with ‘Ahinsa’. But such is not the interpretation given in life. A timely death without any external cause is not called ‘Hinsa’, nor is normally life called ‘Ahinsa’. Many living beings die from natural calamities, like earth-quake, flood devastation etc. but that is not called ‘Hinsa’. Thus is refuted the above.

Further going into deep, from realistic point of view, about the question of killing or saving the life Acharya Kunda Kunda draws our attention towards 'Samayasara' Verses 247 to 252. "one who accepts that he kills others and others kill him is foolish and ignorant. The wise accept the reverse of it. When Karma giving life-span ends the living being dies – this has been ordained by the leading most 'Jina'. You or others cannot deprive each other of one's karma giving life-span. Then how do you cause them or they cause you death? The living being who thinks that he keeps others alive and others keep him alive is a fool and ignorant. The wise accept the reverse of it. According to the omniscient the living being takes life when karma giving life-span to it comes up. You or others cannot give this karma to each other, how do you save others' life and others save your life? Acharya Amritchandra Summarises this in his commentary on Samayasara that in this world life and death, happiness and misery come to the living beings always as a rule by the coming up of karma acquired by themselves.

It is utter ignorance to state that some other being is responsible for others' life and death, and happiness and misery. Such people suffer from a false outlook and they kill their own soul.

By nature the soul is death free or immortal. Only the bodily modifications change themselves as well as because of rise of karma – when this much is accepted, it makes one think how much the claim stands that one living being can save or kill another. So it may be said that killing or dying is not 'Hinsa' nor living or saving 'Ahinsa'.

Violence, non-violence are connected straight with the attitude to the soul. The two are the disturbing and non-disturbing attitudes. They have no other material base. If the dropping of a slab of stone kills some one, the violence cannot be attributed to the soul. But one living being decides to kill another then the former is responsible for the violence, no matter whether the other is killed or not. Violence or non-violence is not sheltered in the inanimate; the origin and the cause of these is the animate, the origin and the cause of these is the animate, the conscious with a perversion of mind, even falsehood, theft, ill-behavior and hoarding become alternative forms of violence.

In fact, violence and non-violence, instead of being related to the life and death, happiness and misery of others, are related to attachment (Raag), malice (Dweshha), delusion (Mithyatva) etc. the attitudes of the soul. Violence does not crop up in the soul on account of others. According to Acharya Umaswami the severance of vitalities out of passion is injury. Here passion means carelessness. This carelessness is rooted in attachment, malice etc. i.e. pure passionless attitude of the soul gets defiled by the rise of attachment etc (the internal factors); it is to be understood as the real violence of the self and the act of killing others, chastising someone through body, mind and speech is to be understood as the conventional violence. But our vision is normally fixed on the external (visible) acts or forms of violence and does not reach the internal (real) one.

Spiritually, if we see impartially all sort of passions irrespective of their intense or mild states are really injury to the self. Of course, when attachment is deep it is a greater act of violence as against a mild attachment, but when there is no way to get rid of its altogether, at least its intensity should be reduced. All the same, this is not 'Dharma' (Religion). As a matter of fact, 'Dharma' stands for a total absence of attachment, malice, greed etc. and that is another name for non-violence.

Indeed the attitude to save is superior to the other one – the attitude to kill; but it is the fire of 'Neem' wood or of 'Sandal' wood both will equally cause to burn. The same thing is about the bad or good attachment. Non-violence stands for complete detachment, not for good or bad forms of attachment. Though the act of slaughter causes sinful bondage and the act of protection gives pious bondage, it is bondage all the same. 'Dharma' being the end of bondage, how can it be its cause? Hence a state of detachment is non-violence, and being in the nature of things it is 'Dharma' and also a cause of liberation. Protecting or saving the life (vitalities) is a pious act and is conventionally termed as 'Dharma'. Killing or injuring the life (vitalities) is a sinful act and is conventionally termed as 'Adharma' (non-pious act). Even wise people are aware of these two and even though they consider them to be bad, still at times they cannot avoid them.

230 years back The Great thinker and true believer Pandit Todarmalji has written in his 'Moksha Marga Prakashaka' as follows:-

“Any effort to save or make happy another being leads to pious bondage and to cause pain or kill to sinful bondage. If out of malice one thinks to kill someone he cannot be killed till his life-span has ended, though the malicious thought becomes the cause of sin. Likewise, if out of love (practical non-violence) one thinks to save some one, he cannot be saved if his life-span has ended. But the pious thought becomes the cause of pious bondage. Both are bad. A state of detachment (true non-violence) is a state of non-bondage, and hence it is good. Till you attain that stage, may your attachment be wholesome, but you should treat even this as unwholesome”.

In Jain Ethics, says Dr. Charlotte Krause,” the principle of non-injury has been developed to an incomparable height. The Jain dogma teaches that the universe is filled with souls in various stages of development, from irrational ‘Nigodas’ up to the omniscient Siddhas who are free from the dirt of karmas live bodiless at the top of the universe, far away from all worldly concerns. Between these two extremes, there are those numberless classes of creatures, beings with one sense and without the gift of spontaneous locomotion, which comprise the **earthly bodies**, such as earth, stone, metals and all kinds of minerals in their natural states; then **water bodies** such as water, ice, mist **fire bodies** such as flames, sparks; **wind bodies** such as air, storm etc. and plant bodies such as leaves, stems, flowers, roots, seeds etc. Then there are the beings with two, three, four and five senses, comprising the whole animal kingdom, the classes of gods, the inhabitants of the hell and men.

In all these various beings, there is one and the same kind of immortal soul, gifted with the four great qualities and able to display them under certain conditions. Therefore, it is sin to injure any of its manifestations in whatever state and condition it might be. It is sin, it creates bad karma and suffering and it detracts the soul from the path leading to perfection. The higher the stage of development of the injured beings is (i.e., the closer it has approached the state of perfection), the heavier the sin of the injury committed is considered to be. The sin of hurting a plant is smaller than that of hurting a lizard, the sin of hurting a bullock is smaller than that of hurting a man and the sin of hurting a criminal is relatively smaller than that of hurting a Sadhu (hermit). From this stand point, it can be understood why Jainism forbids flesh eating and on the other hand, objects little to the eating of vegetables”.

The Jain idea of Ahinsa for the house holder is different from the one of the homeless saint. The saint observes the vow without any limitations. But the house-holder has to discharge various worldly responsibilities. It is, therefore, impossible for him to follow the principle fully. He is required at least to abstain from intentional killing or hurting. He is also necessarily ordained to give up eggs and meat eating, hunting and other similar practices, which are associated with intentional destruction of life. Arnold's argument in 'Light of Asia' appears very sounds. "How is it that man who prays for mercy is himself not merciful towards other fellow beings?"

Jain view of Ahinsa Enjoins Not only compassion towards human or sub-human beings, but also abandoning even the thought of causing injury. If you have evil thought to cause harm to others, you are said to have committed the offence of violence spiritually, although the ideal may not have been translated into action physically. Pandit Nehru in his "Discovery of India" tells us "In the 3rd or 4th Century B.C. there were hospitals for animals in the country. This was due to the influence of Jainism and Buddhism, which lay emphasis on non-violence."

Jain thinkers fully understand the difficulties which come in the way of the practice of complete non-violence, since life is impossible without destruction of innumerable small insects and organisms.

So far this, Acharya have preached various grades for practice of this noble principle. the violence is of four types viz.:-

1. Intentional or Determined violence
2. Business or Occupational violence.
3. Violence in defense, i.e. violence towards tyrants and oppressors.
4. Violence in the performance of necessary domestic purposes, i.e. violence despite carefulness occurring in cooking, washing, construction of building, wells, gardens and keeping cattle.

A true believer in the house-holder stage abstains from the first one i.e. Sankalpi Hinsa but is unable to abstain from the last three types i.e. Udyogi Hinsa, Virodhi Hinsa and Arambhi Hinsa, but a wise house-holder never considers them wholesome, rather tries his level best to reduce them as far as possible. One who has renounced all house-hold connection and has adopted the discipline of a saint, practices complete Ahinsa. The Novice should abandon intentional injury to the vitalities of other creatures. If there is no guilty intention

one is not adjudicated, e.g. when a monk goes on foot with carefulness sometimes small insects get crushed under his feet and die, still there is not the slightest bondage of sin in his case. From the spiritual standpoint, infatuation is called attachment.

Whenever there is passionate and careless thought activity there is Hinsa, a mere contact with external object will not make a person guilty of Hinsa. Even then, for the purification of thought one ought to avoid external causes leading to Hinsa. The vow-less, unrestrained people invariably acquire bondage irrespective of his not indulging in any injury of sinful act. Motive or attitude is an important factor whether an act comes another preview of violence or otherwise, e.g. if a surgeon carefully performs an operation with all attention and the patient may die, then doctor will not be penalized for murder of the man, on the other hand the burglar who robs a citizen of his valuable will be punished as a culprit because of his evil motive. With a view to achieve mental purity and equanimity one must try his level best to be as merciful as the circumstances permit him to practice. The householders' non-violence is partial and he cannot attain perfection in its practice due to his various responsibilities and liabilities. As he advances in spiritual plane and controls his passions he can make rapid strides on the path of progress and gradually become perfect in his achievement. "The complete and flawless practice of Ahinsa raises the man to Godhood. It gives light, provides delight and bestows might to its faithful and honest aspirant. Gandhiji who is known as the greatest disciple of Ahinsa was infact on the lowest rung of the ladder. He aspired to practice highest type of Ahinsa by becoming a nude Jain monk. When Churchill had rebuked Gandhiji by calling him "A Naked Fakir", he had informed Churchill, "I would love to be a naked Fakir but I am not one yet." (The life of M.K. Gandhi by L. Fischer pg-473).

In Jainism man's greatness is not measured by his worldly possessions but his life of self-denial self-sacrifice, piety, purity and renunciation. Therefore, the passionless and possession less nude monk is venerated with great devotion and respect.

(C) Vegetarianism:

Life is dear to all creatures and the entire treasures of the world are almost nothing as compared with it. These lines of Pythagoras are very forceful and significant:-

*“Take not away the life you cannot give;
For all have an equal right to Live”.*

As regards destruction of life to please the palate and satisfy the appetite, the thoughtful person is expected to commune with his inner-self and ask, “Are there not innumerable harmless eatable vegetables? Why, then, cruelly butcher animals, who possess souls like you?” Scientifically, it has been established that man does not belong to the carnivorous group but his constitution specially the formation of his teeth resembles those of the fruit eaters like the Ape, anatomy shows that man is a vegetarian by nature. Good many persons give up meat eating when they really understand the utility and rationality of a vegetarian diet. When somebody asks G.B. Shaw, “why are you not enjoying the fish?” Shaw replied, “God has provided me with a stomach where there is no room for dead Animals. My stomach is not a cemetery.” He had expressed his innermost longing to be reborn in a Jain family. It is incorrect to suppose that diet has no connection with the mental attitude of a person.

Those who have carefully observed the animals who live upon flesh like a tiger or lion, are of the opinion that they are always restless and uneasy but those animals which thrive upon vegetables like the elephant, monkeys, cow etc. appear humble and peaceful. Diet influences the temperament to a great extent those who want to precede on a spiritual path should be strictly vegetarian. Tolstoy after due investigation and inquiry had come to the conclusion that it is not possible to keep intact the purity of mind without being strictly a vegetarian.

If you cast a glance upon the life of poor, innocent and voiceless creatures living in the world with a compassionate heart we would fully appreciate the sub limit of the doctrine of universal love and affection towards all beings. The superiority of mankind over beast mainly rest upon the observation of Dharma ‘Ahinsa’. As long as we are selfish and look from our motive of self interest we cannot honestly proceed on the path of piety and purity. Our entire outlook has got to be revolutionized. Bernard Shaw who has embraced vegetarianism says, “I flatly declare that a man fed on whisky and dead bodies cannot do the finest work of which he is capable. Really Ahinsa is a headlight to illumine our dark path of human existence. Kindness and affection for all living beings make a man cultured in his real sense. The compassionate heart knows and thinks that all living beings have similar feelings of pleasure and pain, therefore he, very

carefully avoids destruction of life as far as possible. Jain masters have ordained that intentional injury to the living beings must be abandoned at any cost.

In order that our mental vision may remain bright and clear we should ever remember the words of Acharya Amitgati, “O my Lord make my self such that I may always have a love for all living beings, pleasure in the company of the virtues, sympathy for all afflicted and tolerance for those perversely inclined”.

Where such enlightened souls reside peace and plenty prevail there. Even brutes abdicate their inborn hostile attitude and they become friends with their natural enemies. A lioness loves a calf as her own cub; a peacock harbors affection towards a cobra etc. Marvelous are the effects of the severity of mind and purity of life derived through Ahinsa.

***VICTORY TO ‘AHINSA’ RELIGION.**

(D) SEVEN ADDICTIONS

Seven addictions are gambling, eating meat, drinking, and enjoyment of prostitutes, hunting, stealing and indulgence in other women.

To be deeply engrossed in any habit is an addiction. Here indulgence in bad habits is called addictions, which produce restlessness in beings and make them vicious. That way, attachments, aversions and habits creating cravings are all addictions. Intrinsically, the attachments and aversion with wrong faith are all addictions.

1. Gambling : Keeping defeat and victory in sight, to stake money or other items of wealth in games, or to do something on conditions of gaining or losing money and to be hopeful of extra gain or in fear of losing something, are all various kinds of physical gambling. To consider one blessed in the friction of merit karmas and be unhappy in the friction of demerit karmas is spiritual gambling. To renounce all such feelings is real abstinence from gambling.
2. Meat-Eating: to be addicted to eat dead or killed bodies of animals is material meat-eating. To be very much concerned with the body, to feel sorry at emaciated health of the body and rejoice in good health and to be constantly engaged in and be anxious about keeping the body healthy is psychic meat-eating.

3. Drinking: to take wine, beer and its preparation or other intoxicants is material drinking and to remain forgetful of the self due to delusion is psychic drinking.
4. Enjoyment of Prostitutes: to have sex with a prostitute and to go to her place is material enjoyment of prostitutes, and to be interested in perverted intellect is psychic enjoyment. That is to say engaging one in sensual pleasures and passions, leaving the nature of the soul, is such enjoyment. A prostitute destroys wealth, health and good name, while perverted intellect destroys the good name of the soul and pushes one to the tortures of the lowest cadre of life for times eternal.
5. Hunting: to kill and enjoy killing bear, lion, deer, pig, and other freely wandering animals of the woods and different birds cruelly, with gun or other arms is material hunting, and to kill psychic life actuated by strong passions and to enjoy torturing other creatures is psychic hunting.
6. Indulgence In other Women : to like to enjoy women, except the one duly married according to religious precepts, is material indulgence in other women, while examining others' wisdom without comprehending the essence of the fundamentals is psychic indulgence that is indulgence and interfering in the life currents of others, leaving one's self, is psychic indulgence.
7. Theft: to take others belongings without permission and with recklessness is material stealing, while to accept relationship with non-self articles and beings with a feeling of attachment is psychic theft.

One cannot know one's self without abandoning all these seven addictions. Those who are disgusted with the worldly turmoil's and want to attain real happiness of the soul, should definitely get rid of these seven addictions, since one cannot have RIGHT FAITH in the presence of even one of these addictions. Addictions are easily abandoned if one is drawn towards one's soul and enjoys its progress towards perfection. Even at present these addictions are painful and decried by the world. Those indulging in these are called addicts and vicious

TWELVE WISHFUL REFLECTIONS (12 BHAVANA)

- 1). Anupreksha: Anupreksha means to meditate profoundly. It is a thought process. Think over it again and again. In any subject to go in deep means we have to think often regarding its nature. That is a thought process (CHINTAN). If thought is directed towards making decision about the nature of the thing and if you have liking in that subject then thinking becomes the process regarding that particular subject.

Thought process (CHINTAN) is initial stage of meditation. Liking is cause of meditation, it is also becomes cause of chintan. The subject that of our liking, meditation on that is natural and chintan and manan becomes natural in that process. Curiosity to know about particular subject also inspires for thinking. Stronger the curiosity, thinking would be that much serious.

Anupreksha being a thought process is based on knowledge. The process of thinking which induces a non-attachment is called Anupreksha.

The flow of thought process or aim of meditation if it is not in right and clear direction that thought process or meditation will be harmful to the soul therefore the control of the flow of thought process is not only necessary but it is a must.

The right control of the flow of thought process is root of twelve wishful reflections. Total unconstraint in circumstances, is the opposition of passion, the infinite strength basic nature and production of flawless manifestation of happiness and knowledge by the shelter of one's own self (soul) that is the centre point of explanation of twelve wishful reflections, because such kind of thinking only produces feeling of non-attachment and it helps in making right decision in matter of Tatvas that can guide you to right knowledge, belief and conduct. Out of twelve wishful reflections, first six are producer of feeling of non-attachment and other six are producer of making decision regarding Tatvas.

- 2). The order of the twelve wishful reflections are:
1. Transitoriness (Anitaya)
 2. Forlornness (Asharan)
 3. Worldly existence (Sansara)
 4. Oneness (Ekatva)
 5. Separateness (Anaytava)
 6. Impurity (Asuchi)
 7. Influx (Ashrava)
 8. Stoppage of influx (Samvar)
 9. Shedding of bondage (Nirjara)
 10. Universe (Lok)
 11. Knowledge and perceptual sentience (Bodhi) Durlabh
 12. Religion (Dharma) DURLABH

3). **Short description of Twelve Wishful Reflections.**

1. Transitoriness (Anitaya): From the extra-sensory point of view, the whole universe is constant, but from the manifestation point of view nothing is constant. As such relegating the manifestation point of view to the background, spiritual experience alone is worth striving for from the psychic point of view.
2. Forlornness (Asharan): There are only two shelters in the world. From the spiritual point of view our own pure soul is our refuge and from external point of view the five Parmesties are our refuge. Arihant, Siddha, Acharya, Upadhaya and Sadhus are our refuge. No other substance can give you shelter but due to delusion this Jiva regards other objects as refuge.
3. Worldly Existence (Sansara): From the spiritual point of view, delusions, attachments and aversions constitute the world. On account of these inclinations, living being wanders about in the four phases of life.
4. Oneness (Ektava): From the spiritual point of view our soul is only consciousness. Karma being indifferent cause of different

manifestations, soul assumes different alternates. Complete liberation is attained after getting rid of those inclinations.

5. Separateness (Anayatava): Every substance develops in its own existence. None is the creator or the destroyer of the other. When a living being reflects like this, he does not develop attachment for worldly objects and beings.
6. Impurity (Asuchi): Our soul is perfectly pure. The body, however, is very impure. As such the learned preceptors have ordained us to look into ourselves and not to indulge in any sort of attachment for this impure body.
7. Influx (Ashrava): Spiritually our soul is all consciousness. Impure modifications of the soul are influx feelings, which are to be annihilated.
8. Stoppage of influx (Samvar): To be deeply engrossed in our spiritual existence alone is real stoppage of influx. It is associated with careful functioning of the senses, mental, vocal and bodily restraints and abstinence, with the help of which sins are washed off.
9. Shedding of bondage (Nirjara): our knowing soul alone is our object of attainment, by reliance whereof, all the old impurities, merits and demerits are annihilated and the soul attains its inherent nature.
10. Universe (Lok): Considering over the functions of the six substances of this universe, we should merge ourselves with our soul. Understanding the spiritual as well as the material aspects of living, we should destroy inclinations towards wrong faith.
11. Knowledge and Perceptual Sentience (Bodhi Durlabh): Consciousness is the attribute of the soul. It is not at all difficult to achieve. It is from the material external point of view that it has been called uncommon of difficult to achieve.

12. Religion (Dharma Durlabh): our soul is a mass of consciousness and perceptual sentience. Its ten forms of compassion, forgiveness etc., and three gems of Right Faith, Right Knowledge and Right Conduct are all indivisible parts of our soul.

(4) CONTEMPLATIONS

(BARAH BHAVNA-RAJA RANA CHATRAPATI)

1. The kings, lord, governors, emperors with umbrellas on their heads and the riders of elephants, etc all have to die one day on their turn.
2. Even the armed forces, god, goddesses, parents or family members none can save the life of departing soul at the time of death.
3. The pauper, due to want of money and the affluent due to greediness for more wealth-are all unhappy and miserable. Happiness lies no where in this world this is a certained after wandering throughout the world.
4. (In this universe) one takes birth alone, dies alone and reincarnates alone. thus there is no real companion or relative of this Jiva(mundane being) on this earth.
5. When once body itself is not once own; how can then anything else become our own, nobody is ours. as the house, wealth are clearly separate from our self, so similarly are the family persons separate from us.
6. This body, though a skeleton of bones but being covered with skin appears to be beautiful. As a matter of fact, nothing is more hateful in this world than the inside part of the human body.
7. The mundane beings are wandering (into different states of existence) due to deep sleep of delusion. The karmas thieves are robbing them fully from all around, yet they are unaware of this fact and do not awaken.
8. When the true preceptor (guru) awakens them and their deep sleep of delusion gets subsided, then only some way is found out to detect and check the inflow of karama-theives.

9. One should purify the self soul by giving up doubt with the help of knowledge-lamp filled with penance oil. Without adopting this means the previously entered karmas- thieves will not be driven out. One should (by accepting asceticism) observe 5 great vows, 5 carefulness and control the 5 senses strongly in order to attain useful shedding of karmas (nirjara).
10. The mundane beings are wandering (in different states of existence) since beginning less time for want of true knowledge in the fourteen”rajju”* high universe called “loka” filled with six substances and having the shape of human body (in standing postures keeping hands-palms at waist and legs at distance).
11. The wealth, food grains gold and royal pleasures all are easily gotten but attainment of true knowledge is extremely rare and difficult in this world.
12. The divine tree (kalpavriksha) gives us pleasure on begging and the reflective gem (chintamani ratna) provides the things on thinking about it but the true religion (Piety) provides us all kinds of happiness even without begging and without thinking about it.

SPIRITUAL COMTEMPLATIONS

1. Transitoriness

All dreams of the world are false, all hopes of mind are false, body, life, youth all are transitory; they all get withered in a fleeting instant. I have wandered in the forest of transmigration to the fullest satisfaction and enjoyed each and every particle (object of senses) fully; but I could not even get a ray of joy like a thirsty deer running after mirage in the desert

2. Non refuge/ forlornness

(None except the self is refuge in this world where birth & death are inevitable lots of mundane beings) could an emperor or an extremely powerful soldier be able to obviate that instant (of death)? Could he be able to infuse life joyfully into the hopeless dead-body? (Hence let my pure soul be eternal refuge).

3. **Mundane existence**

Amidst the dolorous false pleasures of the oceans of great misers of mundane existence, I could not get real spiritual happiness even for a moment in the possessions of gold, women, palaces, etc.

4. **Oneness**

I am alone, I came here all alone with oneness of self (conscious nature) and so arrived all the souls in the world. I thought body and wealth give us company but they leave me as do other possessions.

5. **Separateness**

These possessions (material object and body) were never part and parcel of myself. I am totally separate, aloof, indivisible and distinct from all these things always having separateness of self from all non self things. I am really an enjoyer/ drinker of equanimity – juice.

6. **Impurity of body**

I have been wasting my precious moments of human life in embellishing this body. In fact, this utterly profane insentient material body has no relationship or connection with my soul (pure conscious nature).

7. **Influx (inflow of karmic matter)**

I have been indulging day and night in the acts of auspicious and inauspicious dispositions and thus the door of inflow of karmic matter is left open through the channel of mind, body and speech.

8. **Stoppage of influx**

My inner most (peace and conduct) has been burning with the flames of pious and impious instincts. Let the cool rays of right belief immerse in me and my inner spiritual force awaken through the stoppage of influx.

9. **Shedding of bondage**

Let the purifying fire of spiritual penance develop in me to burn and break the chains of karmas. Let the springs of nectar (everlasting peace) emerge in all the spatial units of my soul.

10. The universe

Then leaving this mundane existence let me go up to remain stationed at the summit of universe in the same moment. Let my blissful conscious existence alone be my adobe and let me enjoy the elimination of miseries, worries forever.

11 Rarity of right knowledge

Let the rare and scarce right knowledge evolve in me and let the darkness of erroneous one-sided view point get destroyed at once. Let me remain only a knower and seer and that pride, jealousy and delusion get destroyed in me.

12 Religion

Let the Ahinsa (non violence) religion be my eternal protector and let it remain my permanent companion. None was my companion in this world and let me also not remain anybody's companion in this world.

(6) WHO AM I?

MAI KAUN HU?

MAI GYANANAND SWABHAVI HU

MAI HU APNE ME SWAYAM PURNA,

PAR KI MUJ ME KUCH GANDH NAHI.

MAI ARAS ARUPI ASPARSHI,

PAR SE KUCH BHI SAMBANDH NAHI.

MAI RANG RAAG SE BHINN BHED SE,

BHI MAI BHINN NIRALA HOON.

MAI HOON AKHAND CHAITANYA PIND,

NIJ RAS ME RAMNE WALA HOON.

MAI HI MERA KARTA DHARTA,
MUJME PER KA KUCH KAAM NAHI.
MAI MUJH ME REHNE WALA HOON,
PAR ME MERA VISHRAM NAHI.
MAI SUDDH-BUDDH AVIRUDDH EK,
PER PARINITI SE APARBHAVI HOON.

ATMANUBHUTISE PRAPT TATTVA,

MAI GYANAND SWABHAVI HOON.

(7) ATMA BHAVNA

1. HOO SAHAJ SUDDHA GYANANDRUP
EK SWABHAVA CHHOO,
2. NIRVIKALP CHHOO,
3. UDASIN CHHOO,
4. NIJ NIRANJAN SUDDHA ATAMANA,
5. SAMAYAK SHARDDHAN, GYAN, ANUSHTNANRUP
6. NISCHAYA RATANTRAYATMAK NIRVIKALP
7. SAMADHITHI UTTPAN VITRAG
8. SAHAJANADRUP SHUKHANI BHUTI
9. MATRA LAKSHAN DWARA SAVSAVEDAN
10. GYAN VADE SAVSAVEDHAYA, GAMAY,
PRAPT BHARITAVASTHA CHHO.

NOW,

1. RAG - DWESH - MOHA - KRODHA – MAAN – MAYA – LOBHA,
2. PANCHENDRIYA VISAY VYAPAR,
3. MAN – VACHAN – KAY VYAPAR,
4. BHAVKARMA – DRAVYA KARMA – NOKARMA,
5. KHAYATI-PUJA-LABHA,
6. DARSTHA-SHURATA-ANUBHUT BHOG,
7. AAKANKSHARUP NIDAN-MAYA-MITHYA TRAN SALAY AADI SARVA
8. VIBHAYA PARINAM RAHIT CHOO,

SUNAY CHOO.

SO,
 SUDDAH NISCHAYE HOO AAVO CHOO,
 (With pure Naya (I) (am) so,

TATHA TARNE LOK ANE TARNE KAL
 (And) (Three) (world) (Three) (Times)

BADHAYA JIV AEVO CHHE
 (All) (Souls) So are

EM MAN-VACHAN-KAYATHI ANE
 This way by thinking by words and by body And

KRUT, KARTI, ANUMODANATHI
 To do to get it done or to support

NIRANTAR BHAVANA KARTVAY CHHE
 (All the time) is our duty

(8) The ‘Nama – Karma’ Prakritis (Karmic Matter bonded with mundane beings) are of two types:

1. SUBHA (auspicious) and 2. ASHUBHA (inauspicious)

The causes of bondage of the first category, i.e. Shubha Nama Karma are pure holy thoughts, straight forwardness, honest behavior, frankness, endure, fair dealing, love of truth, compassion towards all being etc and the causes of bondage of the second category i.e. Asubha Nama Karma are:-dishonesty, trickery, perversion of truth, falsehood, cunningness, keeping false weights and measures, forgery, preparing, false accounts, prejudice-fanaticism, merriment with insulting attitude at others mistakes and faults and alike all other actions with distorted frame of body or mind or both.

The causes of “Tirthankara nama karma” Prakriti which is the holiest and the most auspicious of all the shubh karma-prakritis are:-

1. DHARSHAN VISUDHI: - Firm and perfect faith in seven purposeful Tatvas with self-realisation.
2. VINAY SAMPANNATA: - Meekness with due respect towards true dev shastra guru and control of passions
3. SHIL VARTESVANTICHAR: - Observance of chastity and vows without transgressions and negligence
4. ABHIKSHAN SAYANUPYOGA: - Constant deliberation on Tatvas (reality)
5. SANVEG: - Enthusiasm in true religion with great fear of re-birth, reincarnation and transmigration as a whole.
6. SHAKTISATAV TAYAG: - Unstinted charity for reducing greed and desires.
7. SHAKTISTAVA TAP: - Performing austerities as per ones strength.
8. SADHU SAMADHI: - Service and protection of true digamber Jain monks (ascetics) engaged in austerities (tapes).

9. VAIYAVARTAG KARAN: - Nursing and otherwise tending sick saints.
10. ARHAM BHAKTI: - Devotion to the omniscient tirthankars and reflection of his virtues and attributes.
11. AACHARYA BHAKTI: - Reverence for the Acharya (pontiff).
12. BAHU SHUTRA UPPADHAYA BHAKTI:- Reverence for the Uppadhaya (teacher or preceptor).
13. PRAVACHAN BHAKTI: - Reverence for the scripture (omniscient preaching's and training) i.e. Jain canon.
14. AAVASYAK APARIHARI: - Not to entertain any carelessness in daily six essential rules of conduct i.e. due to observance of six essential rules of conduct;
 1. Daily meditation
 2. Prayer with praise of 24 tirthankars
 3. Salutation of the master particularly the last tirthankara 1008
Bhagvan Mahavir Swami
 4. Confessions of sins committed knowingly of unknowingly
 5. Study
 6. Self contemplation with a disclaimer of the sense of attachment to
the physical body.
15. MARG PRABHAVANA: - Teaching and preaching the doctrines of Jainism with a view to remove the darkness of ignorance from the world.
16. PRAVACHAN VATSALVYATAN: - Cherishing great love for all true believers and knower of the scripture.

CHAPTER 8

“TEN VIRTUES OF RELIGIONS”

(Dharma Na Dasha Lakshana)

1. Dasha Lakshana is great festival (Maha Parva) “Parva” means an auspicious time, i.e. occasion for chastity. In fact, the manifestation of passionless state through realisation of the nature of the self (soul) is the real festival, because that alone is auspicious for the self and is the occasion for chastity.
2. The ten fold adoration of the conduct attribute (‘Charitra Dharma’) based on realisation of the true nature of the self (soul) is, verily the “Dash Lakshana Dharma.” Owing to its being concerned only with the evolution of ten virtues in the self (soul) it is called the great festival of ten commandments be “Dash Lakshana Maha Parva”
3. Since beginning less period, each soul has been continually unhappy and disturbed due to wicked emotions of the self (soul) such as anger, pride, deceit, greed, falsehood etc, etc. evolved in the self. The only means of ending inquietude and unhappiness (miseries) is self- adoration. After knowing and believing in the nature of the self, by keeping engrossed in it, by keeping absorbed in it, the supersensitive self-bliss and real serenity is achieved. The virtues of supreme forbearance etc develop just naturally in the heart of such an aspirant of the self soul.

CHARACTERISTICS OF THE TEN VIRTUES OR RELIGION ARE AS FOLLOW:-

	TEN VIRTUES	ALTERNATIVE	OPPOSITE
1	SUMPREME FORBERENCE	UTTAM KSHAMA	ANGER
2	SUMPREME MODESTY	UTTAM MARDAVA	PRIDE
3	SUMPREME STRAIGHT FORWARDNESS	UTTAM ARJAVA	CROOKEDNESS
4	SUMPREME PURITY	UTTAM SHAUCHA	IMPURITY
5	SUMPREME TRUTH	UTTAM SATYA	NON TRUTH

6	SUMPREME SELF RESTRAINT	UTTAM SANYAMA	NON RESTRAINT
7	SUMPREME AUSTERITY	UTTAM TAPA	SENSUAL SUBJECT
8	SUMPREME RENUNCIATION	UTTAM TYAGA	DONATION
9	SUMPREME NON ATTACHMENT	UTTAM AKINCHARYA	COLLECTION
10	SUMPREME CELIBACY	UTTAM BRAHMACHARYA	NON CELIBACY

1) SUPREME FOREBERANCE – (UTTAM KSHAMA)

Definition

1. Forbearance i.e. forgiveness, is the nature of self by taking shelter of forgiving nature of self the state of (Paraya) serenity (peace) which is devoid of anger, emerges in the self; this also is called forgiveness – being a nature of self this is also called religion.
2. Although, the self (soul) is itself of the forgiving nature even then, since beginingless period, the state of (Paraya) anger which is devoid of forbearance is existing in self as present state.
3. In general definition if given in negative form then it is said that absent of anger is forgiveness. But if it is said absence of forgiveness is anger than it becomes complex. So the forgiveness nature is always explained in the positive form only.
4. **Definition of anger:** - anger is a contradiction of the self and it emerges in the absent of forgiveness. Now forgiveness is nature of the self, it is therefore assuredly the religion (dharma) and the natural modification (i.e. manifestation) of forgiveness evolved by taking shelter of the forgiving nature of the self is also religion. But when the forgiving nature of the self does not modify (manifest) into forgiveness but manifest into contradiction (alien state) then, that contrary (alien) modification is called anger (wrath), we will try to understand forgiveness by knowing anger.

