

JAIN TATTVA PARICHAY



Dr. (Mrs.) Ujwala D. Shah

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Namokar Mantra नमोकार मंत्र

Namo Arihantanam, Namo Siddhanam Namo Airiyanam
Namo Uvajzayanam, Namo Loye Savva Sahoonaam.

नमो अरिहंताणं, नमो सिद्धाणं नमो आरियानं ।

नमो उवज्झायाणं, नमो लोए सव्व साहुणं ॥

Editorial

It is my great pleasure to present this book to the readers. About twenty five years back when we were introduced to Jain philosophy, we had heard about a saying, “ जिसकी होनहार भली हो उसे वैसे ही निमित्त मिलते हैं । ” I did not fully understand its implications and real meaning. But today I realise that this interest and eagerness which has emerged in our mind (myself and my wife Ujwala) about Jain philosophy is due to our good fortune in the form of great teachers, at the beginning of our study.

It is not possible to name all those teachers but I do mention some of them; Pt. Nemchandji from Rakhial, Pt. Kailashchandji from Bulandshahar, Pt. Chimanlal Kamdar from Songadh, these teachers initiated us into the study of Jain philosophy. Their way of teaching was so good that it automatically aroused interest in our minds and we were always eager to learn more and more about the subject. At this stage we realised that our ideas and concepts about Jainism are so superfluous and at times erroneous.

It is not possible, nor it is appropriate on my part, to say which one of these teachers was the best. For us they all were great. This basic knowledge about Jain principles which we acquired from them, and the interest which was created by their teachings was further nurtured and our knowledge and understanding of the principles was improved upon by few other teachers like Pt. Khemchandji, Pt. Dnyanchandji, Ben Sushilashri and Pt. Babubhai Mehta. And Pt. Hukamchandji Bharilla, was always with us, like a lighthouse guiding us on our path.

Because of these great teachers we were convinced about the greatness of Jain philosophy. And after a while we were constantly thinking that this great treasure which we have got from them should be available to all the others around us. And with that in mind, in last 20 years whenever I had a chance to go to different places and different people, during our ‘ Paryushan period ’ to take seminars; I always talked on this subject with the help of the book ‘ Laghu Jain Siddhant

Praveshika '. Initially for a day or two people were not very enthusiastic about the subject, but after 2/3 days people used to be really eager to know more about the subject.

Many people were trying to persuade me to publish this subject in book form. But somehow till today I was not able to do it. But fortunately Ujwala was inspired by the idea and she started writing articles, in the form of letters, in ' Shrivika ' magazine. As these letters were being published and the subject matter was progressing, more and more people got interested. Many of them were then demanding that we should publish them in a book form. Because they felt that it will be very useful for beginners. So, the task which I was not able to undertake till that point of time, nor probably I would have been able to do at anytime, was easily undertaken and successfully completed by Ujwala. And then we decided to publish the book.

Many people in our society think that religion is the subject of study in the later stage of life when one is old and free of all his worldly work and duties. But most of them do not realise that religion is a scientific subject. It is so logically perfect that it can be a subject of serious study at any stage of life. We do undertake the study of various subjects and courses to further our knowledge which helps us improving our capacity to lead successful material life. A child who is able to learn and handle computer is praised by all; but at the same time if a child is interested in studying religious scriptures, he is always ridiculed.

In fact when we take studies and courses which help us in gaining material pleasures in this life, why should we not study principles of religion which are beneficial to us in many more lives to come? One should not form an opinion about any subject without knowing anything about it. One has to learn the subject ; understand it and then decide about it. And to help people to do that the writer has tried to explain the subject in simple language.

After successfully publishing this book in Marathi, Hindi, and Gujarati, I am happy to publish this in English which would never have been possible without the valuable help and efforts of my best and only friend Mr. Madhusudan Joshi. It is rightly said, ' a friend in need is a friend indeed '. I will always be grateful for the efforts he has put in the making of this book just out of friendly love only.

I take opportunity to thank Miss Indu Jain also who has helped us a lot. Also I thank all the donors who have asked me not to publish their names. Really it is unbelievable in today's world. I thank them again. I thank the printer Mr. Umeshbhai Trivedi of Trimurti Publications who has done the prompt and neat job for us.

— Pt. Dineshbhai Shah

My Sentiments

In our daily life we have always seen that *Dharma* or religion, as it is commonly called, is a subject on which one hears many different, and at times, conflicting views. In fact most of us are vehemently putting forward our ideas and opinions about *Dharma*, God, rituals etc.,

But if one sits back and tries to think about our ideas and opinions, one realises that most of them are acquired and accepted by us from others, without really going into its truthfulness or logical sources.

In every other walk of life we are always in search of 'the specialist' or 'technically expert' person, to take care of our problems and needs. In matters of health, education, finance, business etc. we are always relying on the specialist in these fields. Even while buying a small item of household need we are so careful and critical about its price, quality etc.

But surprisingly in case of religion most of us are not so careful and analytical. We inherit certain principles and practices of the religion followed by our family and society with blind faith. And most of the time we do not understand the nature of real *Dharma*. At one time, I was also doing same thing.

In the year 1972, when we had visited Kumbhoj Bahubali, Acharya Samantbhadra instigated us to do *Swadhyay*. And in 1975 while we were on a pilgrimage, which was arranged by Pt. Babubhai Mehta as Dharma Chakra Yatra for three months, we had good fortune to listen to many scholars and understand many basic principles of Jainism. Thereafter I started serious study of our Jain philosophy.

For the first time in my life I realised that despite being well educated in the worldly matters and acquiring many degrees and gold medals in the field of medicine, I was really ignorant about the subject of religion. And my ego of being well educated was really shattered. I realised that this education is nothing or even worthless compared to the philosophy of Jainism. And so was the feeling of my husband Shri Dineshchandra who is also a tripple graduate.

Both of us were well settled in our respective profession/business. We were happily married having two little well behaved daughters. So in daily material life we were very happy, well settled and content. But once we were introduced to this great treasure of Jain philosophy we were really awakened from our so called contented life.

And to undertake deeper study of Jain philosophy both of us took voluntary retirement from our respective profession/business since August 1992. After that we started doing *Swadhyay* (self study) for nearly 8 to 10 hours daily.

In the years 1993 to 1996 I had written these articles in the form of letters in Marathi. They were published every month in a magazine devoted to the study of Jainism, called ' Shravika '. Many people appreciated them and started requesting me about publishing them in a book form. Due to continued demand and pressure from the readers we ultimately decided to do so.

But it was altogether a new field for us. Both of us undertook all the necessary things like proof reading, editing, publishing etc. Within a month all the copies of first edition were sold out and due to great demand we had to print second edition and after a few months third edition. I rewrote this book in Hindi and it was published in the next year. Thereafter Gujarati edition also was published soon.

Many new people, especially the young generation, people from many other religions like, Hindus, Vaishnavas, Lingayats, even Muslims, Parsis appreciated this book and studied it. Even many learned scholars of Jain philosophy, and few monks as well praised it.

Since then people started demanding an English version of the book. But I just did not take that seriously. But due to greater demand still persisting, I approached some people for doing the translation. But most of them refused ; a few said that they won't be able to do justice to this simple, easy flowing and touching language of the original book.

But as it is rightly said in our scriptures that whenever a particular work is destined to happen the instrumental causes are ready. In Hindi it is said, " जब कार्य होना होता है तब निमित्त हात जोड़कर खड़े होते हैं ।" Mr. Dineshchandra was telling his friend Mr. Madhusudan Joshi about this difficulty that the sponsors are ready for printing of the English version of this book, but a translator is not available. He immediately said, " Why do you worry ? I will do it, provided you teach me first."

So three of us used to sit for 3 to 4 hours daily. We used to discuss the subject in details, a paragraph or two at a time, until he was convinced and he had understood the principle, then only he used to write and rewrite until I was satisfied.