5. **Reasons for anger:-**

- Angry man always finds faults with the object of this anger and becomes unmindful of his own faults, even when thinking dispassionately he finds others fault.
- It is his blindness that his eyes are always on others, and that too, on the existence or non existence evils in others
- He has no eyes to see the virtues of others
- When the things don't happen according to his wish he becomes angry
- When he believes his pride has been broken he becomes angry
- When he cannot differentiate between good and bad he becomes angry.

6. **The result of anger:-**

Anger is a psychic emotion which disturbs peace. It not only disturbs mental peace but makes the whole environment vitiated and perturbed. The angry man at once feels insulted and also gets badly initiated due to sorrow thus involved.

A very dangerous form of anger is feeling of revenge. In angry mood one starts abusing and beating the person whom he considers his enemy.

Really the four passions namely anger, pride, deceit and wish are like a chain, and one emerges from another.

(1) When your wishes do not get fulfilled in normal way you start doing the things other way. (2) With the success of deceit pride emerges. (3) When others do not acknowledge that, anger emerges. (4) Root cause of origin of anger is wrong belief that other substances are cause of our happiness.

7. **Remedy of anger:-**

Supreme forbearance is only remedy of anger.

Due to ignorance when outside objects are seen as good or bad, till then anger will be produced. But with the help of Tattvas study when one

realised that outside objects are different from you and one substance cannot do any harm to other substance the anger will subside. The real cause of happiness or unhappiness does not lie in outside objects but the real cause is my own understanding or misunderstanding.

8. Summary:-

Ten religions i.e. supreme forbearance etc are nothing but the manifestations of right self conduct and the right self conduct does not manifest in the absence of right belief and right knowledge.

From realistic point of view, when by taking shelter of the forgiving nature of self soul the melody of resentments does not arise is called the supreme forbearance. But from the practical point of view, not to get excited or over reacted even in the presence of instrumental causes of anger etc and not to indulge in counter actions against the objects of anger is also called supreme forbearance.

In scriptures anger is described to be of four types.

- In tensest type of anger i.e. Anantanubandhi Krodha which leads to infinite births and deaths.
- Intenser type of anger i.e. Apratyakhyan Krodha which hinders partial abstinence.
- Intense type of anger i.e. Pratyakhayan Krodha which hinders complete abstinence
- Mild type of anger i.e. Sanjvalan Krodha which hinders absolute conduct.

The supreme forbearance of the order – is manifested in an enlightened some who observes partial vows and all vows of 5th and 6th state of the soul. Self realisation is the only real means of achieving supreme forbearance.

2) SUPREME MODESTY (UTTAM MARDAV)

(A) Definition: - modesty is also distinct nature of the soul like forbearance.

The state of tranquility which is produced in the soul in the absence of pride and by taking the shelter of the pride less nature of the self (soul) is called modesty. Modesty or humility is name of tenderness (meekness).

Owing to pride passion, the modesty, existing in the nature of the soul gets nullified and a sort of stubbornness is developed in it.

(B) **The nature of pride:** due to arrogance, resulting from pride passion, man thinks himself to be too high and other too low. The required degree of politeness is lost in him. The self esteemed person always tries to keep himself in an elated position and other in lower position. What does he not do for the sake of pride? He indulges in the acts of deceit and becomes angry if someone disrespects him. Pride remains even if everything i.e. home, family etc is renounced. This is a sweet poison.

(C) **Difference between anger & pride:-**

- 1) In unfavorable circumstances – anger emerges
In favorable circumstances pride emerges
- 2) Success is mother of pride
Failure is mother of anger
- 3) Criticism produces enemy
Praise produce friends
- 4) Enemies become means of anger
Friends become means of pride
- 5) The hot air of criticism - anger emerges
The cold air of praise - cold pride emerges
- 6) Most of the time people speak ill of a person in back
But praise is often showered face to face
- 7) Angry person does not want the power of opposition,
Where as one with the pride always needs company of others.
- 8) Commendation is a sweet poison which when taken tastes well, but in reality is very painful, because after all it is kind of passion.

- 9) Whatever is the object of our anger- we want to destroy or ruin others but we do not want to ruin the object of our pride, try to maintain it.

(D) The reasons of pride:-

These are lists of reasons (causes) of generation of pride but mainly eight such reasons are quoted in scriptures.

- I The power of body (physique)
- II The power of strength
- III The power of heredity
- IV The power of caste
- V The power of affluence
- VI The power of austerity
- VII The power of knowledge (learning)
- VIII The power of worship

(E) Remedies of pride:-

1. **Equality :-**

Pride disappears at the advent of parity. Modesty religion contains the element of parity. All souls are equal – no one is small or great - their faith automatically reduces the passion of pride.

The Jaina philosophy by asserting “My nature is like Siddha” has included even god under law of parity. One who believes in the statement “all are equal from nature’s point of view” will possibly not be overpowered by pride and wretchedness respectively.

2. **To know the things as they are:-** - by knowing and believing the nature of substances as it is known by lord Jina the pride gets destroyed.

3. **To know the circumstance as they are:-**

Pride does not consist in knowing the union (association) of things as more assemblage, because the right faithed Chakarvarty (kings of kings) knows and believes he is Chakarvarty and simultaneously also knows that

all the association around him is mere assemblage of things and that his soul is totally distinct, peerless entity.

4. The root cause of intensest pride (Antanubandhi) is the feeling of identity with body etc, other substances and the feeling of oneness with other things.
5. An enlightened is well acquainted with the transitory nature of things and so there is no question of pride.
6. “Bhed Vignan” is the only solution for destruction of pride.
7. Self realisation is the only real means of achieving supreme modesty.

3) **SUPREME STRAIGHT – FORWARDNESS (UTTAM ARJAVA)**

1. **Definition:** - Like (supreme) forbearance and modesty, Straight – Forwardness is also the nature of the self (soul).

The state of tranquility which is manifested in the self (soul) in the absence of deception by taking shelter of straight forward nature of the soul is called straight forwardness (Arjava).

Although, basically the soul is of straight forward nature, yet from beginningless time, the state of deception, devoid of straight forwardness is existing in the self (mundane souls).

2. **Straight forwardness** is the name of uprightness (naivety). The word ‘supreme’ prefixed with straight forwardness denotes the existence of right belief.

Supreme straight forwardness means passionless uprightness with right belief. The passion of deception is contrary to straight forwardness religion.

3. **The nature of deception:-**

The behaviour of the deceptive person is never natural and ingenious, he thinks something, speaks something else, and does something else. There is no harmony in his thoughts, speech and action. He wants to accomplish his plans only by deception.

4. The important thing worth noting here is that the accomplishment of worldly affair takes place not by fraudulent action but happens by the emergence of non temporal acts, 'Purushartha' (effort making) is the main important factor in the five contemporaneous causes namely (i) nature (ii) destiny (iii) time factor (iv) catalyst (v) effort making.

5. **The causes of deception:-**

- a) Only a weak, wretched person indulges in the deception for the accomplishment of his goal.
- b) Some persons indulge in it even for the sake of entertainment or by the force of habit also.
- c) Nowadays, too much deception is practiced in the name of civilization.

6. **The state of deceptive person:-**

- A. The fraud may prove extremely harmful not only for others but also for himself and can disturb his own comfortable living.
- B. The deceptive person is always found full of suspicion because he is always afraid of exposure of his policy of double dealing.
- C. The deceptive person always remains fearful too!
- D. The suspicious and terrified person can never remain free from anxiety. Mentally the is always perturbed, anxious, agitated.
- E. No person having disturbed mind can do any work righteously and successfully; practice of religion and adoration of self soul are out of question for him.
- F. Deception (Maya) is to be understood as
 - a) Birth place of ignorance
 - b) Store house of disgraces
 - c) Deep pit of sins
 - d) Bolt for way to liberation
 - e) Gateway to hellish life
 - f) Fire for burning the forest of "Sal" trees of chastity.

7. **Special thoughts:**

Religion of straight forwardness and passion of deceit are both modification of character attribute of the soul. Whereas mind, speech and body are modification of matter substance. Soul and inmates are totally different – substances and their modifications are different. Straight forwardness religion is nature of the soul and passion of deceit is exactly opposite. Through body speech and mind the question does not arise of religion of straight forwardness or passion of deception. The mind, body and speech are not found in “Siddhas” (omniscient god without corporeal body) so straight forwardness religion would not be possible in them, where as, in fact they do possess the religion of straight forwardness. So for manifestation of religion of straight forwardness, the question of emergence of “Arjav Dasha” or passion of deceit through mind, speech and body does not arise.

8. **The remedies of giving up deceitfulness: -**

What to do to manifest supreme Arjava dharma?

- 1) First one should know that the passion of deceit is in fact not the name of disparity, contrariety or cunningness of mind, speech and body. As a matter of fact it is generated in the soul itself, but gets manifested through the medium of mind, speech and body.
- 2) This deceptiveness, cunningness and contrariety will vanish only by understanding the true nature of the substances.
- 3) The “Arjava dharma” which exists in the saints is not due to the activity of preaching or performing of rituals, but it is due to the uninterrupted manifestation of straight forwardness existing in the soul.
- 4) That the oneness of the soul consists in the rightness and united modification of belief, knowledge and conduct; it is attachment less straight forwardness and also real supreme “Arjava dharma”
- 5) In the worldly language, the courteous behaviour resulting from the uniformity of mind, speech and body, which is devoid of fraud, is called “Arjava dharma” from empirical point of view
- 6) By taking shelter of the straight forward nature of the self (soul), deceitfulness ends attachment less naivety gets evolved.

- 7) The absence of “Anantanubandhi Maya” is found in the right faithed person who has realised the self (soul). Without attaining right belief “Anantanubandhi Maya” can not be brought to an end.
- 8) This reveals if the passions are to be ended, one should look neither towards passion nor towards those things which form the basis of germination of these passions. We should rather look inwardly towards our soul which is passionless by nature. We have to know, believe in and realise our soul. We have to get settled, engrossed and absorbed in the soul itself.
- 9) Self - realisation is only real means of achieving supreme straight forwardness.

(4) SUPREME CONTENTMENT (UTTAM SHAUCHA)

1. **Definition:** Purity, holiness is contentment (shaucha). The word “Uttam” prefixed with “shaucha” denotes the existence of “Samyag Darshan” (i.e. right-belief). Therefore, the attachmentless purity found with right belief is the religion of supreme contentment.
2. **Nature:** the passion of greed (Lobha Kashaya) has been treated the contrary phase of “Sauch Dharma” – Greed is said to be the father of, (generator) of vices (sins) because there is no sin worth the name in which a greedy person does not indulge. What does a greedy self not do? In whatever way he acts, his main concern always remains only to collect, anyhow, even by hook or crook, wealth etc, the materials of enjoyment.

“When the greed-passion manifests in oneself he being desirous of getting desired things, thinks about various means for its accomplishments. He speaks words in support of it, poses his body in different ways, tolerates severe miseries, serves others, and starts such activities which cause great sufferings.

3. **Result:** the person empowered by this avarice – passion takes the wealth even by killing cruelly his own master, teacher, brother, friends, aged persons, wife, children, poor, orphan and destitute fellows.

Whatever evils are mentioned as instrumental for hell in mythological scriptures, are all manifested due to avarice - passion.

4. **Kind of Greediness:** Really speaking greed of money is not everything. Greed is of so many types.

1. Greed of fame.
2. Greed of fair complexion.
3. Greed of name,
4. Greed of sex etc.

The greed of many is artificial. As a matter of fact, the desire to accomplish the objects of the senses and passion like pride etc is the real greed.

Greed is found in all four states of embodied existence, but the transaction of money is not found in all four states (Gatis). Wrath in hellish beings (hell), pride in human beings, and deceit in animals and greed in celestial (heavenly) beings are thus predominantly. Also 1.Greed of life 2.Greed of health 3.Greed of sense objects, 4.Greed of enjoyment, also should be worth noting.

5. **Special thoughts:** when the passion greed, which overshadows the nature of the soul and is contrary to “Shaucha Dharma”, comes into its intense state, it suppresses even other passions. A greedy person does not bother about respect or insult. He swallows wrath too!

The passion of greed not only overrides other kinds of passions but also overrides itself. As for example, the greed of money is suppressed with greed of fame. By force of avarice, they conquer lust and wrath, sacrifices longing for pleasure, maintain in difference in situations of respect and insult. The staunch avaricious persons do not deviate from their goal.

Greed, attachment, avarice, desire, want etc are various names of “Lobha Kashaya” the passion of greed. Love or affection is also names of greed.

Even “raga” (affection) towards religion and religious persons is termed as “dharma” that too in Jinvani. But all this narration is from empirical point of view. The point worth noting is regard to this is that “raga” (attachment) being a kind of passion, can not be devoid of passion. When

religion is the name of passionless ness, how can be feeling of attachment be religion? Therefore feeling of attachment in minute or acute form, auspicious or inauspicious for vice or virtue can not be “dharma” because after all by nature it is a form of passion.

6. Remedy:

1. By nature, soul is always perfectly holy (pure) but in the modification, whatever impurity, due to delusion, attachment, aversion is present, it will not vanish singly by physical cleaning. It will vanish only by engrossment in “Atma Gnyan” (knowledge of self soul) and “Atma Dhyan” (meditation of self soul.) chastity, continence and austerities.
2. To lessen delusion attachment aversion, which makes soul impure, one must know the self (soul) must recognize the self and must get absorbed in the self.
3. Self- realization is the generator of all dharma (virtues)
4. By nature all souls are holy, deformity is in modification only. But when present Gnyan paryay takes the shelter of the absolutely holy nature of the soul, it also becomes holy.
5. The name of that “Paryay” which becomes pure by touching the holy nature of the soul is “shaucha dharma”, that means self- realisation is only real means of achieving supreme contentment.

(5) SUPREME TRUTH (UTTAM SATYA)

1. **Definition:** “Sat” (existence) is the intrinsic property of a substance. Soul is also substance; hence it is “sat-Swabhavi (true natured) – characterized by ‘sat’. The tranquil attachmentless modification, which is manifested in the soul by taking shelter of “sat-Swabhavi atma” is called ‘Satya dharma’ from ‘Nischaya’ point of view. The word ‘Uttam’ (supreme) prefixed with ‘Satya’ indicated the absence of wrong belief and the presence of right belief. The acquirement of right belief is impossible without annihilation of wrong belief.

2. Nature:

1. As long as this 'Jiva' (soul) does not understand the true nature of a substance particularly that of the soul substance, the attainment of "Satya dharma" is not at all possible.
2. Without self- realisation right comprehension of the soul substance is not possible. Along with the knowledge- self realization is also absolutely necessary. Without self realization true knowledge is not possible. "Uttam Satya" means passionlessness along with right belief and right knowledge.
3. Speaking the truth is not at all 'Satya dharma' from 'Nischaya' point of view. Also simply knowing the truth and believing the truth, are also not real "Satya dharma" because, simply knowing and believing are respectively, the modification of knowledge (Jnana) and belief (Shraddha) attributes whereas "Satya dharma" (supreme truth) is the modification of conduct attribute, i.e. is one of its phases. Supreme forbearance etc.... Ten religions are noting but different aspects of conduct (Charitra) itself. The state of passionlessness emerging in conjunction with right belief and right knowledge is assuredly supreme truth (Uttam Satya dharma) from Nischaya point of view. 'Sat' (entity) means that which exists. To know, believe a substance in the form in which it exists, is the right belief. To describe it as it is, is the true speech, and the manifestation of passionlessness in conjunction with the right knowledge and belief about the nature of the soul (self) is "Satya Dharma".
As a matter of fact whatever is there in the universe, all that is "sat" (nothing is asat). But people say, 'In the world, the kingdom of falsehood alone is seen, truth appears nowhere.' This is really the defect of one's vision, not of the nature of the existing things. That alone is called 'Satya' which has existence in the world.
3. Let us now ponder over what truth is and what is untruth. 'This is pot' – this statement indicates three types of existences. It accepts the existence of the substance called "pot", the existence of the knowledge that knows the 'pot' and the existence of the word 'pot'.
All these things which exist are true. If these three i.e. the substance its knowledge are the indicative word, do not differ, then, the knowledge is

true the word is true and so far as the substance is concerned, it is invariably true.

So, it is clear that untruth is not in the substance but it lies in the knowledge that knows it, in the belief that believes it or in the speech that spells it out. Hence, except in the knowledge, belief and speech of an ignorant soul, there is no existence of untruth in the universe; everywhere there is the kingdom of truth only.

4. **Remedies:**

1. The world is not to be reformed; we have to reform our own vision and knowledge. The truth (Satya) is not to be newly generated; Satya is already there; whatsoever exists, exists in the true form only. Only it is to be known and believed correctly, knowing and believing correctly is itself the acquisition of truth. And to achieve the state of passionlessness by acquiring the truth of the soul and overpowering attachment – aversion is “Satya Dharma”.
2. The mistake should be corrected there where it lies. What is the advantage in trying uselessly to correct it where it does not lie? The spot is on the face but it appears in the mirror. If someone cleans the mirror, the spot will be seen more clearly but the spot will not be removed. To remove the spot, the face should be washed.
3. As a matter of fact, a thing in its reality is beautiful, but where does the world believe this? “Satya” is the name of knowing the thing exactly the same as it is; “Satya” is not the name of knowing it’s good or bad. Making division of good or bad in the substance is the function of attachment-aversion. The function of knowledge is to know the thing as it is.
4. Untruth is either in the utterance or in the knowledge, not in the substance. There is no existence of untruth in the substance. The substance can not be made identical to our knowledge and speech, nor there need any to make it so. When the soul acquiring the passionless modification by taking shelter of its own self (Satya Swabhavi atma) it will be enriched by the wealth of “Satya dharma”. The extent of enrichment by “Satya Dharma” will depend on the degree of self realization.

5. For truthfulness of speech – one should know the truth. How can truth be spoken without knowing it?
This becomes more important in the purposeful elements (Tattvas e.g. soul, non soul, influx etc). The lie about the essential and purposeful elements is much greater sin; it causes infinite transmigration and is extremely harmful to the self and to others.
6. In the way to liberation, speaking the truth is no-compulsory but to know the truth is compulsory.
To believe in the truth and to attain “Satya Dharma” in the form of passionless state of the self evolved by taking shelter of the self-truth is essential.
7. The eternal inner self having knowledge and bliss as its basic quality, is the ultimate truth. The knowledge, belief and the passionless conduct based on it, is the religion of supreme truth.
8. Dharma (religion) is the name. Correct understanding about the nature of substance, truth (satya) needs no compromise, one needs to understand it as it is. Truth and peace are attainable by understanding them, not by any type of compromise.
9. “Satya” is attained only by them who have deep interest in it, knows its significance and have enthusiasm for its attainment.
10. All people are endowed with “Satya Dharma” in the form of passionless modification under the shelter of the eternal true nature of the self soul that is self- realisation.

6) SUMPREME SELF RESTRAINT (UTTAM SAYAMA)

(CONTINENCE)

- A) **Definition:** - The temperateness (restraint of passion) is called continence. Temperateness means detaching (turning) the Active (Attentive) consciousness (Upayoga) from other objects and concentrating it on the self (soul), restricting it to the self, fixing it in the self. Self – introvertedness, self absorb ness of “Upayoga” is assuredly the real continence or accepting five vows, observing five fold regulation (carefulness)

restraining of passions like anger etc, curbing (giving up) of the three fold activity of mind, speech and body and conquering the object of the five senses is continence.

The word supreme (Uttam) prefix to continence (Sayama) indicates the compulsory existence of right belief. As, without seed, the birth, duration (staying on) and growth of the tree and its fruiting is not possible, similarly without right belief, the birth, duration and growth of continence and its fruiting (liberation) is not possible, similarly without right belief the birth duration and growth of continence and its fruiting (liberation) is not possible.

Continence is that only which is contemporaneous and co-existence with right belief and none other.

B) Nature:-

Continence is a very precious jewel. For looting this (jewel), the thieves in the form of the objects and the five senses and passions are encircling from all the four sides.

Continence is the direct cause of liberation. The only means of deliverance from the suffering is continence along with right belief i.e. supreme continence. Continence is the only means by which the Voyager swims across the ocean of the world.

Adoration of continence is not at all possible in heaven and hell; complete continence can not be achieved even in animal life. Only human birth is so blessed that in it, continence can be observed.

The glory of human birth lies only in observing continence (self restraint) is of two types:

- (i) Prani Sayama i.e. desistence from injury to the life of others.
 - (ii) Indriya Sayama i.e. Detachment from the object of senses or desistence from sensual pleasures.
1. Desisting from injury to six classes of embodied living beings and avoiding emotions to injure them is called `Prani Sayama`
 2. Forsaking the object of five senses and mind are called `Indriya Sayama`.

3. Passionate activities (reckless mode of action) is the pre determining factor in injury and longing (vehement desire) is the predominating factor is sensuality
4. Continnence is not the means of external observances only, but is the name of that internal disposition which can be found in human being and not in `Devas` irrespective of the fact that their (Devas) external disposition is much better.
5. In fact continnence, preceded by right belief, is the name of that self-evolved, extremely holy passionless modification which is achieved by the great ascetics.
6. When the supreme continnence, preceded by right belief takes birth in the inner self in the form of manifestation of passionate modification by taking shelter of the soul
7. Special point to be noted that protecting all the six classes of embodied beings, their attention is only diverted the protection of other embodied being "I my self am a soul (Jiva) this they do not remember. By acquiring the feeling protecting other Jivas embodied soul, all `Jivas` (mandate souls) have done "Punya Bandha" i.e. bondage of auspicious karmic matter' infinite times but their attention is never drawn towards the fact that by taking care of others, the injury to their own spiritual vitalities (SHUDDHAPAYOGA) i.e. the state of self absorbedness with passionless--- feeling is taking place continuously. This jiva (mundate soul) is developing one's own spiritual vitality by possessing false belief and passions. But he is unaware of this great self injury (Bhav-Hinsa).

The contemporaneousness of the external dispositions (actions) is assuredly found in consistency with the internal disposition, but there is no rule for the contemporaneity of internal disposition to be in consists with external dispositions.

C) **Remedies:-**

- 1) It is most essential to set free the knowledge and happiness from dependency of the senses. For this we will have to conquer the senses, will have to become continence.
- 2) Although the senses are instrumental cause (nimmitt) in sensual pleasure and sensual knowledge, even then sensual pleasure is no way to the real happiness.
- 3) We will have to conquer five senses.
The intensity and excess of attachment itself is a great injury. It is opposite that of “vitrag Bhav” that is why such continence which is injurious and sensual must be given up.
- 4) The growth of knowledge takes place in the soul and by the soul only. Through the medium of senses, it gets attached in the external material objects other than self (soul).
The welfare of the soul is in knowing the self (soul)
- 5) Since beginningless period, the soul is engaged in knowing the other objects. But, even if once the soul knows the self it would undoubtedly become happy.
- 6) The soul is so much buried in search of others (not self) objects and has become so much in continent that the seeker itself is lost
To get engrossed, absorbed in the self (soul) is assuredly continence
- 7) To achieve continence, not only the sensual pleasures, but also the sensory knowledge will have to be given up. The feeling of desirability in the sensory knowledge will have to be given up. Without this attainment of right belief is not possible, and without right belief continence can not be generated.
- 8) The highest state of continence is ‘Dhyana’ (meditation).
Concentration over the self (soul). Self realisation and self meditation is super sensible (beyond the reach of senses). The internal and external religion of supreme continence which evolves by taking shelter of the self (soul) may manifest in all of us.

(7) **SUPREME AUSTERITY (UTTAM TAPA)**

(SUPREME PENANCE)

A) **Definition:** - having abandoned the desire of all sorts of attachment etc, alien (non-self) dispositions and undergoing penance in the intrinsic nature of the self, i.e. conquering the self (by establishing ascendancy over the forces of evil) is true penance.

Engrossing the self (Upayoga) in the true nature of the self (soul) by the process of self –abortion to achieve victory (ascendancy) over the forces of evil is true (religion) penance.

The word” Uttam” (supreme) prefixed with `Tapa` (Penance) indicates the existence of “Samyag Darshan” (right belief).

Undergoing penance without acquiring right belief (self-realization) is totally worthless.

B) **Nature:** - 1) `Uttam Tapa` is a kind of right conducts and without right belief and right knowledge, there can not be manifestation of right conduct.

2) Without the supreme self (the highest reality) i.e. without attaining the supreme reality (truth) in the form of pure self-consciousness, all sorts of austerities are mere childish austerities.

One who does not know the imperishable soul different from the body even if he undergoes serve austerics, does not attain `Moksha` (beatitude)

In the world, there is no such thing which a person can not obtain by faultless austerity.

To have right understanding of the characteristics and limitation of supreme penance (Uttam Tapa) deep study of the scriptures, contemplation and introspection are desirable.

C) **Kinds of “TAPA”**

Penance has been divided into two categories: - (a) external penance and (b) internal penance

Six kind of external penance

1. Fasting (no diet at all for period of time)
2. Taking reduced diet
3. Putting of special restrictions over and above the usual observances.
4. Abandoning food- taste refraining from six rasas.
5. Lonely habitation-avoiding company of others.
6. Mortification of the body.

Likewise internal penance is also of six kinds.

1. Expiation (the removal of sins committed by negligence or under the influence of passion)
2. Reverence:- paying respect to holy personages
3. Service (rendering help to the saints in difficulty, by bodily activity or altering the sentenced articles)
4. Study (reading or teaching questioning to remove doubts, reflection recitation and preaching)
5. Renunciation: - (giving up of the attitude of `I and mine` i.e. internal detachment of mind from passions and emotions and also giving up of worldly objects.
6. Meditation: - self contemplations compiled with checking the ramblings of mind.

In all the aforesaid austerities whether external or internal “Shuddhopayoga” based passionlessness predominates.

The state of passionlessness in the form of “Shuddhopayoga” (self absorption), followed by the cessation of all sorts of desires, is real austerity (Tapa). By indulgence in each kind of austerity, passionlessness should increase.

Then only, it is an austerity otherwise not.

Fasting etc and expiation have been named “Tapa” (austerity) because by means of fasting etc. and having done expiation etc the nourishment of the right austerity (Satya Tapa) in the form of passionlessness (desistence

from the desires) is accomplished. Therefore hypothetically (i.e. conventionally) fasting etc and expiation etc have been called “Tapa”.

That real religion is only passionlessness. The other various types of “Tapas” are called “Tapa” conventionally being external means only. They are to be understood as religion merely from empirical point of view.

The wise men have no keenness about fasting etc; the only keenness is of “Shuddhopayoga” (passionless experience of the pure self) by fasting etc. Although internal austerity is the real austerity, external austerity is also conventionally termed as austerity. The indulgent in external austerities in appears to be a great ascetic to the commoners.

Fasting is done only occasionally but “Swadhayaya” and “Dhyana” (meditation) are done daily. Swadhayaya and Dhyana are internal austerities; lies and are super excellent in all ‘Tapas’ even then this world gives more important to those who observe fast and mortification of the body etc in comparison to those who do ‘Swadhaya’ and “Dhyana”.

One more thing worth noting is that in the aforesaid twelve austerities the second are compare to first, the third compared to second and thus up to the last the posterior austerities are more important and of greater significance.

That austerity is not the name of drying out (mortifying) the body, but is the name of abstracting desires.

The main purpose of performing austerities is to strengthen the state of passionlessness by restraining of desires.

Some consideration of internal Tapas

- 1) Expiation: - repentance of mistakes committed in modification state of attributes – to admit the mistakes without taking any side is expiation. Absorption in oneself is real ‘Tapa’
- 2) Reverence: - ‘Vinaya Tapa’ is of four kinds.
 - A. Jnana Vinaya
 - B. Darshan Vinaya
 - C. Charitra Vinaya
 - D. Upchar Vinaya

- 3) Services render to others: - it is true that Vaiya Vrathi means service. True service is to engage the self and others in spiritual beneficence. The spiritual beneficence consist in living in the state of pure consciousness i.e. passionless (Shuddhopayoga)
- 4) Swadhyaya tapa has been proclaimed as the highest austerity. Swadhyaya has been divided into five categories:
 - Reading (Vachana)
 - Questioning (prachuana)
 - Reflection (contemplation) anupreksha
 - Recitation (amnaya)
 - Preaching (dharmopadesha)
- 5) Giving up of all kinds of external and internal attachments is (vayutsarg)
- 6) Meditation: - this is the most significant of all. The concentration of thought on the self (soul) only is the austerity of meditation. In the state of meditation, in the term of Shuddhopayoga (the passionlessness realisation of the pure consciousness) persists up to an “Antarmuhurat’ then omniscience (Kewal Jnan) gets manifested in the soul.

8. SUPREME RENUNCIATION (UTTAM TYAGA)

Definition: - Desistence from attachment to the external and internal possessions along with engrossment in one’s own pure self (soul) is called renunciation. “lord” Jinendra has preached that the one who keeps one’s thought activity (feelings) totally detached from the world the body and the sensual lust (pleasures) after renouncing attachment with all other (non-self) objects, possess the religion of renunciation (Tyaga dharma)

Nature:- Although the word ‘renunciation’ is desistence oriented and it includes renunciation of both the external and the internal possessions, yet, in the religion of renunciation (Tyaga dharma) engrossment in the pure self (soul) i.e.

Shuddhopayoga and Shuddha Pariniti (pure passionlessness manifestation of the self) are also included.

Renouncement is done not of the non self things but of delusion, attachment and aversion, arising in the self (soul) for the non self things. Because the nonself things are clearly separate entities, their adoption, even till today have not been possible, therefore where does the question of their renunciation arise?

Those (non self objects) are being treated and believed as one's own things; the feeling of attachment and aversion has been inculcated in them. Hence knowing and believing them as one's is actually to be renounced.

This is the reason why real renouncement takes place only in the self soul i.e. in the realm of one's knowledge and not in or of the non self things.

The discriminative knowledge of the self leads to discarding of all alien dispositions, knowing them to be entirely foreign to the nature of the self. Therefore, in reality this discriminative knowledge of the 'self' should be known as "Pratyakhyana" i.e. renunciation or 'Tyaga'.

'Tyaga' actually takes place in the realm of knowledge only, i.e. relinquishing with all alien dispositions knowing them to be entirely foreign to the nature of the self, is assuredly "Tyaga"

Difference between 'Tyaga' and Dana'

1. 'Tyaga' is dharma (religion)
'Dana' is Punya (virtue)
2. The renounces do not possess, at all, even a trace of possessions (Parigraha) where as a lot of worldly belongings may be found in the possessions of the donors.
3. 'Tyaga' is done by knowing the not self as not self; this thing is not found in Dana. Dana (donation) is given of that very thing which is possessed by one self. The foreign substance (Para-Vastu) can renounce but can not be donated

4. Picking someone other's thing and giving it to some other person, is not donation, but is theft.
5. Similarly renouncement is done by knowing a thing as unuseful and disadvantageous, but donation is given of the useful and advantageous things.
6. With the intention of help, presenting our useful thing to a worthy person is called donation (Dana).where is in `Tyaga` self in trust is prime (everything). Delusion, attachment, aversion are not given up for other's sake or benefit.
7. `Dana` is Vyavahara dharma` it is called religion conventionally and `Thaga` is `Nischaya dharma` i.e. the real true religion of the self.
8. Taking and giving` it is Vyavahara. Having known `Para` as `Para` to give up the feeling of attachment with then is the real "Tyaga" renunciation;
9. On thinking deeply, we find that `Tyaga` is done of delusion (wrong belief), attachment and aversions only. The other `non- self` things are automatically renounced as a consequence of renunciation of delusion, attachment aversion.
10. `Tyaga` is done of bad things and `Dana` of good things.
11. `Emotional feeling i.e. influx (asarvas) in form of delusion, attachment, aversion which are miseries – incarnate, create miseries and harmful to soul, are surely worth giving up are worth renouncing and renouncement of these alone is actually done.
12. Tyaga and Dana are contradicting to each other.
13. Dana is described as of four kinds
 - a) Ahar Dana (gift of food)
 - b) Aushadhi Dan (gift of medicines)
 - c) Jnane Dan (gift of imparting knowledge)
 - d) Abhaya Dana (gift of protection from danger)

14. One most important thing needs clarification in `Dana` minimum two parties are required and the object of gift connecting both the parties is also required. In `Tyaga` (renunciation) nothing is required. So `Tyaga` is wholly independent.
15. So it can be concluded when the word `Tyaga` is used, it means `Tyaga dharma` and when `Vyavahara Tyaga` is talked about it does mean `Dana`. This way we will have to understand true characteristics of `Tyaga` and `Dana` and follow.
16. The recipient is greater than the donor but this thing is meaningful when the donor and recipient both are adorable. The renouncer is always greater than the donor, because `Tyaga` is dharma (religion) and `Dana` is `Punaya` (virtue)
17. The urge for the aforesaid `Dana`s does arise in `Jaini Jiva`s (right faith souls) and according to their capacity and stage of spiritual development. They also give donations abundantly. But do not recognize it as “Tyaga dharma”.
18. The essential condition of charity is that whatever is to be given that must necessarily be available with the donor. But in `Tyaga` it is not so.
19. Charity does not put any restriction on the extent of earning. You may earn as much as you like. But as regards abdication (Tyaga) though we may not give up anything, a limitation on earning, a restriction on it, is essential.
20. `Tyaga` is the religion by acquiring which the soul becomes `Akinchana` i.e. becomes the possessor of `Akinchanaya` dharma (the religion of absolute selflessness or possession less ness, gradually starts getting absorbed in the absolute `self` (pure consciousness) get self absorbed and ultimately engrosses completely in the be high nature of the self (soul).

Let all the souls (Bhavya java's) attain the stage of : self absorbedness and get infinite happiness (self bliss) by understanding the essence of the holy religion of renunciation (Tyaga dharma) and by giving up all sorts of

external and internal possessions (belongings and attachments) with this auspicious feeling.

(9) SUPREME NON ATTACHMENT (UTTAM AKINCHANYA)

Definition: -

Knowing and believing that, except the conscious and blissful nature of the self soul, even a little bit of other things and the emotion of delusion attachment – aversion, arising in the soul under the shelter (influence) of other thing are not at all of the soul, and desisting from these by taking shelter of the consciousness and blissful nature of the self soul, is verily, the religion of supreme selflessness-non- attachment (Uttam Akinchaniya dharma).

Non-attachment (Akinchanya) and perfect celibacy (Brahmacharya) have been stated to be the essence of ten-religions want the supreme religion that draw out the `jiva` from the miseries of the four kinds of mundane-existence, and place than in the abide of beatitude (Mukti).

Nature: - As a matter of fact `Akinchanya` and `Bramacharya` are two sides of the same coin.

Believing, knowing the conscious and blissful, nature of the soul as to be the self and to get wedded to it and absorbed and engrosses in it is celibacy (Bramchayarya) and not to believe and not to know as ones own and not to get absorbed in other objects and emotion (feeling) arising by taking shelter of non-self things is verily Akinchayanya (non – attachment)

As antonym of forbearance is anger (warth) similarly antonym of the religion of non-attachment (Akinchaniya dharma) is

“Parigraha” (attachment to possessions) `Akinchaniya` can also be called `aparigraha` i.e. non possession or non attachment.

Parigraha is of two types

a) Internal b) external

Internal belonging (Abhayantara Parigraha) which arise (exhibit) in the self (soul) in the form of misbelief (delusion) attachment aversion etc are called

Nischaya parigraha and external belonging (Bahya Parigraha) are called Vyavahara Parigraha.

Internal` Parigraha` are as follow

1. False belief (Mithyatva)
2. Anger (Krodha)
3. Pride (mana)
4. Deceits (Maya)
5. Greed (Lobha)
6. Laughter (Hasya)
7. Liking (Rati)
8. Disliking (Arati)
9. Lamentation (Shoka)
10. Fear (Bhaya)
11. Disgust (Jugupsa –Glani)
12. Male-sex – passion (Purush Veda)
13. Female-sex- passion (Stri-Veda)
14. Neuter-sex-passion (Napusaka –Veda)

External “Parigraha” are as follows

1. Field or land (Kshetra)
2. Houses
3. Silver

4. Gold
5. Wealth
6. Grain
7. Female servant (Dasi)
8. Male servant (Dasa)
9. Garments (Vastra)
10. Utensils

The saints (ascetics) who have renounced the above mentioned twenty four kinds of possession, possess the supreme religion of non attachment (Uttam Akinchayan)

Nature:-

1. 'Parigraha' is a sin.
2. Parigraha is also included as a sin in the five kinds of prime sins.
3. The greatest of all sins, is also a Parigraha. The prime sin.
4. 'Parigraha' is the greatest sin and 'Akinchayan' is the greatest religion.
5. Whatever misdeeds, injury, falsehood, theft, unchaste etc are seen in the world, the root cause of all these is "Parigraha".
6. When misbelief (delusion) attachment aversion etc – all kinds of alien disposition are 'Parigraha'. What sin is left out which does not come under the purview of 'Parigraha'.
7. The manifestation of the feelings of delusion attachment – aversion etc is named as "Hinsa" (injury) (violence)

Assuredly, the non appearance (absence) of attachment aversion delusion etc is ahimsa (non injury) and their procreation is "Hinsa" (injury). This is the sum and substance of "Jinagama"

8. Forbearance is the name of absence of anger
Modesty is the name of absence of pride
Straight forwardness is the name of absence of deceit
Purity is the name of absence of greed.
But the religion of non attachment (Akincyayan dharma) is the name of absence of all passions – anger, pride, deceit, greed, liking – disliking, sorrow, tear, disgust etc. Hence “Akincyayan dharma” is the superior most religion.
9. The first Parigraha is ‘Mithyatva’ (wrong belief). Without totally getting rid of “Mithyatva” (false belief) real vows are not possible. The observe of the vow of limiting possessions should be assuredly devoid of “Mithyatva” where; then lies the question of limiting it?
10. In the spiritual stage of development (Gunasthana)- at forth stage Anantanubandhi- anger, pride etc disappear because of extremely high and enriched concentration of the self (soul) and as you rise Gunasthana, we see all these passions diminish.
The name of the whole process only is vow of limiting possessions (Parigraha- Parimana)
11. Money is not included in Parigraha. One of the reasons why money is not included in an external possession was that there is up and down in its value always.
There is also no direct use in money in life. It is simply means of buying useful things in the value of money; its limitation could put one into difficulty.
12. By nature, paupers do not possess external possessions, still none is found capable to renounce internal possessions.
13. Renunciation of external possessions is done for purifications of thoughts and feeling but without renouncing internal possessions i.e. attachments aversion- delusion etc. Renunciation of external possessions is futile.
On the manifestation of internal purity external possessions are assuredly renounced only due to internal impure thoughts misdeeds are evolved though vocal and physical activities.

14. Infatuation is possession; the feeling of mineness itself is infatuation. Possession exists in oneself according to one's attachment i.e. internal desires and not according to external possessions. This thing is mine- having such type of notion (faith) is Parigraha. Other outside objects they themselves are not Parigraha, the feeling of mineness in respect of other objects is real parigraha
15. None becomes passionless due to abdication of other things, but by giving up the feeling of possessing them, the feeling of oneness or mineness with them `Parigraha` automatically gets relinquished and the soul becomes the possessors of Akincyayan dharma (the religion of non- attachment)
16. The feeling of oneness (identity) and feeling of "I-ness" in body etc. Non-self objects and impure disposition like attachment. All are included in the top most internal possession named. "Mithyatva" (false belief) until and unless Mithyatva goes till then the question of relinquishing other possessions does not arise. But the attention of this enchanted world does not turn towards this significant fact.
17. The object of the world remains and will remain in the world itself what to quit and how to quit of only believing them as one is own and having the feeling of attachment with them is assuredly to be given up.
18. To become an "Akinchanya (non-possessor) the possessor of Akinchanya dharma one will have to know and believe first of all the true characteristics of `Akinchanya dharma` and will have to realize one's own self (soul) which is distinctly different from all other objects.

(10) SUPREME CELIBACY (UTTAM BRAMCHARYA)

1. **Definition:-** To live in (to move in) to get absorbed in the "Brahma" i.e. in one's own pure self is verily Brahmacharya (celibacy)
The conduct i.e. self absorbedness in one's self soul of pure sentience-nature devoid of all other `not self` objects is verily called celibacy (Brahmacharya).
The meaning of the word `Brahma` is soul of pure consciousness nature, the name of getting absorbed in the soul is `Brahmacharya` nature.

2. Along with right belief, right –knowledge the state of self absorbedness (right self conduct) itself is “Uttam Brahmacharya” (supreme celibacy)
From the real stand point (Nischaya point of view) to believe, to know as the only conscious and blissful nature of the self- soul as one’s own and get absorbed in the same, is real celibacy.
3. The meaning of the word “Brahmacharya” (celibacy) as understand now-a-days is very general (hypothetic). Now-a-days only `Vyavahara Brahmacharya” (conventionally so called celibacy) in the form of giving up copulation i.e. abstaining from enjoying the object of touch sense as treated as “Brahmacharya”
That-too, not giving up all the objects of touch-sense but only giving up of particular activity (of copulation) is termed as “Brahmacharya” where as the enjoyment of touch-sense is possible in various ways. The objects of touch sense are of eight types: - 1.cold 2.hot 3.hard 4.soft 5.rough 6.smooth 7.light 8.heavy. Feeling pleasure in the object of these eight types is nothing but enjoyment of object of touch sense only.
4. So long as one will not refrain the tendency (inclination) of indulging in the objects of the five senses till then, self absorption will not be possible and so long as self-absorption is not there, till then refrainment from the tendency of indulging in the objects of the five senses will also not be possible.
5. If in the negative sense, the cessation of the tendency of indulging in the objects of the five senses is celibacy, then, in the positive sense self-absorption is celibacy.
6. Renunciation of sensual pleasure is described as celibacy; this description is quite correct. The objects of touch and taste senses as described as “kama” i.e. sensuality (sexual affinity and relish) and the objects of nose, eye and ear senses as `Bhog` i.e. Gratification (enjoying with indulgences in the affair of nose, eye and ear). Thus it has been interpreted the objects of five senses under `Kama` and `Bhog`.
7. Listening, looking, recalling former sexual pleasures, relishing, adorning, per rested sexual practices and described to be the destroyer of celibacy.

8. Hence, accompanied by self-absorbedness, the renunciation of objects of the five senses is assuredly real celibacy.
9. The person reaches the place of salvations (Shiva Mahal) by climbing up the spiritual stairs of ten religions. In the stair is of “Brahmacharya” (celibacy) and beyond it is assuredly the beauty (Moksha).
10. The four senses are positioned in the body in their individual separate area, where as the touch-sense is inseparable, i.e. indivisible because the shape of spatial units of the soul and the shape of the touch-sense is equal and similar in size but it is not with other senses. For attaining the unalterable (irrevocable) state it is essential to conquer the indivisible touch-sense.
11. So long as we do not conquer the objects of the touch-sense till then, we shall not be perfectly happy and free.
12. So long as this jiv (soul) will not get engrossed in the self (soul) the indulgence in the objects of either of the senses will remain continuing and when this soul will get engrossed in the self, there will be no indulgence in the objects of any senses. Therefore, it can be concluded that the state of self-absorbedness achieved along with the renunciation of the five senses is real celibacy.
13. Now one thing is to be understood. All the five senses and the mind are receivers of touch taste, smell, color and vikalp and soul is touch less, tasteless, colorless, odorless, soundless and emotionless. hence, the senses and the mind are not only unuseful in capturing in grasping, the super sensitive emotionless soul but are hindrances and injurious because so long as the soul continuous knowing and seeing through the media of senses and the mind, till then the perception of the soul (self-realisation) will not be possible when there is no perception of the soul, the question of self-absorbedness does not arise.
14. The tendency of the senses is extroverted and the soul gets captured only by introverted disposition (attention). Enjoying the other non-self objects.

15. Enjoyment through senses is assuredly injurious (harmful) to Brahmacharya even knowing –seeing of external objects through these senses is a hindrance in Brahmacharya.
16. The self- absorbedness form of celibacy is the only means of setting rid of them. Self absorbedness, along with renunciation of both the perception and enjoyable objects of the senses is real celibacy, Nischaya Brahmacharya.
17. Laying so much stress on `Nischaya Brahmacharya` does not mean the external celibacy i.e. Vyavahara Brahmacharya in the form of renunciation of cohabitation is to be overlooked in practical life, the conjunction of both Nischaya and Vyavahara is a must.
18. We must protect our chastity by means of nine types fencing and should also perceive and realize our own soul in the inner self one must take the full (real) benefit of this human birth by becoming the true aspirant of both kinds of celibacies i.e. the real and conventional celibacy.
19. Celibacy is a religion (dharma). It is directly related with the well-being of the self (soul) making it a tool for the accomplishment of any temporal objective is not desirable. This relation of celibacy is totally a matter of inner self, it is personal matter.
20. Brahmacharya i.e. self- absorbedness is itself the explicit religion. It is the highest religion. All the living being (souls) by knowing and realizing the pure nature of `Brahma` (self-soul) get seated, get-absorbed in the same and achieve infinite bliss for endless period. This is a prayer.

CHAPTER 9

THE FOURTEEN GUNASTHANAK

(Stages of spiritual development)

1. This soul wandering in this ‘**Sansar**’ since beginninglessness and going through long list of pain and suffering.
2. Now the question is how can he get rid of all the karmas and become omniscient from ignorant status.
3. For the kind of total development auspicious lord has shown the system of fourteen Gunasthanak.
4. The status of soul – the development- of attribute is called Gunasthanak.
5. There are basely 5 Bhavas of all living creatures. These five are as follows:
 - a) Aupshamik
 - b) Kshayik
 - c) Kshayopshamik
 - d) Audayik
 - e) Param parinamik
6. Out of the five Bhavas of all the living creatures some have two, some three, some four and some have all the five Bhavas. Out of this the first four, from the real point of view, though soul operated conventionally are according to Upsham, Kshaya, Kshayopshama and Uday and therefore, their names Aupshamik, Kshayopshamik and Audyik are meaningful; the name Parinamik is given to the eternal, same, without the support of any karma and easily is natural Bhav and such a Bhav is called the Parinamik Bhav. These Bhavas, caused by delusion and activities of the mind,

speech and body, produce fourteen stages which are called the Gunasthanas; which are as follows.

- a. Mitthyatva
- b. Sasadan
- c. Misra
- d. Avirat samyaktva
- e. Deshvirat
- f. Pramatta sanyat
- g. Apramatta sanyat
- h. Apuravakara
- i. Anivritti karan
- j. Sukshama sampraya
- k. Upshant kashay
- l. Kshina kashay
- m. Sayogkevali jin
- n. Ayogkevali jin

1. Mitthyatva (False belief of 'FAITH ATTRIBUTE')

The word "Mitthyatva" means untrue, perverse, false or contradictory belief. The collective Bhav of those beings, whose faith of the purposeful substances like soul are untrue, is called the Mitthyatva Gunasthan. Just as a patient suffering from fever does not relish sweet things, the person having wrong faith does not relish the religion of the soul, which assumes three forms, right faith, right knowledge and right conduct. This means that he does not have correct faith in spiritual experience as also no faith of the vitragi true god, the scripture and the vitragi monk. Soul does not have faith of purposeful seven Tatavas.

This wrong faith is of two kinds—(i) inherited (Agrahita) (ii) adopted (Grahita). The current of the absence of real consciousness in all the creatures of this world, by which these develop the sense of oneness in inanimate objects like bodies and their instrumental attachments etc, is called the inherited wrong faith. In its presence, the perverse imaginary faith of creatures not knowing the exact nature of things, which is newly acquired, is called adopted wrong faith. Both these are with the soul from beginninglessness time.

2. **Sasadan:- This is a transitory stage.**

The affliction of right faith is Asadan and the modification associated with that is Sasadan. When an Aupshamik Samyak-Dirshiti being in the appearance of Anantanubandhi passion has in that period of Aupshamik right faith for one Samay or at the most six Avalies, destroys right faith and falls from that holy mount, but does not touch the ground of wrong faith, the state of that being is called Sasadan Gunasthan.

The full name of this Gunasthan is Sasadan Samyaktva. The word Samyaktva has been added on account of the logic of past association. Its time is Antarmuhurat only. This Gunasthan comes only on way down from fourth gunasthan.

3. **Misra :-**

The Gunasthan having corrected (true) and incorrect (false) faith at the same time is the fruition of Samyakmitthyatva Prakriti that faith is called mixed Gunasthan. Just as we taste curd and sugar and enjoy its mixed taste, in the same way person having such a faith has both correct and incorrect beliefs. Anantanubandhi passion is non-existent here. The duration of this Gunasthan is also Antarmuhurat. (Forty Eight Minutes)

From this Gunasthan a being does not go to Deshvirat or Apramatta Samyat Gunasthan and does not have age bondage of the next phases, death and Marnantik Samudghat. This gunasthan also comes only on way down from fourth gunasthan.

4. **Avirat samyak drishti: -**

This is very important gunasthan in progress of soul. The soul jumps from first gunasthan to fourth directly. On reaching this gunasthan, end of birth

and death cycle arrives. This is the stage of self- realisation—**SAMYAGDARSHAN**.

The state of the soul with real right faith and devoid of real observance of rules of conduct (i.e. Anuvirat and Mahavrit) is the fourth stage named Avirat Samyaktva.

This soul attains right faith with Kshayopsham and other achievements and with external conduct suitable for a being in the fourth stage, by being in the vicinity of the soul with its effort and spiritual experience. This is to say that the being understands the real intrinsic nature of the soul, that he is the sentient supreme god, he alone being the knower, the rest the known, and that he does not have any relationship with the known-self entities. The unnatural manifestations of the soul are not in its nature; they disappear with the vision of the sentient nature and with oneness with it, they do not arise at all. This vision with determined decisive state touches the blissful and the detached state of the being; even when the intrinsic experience is lost sight of, the purity of the soul consequent of the absence of the Anantanubandhi passions persist and is called the fourth Gunasthan of Avirat Samyaktva.

It is of three kinds: (i) Aaupshamik, (ii) Kshayopshamik (iii) Kshayik.

Out of these three with any one kind of right faith as long as this being holds the state of non-abstinence on account of fruition of Aprityakhyanavaran passion, pride, deceit, or greed, he is in the state of the forth Avirat Samayakdrishti Gunasthan. The being, in this stage, being rich in the consciousness of the soul, naturally becomes indifferent to the sensual pleasures. From the point of view of Charananuyog, he has not renounced injury to moving and non moving creatures and the object of the five senses.

5. Deshvirat :- (By taking minute particle vows- soul restricts ashubha activities in certain limit)

The aspirant in the fourth stage develops the purity of soul operation and attains the fifth stage. The soul experience is now more frequent than in the fourth stage and the Apritya-Khyanavaran passion is eliminated. His peace of soul having been developed, he becomes indifferent towards non-self entities and develops merits of Deshvirat. He beings to observe the

rules of conduct, as they should be, but his purity not being very forceful, he cannot accept monk hood. This stage is the fifth stage. This is also called Vratavirat or Sanyatasanyat Gunasthan, for internally he follows real abstinence of the Sanyamasanyam stage, while outwardly he abstains from killing or injuring moving creatures. The householder of this stage follows Anuvarats as a matter of course. Sentient Chhullak, Elak and Ayrika of the eleventh stage come under this Gunasthan.

6. Pramatta sanyat ;- (By taking total vows (mahavarta)- absent from all ashubha activities of all kinds)

The sentient aspirant with right faith, who achieves more purity than that of the fifth Gunasthan, having qualified himself for the complete conduct with some recklessness, is in the sixth stage of Pramatta Sanyam Gunasthan. This term is meaningful, for there is elimination of twelve passions in the complete conduct stage, with the existence of Sanjwala passion with usual force and recklessness that generates blemishes.

From the Mahavrata aspect the monk in the sixth stage thinks with feelings of attachment. Though teachings are imparted and accepted, going and coming from one place to the other continues; and yet the internal purity of the monk is retained and accordingly the twenty-eight primary rules and their associates are duly observed. The twenty-eight primary rules are:-

Five Mahavratas, five Samities, six essentials, five sense- controls, nakedness, uprooting of hair, non-bathing, sleeping on the earth, not cleaning ones teeth, taking meals in a standing posture, and taking meals only ones in a day.

The fifteen reckless nesses are (1) Four unhealthy narrations of women, food, nation and king. (2) Four passions of anger, pride, deceit and greed. (3) Five senses. (4) Sleep and love. These can be multiplied into eighty. Though it attracts impurities, this recklessness does not destroy the real abstinence of the sixth Gunasthan.

Process of thoughts with necessary purity of operation is found in the sixth stage, while the seventh Gunasthan is without the process of thinking. The duration of both is Antarmuhurat. As such the monks may remain in that stage for thousands of years. They alternate between the sixth and the seventh stages without any exception always, staying in the

one for an Antarmuhurat only and then going to the other. One noteworthy fact is that the monk first has the experience of the seventh Gunasthan and then he descends to the sixth.

7. Apramatta Sanyat

The real monks without the fifteen recklessness are in the Apramatta Gunasthan. The twelve passions are totally absent here, while Sanjwala passions are also very soft, appropriate to this stage of development. The reckless nesses do not generate any impurities here and the primary and secondary rules of conduct lead to faultless operative stage. The designation Apramatta Sanyat is, therefore, meaningful. Knowingly there is no thought process, having meditation of pure soul and its experience. This state continues in all the Gunasthans ahead. This Gunasthan has two kinds (i) Swasthan Apramatta Sanyat, (ii) Satishaya Apramatta Sanyat.

Those in this stage who do not ascend the Kshapak Shreni or the Upsham Shreni and alternate between the Pramatta and Apramatta states are called Swasthan Apramatta Sanyat. The above same monks having developed special oneness with the self facing the ascendance of the Shreni and attaining the purity of soul attributes, Adhahpravrittikaran are called Satishaya Apramatta Sanyat. When they apply all their spiritual might and develop oneness with the soul, they reach the eighth, ninth, tenth and the twelfth Gunasthans in an Antarmuhurat and subside the twenty one Prakritis instead of destroying them.

The duration of Adhahpravrittikaran is an Antarmuhurat. ('karan' here means manifestation). The soul in this state has countless times greater purity and different souls in backward and forward stages have similar manifestations as well dissimilar ones. Souls with Adhahpravrittikaran are called Satishaya Apramatta Sanyat. From here now everything is internal state where there is nothing but pure meditation.

8. Apuravakaran

The modifications of souls in this Gunasthan are unprecedented, their duration being an Antarmuhurat. Each soul has still greater purity every moment. Considered from the side of different souls, the modifications of souls in different times are dissimilar and those staying therein in the same time have both similar and dissimilar modifications. Such being their

development, the Gunasthan is named as Apurvakaran. Souls ascending on the Upsham Shreni as well as the Kshapak Shreni have the same modifications of their beings.

9. Anivrittikaran

Anivriti means similar and Karan means modifications. Each soul has only one modification which is with infidel great purity and is dissimilar in cases of souls in different timings and the modifications of the souls in one and the same time are always similar. Such being the current of modifications in this state, this Gnasthan is called the Anivrittikaran Gunasthan. The duration is Antarmuhurat. The soul at this stage by the fire of contemplation subsides the twenty Prakrities of Mohaniya and the thirteen of the Namkarma. Soul in this Gunasthan does not attract future life karmic matter.

10. Sukshma Samprays

Those who entertain minor greed passion unintentionally and have similar modification of fixed purity, which is eternally multipliable and who have their karmas always either subsided or destroyed, are said to be in the Sukshma Gunasthan.

11. Upshant Kashay

The person in this Gunasthan has subsidized external and internal passions as the clear water in the autumn season, having being purified by adding alum to it. The duration here is also Antarmuhurat. Since it has complete detachment with imperfect sentience it is also called Upshant Kashay Veetrag Chhadmastha Gunasthans. The difference in modifications as found in superior Gunasthans is not found in this as also in the following Gunasthan. Out of four destructive karmas, the Mohiniya is in the Upsham state while the other three have the Kshayopsham state. On the completion of the duration of this Gunasthan or on completion of the age, the soul falls down from this Gunasthan. Here is light warning. Soul can fall from eleventh to sixth and sometimes to fourth also.

12. Kshina Kashay :- This is very important stage also.

The souls that have annihilated all passions and attained perfect detachment with the complete elimination of all the karmas like the pure water kept in a pure quartz vessel, occupy this Gunasthan named Kshina Kashay. The duration is Antarmuhurat. Since there is yet imperfection in sentience, though complete detachment has been attained this Gunasthan is called Kshinakashay Veetrag Chhadmastha. The saints following the perfect conduct in this stage have annihilated the Mohiniya karma altogether and the remaining three destructive karmas have their Kshayopshama. They will destroy the three remaining karmas in an Antarmuhuraat and reach the thirteenth Gunasthan. Total knowledge is achieved.

13. Sahyog Kevali Jin:- (Total vitragata is achieved)

The souls in the thirteenth stage who have dispelled the darkness of ignorance altogether with the rise of the sun of omniscience and who have attained godhood, after achieving nine accomplishments (Kshayik, right faith, conduct, consciousness, perfection, charity, gain, Bhog, Upbhog and vitality) have become Kevalies, for their sentience does not now need the help of senses or light. Since they are with the operations of the mind, speech and body, they are Sahyog and since they have conquered both the psychic and material karmas they are called the Jins and their Gunasthan is called Sahyog Kevali Jin. These same Kevali Bhagwan enlighten the path of emancipation by their divine discourses on the path of liberation of the soul.

Influx of Sata Vedniya on account of mental, bodily and speech movements is so far a moment only, but that does not materialize in the bondage due to the absence of passions.

14. Ayog kevali jin:- (Final stage)

The Arahant Bhagwans in this Gunasthan are without any activity of mind, speech and body and have attained omniscience. Therefore, this Gunasthan is called Ayog Kevali Jin. The duration is the time taken in pronouncing five vowels in hindi. In the last two moments the Arahant Bhagwan destroys all the Prakrities of Aghati karmas (non-destructive Karmas) and attains siddhahood.

Siddha Parmesthi

Those who have now crossed the fourteen Gunasthanas of the worldly existence are now bereft of all the eight psychic and the conventional karmas; who enjoy the everlasting bliss, which is dependent only on their own souls; who are without any blemish being without psychic, conventional or matter karmas; who are eternal, for now they would not assume any new modification of life phase; who have got the eight great attributes due to the destruction of all the eight psychic and material karmas (Kshayik, Samayktava Gyan, Anant Darshan, Anant Virya, Sukshamatva, Awagahanatva, Agurulagutva, and Avayabadhatva); who have permanently settled in the uppermost part of the world, for it is not their nature now to move about in any of the ten directions; and who are now complete in themselves, having nothing now to do. These blessed souls are called Siddhas.

Important Note:- According to Vyavahara (Impure) Naya all sansari jivas are of fourteen kinds as per gunsthana. But according to Pure Naya, All jivas should be understood to pure.

CHAPTER 10

THEORY OF KARMA

1. **Introduction**: - The cosmos consists of six kinds of substance. Two main substances are soul & infinite Pudgal's (matter). This substance which possesses, touch taste, smell and color as its basic, specific attributes are called matter substance. They are mainly of two types: a) Atom b) Molecules.

There are twenty three types of molecules such as Aahar, (body making) Vargana (the mass aggregate of molecules is termed as Vargana), Tejas Vargana (luminous), Bhasa Vargana (speech) Mano Vargana (mind), Karman Vargana (karmic matter). These matter molecules which transformed into Karman (Karmic); Forming Karman body is called karman vargana. The body which is composed of eight types of karmic matter, they are called 'DRAVYA KARMAS' is called Karman (karmic) body.

Now the relation between soul & Karman body is from beginningless time. They are seen together like milk & water.

First thing to keep in mind is that both soul and karman body are different substances: The soul which possesses sentience or consciousness. Both this substance are independent, their existence, as well as their modification is totally independent. There are two kinds of karmas

1. Material karma (Dravya)
2. Psychic (Bhav) karma.

Now first thing to be confirmed is whether karma is cause of misery (unhappiness)? If yes, then how unconscious karma affects conscious soul. The answer is NO, not so, when soul forgets itself, indulged in all sorts of impure deeds and feeling of delusion attachment and aversion fruition of karma is called conventional cause. Thesis of karma does not force our soul to indulge in these demerits. When substance assumes different forms of their own accord, the existence of those elements that are harmonious to these assumptions are described as their causes. These are Nimittas, called passive instruments when the soul on account of its

own failing assumes different virtue or vicious manifestation, karma is called conventional cause. Forgetting ourselves and regarding other entities as desirable and undesirable and indulging in psychic (Bhav) karma's as delusions, attachments aversions is the failing of the soul.

With the fruition of karma's these being indulges- in imperfections like delusion attachment and aversions. These are psychic (Bhav) karma. The passive cause of karmic matter get associated within soul is called material karma. (Dravya Karma)

2. **Kind of Karma**

There are infinite number of karmas but mainly for all practical purpose two kinds and total eight kinds.

A) Four destructive karma (Ghati)

B) Four non destructive karma (Aghati)

(A) **Definition of Destructive Karmas:-**

Those karmas which are instrumental in destroying intrinsic qualities of the soul are called the destructive karma.

They are four different kinds again:

- a. Sentience obstructing (Gyanavarni karma)
- b. Perception obstructing (Darshanavarni karma)
- c. Delusion producing (Mohaniya karma)
- d. Deprivation or obstructing (Antaraya karma)

(B) **Definition of Non Destructive Karmas:-**

Those that do not destroy intrinsic qualities of soul are called non-destructive karma. They are four different kinds again:

- a. Physique making karmic matter (Naam karma)
- b. Status determining karmic matter (Gotra karma)
- c. Life determining karmic matter (Aayusya karma)
- d. Delight or anguish making karmic matter (Vedniya karma)

3. Description of Main Eight Kinds of Karmas:-

1. **Gnanavarniya karma:** when the soul of its own accord hurts its consciousness attributes i.e. Does not give vent to its sentience, the karma indifferently instrumental to this obstruction of full expression sentience is called sentience destructing or Gnanavarniya karma
2. **Darshanavarinya karma:** When the soul of its own accord hurts its perception attributes i.e. The karma passively instrumental to this imperfection perception is called perception obstructing karma i.e. Darshanavarinya karma
3. **Mohaniya karma:** When this being forgets one self regards other as his own and is non attentive towards one's own self the karma then present is called delusion i.e. Mohaniya karma.
4. **Deprivation karma:** The karma in whose presence a being is deprived charity, strength and enjoyments of objects- some of them once for all and others repeatedly is called deprivation Karma. (1) Faith delusion (2) conduct delusion.
5. **Nam karma:** The karma that is instrumental in the body formation is called physique making karmic matter auspicious and inauspicious are of two kinds.
6. **Gotra karma:** The karmas that indifferently leads this soul to take birth in noble or ignoble families is called status giving karma i.e. Gotra karma.
7. **Life:** This being virtue of its own ability remains in hellish, animal, human or divine lives in that state the karma present is called life determining karmic matter.
8. **Vedniya karma:** Soul it becomes restless on account of delusion and favourable and unfavourable affiliation is obtained in that state the karmic present is called delight and anguish producing karma. It is of two kinds a) giving comfort b) giving discomfort.

4. Soul and the karma

- 1) This soul is having bondage of karma since beginningless time, and due to that bondage the soul is suffering from miseries.
- 2) Although Jiva is continuously trying to ward off the misery but without attaining the right means the right remedy misery does not end. And misery is also unbearable; therefore this Jiva is becoming restless.
- 3) Thus the root cause of all miseries to his Jiva is the karmic bondage. Its destructive (separation) is a emancipation (liberation) and same is supreme welfare and the prime duty is to make true effort for the same. Therefore, all preaching is how to conquer karma.
- 4) Due to karmic bondage transmigration of soul is various alien dispositions are found, but one fine state is not possible. Therefore state with karmic bondage is called mundane existence (samsara) and liberated state of soul is without- karmic bondage.
- 5) In this mundane existence from infinite times, infinite jiva Dravyas (souls) they all are having karmic bondage from eternity. In mundane existence one soul substance and infinite karmic molecules both are existing from eternity in a single bonded form. From them, many atoms get separated, many new atoms get united and thus their union and separation continue.