In a way it was an ideal situation. Because he did not know anything about Jainism, and we used to elaborate on many common terminologies which Jains are familiar with. Mr. Joshi is highly intelligent person with perfect logical, analytical mind. He used to grasp the exact logic behind these principles. I have not come across such an able student of philosophy. It was a pleasure teaching him Jain Tattva Parichay from beginning till end.

While discussing these topics with him, we realised one thing that we have to bear in mind that this English edition may be read not only by

Jains who are conversant with some terminologies and basic ideas of Jainism, but it may be read, and hopefully studied, by others like Mr. Joshi who are not well versed with them. Therefore we had to elaborate so many so called simple words, terminologies and principles which Jains take for granted. In addition to that we have added few other explanatory paragraphs for specifying as well as simplifying certain statements written in earlier editions.

While doing this translation job with Mr. Joshi, we discussed many other topics, which were not in the book, like *Nimitta-Upadan*, *Kramabaddha paryay*, *Abhavas* etc. At the end he said, " Oh ! This is all information about *Atma*. But it is only a *Shabda Dnyan* when will I get *Atma Dnyan*? "

Senior most Pt. Shri Prakashchand Hitaishi had written a review about Hindi edition of this book saying, " It seems that the writer has written this book after immersing in her ' *Dnyata Swabhava* ' now and then " He is absolutely right. Writing, rewriting and translating has helped me in ' *Tattva Chintan* ' (deep thinking about Jain principles) and in strengthening my Real Right Belief.

My husband Mr. Dineshchandra has lion's share in shaping this book. His inborn quality to do, whatever work he undertakes, in a methodical and exacting manner and his strong will to complete the task he undertakes despite any number of difficulties, was very very useful in bringing out this new edition. The job of editing the book was also done by him very successfully. The result of his efforts is right in your hands.

For the convenience of the readers we have provided an index of terminologies with their meanings.

I have gained the knowledge about Jain philosophy from many scholars and pandits who all are disciples of *Adhyatmic Satpurush* Shri Kanaji Swami. Shri Kanaji Swami himself preached Jainism on the basis of scriptures written by many *Digambar* Jain *Acharyas* of last 2000 years.

I was most lucky to listen to Kanaji Swami's lectures on many occasions and seminars and to read and study his total printed literature many times. I have also read many scriptures written by previous *Acharyas*.

I want to share all the knowledge, which I have gained, with others whosoever is interested to know ' his own self '.

— Dr. Ujwala Shah

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Introduction to Jain Tattva

Letter 1

May 11, 1993.

Dr. (Mrs.) Ujwala D. Shah
157/9 Nirmala Niwas
Sion (E), Mumbai 400 022
Tel. 4073581.

Dear Reena & Mona,

Blessings & Best Wishes.

Reena, you got married and left your maternal home and entered into a totally different role of a housewife. While Mona when you left to join the hostel for higher studies at first, I was worried about your basic needs regarding your meals and the adjustment to the new environment.

But now what I am more concerned about is that you will be meeting people from all walks of life, with different ideologies and religious beliefs and what will be their impact on you ?

In such a critical situation, I feel it very essential to explain to you about the exact nature of True religion i.e. *Sanatan Dharma* (सनातन धर्म).

Right from your childhood you have listened to and practised certain principles and rituals from the elders of the house and have inherited the basic religious culture (संस्कार).

And while interacting with other people of different beliefs, misbeliefs, conviction of various other religions you will start wondering which is the true and proper religion.

Therefore now it is the time when we should critically examine the principles of Jain philosophy and have our faith confirmed in them.

I hope these writings which is the result of our study, will benefit you and many others who have the urge to know the true principles of Jainism.

Initially one should know exactly the true nature of God. Is it a supernatural power ? Is it a Super human being? To know this one should understand some basic things.

So first we will try to understand what is *Atma* आत्मा or soul – as it is normally called.

Atma is synonymous with *Jeev* or soul. To be very specific, *Atma* is usually referred to one's own soul and *Jeev* is a general term for every soul/any soul.

All living beings like yourself, myself and all beings who have ability to know, in other words, those who possess the attribute of knowledge,

and as a result of which they can decide what is right and wrong, experience pleasure and pain, joy and sorrow are *Atma*.

For instance, when one says 'I don't understand' or 'I understand', the one who acknowledges this understanding or not understanding is the knower and this knower is the *Atma*. When this *Atma* is in conjunction with the body, this conjunction is called Living Being सजीव. Even biologist call it a Living Being and not only as *Jeev* or Life.

This *Atma* has the power of knowing and cognising (चैतन्य) as against the body which does not possess such characteristic of knowing or cognising. It cannot experience pleasure and pain.

This conjunction of soul and body is for a limited duration. When this time bound conjunction or union is over, in common words we call it death. The important thing to note here is though the union of soul and body has ended, neither the soul nor the body ceases to exist.

Because the soul continues to exist, and comes in contact with some other body. And the body from which the soul has been separated still continues to exist in the form of matter. Traditionally this new union of body and soul is called Birth. And this duration from Birth to Death is lifespan (आयुष्य) i.e. *Bhav* (भव). When it is in human form we call it Human Manifestation मनुष्य पर्याय or मनुष्य भव.

Here one has to understand that this manifestation or modification i.e. *Paryay* पर्याय of the soul in human form or any other embodied form is not the true manifestation of the soul. Instead it is a union of the matter (in the form of a body शरीर) and the soul (जीव). The characteristics of this union are different from the characteristics of the soul in its pure form. This soul in the union has the quality and ability to know, to believe and to experience.

This soul which has above qualities while in conjunction with the body thinks that this union is its real existence and all the characteristics and qualities of this union are his own qualities.

Therefore this soul does not realise that in fact it has own separate existence and characteristics which are different than those of the Human form (body + soul). You see that even though soul in this form thinks so, in reality it does not lose its characteristic of existence.

Due to such wrong beliefs or misconceptions its knowledge also becomes erroneous. And its conduct and behaviour also becomes the same. In short its belief, its knowledge and conduct all are on the wrong path. It is exactly what the Jain scriptures describe as *Mithya-Darshan* मिथ्यादर्शन, *Mithya Dnyan* मिथ्याज्ञान and *Mithya-Charitra* मिथ्याचरित्र (false belief, false knowledge and false conduct). And as an outcome of this,

minute *Karmic* atoms (कर्म) get attracted and attached (bonded) to the soul. I will explain to you this *Karma* theory later.

Because of wrong thinking that the union of body and soul is one's real self, each one has this misconception that this body is ' me ' or ' myself '. He thinks, ' if my body is tall I am tall; if it is fair, I am fair; if it is sick, I am sick. When the body and soul are united, I am born; when they separate I am dead '. When bodily comforts are present, ' I am happy '.

Therefore he tries to acquire material things and possessions which he thinks are necessary for his so called happiness. And then he strives and struggles day and night to earn money for acquiring these material things. Well, this is another subject different from our present discussion.

Since you both are students of science, I will give you an example from chemistry. Students of science and those who are intellectuals understand this subject of philosophical principles easily. And then they become more and more interested in it.

Jainism is in fact, science of substances, i.e. *Dravya* द्रव्य or knowledge of true nature of existence of various substances. We study matter in physics. But according to Jain philosophy matter is only one of the six substances. Soul is another one of those six substances. Our Jain philosophy explains in details the true nature of this 'soul'. And thereafter it tells you as to how to experience one's own soul in the pure form.

Once one realises that soul substance is in fact his/her identity, any intellectual person would be eager to know the true nature of the soul in its original/pure form. The anxiety and enthusiasm of knowing the true nature of soul i.e. one's own self can be compared to the happiness of a boy who is brought up in an orphanage, suddenly meets his parents.

I was about to give you an example from chemistry. We know that H_2O is a water molecule and it is a combination of ' H_2 ' and ' O '. In this the characteristics of ' O ' or Oxygen are different from the characteristics of water or ' H_2O '. Therefore if we want to know the characteristics of Oxygen alone and at the same time want to separate it from ' H_2O ', we have to first believe that it has different qualities and characteristics than that of water and that it can be separated from it (water). It has to be learned from chemistry teacher. We will have to learn and experiment the process which is needed to separate Oxygen from water. And only then we can get pure Oxygen very easily.