As from the origin itself, the bondage of water and milk, gold and stone, husk and seed, and oil and sesame is found, these are not intermingled newly. Similarly bondage of soul & karmic matter known from beginningless

They are not intermingled newly. The associating (instrumental) cause of attachment (raga) is karmic matter (Dravya- karma). In this way there is no fault of inter dependence because the association of karmic matter is axiomatic from beginningless time; there it has been accepted as in instrumental cause.
- 6) Their association of soul and karma needs to be understood. They were in the inter mingled state from eternity but later on get separated, then it was known that they are separate; this by inference as well as by omniscience clearly appears separate. On account of this their separation exists in spite

of their being in bonded state and from that separation point of view only the bondage or association is asserted because in intermingled state of different substance, irrespective of their intermingled afresh or already being in intermingled state, asserting in this way only is possible; thus, the bondage of this soul and karma's is from beginningless time.

(5) **Distinctiveness of soul and karma's**

Jiva Dravya (soul substance) possess sentience attribute (Chetna Guna) as its distinctive characteristic's in the form of knowing and seeing and it being imperceptible by senses has immaterial form a substance having innumerable spatial units (Pradesh) with pair of contraction and impassion. And the karma is an insentient matter devoid of sentience attribute and has material form, is a mass of infinite matter. Particle (atoms) hence it is not a single substance. Thus are these Jivas (souls) and karma's (karmic matter) having relationship since eternity? Nevertheless, none of the space points of Jiva changes into karmic matter form and none of the atoms of karmic matter changes into Jiva form. Both by retaining their own distinctive characteristic's exists distinctly separated. For example, if there being a compound molecule of gold & silver, even the gold by its yellowness etc, attributes remains distinctly different and silver by retaining its whiteness etc attributes remain distinctly different. Similarly soul and karmas should be known as distinct and separate.

6) **The matter to matter bondage is possible but how can the bondage of matter (material particle) with the immaterial soul substance be possible?**

As the bondage of subtle matter particles (Atom) which are not perceptible to senses is accepted, similarly, the bondage of immaterial soul which is not perceptible to senses and material karmas worthy of being perceptible to senses should be accepted. Moreover, in this process of bondage none acts as the doer of other, so long as the bondage continues till then these remain united, do not get separated and relationship of cause and effect continuous in them. This much alone is known as the bondage here, so there is no contradiction in being this type of bondage between the material karmas and the immaterial soul. Thus as is explained the eternal karmic bondage to one Jiva. Similarly it should be understood about each of the infinite Jivas (souls)

7) **Obscuring (Ghati) and non obscuring (Aghati) karmas and their function**

Owing to the instrumental cause of four Ghati karmas, the intrinsic nature of soul gets obscured. Owing to the instrument ability of Gnanavarna (knowledge obscuring) and Darshanavarna (perception obscuring) type of karmas, the knowledge and perception nature of the soul does not get manifested; only according to the Kshayapashama (destruction cum subsidence) state of these karmas the Knowledge and perception remain partially manifested.

Owing to the instrumentality of mohaniya (deluding) karma, the disposition which are not the true nature of Jiva (soul), such as misbelief, anger, pride, deceit, greed etc. Passions get manifested.

Owing to the instrumentality of antaray (obstructive) karma the nature of soul virya (spiritual power) of the order of accepting asceticism does not get manifested according to its Kshayopshama only partial spiritual power (virya) remains manifested

Owing to Aghati karma, the instrumental cause of which the soul comes in contact with external things.

1. Due to Nam karma (physique making karma) the gati (state of embodied form and existence) the different type of body is produced.
2. Due to Gotra karma (status determining karma) one attains higher or lower status.
3. Due to Aayu karma (life) the bondage with the present does not get released till the expiring of its duration
4. Due to Vedniya karma (feeling producing karma) various other non self things acting as an instrumental cause of happiness and misery get associated either in the body or outside the body.

Thus by Aghati karmas the external things get assembled. In their presence due to association of the rise of moha (deluding karma) Jiva becomes happy or miserable and due to bondage with the body the immaterial intrinsic characteristic etc of the soul does function as per their own nature.

Moreover as long as the rise (Uday) of karmas continues till then the association of external things remains as it is, does not become otherwise. Such shall be known the instrumentability of this Aghati karma.

If karma by acting itself as a doer, destroys the nature of the soul and causes association of external things effortfully then the karma should possess sentience and strength but it is not so; just cause an effect relationship (Nimmitta – Naimettika relationship between them) is a natural occurrence, when the operative stage of those karmas arise, at that time the soul of its own does not function in his natural state rather functions alienedly and other things too are found functioning in a related manner.

8. Process of new bondage:-

How is new bondage caused is being clarified?

The portion of the sun which is not perceptible due to the layers of the cloud that much is absent (unmanifested) in that time.

And owing to the rear fuction of the layers of cloud the light which is manifesting is the part of sun's nature is not produced by clouds

Similarly Gyan (knowledge), Darshan (perception), and Virya (power) is the nature of the soul; the portion of it which owing to the instrumentality of Gyanavarna, Darshanavarna and Antarya karma is not manifesting that much is absent (unmanifested) in that time.

And owing to the Kshayopshams (destruction cum subsidence) state of these karmas that are part of Gyan, Darshan and Virya which is manifesting all that is part of soul's nature and is not a contary (alien) disposition produced by karmas. So right from the eternity such a manifested portion of the soul's intrinsic nature never comes to an end. Only through this (inherent faculty) the consciousness of the soul is ascertained that the substance possessing the power of knowing and seeing is the soul only.

And bondage of new karmas does not take place due to this nature of soul, for if the soul's nature itself because of bondage how could then the release from bondage is possible?

Moreover owing to the rise of those karmas the part of gyan, Darshan and Virya attributes which is not manifesting, that also is not the

cause of the bondage, for that which itself does not exist, how can it be cause for others (bondage)?

Therefore, the disposition produced due to Nimitta of Gyanavarna, Darshnavarna and Aanrya karmas are not cause of the new bondage of karmas.

Further owing the rise of Mohaniya karma, the perverse belief in the form of untrue faith and passions, anger, pride, deceit, greed etc are evolved in the soul. All these dispositions are although found existing in the state of the soul, are not separate from soul. Jiva himself is doer of the same, those are assuredly the functional deeds of Jiva, and nevertheless, their manifestation is only due to Nimitta of Mohaniya karma. These (alien disposition) come to an end on elimination of instrumentality of karma. Therefore, these are not Jivas own nature but are the contrary dispositions. And due to this (alien) disposition new bondage of karmas take place; hence the disposition manifesting due to rise of Mohakarma are cause of karmic bondage.

And owing to rise of Aghati karmas, external things are met with; among them physique etc get bonded in one (intermingled) form with Jiva- Pradesh (spatial units of soul) by occupying same one region (as that of the soul); and wealth, family are totally separate from soul. Therefore all these are not the cause of bondage; for the other (non self) substances do not cause bondage; but in those objects the soul develops the feeling of attachment and aversions and perverse belief etc. This alone is to be known as the real cause of bondage.

9. Now this is to be known that proves:-

1. There is existence of soul.
2. There is modification of attributes of soul.
3. There is mistake (impurity) in present modification.
4. The karma is instrumental cause in this mistake. Karma is not responsible for causing mistake.
5. The mistake in modification is very temporary.

6. The basic nature (Dravya Swabhav) of the soul is permanent pure and perfect.
7. By recognizing that nature, mistake can be corrected by self-effort.
8. In correcting that mistake, Vitragi dev, Vitragi guru and Vitragi scriptures are nimmitt (instrumental cause)
9. With the correction of mistake in Prayay, the bondage relation of karma automatically gets avoided. Just automatically.
10. You should know the mistake in present modification. If you believe karmas is doer of mistake, then how the mistake can be corrected? Karmas are nimmitt (instrument cause) in mistake, but not responsible for mistake.

10. Characteristics of Dravya karma and Bhav karma and their relationship

- A. Dravya karma is the product of infinite matter particles in atomic form; therefore its name is Dravya – Karma (material karma)
- B. Bhav karma: - due to instrumentality of rise of Moha impure disposition like perverse belief, anger etc are caused. These are product of Jiva’s own impure dispositions; therefore its name is Bhav – karma. This happens in paryay of the soul.
- C. Bhav karma is caused due to instrumentality of Dravya karma and Dravya karma bondage is caused due to instrument of Bhav karma.
- D. Thus due to mutual cause and effect relationship Jiva transmigrates in the world, in four gati’s experiencing misery and unhappiness.

11) The cause of inflow of karma;-

- A. At each moment the inflow of infinite atoms transformable into karmic form take place.
This inflow (influx – Aasrav) is due to four causes:-
 1. Wrong belief (Mithyatva)
 2. Uncontrolled conduct (Avirati)

3. Kshaya (passions)
4. Yoga(vibrating activity)

12) **Kinds of bondage:-**

Four kinds of bondage take place.

- Prakriti bandh (type bondage)
- Pradesh bandh (space bondage)
- Sathiti bandh (duration bondage)
- Anubhag bandh (fruitism bondage)

Prakriti and Pradesh Bandh is caused by yoga only. Sathiti and Anubhag Bandh is caused by passions (Kashaya)

Hence the type of bondage (Prakriti) and space bondage (Pradesh) results from yoga are not strong. But only Sathiti bondage and Anubhag bondage caused by passions are strong.

Therefore passion should be known as prime cause of bondage. Therefore who do not want to get bonded, should not indulge in passions. This is very important.

13) **Yoga is also of two types:-**

- A. Auspicious activity (Subha yoga)
- B. Inauspicious activity (Ashubha yoga)

Inclination through mind, speech and body in pious acts such as Darshan, prayer, pooja, swadhaya etc. is called Shubha yoga and inclination in impious act is called Asubha yoga, such as violence, stealing, parigrah etc. Whatsoever there is Subha yoga or Asubha yoga without attaining right belief (samyaktva) bondage of all sorts of species of Ghati karma continuous incessibly. Both are cause of bondage and this should be avoided.

14) State of existence of bonded karma :-

The atoms which have transferred into karma form remain in bonded form intermingled with space point of Jiva till they do not acquire the operative state.

These, owing to Nimitta of dispositions of soul (Jiva Bhavas), the condition of many species of karma also get changed.

The atoms of many different types of species of karma get transformed into atoms of other types of species of karmas.

And many species (of karma) which were bonded for longer duration with intense fruition became scanty by getting decreased and many other species (of karma) bonded for lesser duration with the potency of feeble fruition became more by getting increased.

Thus, even the condition of atoms bonded in part change due to Nimitta of Jiva Bhavas and if Nimitta is absent then there is no change but they remain as they were. In this way bonded karma remains in existence. As long as they remain in there in Sata then there is no problem till ripening or operative state is reached.

15) The ripening (operative state) of bonded karmas

And when the time of rise (ripening) of species of karma natured then automatically according to fruition of those species of karmas, the effect gets produces depending how jiva joins in those uday.

At the time of their ripening state, the specific effect (disposition) gets evolved; only so much is to be known the cause and effect relationship (Nimitta- Nammettik relationship) and simultaneously with their fruitification the karmic form ends due to fruition power of these karmas, this (dissociated) matter particles get changed in other forms, this is called Savipak – Nirjara (shedding of karma in their ripening in usual course of time).

In this way the karma shed off every moment on rise (ripening) of the same. After the end of karmic power, those matter particles, irrespective of being present in the same species of molecules or getting separated from them become in effective.

It should be known that at each moment infinite atoms (karmic matter portions) get bonded with soul, the atoms so bonded in moment (in one unit of), leaving the period of aabadhakal (prior to ripening) continue coming serially into operation state (uday) in all the moments of their duration period and the atoms so bonded in several moments which are capable of ripening together, come into uday sate collectively.

The collective fruition of all those atoms (species of karmas) gets produced one time accordingly to their combined fruition power.

And the atoms so bonded in several moments holding the identity as karma remain in intermingled relationship with Jiva (soul) from the time of bonding till the time of uday (rise or ripening state). This should be known the rise or ripening and existence of state of karma.

16) How to get rid of Karma? How can the soul became free from the bondage of karma?

- A. Every moment there is uday of karma that means they are ready to leave.
- B. There is something happening – Dravya – gun – Paryay. Condition changes in body or other things which you believe as yours. When you know this then it is called Uday.
- C. By knowing this – Raag or Dvesha formed
- D. Now if soul joins in this process through false belief (Mithyatva) then soul feels suffering (misery) and also new bondage of karmas get involved. This is going on since beginninglessness.
- E. If through Bhedgyan, soul takes Upayog away from situation and joins with the soul remembering that ‘I am the pure soul full of knowledge and happiness’. No new bondage is done and misery reduces. You are hitting at Mithyatva by this all the time.
- F. If this process continues for 48 minutes without break then soul gets purified and in that state experience of soul is attained. This requires great effort.
- G. This is the only way to become happy and get rid of karmas

To produce the Paryay of real knowledge, real faith and real conduct that is the only way to become happy.

- H. This is the only true solution of self realisation where internal bliss is experienced. This is called 'Sanvar' stoppage of new Ashrava and bondage.
- J. Then in the next stage through concentration of present state of knowledge parya on soul only dissoation of karma (Nirjara) takes place and at the end the soul is completely liberated from bondage of Shati karma and total internal bliss state is reached with total knowledge and Vitragata.
- K. Then in third stage all Agati karma automatically dissociates from soul in fixed time and soul reaches the state of Siddha.

Now one important thing should be noted from this process that between soul and karma, there is no karta-karma relationship; but there is called Nimmitt Naimattik relationship exists, because both are different substances. When things go wrong when people not knowing this fact, put all the blame evenything on karma only but they do not understand, karma are week, non conscious and they are neither harmful nor helpful to soul. They are just there as a meter showing position of Paryay of different attributes. So do not blame karma, accept your mistake and do right effort of how to achieve self realisation and blissful-happy state of soul. This is possible in this human birth with real understanding. This is very minute subject and there are lots of details described in scriptures of Karnanu yoga.

Those who want to know more should study those subjects from these books only. For our purpose of self-realisation this much information about karma is sufficient, so our misbelief can be corrected, and one can reach starting point of real happiness.

CHAPTER 11

PRINCIPLE OF FREEDOM OF SUBSTANCE

1. Every substance (Dravya) is independent and exists on its own. Soul is one substance.
2. Each atomic particle (Pudgal Parmanu) being substance is also independent.
3. One substance can not help harm, affect, alter, inspire the other substance.
4. One substance can not do or influence anything of other substance because the attributes and modifications of every substance are independent. Each substance remains in boundary of its own attributes and modification.
5. All matters absorbed in own substance, touches their own circle of infinite virtues, yet they do not mutually touch each other. Even one soul can not interfere in the activity of other soul. This is the best arrangement.
6. Activity of two substances is different only. Chetan is not doing activity of inanimate an inanimate is not doing activity of chetan.
7. Man who believes doing two activities of one substance, he is of illusory sight, because to believe that one substance does the work of two substance is not the opinion of Jin.
8. In this world, each substance is its own nature only. Each matter by substance, by attributes and by modification is completely independent. This is basic principle.
9. This soul by nature is in form of knowledge (gyan swarup), so when in its time nature is only doer of gyan (knowledge and when in opposite state of ignorance is doer of attachment and resentment (hatred) but never is doer of any other substance.

10. In soul's own modifications whatsoever ill feelings of attachment and resentment (hatred) are seen are not owing to any other substance because there is non existence of one substance in other substance.
11. Whatsoever ill feelings in modifications of soul are because of soul's own opposition of diligence or weakness of efforts but when it is known (through proper knowledge) that ill feelings are not in nature of soul, these feelings are destroyed sequentially. This proves that ill feelings (RAGA) and gyan (knowledge) are two different things. The knowledge of this is very much useful in process of self-realisation.
12. Being impossible to break down the unmovable (fixed) limitations of substance condition, substance is not getting transition by the change in the form of substance, or by the change in the form of attributes, or by change in the form of modifications.
13. You cannot find such independence of substance, its attributes and its modifications in any other philosophy of substance, in any other religion except Jain philosophy of substance, as prescribed by Vitrag, omniscient God.
14. Soul is doer (Karta) and inanimate Karma's condition is its work, how can it be thus? It can not be. Many have great illusion that by karma's soul's spoiled state is resulted. Moreover inanimate karma is doer (Karta) and soul's spoiled state is its work resulted, but it is not so, because it is against principle of freedom of substances. Both are independent.
15. In World generally such illusory belief are seen in practice (A) that this world cannot be made without Karta (doer) (B) one soul can do other's life – death, happiness – misery, obligation in gratitude (C) by inspiration or wish of soul body can move here and there, can speak. (D) Karma (Dravya) can trouble the soul (E) by somebody's blessing becomes welfare of others and by curse becomes unwelfare of others. (F) by the grace of dev – guru, soul can attain salvation (G) if we take good care of body then our body works well and if we do not take care, our body would not remain healthy (H) a potter can make water – pot, a goldsmith shapes ornaments. (I) those who believe “another Jiva's – welfare or unwelfare only I am doing” that means he himself believe as the form of another

Jiva. (G) Also those who believe, “I am doing the activity of bodily matters”. That means he himself believes form of bodily substances own form.

Summary lesson of all those is that such kind of illusory belief are proper to be given up. This can be seen from understanding real state of things. Karta (doer) may be one substance and its karma (Object) may be other substance’s modification. This could never happen because

- (1) One that is changed is Karta
- (2) Modification that takes place is karma and
- (3) The whole process is doing (deed)

These three are undivided stages of one substance only. Moreover if one substance becomes Karta of another substance then both substances become one because with Karta – karma or result and state of changing can be only in one substance. If one substance becomes the form of other substance then that substance gets destroyed and that is great fault. So it is proper to think that all the substance are independent

16. Ignorant believes that god will rescue me – will save me, its meaning in such there is no spirit – power in him, he is quite without strength. Thus becoming dependent, in front of god or his ascetic idol he prays, “God make me free!” But he does not know where your freedom is in possession of God? Your freedom is in you only. God tells that every soul is independent, I am also independent and you are also independent, your freedom is yours only. You know and believe that, your effort should be in that direction only.
17. Transformation of body and its movement is by body only. Soul’s modification of attributes is seen in soul only. Both are different and independent. The sequence bonded modification indicates that the transformation of Pudgal particles of body – are going to transform at destined time, by destined method and only by itself. In that where is the control of soul? Similarly the modifications of souls attributes are also destined. The modification of gyan (knowledge) and attachment and resentment in soul is only by soul itself. Where both substances are independent to do their own work where is the question of unnecessary to cry that I have done this and that?

18. Every soul is doing own feeling and suffering – can not become doer (Karta) or sufferer (Bhokta) of other things. In the time of intense disease, soul does not feel suffering of inanimate disease but experiences hated feeling because of his misbelief and ignorance. In the experience of pure soul with spiritual knowledge and faith – soul is not doer or sufferer of attachment and resentment – but is doer of pure state of modification and enjoys its bliss. This is stage of self-realisation.
19. When one soul attains complete salvation, it is a rule that one soul comes out of Nigod, where he has lived for infinite time. He has entered the path of liberation by his own effort of purity of soul in Charitra (character) attribution. And in the similar way has remained in Nigod Paryay in by its own independent reason of intense feeling of disgrace. In both situations one's self independent acceptance is there, in its cause – karma or any other outside substance is Akinchitkar means outside substance is not responsible for that result.
20. In the modification of attributes of soul (changing process and state), the soul is only subject (Karta) – (doer) only object (karma) and also its means (instrument) is own self soul's only. Karta, Karma (deed – the work that is done), Karan (instrument), Sampradan (to give), Appadan (to receive) and Adhikaran (where the whole process happens) all these six Karka's are not separate but is whole thing. The soul itself is changing in form of these six Karka's and such infinite form of power. Here also we see total freedom of substance in modification. Each substance is independent. The soul is also one independent substance, so karma can not stop me from attaining total self liberation. The soul and karma both are independent. There is “non – existence” of karma in soul. What does not exist in oneself that can not be harmful to one self? Anybody's state (modification) can not be by other thing, which is the basic principle to remember.

From this we conclude the independence of each substance, its attributes and its modification. This is the most important principle of Jain philosophy. One can attain state of self-realisation by complete understanding and faith of this great principle of Jain philosophy.

CHAPTER 12

SEQUENCE BONDED MODIFICATION (KRAMA BADDHA PARYAY)

(An Eternal Truth)

1. Sequence bonded modification is a much talked subject in the Jain community. The necessary profound thinking over this valuable discovery is essential.
2. This is purely a philosophical matter, so it should be considered purely in philosophical and spiritual prospective. This deserves a deep, logical and illustrative study in the background of Jain scriptures.
3. The principle of sequence bonded modification means that the behavior pattern of the ever changing universe is bound by some order. Whatever modifications in the substances are visible in this world, are happening in a definite orderly manner as if very well planned.
4. The modification of all the substances happen one after other, not altogether at once. Modifications also assume their various forms one after the other and that too they follow one another one by one fixed in their position and time. The one that is destined to arrives, and non else. This is called sequence bonded modification of substances.
5. This scheme of modification in the substances is not only well planned, it is completely independent also; it does not depend on any other substance. There is no interference whatsoever of any other substance in the modification of any substance.
6. Every change occurs in its own time, as such the modification of every substance is sequence bonded. This happens in its own time and according to real self force of the substances.

The word 'sequence' has been accepted for indicating the planned exposition of the modification and the word 'orderly' for showing that the

time of every modification is fixed according to the real intrinsic force of substance.

7. The meaning of ‘Sequence Bonded Modifications’ as understood today is the same as that of the modifications being pre-destined and orderly (Kram Niyamit Prayay).
8. The matter worthy of our attention is that not only the orderly modifications of substances have been enunciated here but also that the order in which they assume variations is fixed.
9. A person having right faith thinks in the following way:

“Whatever birth and death, the lord omniscient has known fixed as regards to any living being, in whatsoever land, in whatsoever time, by whatsoever manner (conditions or cause); it does definitely occur to that living being on that very land, in the same time, by the same manner. No heavenly lords not even Jinendra Dev nor can any supreme human being can change that cause of events. Nobody can avert it.
10. In the above references practically always the sentience of omniscient lord has been accepted as the foundation and the orderly cause of futurity propounded.
11. Thus we see that the omniscience of the supreme soul is the strongest determining factor in establishing the principle of sequence bonded modifications of substances.
12. How can one accept the existence of omniscience, but not that of sentience of futurity? Omniscience means knowing things of all three times – past, present and future. Exposition of omniscience means full sentience of all the three times.
13. The subject of omniscience is all the substances and all their modifications of the past, the present and the future. Whatever has already happened, is happening, and will happen in the future is reflected clearly in the all pervading consciousness of the omniscient as in the present. The splendor of omniscience is without any limits. There are no substances or mass of modifications which are above the all pervading omniscience.

14. What is the divinity of the omniscient being in this? If the unborn modifications of the futurity and the dead ones of the past are not present in the sentience of the omniscient who will call this sentience divine?
15. These Siddha Paramesties comprehend the whole cosmos full of substances and other modifications of the three time divisions still then they remain without any delusion or attachment or aversions.
16. I salute that Bhagwan Mahaveer in the mirror of whose consciousness the three worlds including Alokakash are reflected and who has washed off the blemish of sins like the knowledge –obstruction karmas.
17. There is no scripture which does not contain acceptance of this sequence bonded modification – a great truth. All the four Anuyogas and texts of worship contain references to sequence bonded modification on every step.
18. In the circle of luster around the face of Tirthankar Bhagwan (Aabha Mandal) are reflected seven lives of the being that would definitely attain nirvana. Out of these seven lives, three are the past ones, three are of the future and the remaining one is the present life phase.
19. Prathamanyog Shashtra are all full of definite declaration about the futurity. Bhagwan Neminath has foretold twelve years back the fact of extinction by burning of Dwarika, it was also stated clearly how, when, and with what instruments the events would happen. In spite of all efforts otherwise, the cause of events followed exactly like that which was declared by God.
20. Bhagwan Adinath had foretold all the events of the lives of Marichi to the extent of one Kroda Krodi Sagar, which is an infinitely long period. Innumerable lives before, it was foretold that he would become the twenty fourth Tirthankar. Was it all not pre-determined?
21. Do not Karnanuyog scriptures mention that six hundred and eight creatures will come out of nigod existence in six months and eight Samayas and the same number would attain Nirwan during the equal period. And all the souls that would attain Nirwan are predetermined also.

Karnanuyog mentions fixed number of creatures in the four phases of life and them do not increase or decrease. All the souls are fixed – which will go where. This means we can conclude that the number of four phases of life is definite as also their life courses and their order of happening. How otherwise the schemes of things take its shape?

22. The meritorious inclinations and demerits change on their own, for none of the two can last for more than an Antarmuhurat; as such change in Antarmuhurat is inevitable. This change takes place everywhere, and all these changes are sequence bonded modification only.
23. Final conclusion on the basis of all the arguments:-
In this world every substance is Utpad-vyae-dhrovatmic, every substance retaining its attribute – we see change in attributes. All these changes are sequence bonded modification only.
24. Every substance follows the fixed based pattern of changes. So it can be understood that “Sequence Bonded Modification” is the arrangement of modification of substances. Every modification takes shape in its time only.
25. Whatever is to happen, happens, there is no other way out. Even then this miserable worldly being remains troubled with the pride that he can do some particular action, when even in the presence of a number of instrumental causes, a deed cannot be accomplished unless the time for its accomplishment has arrived.
26. Persons in their minds think of their welfare alone, but the future eventuality does that which happens to be its liking. Therefore wise people should leave attachments and aversions that rise in the origination of delusions and enjoy their eternal bliss for all the times.
27. If you have really determined the mysteries of Jain tenets in accordance with the teachings of the real saints, abandon for ever the proud attitude of “I can do something” and accept the goodness like “future eventuality” of substances. Whatever accomplishment, in whatever time or place, by whatever method is reflected in the omniscience of the lord, that accomplishment attains function that very time, in that very place and by

that very method. This statement about futurity does not make any difference in the concept of future inevitability, because this along with the accomplishment itself, the instrumental causes there of is also reflected in the omniscience of the lords. One sided Niyativad or future inevitability or occurrence of events without any causes, which clearly appears to be impossible is not the contention of the statement. Apart from this, substances do not change their modifications according to the sentience of the omniscient being; the reflections in the omniscience occur in accordance with the modification of the substances. Consciousness follows the shapes of things; shapes of things do not follow consciousness.

28. Thus one may wish evil of others out of anger, but such evil depends upon the future inevitability.

In the same way one may desire this greatness out of pride, but greatness depends on future inevitability. Similarly one may play deceit for favorable achievement, but it depends on future inevitability. In the same manner one may desire to possess the desirable treasures out of greed, but such possessions depend on future inevitability.

29. The object of the above assertion about sequence bonded modification is the negation of the capacity of doing something in non self substance. The truth that a substance does not bring about or destroy the Modification of other substances is the chief basis of Jain philosophy.

30. Every substance is the doer of its own modifications. Change in its very nature. In that change, it does not at all need the help in any non self substance. Modification is the doer of modification itself.

31. Jain philosophy is called the philosophy of “Inaction”. Inaction does not only mean that there is no agent or doer of this world, but also that any one substance does not and can not produce or destroy the modification or bring about any change whatsoever in the other substance. Even sentient soul is not the doer of its unnatural behaviour and inclinations. From real point of view there is no doer and deed relationship of any substance with any other substance.

32. Whenever anything happens – there are always five essentials (Samvay) present.
- a. Nature (Swabhav)
 - b. Future inevitability (Niyati)
 - c. Fruition of time (Kaal Labdhi)
 - d. Self effort (Purushartha)
 - e. Instrumental causes (Nimitt)

So effort is built up in the system itself.

33. To develop a vision of the self, it is necessary to accept the sequence of modification. Modification is also true in its time. No change is possible in that also. When we have such a faith, vision becomes free of modifications and turns to the inherent nature of the self. This being the absolutely no responsibility of altering the modifications of the substance of this world. Which are of themselves regularly changing, the person with perverted faith are being themselves suppressed by the self imposed imaginary burden.
34. The main purpose of understanding this principle of sequence bonded modification is to remove soul desire to do something and to establish its knowingness. I am the only knower of the things and modification but I am not doer of anything. The false belief of introducing changes in modification is ignorance. This principle of doing is called (Kartaved).
35. Whatever action or modification with whatever instrumental causes in a substance is to happen in whatsoever space or time, takes place. Such a fixed scheme of events that rise in the substance place, time and modification is called the principle of destiny.

From the point of view of fixed rise of Karam, the same is termed as destiny.

From the point of view of fixed time is called eventuality.

From the point of view of fixed modification they are to appear is called future inevitability.

From the point of view of modification appearing in their own time – units is called “SEQUENCE BONDED MODIFICATION”.

36. Those who are not conversant with the scheme of things hold that if they accept the principle of sequence bonded modification there will be no place for human effort, but this is not so. In the acceptance of principle of sequence bonded modification, the false pride of doing vanishes and real effort of sentience rises.

The belief in sequence bonded modification of a person who does not make effort at sentience is not real. As soon as the modification become self oriented after accepting the principle of sequence bonded modification all the five essentials are present at one and the same time. Effort, nature, time, inevitability and absence of Karma (Nimitt) – are the five instruments present in the modification of one time – limit.

Effort operates with leaning towards the sentient nature and yet the sequence of modification does not break.

Look at the scheme of substance; effort does not disappear and sequence does not break. With the support of sentient nature modification and right faith, consciousness and conduct grow and such pure modification continues to operate and yet sequence of modification remains unbroken.

37. The classification specifically clarify that the above declaration do not support single- faced principle of destiny, but are real multi faced ones.

38. You have to understand the real meaning of self effort. Self effort (Purusharth) means ‘Puru’ who is supreme consciousness ‘Sete’ exists as its master is called ‘Purush’. The master of sentience and perception is called ‘Purush’. ‘Aarth’ means purpose. Thus the purpose in becoming the master of consciousness and remaining active in that only is called “SELF EFFORT”. In other words the path of liberation attempt at achievement of experience of the self is self effort.

In the state of faith of the principle of sequence bonded modification, above self effort originates specially, because the soul which has been restless from the eternity to change the course of events of this universe in its favor, when it realizes that it cannot at all change the course of events and scheme of things, this operative consciousness departs from the

universe and turns towards his own self as an easy and natural course. And when the faith that one cannot bring about any alteration even in his own sequence bonded modification, the vision departs from modification and lean towards the nature, the self.

39. This leaning of vision towards souls owns nature is the eternal self effort of the soul. The soul oriented self realisation and the rise of right faith originates as a matter of course and with ease in those who have faith in the sequence bonded modification.
40. If considered deeply eternal self effort is included in the faith in the principle of sequence bonded modifications. The decision about sequence bonded modification is in itself the work of eternal self effort, because the decision of sequence bonded modification includes decision about omniscience. Just as decision about sequence bonded modification is not possible without faith in omniscience likewise real faith in omniscience is not possible without faith in sequence bonded modification. The result of the real faith in sequence bonded modification is the awakening of the soul oriented real self effort after abandoning the pride of doing.
41. One whose understanding is unsystematised sees the whole world in disorder. These people with unsystematic understanding are engaged in systematizing the whole world. The more they try to absolve themselves of this understanding the more entangled they become. They are restless in becoming managers of things and will continue to do so as long as they do not make their own understanding suitable to the scheme and nature of things. Mad after becoming the managers of the affairs of this world they cannot accept that the whole world is itself well organized and managed without the faith of sequence bonded modification and omniscience the understanding cannot become balanced.
42. With the acceptance of omniscience and the sequence bonded modification our understanding becomes orderly, the pride of doing disappears. The effort of natural growth of the knower and the seer grows and the wisdom to make alterations in the scheme of things stops to operate the consequent restlessness also disappears and psychic bliss with eternal peace grows in the soul.

After that, when the same soul, with its own support develops detachment gradually, a time comes when in itself achieves the path of achieving the supreme state of existence in human life, soul oriented self effort is essential for understanding the true nature of omniscience. This is the only way to understand the truth of the sequence bonded modification of substances.