Similarly the characteristics and qualities of pure soul are different from the qualities of the conjunction of body + soul. An embodied soul

can achieve its separate eternal existence in its purest form. This is the ultimate or final Goal of each and every soul.

To achieve this status of separate pure eternal existence we have to take the guidance of those liberated souls who have already attained that liberated stage. Under their guidance we should study and know the characteristics and qualities of 'Pure Soul' substance.

Before discovering true nature of the soul we must firmly believe that we can attain that stage of eternal pure existence.

Thereafter by practising to concentrate on one's own 'pure self' one experiences and realises his own 'Self'. This realisation is known as *Samyak Dnyan* सम्यक् ज्ञान i.e. Real Right Knowledge. The firm belief about one's own self is known as *Samyak Darshan* सम्यक् दर्शन i.e. Real Right Belief.

When one concentrates on his own pure soul, he attains the condition of equanimity or passionless conduct, which is known as *Samyak Charitra* सम्यक् चरित्र i.e. Real Right Conduct. *Samyak Darshan*, *Samyak Dnyan* and *Samyak Charitra* all are manifested in same *Samay*.

When one attains this stage he is known as *Samyak Drishti* सम्यक् दृष्टि. Thereafter he always knows that he is different and separate from the body. Then he makes frequent attempts again and again to achieve (attain) this stage of self experience. Gradually he starts attaining higher spiritual stages.

As the spiritual experience becomes more frequent and of a longer duration he attains higher spiritual stages. And as a consequence of that he practices penance in his external behaviour, thereby achieving more and more spiritual purity. Eventually he attains the stages of *Vrati* श्रवक and *Muni* मुनि i.e. monk respectively.

But this still is a mixed stage of purity and impurity. Though he has complete Real Right Belief of purity of his own soul and also has experienced that status, he is still in the stage of being in conjunction with the body. But despite of being with the body he ceases to have affection for it and does not identify himself with the same.

Just as after engagement, a girl though staying at her father's place, starts losing the feeling of possessiveness towards her maternal home. Or when one decides to have his separate residence from the joint family and acquires a new house, even before he actually moves in the new house, the feeling of detachment of the former house creeps in him.

While the soul starts attaining this stage of self experience more frequently and for a longer duration each time, he reaches a stage where he is constantly in that condition for ever.

Here out of eight *Karmas* his four material *Karmas* are destroyed for ever. He attains omniscience or total knowledge *Sarvadyata* (सर्वज्ञता) and is devoid of all passions i.e. *Kashaya* कषाय. This is known as *Veetaragata* वीतरागता. It is supreme piouness without any passions like hatred, love, anger, greed, piety, affection, sympathy etc. known as *Bhava Karma* भावकर्म.

Such souls who are still in conjunction with the body and have four remaining *Karmas* are known as *Arihant* or *Arahant* अरिहंत / अरहंत. Apart from destruction of four *Karmas* they have attained highest manifestations like omniscience, omnivision, eternal Bliss and omnipotence i.e. supreme strength.

They impart preachings of the right path to liberation i.e. salvation, the path through which they have experienced the true and pure form of 'Atma' and achieved liberation. They have achieved all the four manifestations mentioned above.

We had begun with the question, "What is 'God' or 'Ishwar'?" The answer is *Arihant* are the Gods or *Ishwar* in embodied form. After attaining the *Arihant* status the next stage of attainment is *Siddha Paramatma* सिद्ध परमात्मा. In simple words it can be described as "totally liberated pure soul". He is for ever liberated from the body. That is, he is free from cycle of birth and death.

His remaining four material *Karmas* are also destroyed and he is for ever liberated from all the *Karmas*. He does not get bonded by *Karmas* ever after. He has attained the 'Total Pure Soul' status. All the infinite *Gunas* or attributes are manifested to their fullest capacity, and the soul is totally liberated.

Samyak Darshan or Real Right Belief can be achieved in all the four phases the soul passes through. Phase i.e. *Gati* गति means a particular state of Being. In this cosmos living beings are found in four different forms i.e. phases. They are Humans, Animals, Heavenly Gods and Residents of Hell. So any living being in any phase out of these four can achieve *Samyak Darshan* or Real Right Belief. But attaining the status of *Muni*, *Arihant* and *Siddha* is possible only while one is in the male form of human phase.

Now that we have understood what is *Ishwar* we will find out what is its exact nature.

You may put forward any doubts or questions you have in your mind. I will try to answer the questions and clear your doubts as and when I am dealing with the topics or subjects to which they pertain.

With love.

Your Mom.

The Nature of True God

Letter 2

June 15, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

In my previous letter we have proved the existence of 'Ishwar'. The term *Ishwar* is synonymous to *Bhagwan* भगवान्, *Paramatma* परमात्मा. *Arihant* and *Siddha* are both *Ishwar* or *Paramatma*. They are also referred as 'God'. But here you have to bear in mind that they are different from the 'Heavenly Gods', whom I have referred in my last letter. These 'Heavenly Gods' are in fact those beings found in one of the four phases the soul passes through. Whereas *Arihant Paramatma* are pure souls.

Every *Jeev* i.e. living being can become *Paramatma* by having the Real Right Belief of the Pure Soul and by experiencing that pure form and concentrating in the same, to attain the condition of equanimity. All this has been already explained to you in my previous letter.

Now we must learn in details the exact nature of *Paramatma*.

To know the pure form of our own soul it is imperative to know the nature of those souls who are omniscient i.e. *Sarvadnya* and devoid of all passions i.e. *Veetaragi*. These are the true Gods in the real sense. It is also necessary to know the nature of Jain Monks-*Muni* who are partially *Veetaragi* and *Samyak-Dnyani* too.

To acquire this knowledge we have to learn, understand and know the *Sat-Shastra* सत्शास्त्र i.e. *Satyartha Agam* सत्यार्थ आगम i.e. True Jain scriptures. This *Satshastra* explains the nature of Jain *Muni* and Pure form of *Atma* and reveals the *Moksha Marga* i.e. the path of liberation [salvation].

In the scripture Ratna Karand Shravakachar it is stated that the true knowledge of 'Satyartha Apta' (Arihant); *Agam* (preachings of *Arihanta*) and *Tapobhrrut* (Jain Monks) is the prerequisite of *Samyak Darshan*.

You may wonder as to why I am mentioning *Samyak Darshan* again and again. It is because *Samyak Darshan* is the stepping stone to *Dharma* i.e. *Veetaragata*. In other words it is the beginning of the path which leads to salvation. Only when you have Real Right Belief, You will have true and proper knowledge. And because of that your conduct will also be proper.

Rituals, penance and conduct of non violence practised without *Samyak Darshan* are fruitless. In our scriptures it is said that such rituals are like zero without being preceded by any number. That is if you write any number of zero without any other numerical digit before it, the sum

total will always be zero. If one starts anything on a wrong basis whatever follows will always be wrong. 'I am *Atma*' this should be my strong conviction.

If I want to know who I really am i.e. the true nature of Myself or *Atma* in its purest form then I must know the true nature of the *Ishwar* or *Paramatma*. If I am mistaken in understanding the exact nature of the true God then I will also be misled in recognising the true nature of the pure soul.

Therefore, it is very essential to know the true nature of God. Without that any number of prayers offered to God or recitation of hymns and meditations, reverence, worship or devotion will be of no use and will not carry any weight.

You will understand this better by an example :—

Just like how we take the small child in front of the mirror and tell him, "Look this is you" or by showing him his photo we say "this is you !" In the same way when we stand in front of God we should think that he is the true reflection of my *Atma* i.e. my pure soul.

In our *Namokar Mantra* नमोकार मंत्र we always offer our salutations to *Arihant*, *Siddha*, *Acharya*, *Upadhyaya* and *Sadhu*. These are not any particular specific persons but these are different stages of spiritual developments which one attains as the inner purification takes place. It is similar to acquiring the positions of chief minister, president and ministers we have in the political system.