43. Following faith is established in acceptance of decision of sequence bonded modifications.
- (a) Self-liberation of Bhavya Jiva is fixed, is destined
 - (b) Achievement of complete happiness is possible.
 - (c) Self-realisation and its remedy are there.
 - (d) So many worries disappear with the faith of complete happiness is possible.
 - (e) Every soul can produce complete Vitragata and total knowledge from within himself.
 - (f) The real path of liberation—right faith, right knowledge and right conduct can be understand through this principle.
 - (g) In the work of self-realisation- Vitragi Dev, Guru and Scriptures are nimit- that is also realized.
 - (h) Every event is time bound by understanding that the false belief of doing things quickly and unnecessary worries are vanished.
 - (j) Happiness is within and can be produced by self effort only that is realized.
 - (k) Process of ‘BHED- VIGANAN’ established with the understanding of sequence bonded modification principle which ultimately produces “Self-realisation”
44. This is the great principle-It is summary of all agama’s philosophical knowledge.

CHAPTER 13

UPPADAN – NIMITT

Substantive and Instrumental Causes

- 1) Every substance in this world at every moment independently manifests in different modification of its own attributes on its own accord.
These manifestations of the substances are their actions. These actions are called condition, change, modification or behaviour.
Each substance is the creator of its own modifications. It does not at all need the favour or co-operation of any other substance for these modifications.

- 2) Any activity materialises with its cause only. The stuff that produces the activity is the cause thereof. This stuff which produces the activity is in form of “uppadan and Nimmit” only (substantive cause and instrumental [conventional] cause).

Substantive cause: - (Uppadan Karan); - that which itself changes its own condition is called the substantive cause or capacity of manifestation is existing in the substance itself. This is known as uppadankaran.

Instrumental cause :- (Nimittkaran): - that which does not change, its own condition, but upon which suitability is imposed is called the instrumental or conventional cause. Dravya which itself does not manifest this particular Karya but which is considered to be favourable cause of this Karya is called Nimmit Karan.

Example: - In the making of an earthen pot, earth is the substantive cause and wood, stick and the pot- maker are instrumental causes.

- 3) The substance in which the modification is born is the power of the self (Uppadan Karan) were produce modification is the object i.e. Upadeya.
- 4) From the point of view of the conventional cause, the same modification is the changed condition i.e. Namittik.

5) The same modification is thus illustrated in two ways; one from the point of views the power of the self and from the other point of view the conventional cause.

6) In the emergence of the making of pot, substantive cause is earth, from that aspect making of pot is the object and potter wheel etc are conventional causes.

The same making of pot from the point of view of conventional cause is the changed condition of the substance.

These are just two aspect of the same phenomenon.

7) Conclusion is that in earth and pot the relationship is of ‘Uppadan – Uppadey’.

In pot maker and pot the relationship is of Nimmitt – Naimittik.

8) For activity – the eligibility at that time of substance is called Uppadan – uppadan means the natural capacity of the substance. During the activity – the instrumental other substance is called Nimitt. Nimitt means presence of suitable favorable – other thing.

9) Let us understand this phenomenon with other examples. Apply these concepts of substance or conventional cause in necklace and right faith.

- The substance gold is the power of the self and necklace is the desired manifestation. Fire, goldsmith and others are conventional causes, and necklace is the new condition.

- In the same manner the soul substance or the attribute of faith is the power of self and right faith is the desired manifestation. The removal of perverted faith or karmic matter is the instrumental cause and right faith is the changed state of faith attribute.

10) The uppadan and Nimmitt does not have subject – object relationship; because both are different independent substances. The Nimmitt – Naimaittik relation should be acknowledged.

11) This power of self is of two kinds:

The eternal self power (Trikali means permanent Uppadan)

The momental power of the self (Temporary Uppadan)

- 1) The substance or attribute that undergoes the change itself is the eternal self power.
- 2) The momental power of self can be illustrated in two ways:
 - a) An eternal current of manifestations flows in the substance and the attributes. In that eternal current the immediately previous momentary manifestation (purva prayay) is the momental power of the self and the manifestation immediately after the present moment (uttar prayay) is the action.
 - b) The momentary capacity (eligibility) of the substance to change in that particular modification is the momental power of the self and manifestation is the action.
- 12) The momentary self power is called the forceful cause also. The eternal self power is always present, but if that is regarded as the completely forceful cause, alleged actions will always be in the process of happening. As such the forceful cause is the immediately previous manifestation of the substances and the momentary ability of the substance itself is there. Action can not be fruitful without these two and it always materializes when the two are present.

We can say conclusively that the substance itself with its previous modification is the power of the self and substance with the immediately next manifestation is the desired action.

Favourable external circumstances and objects are conventional causes and the alleged modification their action.
- 13) Conventional causes are of two kinds:
 - (i) Indifferent (Udasin)
 - (ii) Prompt (Prerak)
- 14) When the self is completely ready, the desired action materializes and that time the favorable instrumental causes are always present; one does not have to find them. Let us see example.

Where was the chance of any teaching in the cruel phase of the lion's life? But when the soul force of the lion became sufficiently powerful, the instrumental causes descended from the heavens, in the form of two monks.

It is therefore said that the seeker of the soul should not be restless in finding favorable instrumental causes. Who says that instrumental causes are not there? However we have not to make a search of these. When the action is self materialized, the favorable instrumental causes are always there. This is state of the things. We should understand this.

- 15) Action does not follow the instrumental causes; instrumental causes are so called according to the action.
- 16) Non self substances do not forcefully obstruct the altered action; when our own manifestation is undesirable, then it is only an external cause, while another man spoils his thoughts without any instrumental cause. As such, there is no instrumental causation as a rule. Thus, it is perverted faith to find fault of non self substances.
- 17) Neither the instrumental cause does anything by force nor does the self collect or brings instrumental causes together. The mutual relationship is very simple. This is explained in the following way:

If a karmic matter by its own effort hurts the sentient nature of the soul and if it fetches external material, then karma must be animate as well as possessing strength, but is never like that; the relationship is very automatic. When the karmas reach the stage of fruition, the soul itself leaves it natural poise and behaves otherwise and the other substances also behave in their own manner. Such is the relationship of the desired action with the instrumental cause. The same holds good in the case of karmas. The whole of karma principle is explained in terms of Nimitta. So try to understand uppadan & Nimitta karran.

- 18) By understanding the correct nature of the power of self and the instrumental causes for materialization of an action. We can avoid unnecessary controversy and become happy.

- 19) Because a person does not have a correct knowledge of the intrinsic power of the self and the conventional causes of its manifestation, he throws the blame of his guilt on the conventional causes and wants to remain innocent. The soul cannot be free from unhappiness and grief by throwing the responsibility of its own delusions, attachments and aversions on the karmas. In such a state we lose the capacity to find our own truth and to see within us.
- 20) By understanding these in their right perspective, the pride of being able to do something in others is gone. The inferiority due to the desire of help or support from others is finished. The desire of association of the non self substances and the consequent restlessness is eliminated and natural, quiet, undisturbed state of soul emerges. This is state of self-realisation.
- 21) It is very much essential to know both Uppadankaran and Nimittkaran.
- 22) But for looking within or for self-realisation process - we have to remove our Dristi from Nimitt and concentrate on Uppadan.
- 23) The activity of knowing which is the karya of our Gnyan (knowledge) attribute is continuously going on. Each one of us realizes this continuous activity of knowing. But ignorant Jeev has believed that because there is a particular thing present and existing before it, he is having Gnyan (knowledge) of it or he knows it. One has this erroneous belief that Dhayan of knowledge take place because of Gnyeya (other thing). Each paryaya of Gnyan is the manifestation of Gnyan attribute, and that is real Uppadankaran of this Dyan Paryaya. And that particular object. (Gnyeya) is called Nimittkaran, This understanding will be helpful in process of self-realisation.
- 24) All this knowledge you are acquiring is only because of your Uppadan. This preaching or sermons are only Nimitta guru or scriptures are Nimitta only. This should be understood very well.

CHAPTER 14

NISHCHAYA & VYAVAHARA

- 1) In Jina`s scripture (Agam) descriptions are found from two angles- the one is Nischaya Naya (the real stand point), and the other Vyavahara Naya (the unreal and conventional stand point).
- 2) In them the real stand point (Yathartha) is called Nischaya Naya and the unreal or conventional stand point (Upachara) is called Vyavahara Naya
- 3) Vyavahara Naya describes the self and nonself substances, their attributes and modification and cause and effect relationship, etc by intermingling one with the other; misbelief is caused by having such faith; therefore, one should abandon it.
- 4) Nischaya Naya describes the substance etc exactly as they are; it does not intermingle one with the other. So right belief is evolved by such faith. Therefore, one should possess its faith.
- 5) From this it is concluded that, so long as such state (passionless disposition) is not evolved, one may indulge in various activities but his belief should be such that these activities too are cause of bondage and worth giving up. If in belief these are taken to be the path of liberation then he is assuredly misbeliever (Mithya Dristhi)
- 6) In Jain scriptures- to understand meaning of such words there are five different ways are suggested. (a) actual meaning of word (Sabadarth) (b) meaning from certain point of view (Nayarth) (c) meaning from particular opinion only (Matarth) (d) meaning from point of view of agama (Agamarth) (e) meaning from its inner point of view (Bhavarth)
- 7) **Meaning of Nayarth:** this particular sentence is from which point of view? Whether it is showing relationship by intermingling the thing with each other or unreal conventional point of view (Upchara) or describing the substance exactly as they are – the real point of view.

- 8) **What are the means of knowing substance?** There are four points of view: (i) Characteristics (ii) Praman (iii) Naya (iv) Nikhshape
- 9) In this Lok (Universe) there are six substances. They differ because of their characteristics. Two Main are the following (A) Infinite souls (B) Infinite Pudgals (atoms). All these things are subject of Praman – they are subject of gyan. To know all these things as they are – that gyan is called samyak gyan – that is Praman. And Naya is one part of that Praman gyan.
- 10) It is very much essential to understand the deep meaning of view of Jin Agama's – Naya gyan. For self realisation it is very much essential to know Naya – because through these only you can do Bhed Vigyan and decision of true nature of soul. Every sentence is said from some point of view only.

SUMMARY OF NISHCHAYA AND VYAVAHARA NAYA

NISHCHAYA	VYAVAHARA
1. As it is (Yathartha)	Not as it (Ayatharatha)
2. Natural Bhav	Nimittadhin Bhav
3. True	Untrue
4. Bhuthartha	Abhutharatha
5. Fixed Bhav	Changing Bhav
6. Sav laxi Bhav	Parlaxi Bhav
7. All the time same. EK RUP	All the time changing
8. The real thing	Only for saying purpose (name sake)
9. Swa - dravya – aashrit	Depending on other circumstances
10. To say self Bhav as one's self Bhav	To say others Bhavas as self Bhav
11. No worry	All the time worry
12. For acceptable	Not to be acceptable

IMPORTANT SUMMARY:

Jain Darshan is “Anakantwadi Darshan” and to understand it is only possible in language of Naya only.

In explanation of real Swarup subjects – ‘Naya Vad’ is very honest.

Simplest way to narrate Nischay and Vyavaraha is this:-

- (1) To say body as body is Nischay.
- (2) To say body is mine is Vyavaraha.
- (3) To believe body is mine is Mithyatava (False Belief)

RELATIONSHIP BETWEEN NISCHAYA AND VYAVARHA

1. Jina’s scripture (agama) – is Syadvad Swarup, always any sentence is said from one or other point of view. So wherever from what point of view – the sentence is said, you have to understand that properly.
2. Without – Vyavahara it is not possible to say something about Nischaya and if you do not reject Vyavahara Nischaya result experience is not achieved. So if you do not use Vyavahara – the substance can not be described and understood and if you do not reject Vyavahara – the experience of substance can not be achieved.
3. There is always a connection between Nischaya and Vyavahara both are together. If you want to say something about substance in Jainism then you can not leave any of them. Because without Vyavahara, ‘Tirth’ will be abolished and without Nischaya, ‘Tattvas’ will be abolished. The meaning of ‘Tirth’ is to say something – ‘Updesh’ guidance and meaning of ‘Tattvas’ is experience of pure self soul.
4. The process of Updesh (guidance) is always in term of narration and that is the work of Vyavahara Naya. If you totally believe Vyavahara Naya is untrue ‘Tirth’ will be abolished. And experience of pure self soul is achieved by concentrating on the subject matter of Nischaya. So by abolishing Nischaya, ‘Tattvas’ will not be obtained, self experienced cannot be achieved.

5. If we think other way then the modification of path of liberation is called ‘Tirth’ and which is all time fixed, self pure soul – which is subject of our Drishti-on concentrating on that modification of path of liberation is attained – that is called ‘Tattvas’

So not accepting Vyavahara Naya – the occasion of abolition of ‘Tirth’ will happen and if you do not accept Nischaya Naya there will be occasion of abolition of self pure soul that will happen. So you must accept both Nischaya and Vyavahara, as they are.

6. So the conclusion is that you have to understand the thing (substance) as it is and believe accordingly. Till then the perfect liberation is not achieved both will be there together Nischaya and Vyavahara and when perfectly full liberation is achieved then the total thing is completed total bliss is achieved in that both “Tirth” and result of Tirth is achieved.
7. So those who without any protest understand the total theory of Nischaya and Vyavahara those souls will attain complete liberation and enjoy total bliss permanently.
8. There are many Bhed-Prabhed of both Nischaya and Vyavahara. Details of those can be studied from scriptures such as Nay-Chakra.

For purpose of achieving self-liberation, let us discuss following things which are very important to understand.

(1) “X-RAY OF JAINA-MISBELIVERES

1. Oh! Bhavya Jiva! The false belief is to be known as the only root cause of this world tree (the ocean of transmigration). You should immediately uproot it and must make effort for attaining liberation
2. Now such false belief which is found in Jivas who are born as Jains and obey the commandments of omniscient Jiva is being described; because even the slightest trace of this false belief is suicidal; hence even the subtle and the latent false belief too must be foresaken.

(2) There are such four main kinds of Jivas to be known:-

- A) The Vyavaharabhasis (misbelievers of conventional stand point and religion)
- B) The Nischayabhasis (the misbeliever possessing the wrong concept of Nischaya)
- C) Ubhyabhasis Mithya Drashti (the false believer possessing fallacious knowledge of both the real and conventional point of view)
- D) Samyaktva Sanmukh Mithiyadrasti (misbelievers very much near to attainment of right belief. (self-realisation))

A) THE VYAVAHARABHASIS (MISBELIEVERS OF CONVENTIONAL STANDPOINT AND RELIGION)

Here the false belief found in so-called ‘possessing one sided view about conventional stand point is being described.

- 1) In Jina’s scripture, at many places, the preaching’s are found giving prominence to conventional stand point. The Jivas, who consider the conventional stand point to be true, believe religion to consist only in external practices and shubh-bhav by which they want to achieve happiness. All of their such religious practices, being contrary to the spirit of real religion. This should be avoided.
- 2) Here it should be known that by following conventional religion practices the auspicious bondage is caused; therefore in comparison to indulgence in sinful acts, such conventional religious practices are not prohibited, but the Jivas who feel satisfied by mere observance of such conventional practices and who do not make any real effort for attainment of right path of liberation, for diverting their attention towards the right path of liberation, their pious practices in the form of false conduct are also described as worth forsaking .
- 3) Listening to such description, if someone gives up pious practices and indulged in impious acts, he would harm himself. On the other hand, if one engaged himself in the path of liberation by evolving right belief then he will be benefited.

4) Listening to advice of forsaking conventional religion in the form of pious practices, if some mundane being gives up real religious practices and starts indulging in sinful acts, there he himself will suffer from the miseries of hellish birth, etc. The preceptor is not to be blamed for this. The intention of the preceptor is to advice such persons to give up wrong belief, etc. And to adopt the right path of liberation.

5) **HERE HOW DO WE FIND DESCRIPTION OF SUCH VYAVAHARABHASIS:**

I. **Vyavaharabhasis observing hereditary religion:-**

As a matter of fact hereditary has no role to play in religion. If due to bad times, even in Jain religion, sinful persons have started the contrary practices of fostering objects of sensual pleasures by adoration of false deity, false precepture and false religion then by interpreting the Shastras correctly one should give up such practices and act according to Jina's commandments.

II. **The Vyavharabhasis following conventional religious practices blindly:-**

Many people are Jains because they follow Jain's commandment. They obey the commandment as described in Shastras but do not examine the truth involved in the commandments. Without examining it, how are the ascertainments of right or wrong possible? Such persons obey the commandments of Jain scripture without ascertaining the true meaning as does the followers of other religions about their Shastras. This is nothing but obeying the commandments with partisan spirit.

III. **The Vyavharabhasis observing religion for temporal gains:-**

Those people who become Jain or follow Jainism deceitfully with the object of earning livelihood or for gaining name and fame or with the purpose of achieving some objects pertaining to sensual pleasure, are

assuredly sinners only. On the rise of extreme intense passions only such an intention is found. Their disentanglement also is difficult.

Jain religion is followed only for bringing an end to the worldly transmigration; those who wish to accomplish the worldly objects through it do a great injustice to it. Therefore they are obviously false believers only.

IV. The Vyavharabhasis observing religious practices with religious attitude:-

Some people observe religious practices with religious attitude but do not know real religion – where self experience of the soul is to be attained. That means they only follow the path of self liberation – Samyag Gyan – Samyag Darshan and Samyag Charitra from Vyavahara point of view only.

B) THE NISCHAYABHASIS (THE MISBELIEVERS POSSESSING WRONG CONCEPT OF NISCHAYA)

1. Many Jivas believe themselves to be the true followers of the path of liberation although they have misconception about Nischaya and do not know its real nature. They believe as if they have realised the self soul like Siddha (non corporeal omniscient God). Actually they are worldly people but due to delusion they believe that they are like Siddha. This is their wrong conception. In Shastras wherever the soul has been described to be like Siddha God is from the substantial (Dravya – Drishti) point of view; but from the modificational (paryaya) point of view it is not like Siddha God.

Yet these misbelievers believe themselves to be as pure as Siddha are. But pure and impure state is a modification. There is impurity is modification at present state of soul and you have to accept this in gyan.

2. Further, they believe themselves to be possessing omniscience (Keval – Gnyan) but clearly they are found possessing the sensory and scriptural knowledge (Mati and Shrut Gnan) only which is Kshayopshamic form of knowledge only. But the Kshayik – Bhava is evolved on destruction of its

obscuring karma and these people under fallacy believe evolution of Kshayik – Bhava even without the destruction of karmas, so this is their false belief.

Wherever in the shastra omniscience is stated to be the nature of Jiva's it is from potentiality point of view; because all Jivas possess the potentiality of the evolution of omniscience (Kewal Gyan). But only on its manifestation in the present state its existence is accepted.

3. Purity of the soul is described in shastra from two angles – the substantial point of view and the modificational point of view. There, from substantial point of view the separateness from other non self substances and inseparability from one's own intrinsic attributes (qualities) is termed as purity. And from the modificational point of view the elimination of alienated (impure) dispositions is termed as purity. So in the meditation of soul's purity, the purity from the substantial point of view is admonished.

Believing oneself to be pure and omniscient from modification stand point, results in great perverseness. Therefore, one should perceive oneself in both substance and modification forms. From substance form point of view one should perceive one general undivided identity and from the modification form point of view one should perceive the particular existing state of the self.

By meditating in the foresaid manner only one becomes the true believer, because without perceiving the true nature, how can one be called Samyag Dristhi (true believer)?

4. Moreover, in Jina's preaching's, the path of liberation is described to be in the union of right belief, right knowledge and right conduct. So, in his belief and knowledge he should hold the faith and knowledge of seven Tattvas but he does not think of them. In his conduct he should make effort for uprooting attachment etc passions but he does not exert for it, and instead he remains contented by knowing the liberation path to consist in pure realisation of his own soul only. For practicing the same he internally continuously thinks, "I am pure like Siddha God, I possess omniscience etc. I am devoid of Dravya karma and no karma, I am full of beatitude, the miseries of birth – deaths etc are not in me". Therefore

believing the existence of some other state when other different states are found is fallacy.

C) UBHAYABHASIS: - MITHYABHASIS (THE FALSE BELIEVERS POSSESSING FALLACIOUS KNOWLEDGE OF BOTH THE REAL AND CONVENTIONAL POINT OF VIEWS)

- 1) Now follows the discussion of such type of false believers who have misconception about and take recourse to both the real and conventional standpoint (Nayas)
- 2) Such Jivas who believe that because In Jina's preaching both Nischaya (real) and Vyavahara (conventional) standpoint (Nayas) are stated, therefore, we should follow both of them and with such consideration, they follow the Nischaya (real standpoint) as described in the discussion of the followers of fallacious knowledge of Nischaya Naya and follow Vyavahara Naya as described in the discussion of the followers of fallacious knowledge of Vyavahara Naya.
- 3) Although in their such understanding of both Nayas, there lies a clear contradiction, but what can they do? The true nature of both the Nayas has not been grasped by them And in Jina's preaching the Nayas are described, so none of them can be given up; therefore, they take recourse to both Nayas fallaciously. Such Jivas too should be known as false believers.
- 4) In their inner self they have not correctly identified by ascertainment the true nature of real and conventional path of liberation. They merely believe in path of liberation to be of two kinds, the real and the conventional, On the basis of Jina's commandment, the path of liberation is not of two kinds, only the interpretation of liberation path is of two kinds: (1) Where the true liberation path is described as liberation path, it is real liberation path. (2) And where, that which is not the liberation path but is an instrumental cause of and is co existent with real liberation path describing it conventionally to be liberation path, but not real liberation path is the conventional liberation path only.

- 5) Because everywhere the differentiation of real (Nischaya) and conventional (Vyavahara) is of this type only. True statement is called Nischaya (real), empirical statement is called Vyavahara (conventional); hence for the sake of interpretation only, the liberation path is to be known as of two kinds. But one is real liberation path and one is conventional liberation path – believing in this way, two kinds of liberation path, is false.
- 6) Further, he believes both Nischaya and Vyavahara to be worth adopting, this too is a fallacy; because the nature of Nischaya and Vyavahara is contradictory to each other.
- 7) Further, you believe the realisation of pure self soul like Siddha (liberated soul) is Nischaya and the conduct of the form of vows, chastity, continence etc is Vyavahara; so your such belief is not correct, because it is not that the name of some particular quality or mode of substance is Nischaya and name of some other quality or mode is Vyavahara. Describing a mode or quality of a particular substance to be of the same substance only is Nischaya Naya (real stand point) and describing conventionally the mode or quality of that particular substance to be mode or quality of some other substance is Vyavahara. For example, describing clay of pot to be a pot of clay is Nischaya and calling the same clay pot conventionally to be pot of ghee (clarified butter) because it contains ghee, is Vyavahara. Similarly one should know everywhere also.
- 8) Therefore, you believe something to be Nischaya and something to be Vyavahara is a fallacy. Moreover, in your belief also there lies contradiction between Nischaya and Vyavahara. Therefore believing both the Nayas as adoptable is not correct.

- Then what to do? This is the real problem.

Whatever is stated from Nischaya point of view should be treated as true and believed as such and whatever is stated from Vyavahara Naya point of view should be treated as untrue and its belief should be given up.

It is therefore desirable to develop faith in Nischaya Naya by giving up faith in Vyavahara Naya.

- Vyavahara Naya describes by intermingling self substance – non self substance, their modification and the cause and effect relationship etc in one another; so by such belief only wrong faith is caused. Therefore it should be given up. Whereas Nischaya Naya describes the substance as they are, it does not intermingle one thing into the other thing; so such belief only right faith is caused. Therefore such faith is worth evolving.

- What is then the right belief ?

The observance of external vows, etc is dependent on body etc. The nonself substance, but the self is not the doer of the other substance; therefore, one should neither have the feeling of doership nor the feeling of mineness in it.

- One should understand difference between shubhopayoga and shuddhopayoga. Shubhopayoga i.e. auspicious conduct is assuredly only the destroyer of liberation, because that which is the cause of bondage, the same is the destroyer of liberation. One should have such belief only.

And accepting shuddhopayaga only to be worth adopting, one should make effort to evolve it.

D) SAMYAKTVA SANMUKH MITHYADRISHTI (MISBELIEVERS NEARER TO ATTAINMENT OF RIGHT BELIEF-SELF LIBERATION.

1. Under the state of feeble passions etc, one got the kshayapashama (destruction cum subsidence) of the knowledge obscuring karmas due to which the Jiva attained the potency of rational thinking about Tattvas; and due to feeble state of delusion (mohakarma) one got interested in thinking about Tattvas; and because of external association of deity, preceptor and scriptures, he got the benefit of true sermons.

2. There, by listening attentively to such sermons about purposeful path of liberation, characteristics of Deva-Guru Dharma etc. Jiva-Ajiva etc; Tattvas, the self non self and beneficial – harmful dispositions to the self, he starts thinking deeply thus – “oh! I was unmindful of all these things and forgetfully, under the delusion, was engrossed in the present embodied form (paryaya) only, but the duration of this prayaya is very short. Moreover, all sorts of agreeable Nimittas (instrumental causes) are available to me; I must therefore, understand all these things correctly because therein lies my own real purpose.” With such thinking, he starts pondering over the contents of the sermons which he listened to.
3. There, the ascertainment of those things is materialized by knowing uddesh (nomenclature), lakshana- signs – nirdesha; (differentials or characteristics) and pariksha (logical examination); therefore first of all he should learn their names this is uddesha.

Then he should know their different or characteristics and afterwards should start examining logically as to whether “whatever is written or said is possible or not.”

4. Thus, learning the names and knowing the characteristics, these two things are based on sermons; one should memorize these as discoursed; however; in the process of their verification, one’s own rational thinking is required. Therefore, one should ponder over them judiciously in his upayoga (active consciousness) in solitude that “whether the facts are as sermonised or otherwise? There he should try to understand properly through inference, etc. Types of pramana – jnan (comprehensive knowledge) or the sermons states like this and if it is not believed to be like that then it is otherwise.

So, among these alternatives which reasoning has more weight and which has less weight? Whichever appears to have more weight should be otherwise than what is sermonized or if there remains some doubt or ascertainment is difficult, and then he should consult the specialists in this matter and ponder over the answer received. In this manner, only one should raise questions and ponder answers till ascertainment is not reached.

Alternatively, one should discuss with coreligionists possessing similar knowledge through the process of questions and answers, convey his own understanding to them, get their response and ponder over it. And one should ponder over in solitude whatever conclusions are drawn in question answer process. In this manner, one should continue making efforts till he is not able to grasp the gist in his inner self in accordance with true sermons.

5. If Jaina's sermons appear to be contrary to imagining Tattvas sermonised in other non Jaina scriptures or these remains some doubt about the Tattvas, then also one should continue making efforts in the aforesaid manner.
6. On making efforts in this way, such decision is reached "I too am convinced that the truth is as preached in Jina's sermons" because the omniscient Jina cannot be wrong preacher.
7. In sermons some upadeya (acceptable and adoptable), some Heya (rejectable and worth giving up) and some jneya (knowledge) Tattvas, essential elements are described. There one must verify the adoptable and rejectable Tattvas because misunderstanding about this Tattvas causes harm to oneself. If the adoptable is considered to be rejectable and rejectable is considered adoptable, then one would harm oneself.
8. In Jaina shastra where the Tattvas etc. Are described, the description is done in such a manner that the ascertainment of the same by inference is possible through reasoning and logic, etc. And the description about three worlds (universe), gunasthanas (spiritual stages), marganas (quest places), purans (mythology), etc are found as per Jina's commendment. Therefore, verification about rejectable and adoptable Tattvas is necessary.
9. There one should identify distinctly the Jiva, etc substances and Tattvas and self-nonsel. Further one should identify rightly the nature of rejectable false belief, attachment, etc. Passions and adoptable right belief etc. And one should know the cause and effect relationship (Nimmitta Nimitikas) etc. As it really is.

10. Thus one must know all such things, the knowledge of which is necessary for entry into the path of liberation.

SUMMARY OF CHARACTERISTICS OF SAMYAK SANMUKH MITTHYA DRISHTI

1. Kshayopshama of knowledge (gyan)
2. Feeble state of passions
3. Feeble rise of delusion karma
4. True faith about Vitragi Dev Guru and Shastra
5. Deshana Labdhis (listening to grasping of Jina's preaching's)
6. Industry about thought of Tattvas decision
7. The study of Tattvas knowledge
8. As it is faith of Tattvas
9. Concentration of thought of Tattvas
10. The base of principles of Tattvas decision such as
 - a Principle of freedom of substances
 - b Principle of sequence bounded modification
 - c Principle of independence of Upadan and Nimitta
11. Inspiration about self realisation process
12. Verification of Upadayaya, Heya and Gneya Tattvas by examination.
13. Knowledge of characteristics of five Labadhis
(Five types of capacity attainments)

- i. Kshayopasham:- He has attained a position of knowledge where he can think about Tatvas.
- ii. Vishudhi: - His results in modification have become pure.
- iii. Deshna:- He has received true guidance from Samyak Drishti
- iv. Prayogaya:- Now he has reached a stage of practical where he has made decision about self-soul through Bhed-Gyan.
- v. Karan:- Now purely concentrating on this he reaches state of self-liberation.

On evolution of which the reflection on Tattvas is possible

14. Eligibility of self realisation depends on thought of Tattvas
15. Very much enthusiasm and zeal in such effort
16. Glory of reflection on Tattvas – staunch faith.

SUMMARY OF WHOLE CHAPTER IN FIVE POINTS:-

- (a) Know the difference between Nicschay and Vyavahara. Both are of opposite nature.
- (b) **The characteristics of false believers of Jain faith namely:**
 1. The Vyavaharabhasis
 2. The Nischayabhasis
 3. The Ubhyabhasis
 4. The Samyak Sanmukh Mithyadrasti

As this is described here in very short for understanding and appreciation.

Fruit of Understanding all this is that the real path of self realization can be achieved.

- (c) In matter of self-experience, always Nischay is principle and on with its shelter- happiness is manifested in paryay. To remove impurity in paryay always Nischaya is respectable. At that time knowledge of both Nischay and Vyavahara is there but for producing internal happiness or self – realisation both Naya are not respectable. By taking shelter of vyahara Naya-alternative attachment and aversion only are produced but not Vitragata.
- (d) Those who are Mumukshu (aspirant of self – realisation of total bliss) from the beginning to end keeping Nischay as principle and keeping Vyavahara as secondary so in that Sadhak position with the effort of Nischay as principle, in paryaya purity goes on increasing and impurity goes on reducing. So this way with the effort of Nischay as principal-when complete knowledge (KEVAL GYAN) is achieved then there is no principal or secondary and there are no nayas also.
- (e) The sar (summary) of all Anuyoga is “Vitragata” To manifest Vitragata in paryay as that is existing in pure nature of soul as strength.

CHAPTER 15

WHAT IS HAPPINESS?

It is a universally accepted fact that every living being wants happiness and fears misery. But the question is: What is real happiness? What is it, in fact? To want happiness without clearly understanding its true character is meaningless.

Usually, common men take the objects of sensual pleasure as means of happiness; getting them they feel as to have obtained happiness; so they strive after them. To them, the way to be happy means how to get objects of sensual pleasure. What is happiness is a question that never arises in their minds. In their subconscious mind they hold the belief that life of sensual pleasure is the life of happiness.

Therefore, whenever there is a talk about happiness it is told that to live in love with each other, be industrious, grow more food, make industrial and scientific advancement, will make the country prosperous and every body will be happy. Indeed, ideal things are told that there will be a day when everyone will get nutritious food to eat, good clothes to wear, and a modern flat fitted with scientific amenities to live; and thus every one will be happy.

We do not wish to discuss whether all this will happen or not. Our question is - will life be happy after all this has happened? If so, then, those who are having all this must be happy today; or, all men must be happy and undisturbed in the countries which are at the climax of prosperity? But we see that they are disturbed and perturbed, afraid and tense with worries. Hence, we must ponder deeply over the question – what happiness is in fact and where can we get it? Without getting clear answer to these questions, one can not make real progress in this direction and obtain true happiness.

Some thinkers go further and say that happiness does not reside in sense-objects; happiness and misery are there in imagination. To prove their thesis they give an example of a man owning a two-storied house – on its right there is a five-storied house and on its left there is a cottage. When the man looks to the left

side, he feels happy. Thus, they say, happiness and misery reside in imagination and not in objects. They advise us to look at richer persons, we shall always feel miserable.

To say that happiness resides in imagination, and so to feel happy we should look at poorer people, at cottages, is unethical. Looking at them, even the worldly people are filled with pity. To imagine ourselves better than them and feel happy is not only unsympathetic but vain as well. It can never be called happiness. Is happiness filled in cottages that one would get it by looking at them? We could never get happiness until we looked for it where it lies.

This way of trying to become happy is also not correct. One has, in fact, not understood what happiness is. It has been taken to lie in imagination. Should it, then, mean that happiness is something imaginary and not real? Should we take it for granted that there is no happiness as such? Possibly, no one will accept this proposition. In fact, sensual pleasure is imaginary and real happiness is something different. What that happiness is, is a basic question.

Some persons ask us to do this and that to get objects of our desires and thus become happy. They take fulfillment of desires as happiness and their non-fulfillment as misery.

This is also not correct. Firstly, fulfillment of all desires is not at all possible, because jivas (living beings) are infinite, and each jiva has infinite desires, whereas objects are limited. Secondly, the fulfillment of one desire gives rise to a new desire. Thus a never-ending chain of desires continues like the flow of a fall and their fulfillment is never possible. That one day our desires and ambitions will be fulfilled and we shall be happy is nothing but a 'mirage' only. Never will all desires be fulfilled and so, never will jiva be happy.

In fact, there is no happiness in fulfillment of desires. It is only like changing the load from head to shoulder. If one says that we will become happy to extent the desires are fulfilled, if not completely, he is also mistaken. True happiness consists in absence of desires, not in their fulfillment. We evidently feel a decrease in tension parallel to the decrease in desires. Thus we can naturally infer that a complete absence of desires will make us perfectly happy. If it is said that fulfilling a desire works it out and thus we become happy, it is

also wrong. Absence of desires is possible not in their fulfillment but in their not arising at all.

Pleasure felt in sensual objects is never true happiness; it is more or less a type of misery only. Being full of tension it is nothing but misery. Happiness means complete absence of tension; we do not get it in sensual pleasure. Sensual pleasure is pleasure in name only. We cannot enjoy supersensory happiness through senses, its nature being extra-sensory. As we cannot obtain soul through senses, so too super-sensory happiness being spiritual in nature cannot be had through senses.

We can get a thing there only where it is available. How can one get it there where it is absent, where its existence is not possible at all? Jnana (knowledge) is an attribute of soul. It can only be had in soul only and not in animate things like body etc. The soul not knowing itself is ignorant. It hankers after outside objects in expectation of happiness. This is root cause of its misery. The very direction of the search for happiness is wrong. When direction is wrong the resulting state have to leave our inclination for outside objects and look at our own soul, as happiness resides in the soul. The soul is saturated with joy. It is ecstatic in nature. So those who want happiness must be soul-inclined, those who are inclined towards external objects can never be truly happy.

True happiness is a thing of spiritual experience. It cannot be expressed in words, nor can it be demonstrated. Becoming indifferent to all outside things, and becoming introvert, when one feels identified with one's knowing blissful soul, one can get happiness. As the soul is blissful, soul-experience is bliss-experience; happiness cannot as well be had without it.

Deeply thinking, we find that the soul cannot have happiness from outside sources because it is itself constituted of happiness. It is full of happiness. It is happiness itself. That which is happiness itself, how will it attain it? Happiness is not something to attain, it is something to enjoy, to experience. Then, why craving for happiness? There is no craving in happiness. In craving there is no happiness. Craving is misery. Similarly, desire of happiness is also misery. Absence of desire is happiness.

What is happiness? Where is it? How shall we get it? All these questions have only one answer, one solution, and that is spiritual experience

(Atmanubhuti). The preliminary way to get it is study of tatwas (truth about oneself and the world). But we should be aware of the fact that spiritual experience arises when one rises above the primary level of study of tatwas.

Who am I? What is soul? How does one have spiritual experience? These are separate questions they need separate dealing.

WHO AM I?

We use the word 'I' frequently every day. But we do not think seriously, what 'I' really means, what true connotation it has and what it denotes.

Thinking superficially, you may ask what the need to think deeply is there in it, whether you do not understand as if, who you are? And, you can answer, "I am a child or a young man; I am a man or a woman; I am a scholar or a rich man". But my question is, whether you are nothing more than this? All these are apparent outside accidental modes only.

I ask if you are a child, childhood has to vanish one day; but you will still be existing. Therefore, you cannot be a child. In the same way, you cannot be a young man. Childhood and young age are features of the body and the word 'I' does not denote the body. I believe that you also do not take yourself to be the body.

In the same way, you are a rich man with reference to money only. But, money will one day be spent up. Will you also become non-existing then? And, scholarship is the name of knowledge of scriptures. When you did not have this knowledge, were you not existent? If you were, it shows you are different from money and scholarship, i.e. you are neither a rich man nor a scholar.

The question, then arises, 'ultimately, who am 'I'?' if once this question arises from the depth. Of heart and true curiosity is roused to get its answer, its answer is not difficult. But this 'I' is forgetting itself in search of 'non-I' (the other ones). How wonderful that the seeker is forgetting himself! All the world looks so busy in the care of 'non-I', that it has no time to think it over and understand 'I'.

‘I’ is different from body, manas (mind), speech, delusion, attachment, aversion (moha, raga, dvesa), even from momentary intellect oriented to ‘non-I’. It is pure, beginningless and endless, conscious, knowing and blissful, permanent being called ‘soul’.

As one forgets that he is Indian under zeal of provincialism taking himself to be Bengali, Madrasi or Punjabi only; and this zealous provincial feeling begins to shatter Indian nationalism; similarly, soul is lost in the clouds of ‘I – feeling’ in manhood, devhood, male hood, female hood, boyhood, adulthood etc. and as the national; leaders call the country-loving brethren not to forget that they are first and foremost Indians, so I say not to forget, that ‘I am soul’ in the midst of the noise of ‘I am rich’, ‘I am a scholar’, ‘I am a child’, ‘I am an old man’ etc.

As the integrity of India requires the strong sentiment of being Indian, the only true way of national integration; so to get the true answer to ‘Who am I’, the experience of being a soul is essential.

Hence, ‘I’ is a conscious being called ‘soul’, different from wife, son, house, and money and even from body. The feelings of delusion, attachment and aversion being momentary cannot be accepted as soul. The limited expression of Jnana (knowledge) oriented towards ‘non-I’ cannot enlighten us about the infinitely knowing soul. Even the state of full fledged knowledge (omniscience) not being beginningless cannot be the eternal, perfect, knowing soul. Soul is a substance and omniscience is only a perfect state of soul’s attribute, Jnana.

‘I’ denotes soul, the eternal never-dying tattva (principle). Until one feels his ‘I-ness’ in this eternal never-dying permanent tattva, the question, ‘Who am I?’ will remain unanswered.

The soul, denoted by the word ‘I’, is capable of being experienced introspectively. It cannot be obtained by outward search. It is the truth of self-experienced. It cannot be bounded in mental concepts (vikalpas). It cannot be obtained through senses. Senses perceive touch, taste, smell and colour. These senses cannot be efficient in knowing the soul which is tasteless and colorless.

This soul, capable of being experienced, is a mass of knowledge and a well of joy. It is pure and perfect, through and through, totally devoid of colour,

taste, touch, smell, delusion, attachment, aversion etc., all 'not-I' attributes. Its purity consists in being devoid of 'not-I' attributes and in its identity with Jnana, bliss etc. it is one having infinite attributes of its own. Their unity is its integrity. Such a soul is a soul only and nothing else, i.e., 'I' is 'I' and nothing else. 'I' is 'I', perfect in itself. It has nothing to give to 'not-I', and being perfect in itself, it has no need to get help from 'not-I'.

This soul is beyond the luxury of words. It is obtainable through experiences only. The initial step to obtain it is to think on tattvas, but the spiritual experienced occurs when even the thinking about the soul ceases.

'Who am I' is truly worth knowing. It is to be known through experienced only. It is not to be expressed in words and written by pen. Words and pen are useful here only to the extent they can point at it. They can act as pointers only but cannot bring about the mode of experience.

SPIRITUAL EXPERIENCE AND METAPHYSICAL THINKING

What is happiness? Who am I? The only way to get right answer to these questions is spiritual experience. Metaphysical thinking is the preliminary way to get spiritual experience. However, the spiritual experience comes abolishing metaphysical thinking because thinking is conceptual (savikalpa), while soul is non-conceptual (nirvikalpa) self-experiencing principle. The non-conceptual principle cannot be experienced through the conceptual (vikalpas). This fact has been explained in the essays 'what is happiness' and 'Who am I'. Here we shall discuss what the state of spiritual experience is and what we should call metaphysical thinking.

Spiritual experience is soul-perception through introspection. Soul-perception is the application of presently manifested Jnana (knowledge) to one's own eternal soul-substance, reverting it from non-self. Being constituted of Jnana, knower of Jnana and creator of samayak jnana (right knowledge), it is nothing but Jnana. Therefore, in spite of spiritual experience having aspects of knower, known, knowing, and knowledge, in fact, it is a unitary whole beyond all these differences. Here the knower is soul, the known is soul, and the act of knowing is also nothing but soul.

Such a knowing state is also blissful. There is no difference between Jnana and bliss in it. Here Jnana is extra – sensory and bliss is as well extra-sensory. This is extra-sensory state of Jnana and bliss is religion (dharma). The concentration of the complete Jnana as is presently manifested over the extra-sensorily knowing, blissful, permanent Tatva (soul) is a deeply religious state. Hence, that permanent blissful Tatva is worth concentration, attainment and worship. The truth-loving wayfarer of concentration, attainment and worship.

This conscious state of spiritual experience is the only worth doing work (object); without any reference to anything outside. The conscious soul is its doer (subject) and the religious knowing consciousness (jnana-chetana) is its action (kriya). The difference between the subject, object, and action is only in words; otherwise all here are identical, being cognitive.

Religion starts with spiritual experience and is perfect in its perfection. We cannot imagine religion without it. Spiritual experience is the religion of the Self. This alone is dear to the sadhak (one striving for self-realization). To attain it, is his main aim.

The facts necessary to know in realizing the above aim are called purposeful principles (prayojanabhuta tatvas) and related metaphysical thinking is an attempt to grasp them.

Who am I (Jiva tatva)? What is perfect happiness (Moksha tatva)? These are the basic questions in this thinking attempt. How should I get happiness i.e. how should the soul get to the state of extra-sensory bliss? How can Jiva tatva ascend to Moksha tatva? The soul-loving mumukshu (one who wants salvation) is always absorbed with these questions in his mind.

A mumukshu ponders that there are inanimate things in this universe besides Jivas. Delusion-attachment-aversion begets in soul due to its own mistake about them and it gets entangled in auspicious-inauspicious thoughts. Until the soul knows its own nature and becomes introvert, delusion-attachment-aversion will continue to grow as a rule. The only way to stop them growing is to make the appearance of the state of detachment. Thus one day the soul will be completely detached, leaving all delusion-attachment-aversion. In other words, it will be in a perfectly knowing, blissful state.

This attempt of attaining spiritual experience is a constant process of tatva-manthan (truth churning). However, we cannot get spiritual experience alone by it, because no amount of thinking can lead to spiritual experience. To have spiritual experience we shall have to remove our attention from the whole world. By 'whole world' is meant that not only body and karmas are non-self, all the animate and inanimate beings except our own soul are non-self. The pure-impure modes arising every moment in our own soul are also not worthy of concentration. Beyond all these, the integrated (akhanda), eternal (trikali), conscious and permanent (dhruva) soul is only worth concentration. Spiritual experience rises in its wake.

In other words, conscious tatva is beyond colour, attachment and distinction. 'Colour' here means material things, 'attachment' means impure thoughts, and 'distinction' means distinction between the different stages of

development of Jnana and other attributes of Jiva. Beyond all these is the permanent, knowing, blissful tatva. This alone is dependable. Total surrender of the whole of present manifestation of Jnana to it, is the right way of spiritual experience.

The question is not how much Jnana has manifested in you. The question is whether you can make it completely self-centered. The Jnana which a man of healthy mind possesses is sufficient for spiritual experience. But its total surrender to the pure soul is a 'must'. Without it, spiritual experience cannot be obtained. If purposeful truths have been well decided, the less or more amount of unpurposeful outwardly directed jnana does not make any difference. But single-mindedness (soul-mindedness) is essential.

The soul may go astray, howsoever, in modes by its own folly, but its intrinsic nature never abandons it. Nevertheless, till the soul does not become self-centered by taking away its interest from all non-self substances, it cannot have true experience of its spiritual purity.

Spiritual experience is not in the least dependant on external helps. Just as one has not to spend money to use one's own possession in the world, we do not need any external help in spiritual experience. As one has to experience oneself by one's own self, why should he be dependant on others for it? To think about others is not helpful, rather, a hindrance in spiritual experience.

During the spiritual experience even the thought of non-self shatters its singleness of purpose. It is thus clear that in getting co-operation of non-self substances, the sadhak shall get anxiety only. Hence the aspirants of spiritual experience must not disturb themselves with the thought of help from non-self substances.

What is the process and order of breaking the auspicious-inauspicious thoughts? What is the internal and external behavior of the wayfarer of spiritual experience? These are major topics. They need separate discussion.

SPIRITUAL EXPERIENCE: PROCESS AND SEQUENCE

Spiritual experience is had through introspection. We have to concentrate the presently expressed Jnana (knowledge) on Self (eternal soul) taking it away

from worldly things. This is the only way of spiritual experience. Conceptual thinking on Tatvas precedes it. The presently expressed Jnana passes through this stage and leaving it aside, it gets internalized. Thus the experience of pure nature of Self comes when one has well understood Tatvas and when he has subsided auspicious-inauspicious thoughts. We have discussed it in the preceding chapters. We want to discuss here the real way of having spiritual experience.

As a matter of fact, we are constantly involved in the externally-oriented thought process. Not for a single moment living beings (with mind i.e. manas) stop from having one thought or another. Moreover, we imagine external things as helpful or harmful due to the attitudes of delusion-attachment-aversion. Sometimes we think of doing good to someone and sometime of doing harm to someone. Neither of them is really in power. Both these types of thoughts are impure as they arise from false beliefs; purity comes in the wake of truth. Whether we can do good or harm to others is a topic for an independent essay. We shall deal with it separately.

Our mental states (thinking etc.) are of two types: pure and impure. Again, impure ones are of two types : auspicious and inauspicious. Thus our mental states are of three types: pure, auspicious and inauspicious. Auspicious and inauspicious thinking – both are impure and this must be kept in view.

Kindness, giving alms, worshipping, devotion, thinking on Tatvas etc. are auspicious mental states. Desires for sense-objects and five sins (himsa etc.) are of inauspicious type. Diverting one's attention from outside and merging it into one's self, gradually and systematically, is a way to have pure mental state (vitrag bhava).

The state of spiritual experience is a pure one, while it's thought (vikalpa) is an auspicious one. One can entertain the thought of spiritual experience only when one has got rid of inauspicious mental states. In course of attempts for spiritual experience, thoughts of sins and sense-enjoyment are impossible. In fact, one cannot make attempts for spiritual experience, while he is indulged in sins or sense-objects. In that duration even several auspicious thoughts vanish, specially, those that arise from outward-orientedness instead of soul-orientedness.

Auspicious thoughts are of various types as enumerated earlier. Thoughts pertaining to soul-quest alone are included in ‘thinking on Tatvas’, not others. They are divided in seven or nine Tatvas. In fact, thoughts of soul-quest are innumerable in type which cannot be expressed in words.

Spiritual experience is, however, positive and not negative. Illustratively, as the police starts its search of a man on the basis of features reported by some acquaintance, or, as a scientist formulates his hypothesis first, and starts his discoveries on its basis, the aspirant seeking liberation of soul proceeds in the direction of spiritual experience on the basis of spiritual concepts obtained from the teachings of great omniscient, who have obtained self-realization.

The difference between a scientist hypothesis and a spiritual hypothesis is that while the former is merely intellectual and so may prove wrong, the latter is based on scriptures also and so it cannot be wrong. But until we have not obtained spiritual experience, our belief is not right belief.

Though the said belief is not the same as that of a person who has had spiritual experience, yet it does not lack conceptual solidarity. Without it, we cannot get introvert. Although it cannot be called right belief (samayak shraddha) as it lacks direct spiritual experience and is conceptual, still it is not altogether unreliable. If this conceptually based belief is not taken as reliable, we cannot start the quest of our soul on its basis. Again, if it is taken as perfect belief, there remains no need to make further attempts in the direction of spiritual experience. Thus, though it is not accepted as real belief, it is not disbelief as well. It is a sort of working belief (vyavahara shraddha). However, even it is so only by concession. True vyavahara shraddha comes into existence with the rise of real belief (nishchaya shraddha). With the background of spiritual experience and basis of scriptures, the logically cogent belief is true vyavahara belief.

The man bent on obtaining spiritual experience has first to take conceptually right decision for soul based on scriptural knowledge. Then, to apprehend the soul clearly he has to redirect the mati-jnana expressing through senses and apprehending outside things, towards the soul. He also has to make the sruta-jnana – which expresses intellectually, enlightens different aspects of

things, and thus being partial creates unrest – soul-oriented. Thus getting beyond conceptual experience, he achieves the state of spiritual experience.

In the next essay we shall discuss the external and internal state of a soul which has attained spiritual experience.

MAN HAVING SPIRITUAL EXPERIENCE: HIS EXTERNAL AND INTERNAL STATE

What is metaphysical thinking (tatwa-vichara)? What is spiritual experience and how it is obtained? These topics have been discussed in foregoing essays. Here we have to take up how much a man with spiritual experience behaves internally and externally.

In the moments of spiritual experience, the man is full of knowledge, bliss and peace internally. As the attention is internalized, the whole net of auspicious-inauspicious thoughts and desires vanishes away. Inside starts flowing a river of extra-sensory bliss that knows no bound. He gets lost in spiritual ecstasy. His jnana being introvert and bliss not having arisen from sense-objects, are extra-sensory and independent. The state of jnana and bliss is of such a character that it cannot be disturbed by the endless outside obstacles or helps. He is simply unaware of them. He is so much absorbed in his soul that no happening of the world can create even an eddy in his ocean of bliss. His bliss is the same as that of a Siddha (perfect soul). No doubt, it is imperfect and an infinite part of it, yet the quality is the same.

When the period of spiritual experience passes away, its mood continues. After the said period, as per one's spiritual evolution, one has always partial purity and potentially has pure spiritual experience. When one has tasted the joys of one's perfect pure soul, all the worldly pleasures becomes tasteless. He loses interest in the objects of five senses and in all the outward actions and attempts. He loses every curiosity about the world, the home of misery; attachment-aversion imaginary rising in his mind also gets weakened.

His state appears odd to the worldly people. Living amid the affluence, he has no respect for the worldly wealth in his mind. Fear and greed become meaningless to him. Worldly position and reputation are values in his eyes, and riches are unable to make his mind unsteady. The worldly happenings do not

disturb him. He merely knows them and they are nothing more than objects of his knowledge. As he lacks in spiritual evolution, some attachment-aversion may arise. Even that is an object of his knowledge. He is a known perceiver only of all things, even of the behavior of his own soul.

His heart is as deep as the ocean. As the ocean does not get disturbed by the all of many over-flooded rivers, similarly various changes in the world appearing as helpful and harmful are unable to disturb the knowing soul. Again, as the ocean does not cross its boundaries, he also does not cross the limits of his knowing nature.

Infinite indubitability, detachment for sense-objects, equanimity in fair and foul circumstances, sharp understanding of the nature of things, indifference to the weaknesses of other people, evolved state of spiritual purity, steady mental state (parinama), love in virtues and for virtuous people, his own religious growth by soul-absorption and spread of truth by preaching – are his specialties.

His heart is cool like sandalwood. It is never cursed with inferiority. He is not a beggar of sense-objects. He is the real millionaire, as has achieved his target (soul).his heart is filled with infinite devotion for the detached omniscients who have realized their perfect pure soul.

As he children of householders play in the lanes outside their houses, he, the young child of Jineshwar, lays in the path of liberation. We mean that his religious behavior is natural and in a routine way. He does not do it as a labor. It is no burden to him.

Although in the moments of acute attachment-aversion he is seen as behaving angrily, enjoying sense-objects, roaring like a lion in a deadly battle, he does not have the pride of performing worldly activities. Belief in separateness with non-self and inability to bring about changes in them is always present in him. He behaves like a midwife. A midwife brings up other's child as her own one; she always knows it not to be her child. She does not forget it for a moment. In the same way, the knower looks involved in worldly activities, yet he does not think himself identified with them.

As performing various household activities and conversing about various topics with her friends, a woman's mind is absorbed in her husband and she

cannot forget him; the souls having spiritual experience may look busy in various worldly activities, but they are never forgetful of their souls. Their soul-consciousness is potentially constant.

As a manager engaged in the proprietor's work behaves outwardly in the same way as the proprietor does; he is seen talking and worrying like his proprietor and say, "we have to sell our goods; if the price goes down we shall be put to a great loss"; he is also seen happy and unhappy. Internally, however, he never forgets his separateness with the proprietor. He knows it well that no gain or loss is his. All that belongs to the proprietor. In the same way, the knower is externally absorbed in outside activities, but the awareness of separateness with them keeps him a lotus separate from water and as pure gold separate from filth. As he does not identify himself with sense-pleasures, so does he not identify even with body-based activities of vows and sense-control.

The state of a spiritually minded householder is very strange. Neither, he enjoys the pleasures like the ignorant, as he is interested in spiritual bliss and not in pleasures; nor, is he able to leave them being spiritually weak. If he renounces them completely, he will be an ascetic and not a householder. Thus, his state is neither that of an enjoyer nor of a renouncer.

His state is like that of a miser who is rich in every way, yet due to his greediness he does not prepare sweet dishes and eat himself. Sometimes he does prepare when some guest comes to his house, and eats also with him, but is unable to enjoy them like the guest. He tastes his greediness only even while taking the dish. He cannot enjoy it. In the same way, the man with spiritual experience living among pleasurable objects does not get absorbed in them, like an ignorant man, due to his lack of interest in pleasures and presence of interest in soul. He cannot as well renounce them due to the presence of attachment in him. He is neither an enjoyer nor a recluse. In fact, he is a man filled with thoughts of renunciation living amid pleasurable objects.

The internal and external behavior of a knower having realized spiritual experience is such a big topic, that its treatment requires an independent book.

CHAPTER 17

SELF REALISATION

Different ways of looking at same process:-

(1) With reference to six steps: - as specified by Shrimad Rajchandra

The knowing saints who have realized their pure self have declared the following six steps as the best abodes of Samyak Darshan or right vision of reality:

- A. Step one: 'Self Exists' as there are objects such as pots and clothes, so there is the self. As one can prove the existence of an object by its specific quality or characteristic, with reference to pot and cloth, similarly the proof of the existence of Self is the presence in it of a quality of consciousness, which not only illuminates itself but also all others around it.
- B. Step two: This Self is permanent or eternal'. Pot and cloth etc. exist only at some time, but the self is present in all time past, present and future. Pot and cloth etc. are objects by contact or combination of circumstances, the self is by nature an independent existence or a substance because we do not experience any circumstances which can create it. Consciousness cannot manifest itself by the help of any objects created by collocation of circumstances. So it is uncreated. Since it does not involve any combination of objects, it is imperishable. Because that which cannot be brought into existence by any combination of circumstances, cannot merge or disappear by its transformation to anything else. In short that which is never created, is never destroyed.
- C. Step three: 'Self is the doer of its actions'. All objects have meaning and are active, they are always found to be affected by something else in their turn, and they affect something else in their contact. i.e. they are subject else to the law of cause and effect. Self is affecting something i.e. it is active and so it the creator of its actions. This creativity is shown by Shree Jin Bhagwan is threefold. 1] Philosophically or metaphysically as it

maintains its own nature it is the author of its nature, 2] Anupacharita or empirically it is the author of Dravya karma or its bodily activities by its attachment to its body. 3] By Upachara or attribution coming in to contact with external objects. It is the author of house, city and the rest.

- D. Step four: Self is the enjoyer, or sufferer of its actions or deeds. Whatever activity it may be, it is always bringing some result, - Direct experience proves that every act done by its author, makes him enjoy or suffer its consequence. Take poison and die, take sugar and feel its sweetness in the mouth, touch fire and suffer the burns touch snow and feel cold – thus every action is connected with its result or consequence and there is no exception to this rule. Similarly kashayadi = whatever modes or passions etc. or Akashayadi = non-passions whatever the Self or Soul undergoes, their results also the Self has to bear or suffer. Since the Self prompts an act, it has to bear its result. Thus the Self being the author of its activities, has to suffer the results of these activities.
- E. Step five: There is liberation. As we showed the authorship of activities of a Jiva by Anupacharita Vyavahara = empirically and as we showed on the basis of this authorship, the Jiva's responsibility to enjoy or suffer the results thereof, still further in this line, we are now to show that the actions done, can also be destroyed because in direct experience there may be strong effect of Kashaya etc. but by not repeating it, by not establishing any contact with it, by quietening it down, it can be slowed down and thus it can be gradually destroyed. Every action is a Bandha Bhava or feeling of bondage and the self can be freed from such feelings of bondage. When the Jiva or a Soul gets free from all bondage, it enjoys liberation. Thus freedom from all binding actions of the Soul is known as Soul's liberation or Moksha.
- F. Step Six : There is a method of obtaining liberation from bondage goes on happening and increasing, then release from it, can never occur, but things or means possessing a quite opposite nature than that of binding actions, are available in direct experience and they are knowledge, vision or perception, Samadhi or Yogic concentration, non-attachment, devotion etc., by employing which means, Karma bondage slackens down, it quietness very much, it gets awfully reduced and in the end, totally

removed or destroyed. Therefore knowledge, vision or perception, sense-control, non-attachment etc. are surely the available means for liberation.

NOTE: This is letter of six fundamentals truths.

1. Shri Lalluj Maharaj being sick in Surat requested Shrimad for Samadhi Maran (peaceful death) death in meditation. In reply, Shrimad wrote the famous letter of six fundamental truths and inspired him not to fear death.

This letter is the theme, of which “Atma Siddhi” is the development. Shri Lalluj Maharaj appreciates this letter as follows:-

“This letter has helped us to remove of all our stray ideas and wandering thoughts, it has removed our doubts, confirmed our faith in the fundamentals of jainism and those of all religions in general, namely the nature and knowledge of soul.

This has taken us out of our prejudicial attachments to the jaina sects, it has kept us clear of fixing our faith in the Vedanta, it has in brief, reestablished our pursuits in the nature of the self and its knowledge. Thus, this letter is uniquely wonderful in many ways. If the disciple is deserving the constant meditation on this letter, on the truth contained in it, would put him to path of realisation.

(2) **Atmasiddhi Shashtra and its Composition:**

At Nadiad in Kaira district, Shrimad wrote his famous ‘ATMASIDDHI’ in form of a poetic dialogue in 142 verses, at the suggestion and request of Shri Sobhagyabhai, his ardent follower.

The pros version by the name ‘A Letter about Six Fundamental Truths’ could not be easily memorized by the aspirants and hence Shri Sobhagyabhai’s request to shrimad to put the matter in verse. The succinct and accurate composition is a masterpiece in philosophical literature.

This is in question and answers form regarding following six points mainly,

- A. The soul exists.

- B. It is eternal or permanent.
- C. It is the author of its activities.
- D. It is responsible for the result of its activities.
- E. It aspires for liberation. There is liberation.
- F. That this is achieved by following a right kind of religion.

Here we will discuss those final verses showing there is method of obtaining liberation from bondage.

The knowledge vision or perception, sense control, not attachment etc are surely the available means for liberation.

The Atmasiddhi is summary of the truths of all scriptures.

“REAL PROCESS OF ATTAINING SELF REALISATION”

Important verses from 104 to 111 of Atma Siddhi showing the process of self realisation

(104) “KARMA BANDHA KRODHADITHI,
 HANE KSHAMADIK TEHA.
 PRATYAKSHA ANUBHAVA
 SARVANE EMA SO SANDEHA?” 104

MEANING : By anger etc. the soul is bound by actions. By forgiveness etc. the soul is freed from the bondage of the very actions that is to say,

ANGER is CONTROLLED BY FORGIVENESS

PRIDE by HUMILITY

DECEIT by FRANKNESS

GREED by PURITY OR CONTENTMENT

LIKES and DISLIKES by SPIRIT OF UNCONCERNEDNESS

This is the proper method of removing the binding effect of the actions. That way lies freedom and salvation. And this is the matter of everybody's experience.

This can be experienced here and now in this world only, with real effort. This practical method of self improvement is a matter of experience only.

(105) “CHHODI MATA DARSHAN – TANO
 AGRAHA TEM VIKALPA;
 KAHYA MARGA A SADHASHE,
 JANMA TEHNA ALPA.” 105

MEANING: If one gives up self – guiding and blind religious pursuit, creed etc. By following this GOSPEL – CREAM, he has few births, not doubt about that indeed.

(106) “SHATAADANA SHATPRASHNA TE,
 PUCHHYA KARI VICHARA;
 TE PADNI SARVANGATA,
 MOKSHA MARGA NIRDHARA.” 106

MEANING: Six questions of six doctrines you have asked with profound thinking cover the general doubts of many prominent thinkers about the nature of the soul.

The six replies given here cover everything that needs to be said about the self, its existence and eternity, its relations to actions, its bondage and salvation, and the method of salvation. All these six truths have been established beyond any shadow of doubts. So whosoever understands all these truths and lights up to them attains to self liberation without any reservation.

(107) “JATI VESHANO BHEDA NAHI,
 KAHYO MARGA JO HOYA;
 SADHE TE MUKTI LAHE
 EMA BHEDA NA KOYA.” 107

MEANING: The birth in a particular community, gender or use of any religious uniform have no bearing in the first stage on the knowledge of this soul, but if one becomes disciple of an enlightened guru, follows his order and acts up to the path of liberation as laid down here, he obtains liberation without fail. For all souls path of self-liberation is one and one only. That is unity of Samyak Darshan, Samyak Gyan, Samyak conduct in all three loks.

(108) “KASHAYANI UPASHNATATA, MATRA MOKSHA ABHILASHA
BHAVE KHED, ANTARDAYA, TE KAHIYE JIJNASA” 108

Meaning:- suppression of all four kinds of passions, WISH OF only liberation, Dejection of such re-birth tour and now he realizes deep sympathy for his own soul. He is called real aspirant of self-liberation. Now he has reached a stage of looking within- inside search for spiritual happiness which he can attain only through self-realisation.

(109) “TE JIJNASU JIVANE, THAYA SADGURU BODHA,
TO PAME SAMAKITANE, VARTE ANTRA SHODHA.” 109

Meaning: - Such a spiritual aspirant because of his own eligibility which is matured, get the true guidance of an enlightened guru how to achieve self – realisation. By following instruction of his guru- his soul means his present modification of gyan paryay start making decision of soul Tatatva and on every occasion performs Bhed Gyan – thus that paryay gets purified through that inside continuous process and when that gyan paryaya gets totally purified as his true nature that time soul attains self- realisation – attains Samyak Darshan. He knows with faith that he is totally different from other substance as well as those impure passions. He attains salvation. This is process of internal self-improvement of all the paryaya’s of his attributes such as gyan, faith, conduct, happiness etc. Faith paryay gets totally purified – that is why it is called Samkit. This is the fourth Gunsthanak soul has reached. This is the first step of path of liberation.

(110) “MATA DARSHAN AGRAHA TAJI, VARTE SADGURU LAKSHAY;
LAHE SHUDDHA SAMAKITA TE, JEMA BHED NA PAKSHA.”

Meaning: - Such a soul will set aside all the religious and other prejudices, blind faith and self –guiding views, and now concentrate –laksha- taking decision of his pure soul which an enlightened guru has shown to him. As a result of that-process with tremendous effort, that present modification of gyan paryay gets totally pure by concentrating on that pure Soul without any break. He attains real- pure self- realisation which is certain, indubitable and beyond all theoretical religious differences. The religion consisting in the experience of the nature of the self-soul is same for all aspirants and procedure is same.

(111) “VARTE NIJA SVABHAVANO, ANUBHAV, LAKSHA, PRATITA;
VARTTI VAHE NIJABHAAMA, PARMARTE SAMKIT”.

Meaning:- In that present modification of gyan paryay, self soul’s Ruchi (liking), Pratiti (faith), Jignasha (curiosity), Laksha (Decision of the nature of self-soul) and concentration on pure soul- continuously without any break is felt and when that paryay totally converts itself as pure as his own nature of the self-soul it is called the experience of the soul. That is really NISHCAY Samyak-Darshan.and that is different from vavahara samkit of faith of seven Tattava’s or faith of vitragi dev- guru-scriptures. Thus he enjoys the spiritual happiness, which is called self-realisation. This is real process of attaining self-liberation.

(117) “ SHUDDHA, BUDDHA, CHAITANYAGHANA
SVAYAMJYOTI SUKHDHAM;
BIJU KAHICHE KETLU?
KAR VICHARA TO PAM”.