We do not do *Namaskar* नमस्कार [respectful salutation] to any particular individual. *Arihant* or *Siddha* means *Ishwar* or God. What is the parameter of God ? What are the characteristics and qualities which determine as to whether any being is God ? It is very important to know this. It's like examining the purity of gold by testing it on a special stone used for determining its degree of purity. [such as 18, 22 or 24 carats].

In the same way, in case of God total devoiance of all external and internal possessions and passions, i.e. *Veetaragata* and omniscience i.e. *Sarvadnyata* are the sole parameters. *Arihantas* are *Veetaragi*, *Sarvadnya* and also *Hitopadeshi* हितोपदेशी i.e. those who enlighten and show the path of salvation to all the living beings. *Siddha Bhagwan* are *Veetaragi* and *Sarvadnya*.

As we have seen *Veetaragi* means one who is devoid of all passions and emotions. In the beginning these attachments, emotions and passions are very thick and strong. But as *Veetaragata* or the renunciation of all forms of bondage increases the intensity of the passions and emotions starts melting or diminishing gradually. They start

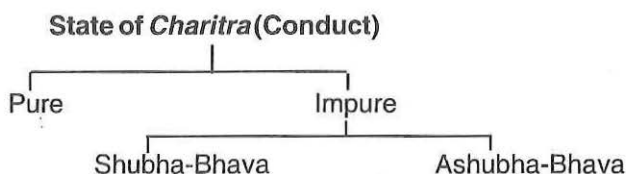
thinning out to such an extent that finally they vanish and the soul gains victory over its passions and becomes *Veetaragi*.

Veetaragata is described as absence of all passions i.e. *Kashayas* कषाय. *Kashayas* are of two types; they are attachment known as *Raag* राग and aversion known as *Dvesha* द्वेष. These are further divided in four kinds. Anger known as *Krodh* क्रोध and pride known as *Maan* मान are divisions of *Dvesha* and fraud i.e. deceitful behaviour known as *Maya* माया and greed known as *Lobh* लोभ are divisions of *Raag*.

With Real Right Belief i.e. *Samyak Darshan*, *Veetaragata* begins. Then as the purity of the soul i.e. *Veetaragata* increases, the intensity of passions decreases.

Now here you have to bear in mind that *Veetaragata* is a positive attribute of *Atma*. It is a stage of total equanimity and total victory over passions. In the beginning *Veetaragata* is explained with reference to the absence of passions. It is easier to understand, because in day to day life we experience these passions. We are familiar with the existence of these in everybody.

Veetaragata is the pure state of conduct, and *Kashaya* is an impure state of conduct. *Shubha-Bhava* [virtuous thoughts] and *Ashubha-Bhava* [evil thoughts] are two categories of the impure state of conduct itself. You can visualize this from the chart depicted as follows:—



Except for Jain philosophy, no other philosophy describes the *shuddha* [pure] state or how to attain this state. *Samyak-Darshan* [pure state of belief], *Samyak-Dnyan* [pure state of knowledge] and *Samyak-Charitra* [pure state of conduct] emerge simultaneously.

The four *Anantanubandhi-Kashayas* or one quadruplet *Kashaya* of anger, pride, deceit and greed are absent at that moment. A householder can reach this level. Upon enhanced freedom from passions due to increased steadfastness in the soul, a desire to take additional vows crops up. An individual committed to these vows is called a *Vrati-Shravak* [householder with freedom from two quadruplets of passions]. When a *Vrati-Shravak* after giving up the worldly involvement takes the vows of a *Muni*, the freedom from passions solidifies even more, and three quadruplets of passions are eliminated; then we call them *Munis*. I will explain these in details at a later stage.

With increasing *Veetaragata* one attains the status of monk / *Muni*. *Muni* is devoid of passions and possessions both external and internal. That is why at this stage he leaves his own home, his family and other worldly possessions like clothes, ornaments, wealth, utensils, servants etc. and goes to the woods with other monks. They are all the time immersed in the inner tranquility [bliss] of the soul and when they come out of this blissful experience, they engage themselves in gaining knowledge from scriptures or in preaching others.

Thus gradually as *Veetaragata* increases, they finally attain total *Veetaragata* first and then they accomplish infinite perception i.e. omnivision and infinite knowledge i.e. omniscience i.e. *Sarvadnyata*, infinite Bliss, and infinite power i.e. omnipotence. At this stage of total *Veetaragata* and *Sarvadnyata* they are called *Arihant*.

Though *Arihant* are in the state of embodied human form they are totally immersed in their own inner self. They do not have any desire left in them. They neither have the desire to acquire or gain anything nor do they desire to give anything to others or even punish or oblige them. In fact they don't even have the desire to impart knowledge or preach. Some of the *Arihantas* preach the doctrines of Jainism through the divine sound in the form of 'OM' ॐ which is called *Divyadhvani* दिव्यध्वनि.

This *Divyadhvani* consists of the Jain Doctrines which if followed rightly will liberate the worldly souls. Due to this quality *Arihant* are also known as benefactors i.e. *Hitopadeshi*. These *Arihantas* are called *Tirthankaras* तीर्थंकर. *Arihantas* are devoid of eighteen flaws i.e. *Dosha* दोष namely birth, death, old age, hunger, thirst, sweat, sleep, disease, fear, anxiety, wonder, ego, attachment, aversion, affection, spiritual ignorance, sorrow, fatigue.

We have seen what is *Veetaragata*. Now we will try to understand the other attribute of *Arihant* namely, *Sarvadnyata* i.e. omniscience. The word *Dnya* 'ज्ञ' means to know. One who knows everything is *Sarvadnya* सर्वज्ञ. What do we mean by knowing Everything ? It includes knowledge of all these six substances in the cosmos namely soul i.e. *Jeev* जीव, Matter i.e. *Pudgal* पुद्गल, Ether i.e. *Dharma* धर्म, Anti ether i.e. *Adharma* अधर्म, Space i.e. *Akash* आकाश and Time i.e. *Kaal* काल.

You are aware of their quantity.

Souls are infinite. Matter substances are infinite times infinite. Ether, Anti Ether and Space are one each and Time substances are innumerable. Each substance i.e. *Dravya* द्रव्य has infinite attributes. These attributes are constantly changing their manifestations every moment i.e. *Samay* समय. And these manifestations are called *Paryay* पर्याय.

These manifestations had been constantly changing in past, are continuously changing at present and will continue to change in the future till eternity. Each manifestation has its own power and unit of measuring this power is known as power point i.e. *Avibhag Pratichhed* अविभाग प्रतिच्छेद, which are in infinite number.

Now *Sarvadnya* or omniscient is one who knows clearly all the infinite substances, their all the infinite attributes along with all their past, present and future manifestations and power points of all the manifestations in one single moment i.e. *Samay*. This acquisition of knowledge does not need sensory organs. Because this true knowledge is above the sensory processes.

We have seen that the chief attribute of *Atma* i.e. *Jeev* is sentience or consciousness. When *Atma* is immersed in itself completely and its knowledge has blossomed fully then it automatically possesses the knowledge of everything in this cosmos. In that case the concept of time like past, present or future and of space like near, far, here, there are not hinderance to it. Similarly it knows the minutest substances which are not perceivable by the ordinary senses or even by modern machines like microscopes, microphones etc. which help our sensory organs in perceiving small substances.

In the scripture named *Pravachansar* प्रवचनसार it is shown that the power of knowledge manifestation of one *Samay* is infinite. Once you know this then you start wondering as to what will be the power or greatness of Oneself or I who beholds attribute of knowledge and has infinite other attributes.

The scripture told by Arihant i.e. *Jinendrakathit Agam* (जिनेन्द्रकथित आगम) tells the nature of *Atma* and spells the way to realise it oneself and to experience it. And once you realise the power of oneself as explained in *Pravachansar* and find out that *Jinendrakathit Agam* gives you the path to know and experience it, naturally you are anxious and enthusiastic to gain that knowledge. We will consider the greatness of the study of scriptures and philosophy later.