Meaning:- Now, how one experience at the time of self-realisation is stated here. You are pure enlightened, full consciousness, sentience- embodiment, and self- luminous abode of eternal bliss- home of total happiness.

The bliss experienced and enjoyed by the enlightened soul comes from its own self and not from any external source. The self can be realized by deep thinking and meditation and great self effort by concentrating one’s interest in it.

Now guru says what more to say? Now you start with profound thinking meditate on what guidance have been given so far and you will achieve the fruit of this pursuit- self- realisation.

Enlightened guru has given the best possible guidance now it is your duty to follow the path of self-realisation which is unity of Samyak Darshan-Samyak Gyan and Samyak Conduct.

The entire enlightened guru will direct you the same path of liberation which is true wherever soul treats in universe. This is the simplest summary of process of self-realisation.

“Summary of Atma-Siddhi”

(115) “CHUTE DEHAADHYASA TO, NAHI KARTA TO KARMA,
NAHI BHOKTA TO TEHANO, E JA DHARMANO MARMA”.

Meaning:- If your delusion that you are the body etc and not the soul is removed, you will realize your pure self and you will no more be the doer of the activities of body and enjoyer of the fruits thereof.

The root cause of all miseries consists in the soul’s ignorance i.e. in its self identification with body and bodily activities. This is called self-delusion. This is religion’s secret truth. The self is the sentient knower and seer and the body is the non- sentient object so both are totally different substances. Attachment, aversions all are born of ignorance. The knowledge of the nature of the soul removes this ignorance and then such an enlightened soul realizes the self, as knower and seer only.

(116) “E JA DHARMATHI MOKSHA CHHE, TU CHHO MOKSHA
VARURA ANANTA DARSHAN JNANA TO, AVYABADHA
SAVRUPA”.

Meaning:- This true religion leads to freedom. You are bundle of infinite knowledge and infinite Darshan (vision) and undisturbable. So if nature so that means you are as a pure self liberation itself, eternal all knowing and seeing, free from limitations and imperfections and seat of abiding happiness and bliss. Only firm faith should develop about your such true nature. The present modification of gyan paryay which makes such decision gets itself purified as pure soul and that is self-realisation.

(3) The sequential process of self-realisation

(1) Eligibility:-

- (a) The good augury for self-knowledge.
- (b) Suppression of all four kinds of passions.
- (c) Hope of only liberation.
- (d) Dejection of such re-births tour.
- (e) Deep sympathy for all living being.

Such soul enjoys the right state and that is eligible for path of liberation.

(2) Study: - Now with such eligibility he turns his mind more intensively to religious reading and deep profound thinking with guru's guidance. That gets distributed in two ways

- (1) Satsang (study with self-realised guru) and
- (2) Swaydhaya (self-study for own purity)

(3) Decision of Tattav (self-soul)

Now he is interested in knowledge of seven fundamental- purposeful Tattav's and start pondering about differentiation and his basic mistake in those Tattav's – With this he makes the decision of self soul which is different all other six Tatva's - **“I AM GYAN ANAND SAVRUP BHAGVAN ATMA”**.

(4) BHED GYAN:- Now in daily life – every moment he start practical of “BHED GYAN” and with this “present modification of gyan (Vartman gyan's paryay) gets purified every moment and he continuous that process till that paryay gets fully purified.

(5) Experience of self-soul : - When that purified state of soul is reached, it is called self-liberation.

(4) From practical point of view following TEN STEPS are recommended for self-realisation:-

- (1) To know delusion- MITHAYATVA
(Wrong belief about soul's nature)
- (2) Then first make the decision of the pure soul (DRAVYA SWABHAVA)
and the glory of the same nature
"I am Gyan Swarup only"
- (3) Develop the art of "BHED GYAN" at every instance – every moment, I
am different from others.
- (4) Make deep impressions about that, which can be carried in the next birth
also.
- (5) The voice should emerge from within not only just by saying – This is
also called BHAV BHASHANA. Yes from within!
- (6) Up to this step you have arrived at decision which is with Vikalpa that is
you are taking support of the senses and mind.
- (7) Now first thing is complete non attachment which is called
"VAIRAGAYA"
- (8) Final step needs tremendous infinite true effort to concentrate with in.
- (9) This effort should be very natural also.
- (10) You have reached a stage of self-realisation

For this you are requested to study a book named "DRISTINA NIDHAN"

(5) What happens at time of self experience? How does Gyan work? What is the true function of gyan?

At the time of self realisation the present modification of Gyan paryay only knows how?

1. To self only.
2. As it is (Yathartha).
3. With total faith (Prititi).
4. With no attachment with vitragala bhav only.
5. With internal bliss- happiness.

This is true function of “Gyan” rest is called “Agyan”.

(6) The sequence of faith modification is this way:

- 1) Ruchi (liking of soul’s talk)
- 2) Prititi (faith in soul)
- 3) Jiganasha (curiosity to go within)
- 4) Laksh (decision about the nature of soul)
- 5) Ekagrata (concentration- deep meditation)
- 6) Swanubhav (self experience)

(7) Glorification of self soul:- (Mahima of Swabhav)

- A. This is the last and most important step in the process of self realization.
- 1] In process of profound thinking about soul there is no importance of differentiation of attributes such as soul is full of infinite knowledge, infinite faith, infinite energy, infinite happiness etc etc and also there is no

importance of Vikalap means different kind of attachment and aversion. They are only subjects of Gyan but for going inside they have been overlooked or left out or not been paid too much attention to (less important).

- 2] In your present state of modification of Gyan there should be great feeling of unthinkable tremendous glory's force in your pure state of soul (Param Gyan Swabhav).
- 3] With the force – that present state of modification (Vartaman Gyan Paryay) rushes ahead of vikalp and that Paryay enjoys the bliss of self realisation.
- 4] In that Nirvikalap state of soul there is no place of any vikalap (attachmaent or aversion).
- 5] With the tremendous glory's force which is nothing but natural self effort – soul reaches the state of SELF-REALISATION.

B. Here is the most important question from beginingless time who is ignorant with wrong belief – Mithya Drishthi before attaining or reaching state of Samyag Darshan there is only Shubh Vikalp?

The answer is 'NO'. There is not only vikalp but there is something else also. What is that? One who is leaning towards self soul (that is again Vartaman Gyan Paryay) no doubt there is presence of vikalp, but at the same time there is another force that is working there inside and that is the glory of self- soul's attention in that purified state of Vartaman Gyan Paryay. And with that force - Vartaman Gyan Paryay is inching towards bottom of self soul. That is penetrating inside not with that Vikalp. But with that tremendous force, the strength of vikalp is reducing at every moment and force of glory of self soul is increasing every moment. This is mixed position where not only Shubh Vikalp (Bhav) is there and but now that Gyan Paryay has become so much purified and gained so much strength now it does not need help of five senses or mind and with that Gyan Paryay is moving forward and finally there is tremendous self – effort's unimaginable force cracks down touching the soul and that Gyan

Paryay experiences with internal happiness (bliss) – Nirvikalp Swanubhuti. That is the state of Samyag Darshan – that is real self realisation – true experience of soul. Shuddha Upayoga is achieved which is a great achievement. Congratulations!

(8) Paryayas's of soul's all attributes and outside objects are at the same time but they are:

- 1] Independent
- 2] Sequence bonded modification (that is pre – destined)
- 3] As per its eligibility of uppadan, there is always presence of catalyst (Nimmit) but catalyst is not doing anything.

(9) Let us try to understand this by following charts

Charts # 1) Case 1

It shows what is cause of unhappiness

Charts # 2) Case 2

It also shows cause of unhappiness.

Charts # 2)

It shows how to attain happiness.

Charts # 3)

This shows working of Gyan.

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CHAPTER 18

SELF REALISATION IS ESSENTIAL, REST ALL IS THE SO CALLED CONSTRAINT

Soul's Connection With Attachment-Aversion

Full of meaningless changes (modifications) in this human-life, if any meaningful gain (attainment) is possible, then it is the realization of one's own eternal sentience (sentient nature). How to attain that realization? Prior to attain the self-realisation, it is necessary at the level of intellect to understand correctly and in detail one's own nature. Inherent nature is that which does not change even on changing the condition (mode) of that substance and remains existing always as it is. For example – the nature of sugar is sweetness. If the sugar is mixed with clay, dissolved in water or heated, its sweetness will remain existing 'as it is'. Similarly the nature of soul is consciousness (knowingness). Though the knowledge continues increasing – decreasing, but knowingness (knowing activity) remains existing in all conditions. If knowingness (sentience) is the nature of soul (Jiva) then what is the connection of attachment-aversion with it? Is attachment-aversion also the nature of Jiva (soul)? For finding the answers of these questions let us think about one example.

Suppose, sugar is kept in a pot on fire and is becoming hot. There in that sugar two things are found together – sweetness and hotness. Now, inspite of these two things being found together, the sweetness is of sugar's own quality and the hotness is produced with the contact of fire. Although the sugar itself has become hot, yet the hotness is not of the sugar's own, it is of the fire. And also in the absence of hotness the sugar's sweetness does not become absent. Hence hotness cannot be the nature of sugar, hotness is separate from the hotness of sugar; the pot is also separate from existence of sugar. The existence of sugar lies only in sweetness, on the existence of which the sugar exists and in the absence of which sugar does not exist. Now this example is being fit on Jiva's nature. Here in place of sweetness of sugar the knowingness nature of soul (Jiva) is to be taken and in place of hotness the attachment-aversion etc. (impure) dispositions are to be understood. The body is at the place of pot and the deluding karma is at the place of fire. Analogous to this example – in the soul also the knowingness and attachment-aversion (auspicious-inauspicious

dispositions) even on being found together, knowingness is the soul's own nature whereas attachment-aversion are, in fact being evolved due the connection with the deluding-karma. In the absence of attachment-aversion also the soul does not become absent. Hence inspite of their being present in the soul, the attachment-aversion cannot become the nature of the soul. The nature of the soul is knowingness only which exists in the soul always. Knowingness or knowerness itself is the knower of the self (Soul). But from immemorial time, that knowing substances (jnayak) not experiencing the self to be of knowledge form is experiencing it to be of attachment-aversion form, nor of body form also. But you are of sentience form only (Chaitanya mantra). Then not experiencing the self to be of sentience form why are you experiencing to be of attachment-aversion form? These attachment-aversion are non-self produced acts (modes), these are not your inherent nature. Why don't you then experience your own "Jnayak-Swabhava" (Knowing nature of soul) as you really are?

ATTACHMENT OF SOUL WITH BODY

This soul is different from body, also along with its being different from attachment-aversion form of malice dispositions; as in he above cited example sugar is different from the pot or as the sword is different from its case. Even on being stated "sword of silver", in fact sword is not of silver, it is of steel (iron) only; its case alone is of silver. Even body and soul being found associated together both of them never become one entity. The differentias of both are separate. The differentia of soul is knowingness (sentience), whereas the body is of matter substances, possessed of touch-taste-smell-color-see attributes and is an insentient entity. Suppose one hand of some person gets cut in an accident and it is lying whereas the knowing substance goes (elsewhere) leaving that body (corpse). The attachment of body with soul is similar (analogous) to that of a cloth with the body. As on getting the cloth dirty the body does not become dirty, on getting the cloth torn body does not get torn and on destruction of cloth body does not get destroyed. Similarly on becoming dirty of body the soul does not become dirty, on getting cut or broken of the body soul does not get cut or broken, and on destruction of body the soul does not get destroyed. The body is an insentient thing; it does not have the power of knowing. But the sentient (soul) substance being possessed of the power of knowing knows the external objects through the medium of eye, nose, ear, tongue and skin. The eyes are not

the knowing entity but as “the eyes know through the medium of spectacle” so are believed in the world. Similarly in fact the soul knows through the medium (window) of eyes. The knowing entity is the sentient soul only, not the body. The body is merely a medium and that medium too is a medium knowing the external objects, other non-self things only. When this sentient (soul) substance is engrossed in knowing the self (soul) then (at that time) no work (or instrumentality) remains of that medium too.

For seeing the self different from the body and of sentient form, no help of any other substance is required. For knowing the other (non-self) substances the physical senses and light etc. other means are required necessarily, because this knowing is of outside (extroverted) nature. But in the act of self-realisation neither light etc. nor physical senses are required because this knowing is of inside (introverted) nature. This thing will become clear by one example. Suppose, one effigy of iron duly heated with fire is enclosed in a box. If some person looks at it, then first of all he will see the box, and then on touching its hotness will be felt; the ironness will be known by him in the end of all. But if the knowing power lies in the effigy and if it (he) wants to see its (his) own form then first of all it (he) will see itself (himself) to be of iron-form. It (he) need not reach the self from the outside like other spectators. Similarly, when this soul (Jiva) realizes the self to be of self (soul) form, only then that act of self-realisation happens internally in the self only, the body and attachment, etc. dispositions are left outside only. The senses, etc. have also not to do any thing in this process of self realisation. A blind person can also realize himself to be of sentient form in the same manner as does a person with eyes. On the contrary when we see ourself to be of body form then our sight too becomes of that type only as that was of the seer of effigy, - first of all body is sighted and then the attachment-aversion, etc. are met with. Hence realisation upto the inherent nature of the self-soul from the outside is not at all possible. This is the basic difference between “Swanubhava” (self-realisation) and “Paranubhava” (non-self realisation). Therefore, for ‘Swanubhava’, the aspirant of liberation (Saadhak Jiva) is required to internally make effort of reaching upto the self-soul.

DIMINUTION (DECREMENT) OF THE KNOWING – POWER

Infinite power of knowing exists internally in the soul. When that power gets manifested (revealed) in the pure self (soul) then it knows directly all the substances with their modes (pertaining to past, present and future) found in the universe (three-worlds). But in the present condition, in impure state its (soul's) power is reduced so much that this (Jiva) is able to know only a few substances through the medium of eyes, ears, physical senses, etc. and with the help of light, external means, etc. The reason of diminution of knowing power is that Jiva has misutilised his (knowing) power. He, not utilizing / not engaging it in himself / in his own nature, has used / engaged it in 'karma' (impure thought activities) and "karamphal" (fruits of karma), i.e., he has wasted his knowing power in attachment-aversion, body and objects related with body. On the contrary, if this Jiva utilizes / engages his knowing power in his sentient-nature then the same power, by way of increasing gradually on touching the highest point (of spiritual advancement), can modify into omniscience-form. But alas! It is a matter of great sorrow that whatever power is possessed by him in the present time, he is using / engaging that too in the object of senses and personal acts; as a result of which his knowing-power is proceeding in the direction of diminution. If its misutilisation continues in the same fashion then by way of diminishing gradually one day it will reach on its ultimate downfall state (lowest point); will be reduced to infinitesimal (part of the knowledge of an alphabet). Our knowledge which has become dependent on the senses, we ourselves are the cause of it; we have not utilized (engaged) it at proper place. The proper place is our own (sentient) nature only. If due to impractice we could not engage it in that (nature) then we have to engage it in these means which supports / fosters our nature. Excepting these means, engaging our knowledge elsewhere is nothing but misutilisation of knowledge only and the fruit of which is increase in karmas (karmic-bondage) and decrease of knowledge.

The concern of religion or Spiritual Science is only this much that whatever power (of knowing) is possessed by us, we ought to know its nature and make proper utilization of it; so that it can proceed towards increasing growth. The knowing power and the attachment-aversion, etc. malice dispositions increase the true knowing power decreases and when the true knowing power increases then the malice dispositions decrease. Hence by engaging the knowing power in 'Swabhava' (one's sentient nature) its

development and diminution of malice dispositions take place together. In this way when all malice dispositions get uprooted then the developing knowing power proceeds towards wholeness. Therefore, the absence of passions and the perfectness of knowing- power itself is the direct (real) religion.

At present our knowing-power is attached in the other (non-self) things; it is focused towards outside. It is to be detached from there. But if only this much thing is preached or understood then, this is not a complete thing, because more important thing than detaching it is that-“Where it is to be attached?” By detaching from outside if it is not attached at proper place, not attached in one’s own (sentient) nature, then there cannot be any possibility of (true) religion. Even if a false knower (unwise person) detaches his knowing power from the other (non-self) objects then “inside where / which side should he attach it” – is not known to him. At the most by detaching it from the inauspicious acts he attaches it in the auspicious acts. But that too is other (non-self) object. Whatever discourse is given for removal of darkness, its intention is not of running away from the darkness but is to bring light. On bringing the light, the darkness will automatically get removed. The person who does not understand thus the true meaning (of discourse), he possibly, does not possess the ability of grasping the discourse. When he will attain the power of distinguishing the jewels and consequently the interest of obtaining them will be created, then he will not ask as what to do of these stones lying with me; rather ‘where those stones are left’ – even this will not be known to him. The same thing is here in the present context. If the mundane existence, body, indulgence in sensual pleasures are required to be quit from this Jiva, then he is required to be acquainted with this meaningful, unalterable, eternal self-(sentient) nature which is just opposite to meaningless, alterable, transitory (perishable)things. He is to be informed that he already possesses that (nature) and it is this spot where absolute serenity (peace) and bliss reigns. And, if he has attained the power of identifying the self-nature and true belief (insight) is attained, then wherever he is standing-amidst this world, body and sensual pleasures – he will automatically run away from there.

WHAT IS IMPORTANT: ATTAINING THE “SELF” OR ABANDONING THE “NON-SELF”?

For attaining happiness one has to withdraw himself from the outside things and engross in self (sentient) nature. Withdrawing from outside acts is ‘vyavahara’ (conventional conduct) and engrossing oneself in self (sentient) nature is ‘Paramaartha’ (real spiritual conduct). External shelters are of two kinds – (1) Worldly affairs’, body and sensual pleasures, etc. all these are inauspicious acts, the fruit of indulging in them is ‘Papa-Bandha’ (irksome karmic-bondage). (2) By virtue of which fostering of self-nature takes place, fostering of ending attachment-aversion takes place, discriminating-knowledge is fostered, passionlessness is fostered-such type of shelters are – Deva (omniscient God), Shastra (scriptures-diving preaching) and ‘Guru’ (naked Possessionless monk). They too although are “non-self” only from the view point of self-nature, devotion in them too is, although, auspicious disposition owing to which ‘Punya-Bandha’ (wholesome karmic-bondage) is caused, even then worldly affairs are not fostered, rather passionlessness is fostered. Therefore, those (pious dispositions) are means of self benediction. The third shelter is one’s own sentient nature; in which the fruit, different from above mentioned shelters of remaining engrossed, is attained of soul’s-purity (passionlessness) by getting attachment-aversion finished. The Jiva (rational being) who wants to remain engrossed in one’s (sentient) nature, is required to withdraw himself from the outside things. But withdrawing from the outside things is not religion (Dharma); religion is to remain engrossed in “Swa” (one’s own sentient nature).

Importance is not of ‘how much relinquished’, importance is of self-realisation, if really attained. If we did not realize the self, then the importance of relinquishment will crop in our mind. Since the importance is only of that thing which has been relinquished, hence it becomes the cause of boastfulness / ego. By such type of relinquishment, the egoistic feeling alone is fostered and the person who fosters his ego, he, as a matter of fact, fosters his mundane existence, cycle of (birth and death) transmigration. That ego – may it be fostered by relinquishment of wealth, property, etc. or by acquisition of wealth, property, etc. or may that ego be fostered through scriptural – knowledge; ultimately fostering of ego is nothing but worldly existence. It can end only when in our heart the importance of one own’s (sentient) nature gets awakened – ‘of what

kind is that self-nature?’ – whose shelter is the true means of becoming omniscient God; that Self-Nature, Self-God itself is ‘Paramaartha’ (real spiritual entity), supreme soul, Samayasaar.

SPIRITUAL AND ETHICAL SCIENCE: UNISON OF ATTAINMENT AND RELINQUISHMENT

Till date whatever sermon is given, that is the sermon of relinquishment but not of attainment (of peace, tranquility) along with it. Giving sermon of relinquishment only is half-talk. When the sermon of attainment also is given along with it, then the talk completes. Relinquishment and attainment – both of these are complementary to one another like the two sides of a coin. Such is the friendship and unison of ethical conduct and spiritual attainment. Or, unison of these two is like that of a rope, one end of which is, if, ethical conduct then the other end is spiritual (attainment). Rope’s one end cannot be without its other end. (Similarly) attainment has concern with relinquishment and relinquishment has concern with attainment.

Without diverting the attention from ‘Para’ (non-self objects) it is not possible to come in ‘Swa’ (self-soul) and if one’s sight (attention) rests only on diversion from ‘Para’ (non-self), then the thing of reaching in ‘Swa’ (self-soul) is not intercontained in it – then at the most what will happen there, is that freeing oneself from one ‘Para’ (non-self thing), the attachment with another ‘Para’ (non-self thing) will take place. If we, by cutting this rope of friendship / unison form of both the sides of scripture (relinquishment and attainment) make it in tow pieces, then neither spiritual science alone is useful nor ethical science alone (observing of external conduct alone) is useful. By cutting the rope both parts become one sided views (monoism). And if their true characteristics – one having concern with the other are accepted then the ethical science (observing external conduct) will become complimentary of spiritual science (attainment) and vice-versa.

In fact, true path of liberation is evolved by the unison of spiritual attainment and observing of external code. More a devotee goes on attainment the state of concentration over the self-soul, lighter becomes the karmic-bondage and the external conduct too goes on modifying accordingly. This is the unison. If the external conduct is not correct then the karmic-bondage too has not become lighter and the adoration of ‘Swabhava’ (self-nature) has also not been

attained – such is the rule. If some person moves (follows) from the side of external-conduct and tries to attain the self-realisation, then as and when he attains the self-realisation, then the same external conduct becomes true ‘Vyavahara’ (conventional conduct), it gets the (power of) reality.

SELF REALISATION: JIVA’S OWN CHOICE

As per above deliberation the knowing power of this Jiva is continuously attached in the non-self things concentrated towards the body. This Jiva sees himself in the body form, stands, talks at the level of body, then he finds (thinks) that health, beauty, intellect, education degree, wealth, position, prestige, wife-son, etc. family men, race, society, nation, etc. all are mine, I am this only. He believes his absence in their absence, his existence in their existence. What result is that thousand types of thoughts and troubles (restlessness) related to these objects (even to the extent that the troubles related to all the various types of possible conditions also) crop up and due to getting entangled in these thoughts and troubles, this Jiva continues experiencing unhappiness.

By chance any one affliction (misery) gets mitigated for the time being only, then at that time thousands are also found present and the one which has been mitigated again comes back after sometime. Possibility of existence of all (sort of afflictions) still lies there. On reduction of one or two afflictions this Jiva considers himself to have become happy, but the real happiness is not here. That which he believes to be happiness is nothing but a fantasy of happiness. And when he stands (thinks) at all level of consciousness by giving up the level of body, perceives himself to be of sentience – form then there remains no cause of evolution of restlessness to him. At the level of soul, there is neither any disease nor any one’s death; neither something has come nor something has to go; Whatever is of the self (soul), it is always of the self; and whatever is of non-self, it is always of the non-self. On attaining such realisation the cause of all sorts of afflictions and thoughts gets finished. That is why the chief-monks have preached – Oh Jiva (capable soul!), Thou not seeing the self to be of body; form, which really you are from times, remain existing always (in the same form). The act of seeing oneself to be of sentience form will make you pure (in state) by withdrawing from thoughts tinged with attachment-aversion etc. You can do so in the present time; this is your own choice – whether you see yourself in body-form or in sentience-form. The consequence of seeing oneself in body-form is

that you have been reaping incessantly in eighty four lacks “Yonis” (birth place of living beings) from immemorial time. Those who saw themselves to be of sentience-form they attained beatitude (supreme bliss of liberation). If you too want to attain same quality of supreme bliss then you should also see (experience) yourself to be sentience-form and stay in the same status. You have to not get anywhere outside, only you had to come on the level of consciousness from the level of body. As on the level of body, whom you understand to be your neighbored, the attachment of mineness about them is not developed in you. Similarly on arriving at the level of sentience, the wife, son, etc. wealth, property, etc. and the body, all these will appear to be just like neighbourers only.

Body and sentient – nature both are with you. You yourself are the experiencer / realiser. You are well-versed in experiencing the body to be of self-form. Now instead of body, in the same way, you have to experience the sentience to be of self-form. At the level of body you possess the discriminative – knowledge too; you do not believe / accept other’s property as to be your own. Same type of discriminative – knowledge has to be attained by you at the sentience-level; this thing depends on you only. With that discriminative knowledge you need to stay in your (sentient) self only. In this way you will attain the state of beatitude. The Acharya monks say further that they are experiencing the same beatitude. Now once for a while only, believing in their preaching’s thou is required to see thy nature of sentient form distinct from all other substances – that is what thou really is, then thy affliction / misery of endless period will get finished. As you have been seeing yourself to be of body form and of attachment-aversion from; like that you were neither in the past, nor is in the present, nor will become anytime in future. This body is a material substance (insentient thing); none of its condition of whatsoever-form can influence your sentient-nature; even by its destruction you cannot get destroyed; its (body’s) importance too is till then only as long as you (soul) are staying in it, otherwise people will not touch it even; will get it burnt. It has no value; the value / importance of thine, is of your sentient-element. Hence the realisation of the soul (one’s own sentient nature) is essential, rest all is so called constraint.

CHAPTER 19

How to Attain Self – Realisation? (Practical Approach)

(1) Means of knowing the self-soul

Three activities are happening together every moment in each person. One is the activity of body, second is the auspicious-in-auspicious dispositions, i.e. mental activity and the third is the knowing-activity. Whatsoever may be the condition of the body, its knowing is continuing. If the body is diseased, then firstly the happening of disease and secondly knowing of that disease, both the things are happening together. Two deeds are happening simultaneously – lifting of hand and knowing of the same; happening of disease and knowing of the diseased state; being diseaseless and knowing of the diseaselessness. Here we have to ascertain whether I am that (body) in which diseases, etc. have happened or I am the knower of that (disease)? The condition of body is changing, the knower knows it. the body is getting old, that also is known, it is dying that also is known; but who is knower, that is neither getting old and nor dying. Here we have to determine that I am the knower only, where as the concern of the change in condition is with the body.

As the knower of each action / each condition of the body is continuous knowing at same moment, similarly whatever may be the condition of dispositions (thought activity), its knowing too is happening simultaneously at the same moment; e.g. evolution of anger and knowing of the same anger, etc. are decreasing-increasing, pride from anger, deceit from pride, greed from deceit, etc., form of dispositions are caused, but the knower is continuously knowing, continuously to all that change whatever it may be from one form to other form. He knows the anger also and knows the absence (end) of anger also; in the absence of anger his absence is not being caused. His function is to know only.

Thus it is ascertained that three functions are happening together-bodily action, evil dispositions and knowing activity. Out of these, first two deeds are perishable whereas the knowingness is everlasting entity. Even in dream-state the knower knows at that time, that is why on walking up in the morning he can

tell about his dream. Today I slept well, this too is known by the knower; one (body) was sleeping and the other (knower) knew that also.

These three activities/ functions are happening simultaneously – we did not know this thing till date. Since knowing activity has not come to our mind, only bodily actions and mental activities like auspicious – inauspicious dispositions alone are being caught (recognized). Therefore, we have understood bodily actions and attachment-aversion form of dispositions as to be our own function, our own existence and believed the self (soul) as to be the doer of these activities. Besides these, the knowing activities are also happening there and its level is different from their level – this thing has never been understood by us. The result was this that we on one hand, tried to change the dispositions from inauspicious to auspicious – form and on the other hand we tried to change the bodily activities related to body and mind got changed then we believed this change itself as to be the religion (spiritual gain) and felt pride that I have done so and so religion. We could not understand a little bit of this thing that both of these activities are dependent on the other (non-self) things. They are not the soul's own natural activity. Therefore, merely by changing these dependent activities, the evolution of religion (spiritual peace / bliss) is not at all possible; Dharma (religion) is the nature of soul, its concern is with that third natural activity – the knowing activity. This ignorance, this fallacy is of that knower only, that he, not identifying his natural activity, has believed I-ness / mine ness in alien dispositions and in bodily activities (dependent on body); this it-self is egotism, this itself is false-belief (fallacy), this itself is transmigration, which cannot be eradicated till then, so long as this Jiva does not experience himself to be of knowledge-form. The knowledge is also of two forms – one is false knowing – form and one is true knowing form. When this Jiva does not know about himself (to be of sentient nature) then he believes I-ness / mine ness in non-self things – this itself is the false knowing form condition (of knowledge). When this Jiva knows himself to be of sentient – form then there remains no I-ness / mine ness feeling in non-self things, this itself is the true-knowing-form condition (of knowledge). Hence the means of self realisation is not to change auspicious-inauspicious dispositions and activities but we need to change ourselves (our thinking), i.e., we need to know (realize) ourselves to be of sentient –form. The things owing to which there may arise auspicious disposition or inauspicious dispositions, but I-ness / mineness feeling should not be found in them. I-ness / mineness sentient should be found in our sentient.

(2) Knowing Activity: Jiva's Own Function

It is essential for being on the path of religion / that we should determine that knowing – activity is coming from my knowing nature, its my own activity, whereas the remaining two activities are being caused due to instrumentality of karmas. Similar to the sugar's example cited earlier, in which hotness of sugar was due to instrumentality of other thing we fire. Up till now we believed I-ness, mine ness in these two types of karma-produced activities, we believed our being ness in them, but now our I-ness / mine ness feeling should evolve in that knower entity only. As one has I-ness / mine ness feeling in bodily activities and in foul dispositions (mental activities), the same form of I-ness / mine ness feeling must evolve in the knowing activity. Whosoever attains such a state he, in fact, realizes so, that while walking also I am not the walker but I am only the knower of the activity of walking; while talking also I am only the knower of the activity of talking; while dying also I am not the dier but I am only the knower of the death. Thus, during evolution of anger also I am not of anger – form; but I am only knower of it, during evolution of greed, etc; I am only the knower; during evolution of compassion-mercy, etc. dispositions, I am only knower of them. I cannot do anything else except knowing such a state. In this way this Jiva will attain the descrimitive knowledge between the self (soul)and the non-self things, then even besides his living in this body he will get (and feel) separated from the body; even besides his living in this world, the world will not live inside him. This is a process of Bhed Gyan.

(3) How To Catch The Knowing – Activity?

First, one should know these three activities as different from one another. And then it is a must to establish I-ness, oneness and identity in the knowingness only. Here, one should understand well about the knowingness, that whatever act of knowing is taking place, that is karma related, “Kshayopashamic Jnana” (destruction cum subsidence form of knowledge) which increases-decreases, in which the help (instrumentality) of senses and mind is needed, which is with thinking and with fickleness and which is a particular form (mode) of knowledge. This is not to be held (not to be taken shelter of) but through this medium one has to catch (know) that source from which this (specific knowledge) is arising– that is “Jnana-Samanya” (general – constant knowing activity), that is the embodiment of knowledge, that is undeviated knowledge

fickleless knowing entity – owing to which this wave of knowing is generated. As sun’s rays have light, yet we have not to catch the rays, (but) through the medium of rays we have to reach upto that sun which is one indivisible source of light. The rays are only parts (ansh) whereas the sun is one holder of the parts (ansh). Similarly, “Kshayopashamic” (destructive cum subsidence) form of knowledge is a mode / state of knowledge only; it decreases and increases, it has changing quality and is related with karma (knowledge of obscuring karma) – we do not have to catch this (mode / state of knowledge), but through the medium of this we have to establish our totalness (I-ness and mineness) in that indivisible embodiment of knowledge; knowingness in general, where from this particular knowledge-form of wave is generated, that who remains constant eternally, that who has no concern over karma. The mode / state of knowledge is a part (ansh) – it is not the holder of parts (ansh), the holder (of ansh) is “Jnana-Samanya” (knowledge in general), it (ansh) is of “Paarinaamic-form” – devoid of karmas (karmic – instrumentality), where as the part (ansh) is of “Kshayopashama-form” – having concern with (its obscuring) karma. We have to lay prominence to ‘Samanya’ (one’s constant knowingness in general) and we have to realise (experience) the self as to be one general-form by treating the particular-form (vishesa) as to be secondary.