You may wonder as to why we are dealing with *Veetaragata* and *Sarvadnyata* in such details. Keep in mind that we have to learn the exact nature of God or *Ishwar* and that too, to its fullest extent. Now tell me who can tell you the truth or the 'whole truth' as we often say ? Can anybody who does not possess total *Veetaragata* or is bound by *Kashaya* or one who is not *Sarvadnya* or does not know the full truth i.e. an ignorant person tell you what is the true path of liberation ? No.

Let me give you an example. If you ask a child, " How much does your father earn? Or how rich your family is? " Since the child may not

know the exact amount, he may say, "My father earns a lot and our family is very rich." He says so because he does not have the full knowledge about the family's wealth.

But at the same time if his mother is asked the same question by her friends in a kitty party group, out of her own pride for her husband and the family or merely to show off, she will tend to exaggerate and say that her husband earns in lacs and they are very rich. If the same lady is sometimes confronted by the tax authorities then she may, out of fear, say that her husband earns just enough to live simple life style and will tell very low figure of few thousand rupees and say that her family does not have much wealth.

So in the case of the child because of its ignorance about the extent of wealth and in the case of his mother her feelings of pride or fear i.e. passions, they will not be able to tell the true story.

Similarly the true knowledge of the path of liberation can be gained from the person who has total knowledge [omniscience] i.e. *Keval Dnyan* केवलज्ञान and also equally important factor is that he should be devoid of all *Kashayas* like *Krodh*, *Maan*, *Maya*, *Lobh*, etc., i.e. *Veetaragi*.

Because otherwise as we many a times see in life that many a learned people try to impart wrong notion of God for their own benefit or for some other ulterior motive.

It is a natural phenomenon that one attains total *Veetaragata* first and then he attains *Sarvadnyata*, [omniscience]. It is very frightening thought that if a person attains omniscience before he does attain total devoidance of passions. Any person who has passions if gains total omniscience he can use that knowledge for his personal benefits and may cause lot of harm to the people he dislikes or has enmity with.

Even in today's so called modern world we see that whatever little knowledge is gained by the mankind in the form of scientific discoveries is many a times used for the destruction [like warfare machinery or weaponry] and so called enhancement of modern life style of few nations.

Now we have finalized the concept of nature of true God as those who are totally devoid of passions and are omniscient. Nobody else can be *Ishwar* or God. The so called Gods with passions are called *Kudev* कुदेव i.e. false god.

Because by praying and following them passions arise in us and by following their preaching our fallacious beliefs are confirmed and grow. Those who follow and pray these *Kudev* with the desire and beliefs of attaining liberation are in fact leading in the opposite direction.

That is why the so called God who are with weapons, ornaments, different kinds of clothes, wife, servants cannot be True God or *Ishwar* in its true sense. These worldly possessions prove the presence of desire. *Ishwar* does not have any feeling or passions like attachment or aversion. Nor do they have any desire even as to protect their disciples or punish and destroy evils.

Here you have to bear in mind that it is not our aim to look down upon anybody or hate/dislike followers of other beliefs. It is just to clear our misconceptions in our belief of nature of *Ishwar*. If we have to be on the path of liberation, foremost thing is to know the true nature of self or *Atma* and to understand the self in its pure form you have to know the exact nature of God or *Ishwar*.

When a child is shown or told about its favourite dish its mouth starts watering and immediately desires for it. When we see the photos of our grand parents we immediately remember that they used to give us sweets and treat nicely.

Why and how does it happen just by mentioning the names of these things or persons? Because just as we hear the names or see the photos, we are reminded of their qualities. The child immediately remembers the taste, colour, feel of the sweet. And we remember the love and affection our grand parents had for us.

Similarly, just as we are reminded of *Arihant* or *Siddha* we should immediately remember and feel their attributes of devoidance of passions i.e. *Veetaraagata* and omniscience i.e. *Sarvadnyata*. Only in that case we can say that we have realised the nature of true *Ishwar*.

Mere rituals like bowing in front of God or recitation of his name is not worship in its true sense. But to know the true attributes of him and feel respect and realise its greatness is the true worship. So unless you know the true attributes/qualities how can you respect or realise its greatness?

Apart from worshipping *Kudev*, some people consider some other non-living things or living things in sub human forms as God and worship them. These are trees, rivers, rocks, cows, cobra etc. These are called *Adev* अदेव i.e. nongods and this faith in them is called Fallacy of God.

Let me tell you one incident. In the year 1984, I was lecturing at Pune, teaching the book ' Ratna Karanda Shravakachar '. Topic was about True God. A person asked me a question saying " See, we have to live in a society and have to please our friends. Therefore when they call us to attend Pooja of their Gods we have to go. But we are so clever that we close our eyes and do *Namaskar* but say *Namokar Mantra* and in

our mind we think as we are praying *Veetaragi* and *Sarvadnya* God. It is all right, isn't it ? ”

I answered, “ I will give you an example and then you yourself decide whether it is right or wrong. Suppose you are moving around in a garden hand in hand with a lady who is not your wife. And your wife finds out about it. If you tell your wife don't worry, I was all the while imagining that I was holding your hand. Will your wife agree with you? ”

Acharya Kundkund says, “Any person who follows, bows or praises *Kudev*, *Kuguru* or *Kushastra* out of fear, hope, love, greed, etc. will attain *Nigod Paryay* i.e. minute form of living being in future.”

Not only people who believe and worship *Kudev* and or *Adev* are having wrong belief about nature of God and principles, i.e. *Tattva* तत्त्व; but also those who worship *Ishwar* or *Veetaragi Sarvadnya* with some ulterior motive or desire to get worldly pleasures, and possessions, or to get rid of illness are also to be blamed for having ‘Wrong Belief’ i.e. *Mithyatva* मिथ्यात्व. This happens because they have not understood the nature of true *Ishwar* and have fallacious beliefs about him.

Here we have to bear in mind that even people who have attained *Samyak Dnyan* i.e. self realisation pray and worship *Ishwar* in difficulties. But they do not do so with the belief that God will save them from these difficulties, but they do so because even in these times they should not be engrossed in foul thoughts and passions like fear, anger, sorrow etc.

To believe that *Ishwar* is the creator and destroyer, that he has desires, he is the saviour of mankind and there is no other way than his wishes or desires, is ignorance i.e. *Adnyan* अज्ञान and Wrong Belief. And it arises because one does not know the nature of true *Ishwar*.

After knowing the nature of true *Ishwar* if one worships *Arihant*, *Siddha* who are totally devoid of passions then he automatically starts looking towards or thinking about the nature of one's, eternal pure soul.

This knowledge of inherently all the time pure nature of one's true self and experiencing it is the true worship of *Ishwar*.

I know that I have mentioned many new words in this letter which you may not comprehend fully; but have patience- after few more letters when I begin to address this subject from the fundamentals, all of this will be easier.

O.K., until we meet again in the next letter.

With love.

Your Mom.

The Importance of Philosophical Knowledge

Letter 3

July 12, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

Your growing enthusiasm and anxiousness to know more about the subject has inspired me to write this third letter to you.

In the previous letter we have seen the nature of *Ishwar* i.e. *Paramatma* and that each soul can attain the stage of *Ishwar*. To attain that one has to know and firmly believe that I am *Atma* i.e. soul. Even while in embodied form of human being 'I' am different and separate from this body, mind and speech.

And one has to have total faith in the fact that by studying the scriptures one can gain the knowledge of one's Pure Soul. And by practicing accordingly one can experience that status of Pure Soul.

Most of the discoveries and advances made by science today, sounded mere science fiction two hundred years ago. They were writer's imaginations. But the scientists had firm belief in those theories and had self confidence, so they endlessly kept on experimenting and researching, till they could prove them in reality.

Those were mere theories. But the description of *Atma*, *Paramatma* and the path of Salvation as told by *Tirthankaras* (*Arihantas*) and as written in *Jinavani* जिनवाणी is the fact – it is the eternal everlasting truth. Therefore, the firm belief in *Jinavani* and constant experimentation and search for one's own self will definitely make the *Atma Paramatma* one day.

This truth about the *Atma* can be told only by *Jinendra*. Because by nature he is *Veetaragi* and *Sarvadnya*. As we have seen *Veetaragi* means the one who doesn't have even a slightest passion like greed, affection or aversion. Then why would such being lie ?

And *Sarvadnya* means who is omniscient or one who knows everything. So only those who know everything will tell us the true nature of the whole cosmos, so there is no question of falsehood.

This *Divyadhvani* i.e. divine sound in the form of 'Om' (and not in the form of regular speech) springs out of the whole body of *Tirthankar* तीर्थंकर. Heavenly Gods create divine place called *Samavsharan* समवशरण to assemble for listening to this *Divyadhvani*.

All different forms of creatures that is human beings, animals and heavenly gods assemble there to listen. They can grasp the meaning of *Divyadhvani* as per their own capacity and in their own respective languages.

Monks of the highest intellectual and spiritual order are called *Ganadhara* गणधर. By listening to *Divyadhvani* they transcribe it into twelve scriptures. In the beginning they are taught and remembered by word of mouth only. They are passed on to different monks from one generation to another only by oral recitation and memory. Then they were written down in the form of different texts or volumes by many great Monks. Some of these volumes which we study today are about 2000 years old.

Our ancestors have been very kind to us to preserve them and make available for us. Formerly they were manuscripts and now with the advent of printing facility they are available to all of us everywhere.

Ishwar, Monks and Scriptures (देव, गुरु, शास्त्र) are no doubt respectable. Because through them we know the truth about the religion and Cosmos.

Arihant, *Siddha* and Monks are called *Loguttama* लोगुत्तमा or the supreme entities in the universe, they are also called benefactors i.e. *Mangal* मंगल. *Arihant* and *Siddha* have reached this stage of being supreme, pious and benefactor because they are devoid of passions i.e. they are *Veetaragi* and along with that they are *Sarvadnya* too at the same time.

We always bow and go to them for shelter; but whose shelter did they take ? They took refuge in their own pure self which is *Veetaragi* and *Sarvadnya*.

We go to them to follow their path and consider them to be our ideals. And not just to worship them as Idols; in other words not just to follow them blindly and to keep on praying and worshipping them. But we have to bear in mind that each one of us is capable of attaining the status of *Arihant* and *Siddha*. And it is our aim to follow the monks and *Arihant* and practice whatever they have themselves practised to achieve that status.

In real life we usually see that a businessman always keeps his servants happy by paying and treating them well. But he will never tell them the tricks of trade by which they themselves can become good businessmen. But the greatness and uniqueness of the preachings of *Arihant* is that they have clearly shown us the path of salvation so that we can head upon it and become like them.

Just as the graduation degree can never be acquired by just praising the professors for their knowledge and by bowing before them and running around them. But we have to learn and perform experiments and practicals under their guidance to achieve knowledge.

Similarly we will never achieve anything by just bowing and saluting the monks, *Arihant* and *Siddha*. On the contrary we have to take refuge in *Arihant*, *Siddha* and *Sadhu* साधु i.e. *Muni*. In other words follow the path shown by them. Therefore it is said 'Kevalipannattam dhammam saranam pavvajjami केवलपण्णत्तं धम्मं सरणं पव्वज्जामि.'

There are various misconceptions about the nature of *Dharma* धर्म. Different people have different concepts about it. Accordingly to some people we have to revive or restore *Dharma*. In case of these people it seems that they do not realise that by following true *Dharma* (religion) the ignorant and grieved become free from all the miseries.

In short it is not *Dharma* which needs any help from us to attain its lost glory, because it is always glorious and great. But people like us who are engrossed and entangled in this world of passions and misery, find their own glorification by practising this ever great and glorious *Dharma*.

The real true nature of all the substances i.e. *Dravya* द्रव्य is their *Dharma* i.e. characteristic. For example, *Dharma* of fire is heat. It was hot thousands of years ago and is so even today. It is hot here in India as well as in America or anywhere else. That is to say that the true nature of any substance is same and constant and does not change at all, at any time and anywhere.

Dharma or true nature of each substance is explained in the *Satshastra* सत्शास्त्र i.e. scriptures told by *Arihant*. We have to study them under proper and able guidance from those who have experienced one's own self i.e. *Samyakdrishti* सम्यक्द्रष्टि.

Because if we try to learn them as per our own ideas and abilities we may get wrong meaning and will go astray. In the nursery as a child we start learning from the scratch A,B,C,D and then progressively gain more and more knowledge. Similarly we should start by learning basics of *Dharma* or philosophy first and then progress further up. Most of the people keep themselves away from this philosophy or spiritual knowledge.

Many a people do not know that this is a scientific study. Even I used to think that our Gods and *Munis*, are skyclad i.e. *Digambar* दिगंबर and *Dharma* meant practising strict fasting, daily offering prayers to God, observing penance (*Vrata* व्रत), giving donations, (*Daan* दान) or going on pilgrimages.

But without the proper study of the philosophy we do not understand the exact and true nature of *Dharma*, leave aside achieving it.

In today's materialistic world those who have gained some wealth and success feel that they are very happy and are not interested in knowing any philosophy or spiritual knowledge. Because they say that

they do not desire to attain *Moksha* मोक्ष i.e. liberation. Because in the pursuit of *Moksha* they may be deprived of the present pleasures of this worldly life. They say that they are not ready to part with the pleasures they have.

Reena and Mona, can you imagine what sort of pleasure that will be which will vanish by studying philosophy ? Do you remember as a child when you used to tell me about your dreams in details ? And while narrating them you used to be excited or scared according to the dream.

And you used to get annoyed when you saw that I was least affected by them and you would wonder as to why I was not reacting the way you did. But I hope that by now you have realized that the feelings and experiences in the dreams do not have any meaning after we are fully awake.

By studying philosophy one gets 'True Awakening'. And one experiences that real pleasure and Bliss comes from within one's own self. Bliss is the inherent attribute of the soul.

So what do we loose if we get rid of the misconception of getting pleasure from those things like wealth, house, children etc. which do not have the attribute of pleasure ?

The worldly pleasures which we feel as pleasures, are they really tension-free ? The fear of loosing the wealth earned haunts the rich, the fear of loosing our near and dear ones haunts each one of us, the fear of death, the fear of confronting diseases, many such fears and tensions surround us.

Further we have to note that these things which we think give us pleasure today can be the cause of anxiety or pain at some other time. Like the wealth which one has amassed in one's house can attract the attention of thieves and they can inflict injury to us while snatching it away from us.

Or like children who give us lots of pleasure in their childhood may start behaving against our likings or wishes and can cause great grief to us. This proves that the pleasure we get from these worldly things is not the real pleasure.

People from all walks of life and of all ages come to me as my patients. And their grief is not related to their physical illness only. They tell me all their problems and pain arising out of them, since I am their family doctor.

When I see these people, who outwardly are all well settled and happy are miserable within, then they make me think. The causes as well as the remedies for these miseries can be found in our philosophy. And

then one sees the necessity and greatness of the study of our philosophy and scriptures.

There is a common belief that by studying religion i.e. *Dharma* or religious scriptures one becomes fanatic. But it is not true because many of the Jain scriptures like *Moksha Marga Prakashak* मोक्षमार्ग प्रकाशक, *Ratna Karand Shravakachar*, रत्नकरंड श्रावकाचार, *Rajvartik* राजवार्तिक, *Syadwad Manjiri*, स्याद्वाद मंजिरी tell us what is the truth and what is not, or what are fallacious theories and beliefs. And then they proceed logically to prove how these theories are wrong. And they establish that Jainism is nothing but the path of liberation as told by the *Kevali* i.e. *Arihant*. And that is the ultimate truth.

Many people say that we consider all religions to be equally proper and right. They say (1) we will read the philosophy of all the religions (2) we bow before all the Gods and (3) *Namokar Mantra* नमोकार मंत्र itself tells us to bow before all the pious people (*सत्तु*) in this world. I will try to show the shortcomings or fallacies of these beliefs and actions practised by these people.