Knowing the aforesaid three activities as to be separate from each other is comparatively easy, but establishing I-ness / mineness in that knowingness-knowerness is difficult; nevertheless there is a means for this – sitting separately (lonely) for five-seven minutes let us ascertain that whatever bodily action will happen it will be in my knowledge not in unconscious state. Not becoming the doer of the action of the body we have to remain merely a knower of that, and if we are laying stress on knower (soul) even for two minutes and also start seeing the activity / function of the body then we will find the knower is different from the body. In the same way (if) we, sitting calmly for five-seven minutes, not becoming the doer (agent) of the notions arising in the mind, let us remain mere knower of them. Whatever feelings be running in the mind, whatever thoughts be arising, let us go on seeing them – seeing them – may those be auspicious thoughts or inauspicious, let us not oppose them in any way that why did such a thought arise and why did not arise and so on? Our work is to know only; so let us go on giving stress on that knower-self only. We are neither the doer of those thoughts, nor the stopper / checker; we are simply the knower of them. Thus let

us go on doing our work. We are not the mind; we are not the body, let us move a little inside and go on watching. Let us tell to mind – “go wherever you want to go; whatever thoughts – notions you want to arise, arise; we shall see you (your race) “sitting calmly”. People say that mind is not in our control, but if we do not stop / check the mind just for two minutes only and allow it to go wherever it wants to go. What we need to pay attention is that its going to anywhere should be in our knowledge – not in unconscious state – then we will find that this mind is not going anywhere and it does not move anywhere.

If we could continue this practice patiently and could go on laying emphasis on knower, then we will find that sometimes something (unique feeling) starts arising – as if a blow of rainy – fountain / air has come and everything disappears for a moment, wavering of thoughts stop, no ill feelings develop, a unique quality spreads out. If such a state is attained then key is attached that motionless (attachmentless) state is attained. And that which can happen for a moment, why can it not last for a minute, for an hour, for a day and for ever? Earlier it will rain drip by drip, then one day a storm will come, then floods will come. Then such a (blissful) state will be evolved that has never been evolved today. It will appear that someone has awakened inside; despite sleeping externally he (the inner self) will appear to be awakening inside, even during walking he will appear to be not walking, even while talking he will to be not talking. Outwardly all activities will be continuing, but inside them nothing will appear to be happening. The moment we awakened, became attentive, remained only knower, instantly we will find that mind has disappeared and tranquility appeared. Our world is within our mind. So long as we feel pleasure in mental – thoughts (notions), and believe I-ness / mine ness in them, till then only they go on getting encouragement. The moment we will see the notions as different from the self (soul), the same moment we (our attention) will be in front of that knower-soul; all sort of mental thoughts-notions will disappear, all things will disappear, and what only will remain is the knower-the sentient soul. At that moment, self-perception, knowing of the self-soul will take place, then only the realisation of the self-soul-nature being different from the body, etc. and attachment-aversion feelings, etc. will take place.

(4) Swaanubhava (self-realisation) :-

For self-realisation, first of all, we have to ascertain, at the level of intellect, our sentient nature as different, separate, from the body and objects related to body like wife, son, etc. and wealth-property, etc., from the auspicious-inauspicious dispositions-thoughts-notions and from the “mohaniya” (deluding) etc. eight types of karmas. As a businessman, by verifying / checking his ledger account, etc. works out the balance through plus minus calculation; but he does not believe that balance itself to be his capital, rather, after subtracting other’s money / cash which has come to him with some purpose, whatever remains balance finally, that only he treats to be his net capital. Similarly an aspirant / sadhak of self-realisation too, after subtracting (counting as separate) those aforesaid body, etc. non-self objects / associations, what remains balance is the embodiment of knowledge of perception, in that only he establishes his I-ness / mine ness and ascertains that whatever body, etc. non – self things are associated, those are not his own, even besides being together with him. What happened unto here is (nothing but) paper work or the ascertainment of level of intellect. Further, as that businessman tallies that balance (amount) with the remaining cash amount kept in the safe and believes that amount only as to be his capital not the balance. Similarly, a Saadhak (aspirant of liberation) too, by negating all non-self associated things in his knowledge, whatever active knowledge (Upayoga) is going outside through senses – by withdrawing it from there – by withdrawing it from soul-power from body-senses-thoughts-notions, engrosses/focuses it over the indivisible – embodiment of knowledge (soul) and establishes undifferentiatedly oneness with it, realises his existence merely in his own existence. Or in other words, he becoming knowable to his sentient nature in the mode (pariyaya) of his own knowledge sees it in his own form. This itself is termed as self-realisation (swaanubhava), Atmaanubhava (soul’s realisation), “atma-darshan” (soul’s perception) or “Nijasatta Anubhava” (perception of self-existence).

During the state of self-realisation, just only a touch of (sentient) nature place for a Saadhaka of lower stage. But, whatever thing (experience) happens on its touch that is noticed by us-whole world disappears, body and mind are forgotten, yet the lamp of sentience grows inside. The body will appear lying separate before you. At times, such types of realisation get generated in a trained ‘Saadhaka’ even without his exertion, suddenly he feels himself separate from

the body, and the body appears lying separate. There remains neither any thought (notion) nor any worry. It appears so, that now this sentient soul will live separate from the body. Even on stopping such an event its effect continues throughout the day. Such sort of a renunciation feeling is developed which has never been earlier before. Then body's birth does not remain his birth and body's death no more his death; the fear of death ends; (because) he has directly seen death – whatever happens in death, it has become clear today. Such a state does not last long. If realisation happens frequently then renunciation feeling continues, but if it does not happen for many days then what remains is just equal to old memory.

(5) Scriptural knowledge and Soul's Knowledge:-

Till date whatever he learnt (knew) about the soul was learnt (known) from the scripture / Shastras and from other (persons). But now he knew by taking the taste himself, knew by his own experience. Change in lifestyle is never possible simply by acquiring knowledge through scriptures (Shastras). Lacs of people are there who know through Shastras but no (appreciable) change occurs in their life; however this much is certain that they, even without internal change, can bring external change which is unreal (mere copying), it is not real (change). Reality manifests only when that change is imbibed with the taste (of imperturbation or calmness) of self soul and evolves on its own.

Knowing about the soul, and knowing the (self) soul-these two are two different jobs; there is a basic difference in these two. The first job can be accomplished either by going through the scripture or through the persons possessing their knowledge; but the second job – to know the self (soul) – has to be done ourselves. Suppose, we a gathered lot of information about some person by reading (the books) or by listening about him from others; but to know that person (in person) would be possible only when we see him directly (face-to-face). Similarly, knowing of (one's own) soul also takes place only by direct realisation of the (self) soul; it does not take place merely by collection of information from the 'Shastras' (scriptures). Or suppose, for example some person got a map wherein details are given of a treasury buried at some particular place; and also he has well understood the map by thoroughly studying the map. But by merely doing this much work, the wealth will not be achieved by him; the achievement of wealth will be possible only when he begins digging

after reaching at the place indicated in the map and goes on digging until he does not reach upto the buried wealth. Likewise, we too need to discover out that (soul) element, by understanding the ‘Tattva’, where that ‘Tattva’ is really there innerly, by means of scripture form of map and going on finding out until the realisation of that self soul element (entity) does not take place. If the knowledge so gathered from the scriptures is not made a means of soul-perception / soul (self)-realisation, then such knowing merely fosters one’s ego (pride). It is just theoretical / bookish knowledge whereas the other one is a knowledge based on self-realisation. Hence we need to know from the scripture and see (realise) the self (soul) in our ownself.

On attaining self-realisation, this jiva, in fact, understands that “I am the knower and the owner of my knowing activity only. I know the auspicious as well as inauspicious thoughts / dispositions only; I am not the doer / agent of both of these dispositions; these are the products of karmas. For example – there is a triangle, on the apex (top) point of which is the knowledge and out of the bottom two points – one point is auspicious (pious) dispositions and the other point is inauspicious (impious) disposition. The knowledge or the knower is at a different level from these two-auspicious inauspicious dispositions; the level of two (crest) points is of ‘Swa’ (self-soul) and the bottom level is of ‘Para’ (non-self). The knowledge, though, knows those auspicious inauspicious dispositions but is different from them and also it is not the doer / agent of them. When this Jiva (aspirant soul) perceives (the self) in this way, then despite the evolution of auspicious-inauspicious dispositions there remains no ego / boastfulness of them; may the dispositions be of mercy / compassion or of speaking the truth or of speaking the untruth but there remains no I-ness / mine ness in them –the ego (Aham) dies and the one whose ego has gone, his world of transmigration also goes away, i.e., transmigration ends. The taste / interest that is found in world / worldly affairs is of I-ness and of mine ness only; the one whose I-ness and mine ness has not vanished, no taste / interest remains for him in the world. Similarly he has no I-ness feeling in the body too; he knows very well that the various changes / modifications are taking place in the body are all produced by karma; I am merely knower of them, but not of their forms. As I know other’s body, (but) I am not the doer or the enjoyer of it; similarly to this body also in which I am stationed, I know it as non-self, I am not the doer or enjoyer of it. This body or other body, there is no difference in the non-selfness of both. Now the doership

has ended, (but) what only remains is being ness. Various types of auspicious-inauspicious dispositions and the conditions of the body are happening. I am assuredly the knower of them but not the doer.

When the self sees oneself to be of knowledge form, different from auspicious-inauspicious dispositions (i.e., attachment-aversion) and body, then manifestation of natural change in his life is quite obvious. However it is possible that in someone's life that change may come with a faster speed comparatively, whereas in someone else's life it may come slowly / gradually. The speed of change may depend on a particular person but the change (turning-point) will definitely come.

(6) Position of attachment – aversion after attaining self-realisation

Even after attainment of self-realisation and having established I-ness / mine ness in one's own knowing nature, the weakness / want of spiritual force is still found so much that despite his wanting to stay in that knowing-nature, he fails to stay in it. What is the reason of such position? What sort of constraint is this? This can be said to be want of spiritual force, intensity of attachment or else it can be said to be the impact of past impressions / reflections karmas. Although right substantial – reality has been conceived in faith, yet giving it a practical shape, i.e. translating into life is not taking place. (Though) I-ness feeling is not found in the body but it is still situated in the body; I-ness / mine ness is not found in attachment-aversion feelings, but attachment-aversion are still found persisting. For example – the potter has lifted the stick from the potter's wheel but that wheel is still moving (on its axis). Or the tree has been cut / uprooted but its leaves are still green. The child is being fostered (nourished), earlier (that act) was being done by being a mother but now (after self-realisation) it is like that of a maid-servant. He is living in a home but now it is not a home – it is an inn (dharamshala). Business is going on, earlier it was run by being an owner but now no ownership remained in them.

Since past impressions are not enabling him to stay in self-nature, hence for breaking them he creates new impressions (through self contemplations). Whatever (previous) impressions were gathered so far by him, by reflecting, every moment, the contemplations of one ness with the body, those can be wiped off only through the force (reflection) of non-selfness about the body. He, therefore, now tries for the same only. Till date he used to be the doer / agent of attachment and body, etc; but, despite their presence, he has now become the

knower of them – doer ship or I-ness / mine ness has been finished. Till yesterday he, at the level of body, used to believe that;- “ Mein Sukhi Dukhi Mein Rank Rao.....Tan Nashat Aapko Nash Maan” i.e., “I am happy – unhappy, I am pauper – king; mine is wealth, building, cow, influence; mine are son, wife, I am strong – weak; I am ugly, lucky, foolish, expert. On body’s birth I understand I am born, on body’s expiry I believe I have expired.”

But today he, by living at the level of soul, finds that – “I am one, alone, embodiment of infinitive attributes (qualities), sentient-element (entity). I neither take birth, nor die. I am neither human – beast (subhuman) – deity (celestial being) – internal being and nor I am male – female – neutral; nor I am affluent – poor; stupid - intelligent, etc. and nor the association-disassociation of other non-self objects nor the association-disassociation of other non-self objects can make me happy – unhappy”.

(7) Right conceptions developing along with soul perception (self-realisation)

Thus, when one experiences one’s sentient – nature, then;-

- 1) The question of sprouting out ego does not arise because the base of ego is (nothing but) the false belief of I-ness / mine ness feeling in the body etc., in the other non-self objects being (associated as a) result of virtue – vice in the auspicious – inauspicious dispositions.

Since forsaking and adopting, house – Holderness - monkhood, poor – richness, foolish – learnedness, diseased – diseasedlessness, humanity – beast hood, etc. are all the parts of circumference and now, the whole sum and substance of this depends on the “centre” and lies in “That”. How can, therefore, I-ness feeling be in (any) state of existence (mode)?

- 2) At the level of sentience / centre, he (the enlightened self) cannot do anything except knowing – perceiving (Jnan-Darshan). The thoughts which arise for making others happy-unhappy, they all rest on circumference – they all are parts of “This” and are foul dispositions. This is why the false ego of making others happy – unhappy does not arise.
- 3) At the level of body some object is agreeable, some object is disagreeable. But at the level of sentience no object is agreeable or disagreeable. Hence

there remains no cause of indulging in attachment – aversion because agreeableness – disagreeableness is not in the object. Seeing / feeling agreeable – disagreeableness in the object is (nothing but) our fault of sight; e.g. women is neither heaven nor hell. If she appears to be hell then it is our sight's fault. Seeing, considering a woman to be a Jiva (soul) different from our self – is the correct sight.

Anything / substance is neither good nor bad, the thing / substance is of substance – form only. Goodness – badness is not in the thing / substance but it is the blemish coming from within us; e.g., the milk appears to be yellow to a jaundice-patient. In fact, the milk is not yellow, its appearing yellow is (nothing but) sight's fault. Similarly if the thing is appearing good – bad to us, then we should know that our inside blemish has yet not vanished. We do not have to correct the thing, but we have to destroy our blemishes.

- 4) Earlier he used to believe that happiness – unhappiness is caused due to others or due to (rise of) virtue – vice. But now it has been ascertained that unhappiness is caused due to our own passions and happiness is evolved in the absence of passions. Hence for becoming happy he makes efforts to end passions.

Any other Jiva / person can neither cause unhappiness to this Jiva (self) – I am not cause of others and others are not cause to me. But we people use to take unhappiness happiness to see other Jiva from his movement and behavior or from his way of talking (words spoken by him), then in worldly language it is said that he gave unhappiness – happiness. But as a matter of fact he (the other person) has not caused / given , only we have taken it. The reason of it is we, not others. On understanding this thing the ego of causing unhappiness – happiness to others does not arise to this Jiva and for his own unhappiness – happiness; this Jiva (enlightened self) does not hold other persons responsible.

- 5) Earlier he used to believe that passion is caused due to other Jivas or else due to the rise of karmas. Now he has understood that in the evolution of passions the whole responsibility is of mine. No other thing causes passion and neither due to other non-self thing passion is caused; but

when I myself, by taking shelter of other non-self thing, undergo in attachment-aversion form, then it is attributed that other non-self thing / person has caused the passion. In fact, other non-self thing / person neither does any work or is neither causing (us) to do any work, but (on the contrary) we ourselves, by taking the shelter of other non-self objects, do the work (or passions). Usually people think that the other person, by uttering abusive words caused us to become angry; other person caused our mind to move, etc; but it is not so. The fact is that we ourselves moved the empty bucket in the well, that bucket does not make any changes in the well – water; dirty water was already there in that well, so that bucket brought out the dirty water. Had there been clean water in that well it would have brought clean water and if the water was not available in the well then the bucket would have come back empty. The bucket has not produced anything inside the well. The other person is just like a bucket to us. In this example – we not understanding the quality or fault of bucket understand that well water itself is dirty or clean. But here we see the fault of a person uttering abusive language, and we want to correct him. When we took the shelter of abuse – words and treated to be harmful / disagreeable to us then the blemish lying inside turned into anger – form; hence the mistake is our. We have to correct our self to see our own weakness / mistakes.

- 6) He (the enlightened self) escapes from the outside perverse atmosphere, not because that they will cause harm to me but because that I myself get slipped in that of atmosphere due to my own weakness. The fault is not of that atmosphere, (but) it is of our weakness. He does not feel averted by treating that atmosphere to be bad but wants to remove his weakness; hence he tries to safeguard himself from that (atmosphere), similar to that of a patient of fever who does not use ‘ghee’ (clarified butter) or food cooked in ghee.
- 7) At the level of sentience, there is neither birth nor death of this Jiva (soul); hence whether any other person can kill me or I can kill other being – such a question does not arise. At the level of body, staying or not staying of the body is dependent on life – karma (Ayu karma). Neither anybody can reduce the period of Ayu karma nor can anybody increase it. But, whatsoever form of dispositions of killing or saving other being this Jiva

does, according to those (dispositions) he definitely gets the bondage of karmas and also reaps their fruits.

- 8) Attachment (affection) causes bondage. Inauspicious attachment causes bondage of vice (bad karmas) and auspicious attachment causes bondage of virtue (good karma's). The former is the bondage of iron-chain and the latter is the bondage of golden chain. The pure passionless dispositions cause the destruction (shedding) of karma's and of attachment-aversion etc. (impure dispositions).
- 9) He (the enlightened self) believes so, that 'Vyavahara Dharma' (conventional religion) is 'Bandha Marg' (path of bondage). But along with its being "Bandha Marg" it is purposeful in the lower stage of spiritual advancement as per the status of true aspirant, but it is not worth taking shelter (not worth adopting).
- 10) That work (ritual) which is performed with the fear of hell or with the greed of heaven etc. cannot be (regarded to be) a religious work. The work (ritual) only which is urged with the feeling of engaging / staying in one's own soul-nature is regarded conventionally as a religious work.
- 11) The means of ending the passion(s) is to realize / experience one's own knowing nature. As much as passions end, that much one comes nearer to Godhood and when the passions are destroyed totally, he himself becomes the omniscient God. This itself is the religion, this itself is the soul's nature (nature of the substance).
- 12) The power of becoming God is in me and by dint of my right effort I can get that power manifested. Such form of firm / stagnant faith is found.
- 13) God is not the doer / creator. He is passionless (attachment less) omniscient. He can neither make any other being happy nor unhappy. He is engrossed in his nature. To see him we can also remember our own (sentient) nature. By strengthening the aspiration and interest of becoming like Him and by treading on the path shown by Him we can make means of becoming Supreme Soul (omniscient God).

- 14) All this ascertainment which has been described above occurs in fourth stage of spiritual development. That is fourth gunsthan. From here only begins the path of liberation (moksha Marg) or religious-oath (Dharma-Marg).
- 15) **SUMMARY OF WHOLE PROCEDURE:-**
- a) Every moment though activity of body is there, I am not the doer of same. I am separate from them.
 - b) Every moment though there are auspicious or inauspicious bhava's there- I am not doer of them. I am separate from them.
 - c) Every moment we have to think- I am only knower. I am only 'Gyan-Anand'savrup Bhagvan Atma. Or whatever is being known that is me only.
 - d) By making this process repeatedly- one get experience of self.
 - e) And that is state of self realisation.

CHAPTER 20

SELF- REALISATION

(Gurudev's inspiration message of self realisation)

1. Bhagwan atma (pure soul) is the idol of Keval gyan (omniscient) and this body is inanimate dust clay. It is totally different from even touch of atma. Why? Because all substances touch only those infinite attributes which are absorbed in their own substance, yet they do not touch each other. Oh! Bhagwan atma touches only its own strength of attributes and its own modifications, but does not touch atom etc or its modification. Gnayak atma touches own infinite attribute nature and its pure modifications. But has never touched body, mind, words, karma or outside substance such as wife-son-family etc. Who is pure soul quite indifferent from all others, Bhagwan atma in which who has established his sight (Drashti), that pure soul (saint), all the time remains without any doubt is experiencing only its own gyan swarup soul.
2. Infinite attributes of Atma (infinite Gyan Swarup soul) taking in sight of such one form (ek rup) soul, making that soul only target (objective) and making effort of concentration this is the only remedy of internal peace. It is only one solution of experiencing own soul. This is only way of self experience. The way of experience of happiness (without support of five senses and mind) can only be achieved through this method. Self realization is only way to internal happiness.
3. For revealing Samyag Darshan (true faith in oneself) or for self realisation of soul, first of all what to do? (a) First of all taking support of present available knowledge, one has to take decision (Nirnay) of self knowledgable (gyan nature) self soul. (b) Every soul wishes happiness then who has attained such total happiness, who is such soul? Do his acquaintance and know what that purest soul has said about true form of happiness. (c) That omniscient soul's preaching is called Aagama. So first of all what is said about true form of soul's happiness in Aagama one should know that exactly under the guidance of experience Sadguru and

with support of that preaching one has to take decision (NIRNAY) of gyan nature self soul. Decision is deservingness or eligibility and then real experience of atma is its fruit. (d) It starts with liking (Ruchi) of such decision, and then in your state of internal modification interest of passion (kashaya) definitely reduces. Without reduction of its interest one can not reach to this decision. (e) When you take support of true knowledge, you come to know which real Aagamas are. Who is the narrator of those Aagama. All these decisions are included in this decision. (f) When you really experience soul through this Tattvas decision- in this it is included the true decision of vitragi dev guru and scripture also.

4. In meditation (deep spiritual thinking of soul's nature) there is no importance of differentiation of attributes or attachment, no force of alternate concept (vikalp) but in process of knowledge there is unimaginable glory's strength (MAHIMA) is working. And through that strength, the soul who is desirous of attaining the true happiness, that jiva really attains true experience of self soul, where there is no alternative concept (vikalp). By this process, in the midst of procedure one can feel the presence of vikalp, yet by the glory of self nature's strength. Mumukshu Jiva jumps across the alternative concept (vikalp) and attains own nirvikalp self experience. What a great effort!
5. I am pure soul or impure soul, bounded by karma or free of karma, I am ever lasting or ever changing, I am one or I am so many etc, etc. are all vikalp By all such means who first makes the decision of Gyan, Nature self soul through available present knowledge in such soul also arises the desire of attachment of real Tattvas thought which is also viklap that is also one kinds of suffering and miserable feeling. Now (1) bringing in limit such so many kinds of feelings (2) stopping such thought through effort that I am this or I am that and pulling towards one self's state of **Chaitnaya** (consciousness) (3) by support of Naya Paksha the alternative (viklap) of attachment which is observed, this avoiding that also by atma's self nature's interest (4) who is aiming present modification of knowledge towards oneself without any break at that time with its own self interest (Ras) becoming immediately totally nirvikalp without any vikalp. Highest joy of nectar juice is experienced by that soul. That is real self experience of soul.

6. He is eligible for self-experience one who is pure in heart and who has achieved clearness in thought process of Tattva's and with blessing of true vitragi guru's message who is great in attributes experiences chaitnya's highest Tattva in inner soul. Guru who has achieved greatness through three gems of soul namely true knowledge, true faith and true character says to eligible disciple, "Experience the chaitanya's highest real form (feeling). See the inner soul-self absolute separate chaitanya's highest feelings, which are separate from body and separate from auspicious and inauspicious attachment, leaving aside good and bad of other things. **'This only I am'**."By such strongest inner feeling, you can experience the self-chaintanya. On hearing firmly such statements of Shree guru straight forward disciple of pure heart totally devoted to cause attains self realization, with his own self true effort.
7. Really one is own self and there is no other thing. I am one, from my point of view there is no other thing in this universe, may be kevali or may be Siddha, Let them be from their own point of view, but they are not from my point of view. By thought of real nature of soul, attachment is also not mine. Then how can body-wealth-family with such Bhed Gyan be mine? I am only true form of knowledge that inner strength should arise from inside. One can experience soul through such strong feeling full of natural zeal and enthusiasm.
8. Brother! Bring only one time with delight that oh! My soul is such form of pure soul (parmatma). It is full of power of joy and knowledge. My soul's strength is not slaughtered by any one. Do not be frightened that now what will happen to me? or my strength is lost. Do not get confused or do not get depressed. One time bring enthusiasm of decision of self nature and produce it in modification with real true effort.
9. Whatsoever beauty which is seen in the world and whatsoever holiness which is seen in this world, that is all fill up in this pure soul. Taking in experience of such beautiful soul, in its all attributes beauty and holiness reveals altogether... In every small unit of time, that means in every modification of attributes together, it consists altogether nothing but experience of pure soul. Putting the chaitnya state (upyog), concentrating on pure soul, one can certainly experience with purity the purification of

modification of infinite attributes. Oh! Brother! Get real, true enthusiasm of such internal experience. By winding up from all outside activities, and applying firmly your liking the chaitnya state (upyog) in inner soul. Immediately you will experience infinite form of attributes self soul with impercible internal joy. What an experience!

10. At the time of getting angry, any soul (Jiva) without his own presence, can not know that “This is anger”. Only in his own presence anger is known. Similarly knowing all forms of attachment at that time also there is mainly presence of gyan (knowledge) – gyan – gyan is known. In spite of that ‘I am the knowledge’ not believing that and in that knowledge that attachment which is known that is ME – by making oneness of attachment and gyan and believing that, one becomes illusory signed. (FALSE BELIEVER)
11. I am Gyanak—am Gyanak---am Gyanak- that way repeatedly remembering inside, to incline towards Gyanak, concentrating in front of Gyanak! Ahaha! to aim presence modification of Gyan (vartaman gyan’s paryay) towards gyanak requires tremendous infinite effort. If it reaches to base of gyanak then what to say about it! That lord of complete joy (prabhu) should come in perception – in trust – in assurance. That is all. This is really self realization. This is only way to attain happiness.
12. Your ‘Pramatma Tattva’ (real form of soul) is such that – whole universe can be forgotten before that. You being lord of three worlds how you have rolled in grip of attachment. In attachment you can see the burning flames of misery and suffering. So take away sight from the attachment and suffering. And whereas full ocean of happiness inside your pure soul, direct your sight (vartaman knowledgible paryay) there. Forget your attachment. Your state of modification which accepts your ‘Pramatma Tattvas’ even then forget that because you are not that momentary state of modification. What is the value of momentary state of modification before immortal – stable Lord Soul? Where we have to forget that one moment of pure modification even then how can we think of body and attachment? This is such a matter that even dead body would stand up. So on hearing this, at once jump out and get deep in to your pure soul and enjoy experience of soul. This is self realization.

13. When Jiva attains self experience, what kind of realization is experienced? When such self experience is attained at that time Jiva feels – full of pleasure – without any worry or anxiety and can feel him self above the whole world- solid supreme substance – **Parmatma**! Without such experience of atma (pure soul) not seen in right (samyak) way and not even trusted right way. So without self experience – there is no real beginning of Samyag Darshan or true religion or experience of internal happiness. Own self pure soul substance which is called common substance (Dravya Samanay) – taking shelter of such substance and concentrating on it, imperceptible full of happiness self-experience is attained.
14. For attaining self experience of pure soul – you have to study scripture with the assistance of experienced guru. Next you have to apply thought process what is said in those agamas about true nature of soul and have to meditate to take the true decision of Tatva (real form). And now in practical life to study differentiation (separation) of soul from body and attachment etc. And continue study of differentiation (Bhed gyan) till self experience is attained. This is only practical way of attaining self experience.
15. At present you are blissful natural Chaitanya: – Attaining non –sensory true self experiences of such self soul is true congratulation to atma (pure soul). Except this whatsoever people of the world getting together and praises you or congratulate you there is no welfare of self soul. It is all in vain. Oh! Prabhu! You have not given true high respect to your own soul! By forgetting the glory of your Chaitanya natural soul. You have so far wondered in cycle of worldly affairs. There exists the tremendous infinite strength of omniscience, Parmatma in your self soul nature. Do respect to that strength and look within yourself. And by self experiencing happiness of your own pure soul. You yourself congratulate your own soul. That is only way of your own welfare. This is the only way to happiness.
16. Without reducing to that low level of false belief (Darsan Moha) – the true nature of thing (vastu savbhav) will not be known and without making total absence of such false belief, (Darshan Moha) soul will not be experienced.

17. How would you define in short path of liberation?

a) Pure soul's Nischaya is Samyag Darshan (right faith),

b) Pure soul's knowledge is Samyag Gyan (right knowledge)

c) Firm position in pure soul is Samyag Charitra (right conduct)

Such three gem's unity, Right faith, Right knowledge and Right conduct are the path of self liberation (path of salvation). That is the true nature of soul and so there would be no bondage of karma's. The main cause of bondage is false faith and attachment and aversion.

Above said three gems of soul are free of alternate (vikalp) and as a result there would be no bondage of karma's

So the main function of Mumukshu is to be introvert and attain such true path of salvation and have change in the form of highest bliss.

Today only experience the abode of infinite attributes – pure soul as your own self.

18. Self – soul enlightenment (Sav-par Prakashak), the bundle of knowledge, Gnayak Prabhu is 'Pure' only. But to whom? One who worships him as such (pure soul). Getting separated from attachment, it is 'pure'. Getting separated from all other nonself substance and by concentrating (meditating) on self pure soul – one who attains pureness in present modification – to them it is 'pure'.

It has not turned into as concept of attachment, so by getting separated from attachment etc and worshiping Gnayak, to whom is seen the sample of pureness and that is how faith is developed that this is pure soul.

19. The final work attaining self realisation can not be achieved through only study of many scripture because there are so many unnecessary concepts (Vikalp) which are hindrance to that objective. Breaking the net of concepts (Vikalp) – with the pure knowledge (Gnyan Chetna) experience the pure soul that is only the best thing, this is only path of salvation. That

is the highest goal, self liberation. There is no other way of attaining happiness.

The act, which is the form of experience of pure soul that is only samyak knowledge, perception (faith) and conduct that is the only real path of salvation that is only means of salvation. Expect that all other things are nothing but net of concepts. He who know the process of attaining such pure soul he knows everything.

20. By bringing glory and inner trust of complete nature of pure soul (atma) who has achieved samyak Darshan (true faith) is called Samyag Drashti. First of all when that kind of true trust comes that I am completely full of infinite strength substance full of knowledge and joy at that time inner self experience of pure soul has been attended. By grasping complete nature inner soul is experienced.

From eternal time, Jiva's trust in present state of modification, or other substances but where that present state, right behind it there exists in deep true complete substance. One who internally trusts such substance and who goes in internal experience is called Samyag Drashti.

21. In spite of being there all the time, true Chaitnaya Prabhu! - your immorable permanent real form, you have never cared to look at it. Your sight is only on present attachment etc. Or on incomplete knowledge which your present position, condition or on situations your sight is in only body - relatives – house – wealth etc etc, outside substances.

To believe another substance as your own is the biggest illusion.

Even your present condition of knowing and seeing which you have done, which is yours and which is in you, which is also the present portion of your real time substance and your sight on that temporary state is also illusion, because you believe happiness is in outside things.

Leaving sight from that state, your sight (Drashti) has never come on permanent nature of self soul substance.

To get rid of our breaking concept (Vikalp) of misery caused due to illusion or attachment, there is no other alternative remedy.

To put sight on permanence immovable substance pure Gnayak with highest glory and concentrate on that only, that is only remedy.

22. The true liking and absorption should be felt from internal depth of the pure soul.

If such real strong effort is done for six months – with the aim on pure soul, then it is not impossible to attain self experience of pure soul. Many great souls have achieved that thing only this way.

By deep meditation in thought process minutely, it will be unprecedented welfare by doing such self experience of pure soul.

23. When you first separate knowledge (gyan) from attachment totally by their attributes (by their different nature) then only omniscient nature pure soul can be attended.

When who become complete ascetic (Vitrag) then only he can attain omniscient (Sarvagan – total knowledge)

Similarly one who understands separation of Gnayak from all kinds of attachment – he can understand the omniscient nature soul and can experience the same.

Such self experienced recognition Jivas are brave and rare only. As demerit feelings are outside from self experience of pure soul, that way merit feelings also exist outside only, not entering in self experience; and so they are called Abhutarth (they are not of any use or true)

The self pure soul which is without merit and demerit if you concentrate on such Bhutarath (which is true) – Gnayak nature with inner Darshti – self experience is revealed and that is called Samyag Darshan and Samyag Gyan.

24. When you take the final decision of Gnayak nature pure soul that means when you experience self soul, at that time only. You can understand sequence bounded modification (Kram Baddh Paryay), when soul becomes eligible and wishes his own self welfare, he can really understand this thing.

To whom there is no trust of Gnayak, no trust of omniscient, no faith or liking of omniscient, no asceticism inside and no subsiding of Kashaya that soul in the name of sequence bounded modification leaves the effort of Gnyak nature pure soul and maintains uncontrolled behavior. One who really understands the sequence bonded modification really becomes Gnayak and becomes no doer of other substances and attachment and concentrates only in gnyayak, nature pure soul.

Summary:- These 24 examples give the complete guidance how to achieve self-experience in practical way. So study them carefully and then practice as suggested, you will definitely attain self-experience of pure-soul.

With this innocent BHAVANA this small book “Jain Darshan means Self-realisation” is completed here. This is very short message. For detail instructions your have to study “Parmagams” narrated by “Shri Kund-Kund Acharya” and their explanation by “Shri Gurudev Kanji Swami”. I am thankful to them for all the knowledge, faith and strength they have given to the soul!

Thank you very much!

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