(1) It is O.K. to read and study philosophical scriptures of any religion. The sages who have written the above mentioned Jain scriptures, had made a comparative study of them and many more of which we have not even heard of. Their detailed descriptions are available in those scriptures. These monks, experts in logical philosophy i.e. *Nyayashastra* (न्यायशास्त्र), had studied all the religions and logically proved that Jainism is the best and supreme. But ordinarily each of us may not be lucky enough to have that long life to study all these by ourselves.

(2) Those who bow before all these so called Gods i.e. *Deva*, *Kudeva*, *Adeva* cannot be rational beings. They do not have the capacity to judge as to whether those Gods have all the characteristics of *Ishwar* or True God. We have already studied these characteristics of *Ishwar* in our earlier letters.

In our daily life while buying any small thing like a piece of cloth or any utensil we examine it thoroughly, try to find about its quality, standard of manufacturer etc. Or if we are sick we do not go to any quack, but go to a qualified doctor, who has thorough knowledge of the subject, who has the reputation of having good name and fame.

But while worshipping or bowing to any God we do not bother to find out whether he has all the qualities of true God and consider all Gods to be same and therefore worthy of worship. This is called *Vinay Mithyatva* (विनय मिथ्यात्व) i.e. perverted belief or belief without any discrimination.

We do these things because of the customs being followed over the generations and/or because of the constant interaction with people of other religions and without doing any analytical or logical thinking about these things. And those people who truly study and understand the basic principles behind many of our religious practices and then follow them are considered by many others as orthodox.

They do so because they themselves do not know the real meaning behind these practices and think about all those who practice them as orthodox and consider themselves as progressive.

Many of these people consider themselves as having equal belief and respect towards all the religions i.e. *Sarva Dharma Samabhava* सर्व धर्म समभाव. In fact true meaning of *Samabhava* समभाव is achieving the state of equanimity. That is without any attachment and aversion. But those who bow to God or worship him mostly do so because of some attachment towards God himself.

While studying one scripture, recently I found out the true and exact meaning of *Sarva Dharma Samabhava*. Usually we take the word *Dharma*, as religion. But in this case it is not so. Soul has many qualities or attributes to put it correctly, those attributes are called *Dharma*.

Now when we are learning or considering any one particular attribute we are awed by it or think of it as great. But we have to experience the equanimity towards all the attributes and concentrate on the Soul as a whole i.e. *Abhed Atma* अभेद आत्मा which consists of all these attributes at all the time and in equality. And then we experience the Pure Soul — *Shuddha Atma* शुद्धात्मा. This is in true sense '*Sarva Dharma Samabhava* 'सर्वधर्म समभाव.

(3) In our *Namokar Mantra*, *Namo Loye Savva Sahunam* नमो लाए सव्व साहुणं means I bow to all the *Sadhus* of this universe. Here *Sadhu* means Jain Monks. We have already seen who are 'Monks'. *Acharya* आचार्य, *Upadhyay* उपाध्याय and *Sadhu* साधु are all called as *Sadhu* साधु e.g. *Sahu Loguttama* साहु लोगुत्तमा, *Sahu Mangalam* साहु मंगलं etc. Many a times a wrong version is derived from the simple lines of *Namokar Mantra*. So one can wonder what blunder will take place if we try to interpret the scriptures by ourselves. We will discuss the methods of interpreting the scriptures in my next letter.

Some people say that you go ahead with study and experiencing the scriptures and philosophy of Jainism. We will help you in every possible way but don't expect us to take active part in it. If everybody starts thinking in this way then it will not be possible to pass on any kind of knowledge from one generation to the next.

In these times parents try to put their children in the best available schools at the tender age of 2 – 3 years. They are ready to pay heavy donation for that. Once they secure the admission they feel it's a great achievement. In the beginning the children cry a lot and don't want to go to school. Yet mercilessly parents send them to the school.

Because they know the importance of gaining academic knowledge without which monetary gains and sound status both can not be achieved. Unless the parents realise the necessity and importance of Jain philosophy or religion as it is commonly known, how can they impart it to their own children ?

Moreover those children who are studying in English medium schools go further away from our philosophy. Under such circumstances our responsibility increases. We are duty bound to see that they get this priceless treasure of our philosophy which is in the form of *Jinavani*. These days the translations of our scriptures and other philosophical books are available in English.

These letters are my sincere efforts in that direction.

After reading my first letter in Marathi your cousin Reshma said to me, "I found certain Marathi words and terminology difficult to understand. But after reading them in proper context 3-4 times, I grasped the proper meaning. Earlier I had different notion about Soul and Body. Now I have found out that in reality it is not so. Now I know the exact truth as it exists".

In our daily life in this material world, we do try to acquire knowledge about various things and subjects. Reena, look at your father-in-law Shashikant Bhai. His knowledge about various subjects like modern technology, medical science, film technology etc. is amazing.

Along with that his eagerness to gain more and more knowledge of Jain philosophy is also praise worthy. If one has an open rational mind to know new subject then he can decide and know what is proper and improper or what is right and what is wrong.

Acharya Amrutchandra आचार्य अमृतचंद्र in his book *Atmakhyati* आत्मख्याति says 'अयि कथमपि मृत्वा तत्त्व कौतुहली सन् ।'. It means that one should at any cost or even at the cost of his own life try to ponder upon and understand the importance of philosophy.

With love.

Your Mom.

The Different Methods of Interpreting Jain Scriptures

Letter 4

August 15, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

I am pleased to learn that you eagerly await my letters and at the same time you are preserving them too ! This will definitely help you a lot, because when you will go over them again and again you will extract deeper meaning each time you read them.

In the beginning the new words and terminologies may confuse you but you will soon get familiar with them. Just as in our routine life, when we watch new T.V serial, we don't know what is happening, in the first few episodes. But then, gradually we get familiar with the characters, and it becomes interesting. Isn't it ?

In my previous letter, I had pointed out that the knowledge of Jain philosophy is extremely essential for each one of us. Now the next question that comes to our mind is, how should one learn Jain philosophy ? There are numerous Jain scriptures and when we read them by ourselves, we don't seem to understand anything. This is true of all other subjects also.

Though there are various books available on medical and engineering subjects, you have to go to a college and study under the guidance of the professors to be a doctor or an engineer. To gain knowledge of any subject one has to study under the person who is specialised in that subject.

The proper and perfect meaning of the Jain philosophy can be found out and told by the *Guru* गुरु or learned man who has attained *Atmadyan* आत्मज्ञान. Persons who have attained *Veetaragata* alone know the deeper meaning of the words in philosophy.

In order to grasp the knowledge of the scriptures only the knowledge of the literal meaning of the words is not sufficient. We ought to know the literal meaning i.e. *Shabdārtha* (शब्दार्थ) along with the meaning implied or the intension behind the meaning (or the message conveyed) i.e. *Bhavartha* (भावार्थ).

In context to whichever scripture it pertains to is *Agamartha* (आगमार्थ) and then examine it from different view points (or various aspects) is *Nayārtha* (नयार्थ). And when we consider all these points with a comparative study of the other doctrines, in relation to Jain philosophy it is *Matārtha* (मतार्थ).

So you see, reading scriptures does not comprise of just knowing the literal meaning but it consists of an over all study comprising of *Shabdartha*, *Bhavartha*, *Agamartha*, *Nayartha* and *Matartha*.

It can be explained in following manner also :—

- (1) **Shabdartha** – This is what is commonly done by ordinary people. Word to word meaning as given by the dictionary.
- (2) **Bhavartha** – Literally this can be translated as abstract meaning. That is to say that one has to understand the exact sentiment or inner intention of using the word.
- (3) **Agamartha** – To know the meaning of a word or sentence in relation to the scripture in which it is used.
- (4) **Nayartha** – To know the meaning by finding out in what context or from what point of view a word or a sentence is said.
- (5) **Matartha** – To understand the meaning of the word or sentence, which has a comparative meaning showing the fallacy of the other doctrines of philosophy and proving the point of view of Jain philosophy.

Shortly we are going to see in detail the above methods in which the scriptures should be understood.

To elaborate the above point of different ways of understanding I quote a simple example from our daily life. Suppose if a mother tells her daughter, “ This milk contains ghee. So extract it from milk ”. The daughter either may get confused because she can't see any ghee in milk or she may react smartly as generally the younger generation does, saying, “ oh mom ! Are you kidding ? Where can you see ghee in this ? ”

But the one who knows the procedure by which ghee can be extracted and is well versed in extracting ghee from milk will explain the exact procedure to the daughter.

Similarly one who knows the deeper meanings of our scriptures will be able to explain how to extract the hidden meaning of different sentences and verses of our scriptures.

Now we will see in detail the five different methods mentioned above.

(1) **Shabdartha** : Our scriptures are in the form of verses or couplets of sentences. Their literal translation in one's own language is *Shabdartha*. But by knowing the translated words we may not know the exact deeper meaning of the words used. e.g. If a child sings a love song from a movie he may not understand the sentiments of it, because the child does not know what exactly is the meaning of the words ‘ to fall in love ’. To know that sentiment along with the meaning of the words *Bhavartha* is essential.

(2) **Bhavartha** : That which explains the vital or implied meaning of the verses and sentences/words used and gives us the insight to the sentiment behind it is *Bhavartha*. All the scriptures are in Sanskrit and Prakrit. Any learned person, well versed in these languages may not necessarily be able to find out the deeper meaning i.e. *Bhavartha* behind the scriptures.

Therefore one must understand the sentiments or even at times motive behind the words.

For example, if a child goes for a movie during school hours without informing his mother and comes home late, the worried mother shouts at him saying "Oh you are grown up now ! There's no need to come home ! Why don't you go for the next show too ! " Here if the child will understand the irony of the statement he will feel sorry for what he has done. On the other hand if he takes the literal meaning and feels that his mother is pleased with him, and accordingly goes to see the next show then he is foolish in doing so. In the latter case he has not understood the *Bhavartha*. Therefore it is very essential to understand the *Bhavartha*.

(3) **Agamartha** : Agam आगम means scriptures as told by *Tirthankar*. These scriptures can be divided in four divisions namely *Prathamamanuyoga* प्रथमानुयोग, *Charananuyoga* चरणानुयोग, *Karananuyoga* करणानुयोग and *Dravyanuyoga* द्रव्यानुयोग.

Each of these divisions has its own different style. And if while reading them one is not conversant with their styles then any statement or words used in two different divisions may seem to be conflicting and contrary to each other. Thus it is also necessary to know the reason behind any particular statement. We will be discussing these divisions in details shortly.

(4) **Nayartha** : Any thing or any person can be known or perceived from different angles or points of view. And this knowledge of any object from any one particular point of view is called *Naya* नय. And consequently to understand the exact meaning of any sentence of any scripture with reference to the point of view with which it is stated is *Nayartha*; i.e. when a father tells his son, "go call mummy." He is calling her as mummy from the point of view of the son. Because from his own point of view she is wife and not mother. And the child calls his mother because he has understood the *Nayartha* or the point of view from which his father is saying the word mummy.

For ' particular point of view ' a word *Kathanchit* कथंचित् or *Syat* स्यात् is used. Any statement (वाद/कथन) in Jain scripture is always with some particular point of view (*Syat* स्यात्). Therefore *Jinavani* is full of *Syadvad* स्याद्वाद.

Many a times in the scriptures the particular point of view is not directly expressed or written in the statement. But the reader has to understand that point of view with reference to the other statements or the subject of discussion. In that case we can say that he has understood the *Nayartha* of the statement.

Let me explain this by a well known example from Ramayana. Sita is wife from the point of view of Rama. At the same time she is mother from the point of view of her sons Lava and Kush. Again she is daughter-in-law from the point of view of Rama's parents and she is daughter with reference to her father Janak. It can only be mentioned as Seeta is *syat* wife, Seeta is *syat* mother, Seeta is *syat* daughter-in-law or Seeta is *syat* daughter. Therefore it is for us to know from which point of view she is wife, mother etc.

(5) Matartha : Scriptures as told by *Veetaragi* and *Sarvadnya* are the ultimate and the final truth. And it is proved by various logical reasonings and deductions in the scriptures themselves.

For example a verse from the Jain scripture may be of only two lines, but each word in that verse is so properly and aptly used that it shows the fallacies of the other scriptures and theories of other religions or beliefs.

So in short, to know the exact logical theory and meaning of these scriptures and to understand the argument disproving other theories is called *Matartha*.

These are five different methods of understanding the meaning of scriptures.

Now we will see as to how these scriptures are passed on from one generation to another till today. And also we will try to understand the classification as per the subjects dealt with in each scripture.

As we have seen, these scriptures are told by the *Veetaragi* and *Sarvadnya Arihant*. And they were transcribed by the *Ganadhara* गणधर into twelve main scriptures which are known as *Dwadashang* द्वादशांग. (*dwadash* द्वादश = twelve + *anga* अंग = parts). For a long time they were passed on by one monk to another by word of mouth. Thereafter they were written down by the monks.

The most important thing about these scriptures is that they are not passed on just because they were told by one generation to the next one. But the *Veetaragi* monks and the *Ganadhara* prior to them had first experienced the state of pure soul i.e. *Atmanubhava* आत्मानुभव as explained in the scriptures and then were passed on.

These present scriptures which are available to us today were written about 500 years after the 24th Tirthankar Bhagwan Mahavir. He

achieved *Moksha* i.e. *Nirvana* निर्वाण about 2525 years back. That means these scriptures are 2000 years old.

All these twelve scriptures are divided in four groups. These groups are as per the subject and its description dealt within them. These groups are as follows :

(1) *Prathamanyoga* प्रथमानुयोग (2) *Charananuyoga* चरणानुयोग (3) *Karananuyoga* करणानुयोग and (4) *Dravyanuyoga* द्रव्यानुयोग. We will see, in short what these groups are about.

Prathamanyoga — There are certain volumes which relate the glorious life stories of *Tirthankaras* तीर्थंकर and those sovereign rulers who renounced, all their worldly kingdoms, wealth, fame and family etc. and attained *Veetaragata*. These stories are a permanent source of inspiration for the generations to come, because even the ordinary persons get inspired to follow Jainism in order to attain *Veetaragata*.

Such scriptures which try to impart initiation of Jainism through such stories are called *Prathamanyoga*.

Initially many people are attracted by the idea of gaining virtue i.e. *Punya* पुण्य and the things one can acquire through that. So in the beginning stages they have been told about the greatness and value of *Punya* and thereby they are persuaded to turn towards true religion i.e. *Satdharma* (सत्धर्म). It's like tempting a child to go to school by giving it sweets or chocolates in the initial stages.

Thereafter they have been explained the glory and greatness of *Namokar Mantra*. And thereby they are induced to take keen interest in the recitation of *Namokar Mantra*, to worship and to visit temple to bow before the *Ishwar*. And thereby create interest in them to study the scriptures.

Then gradually these people are made aware and taught about the nature of *Arihant* and *Siddha* status, the path of salvation shown by them and their preaching. The greatness and importance of *Namokar Mantra* was accepted by a great scholar Prof. Shivajirao Bhosle - Ex Vice Chancellor of Shivaji University, Aurangabad. He used to narrate this in his lectures.

In his home town Phaltan, one lady used to cure people from scorpion poison without medicines. He asked as to how she could do it. Then, she told him that she does it only by reciting *Namokar Mantra*, and its power takes care of the poison. He was really impressed by it and believed that if one *Mantra* was so powerful then surely the greatness of Jain philosophy must be enormous! And thereafter he studied in detail Jain philosophy.

These stories from *Prathamanyoga* create proper and right impressions about religion in our minds and mould them towards its study. In life we are impressed and moulded by many things in our surroundings like social customs and religious rituals, T.V., films, people around us etc. We unconsciously think about them and are moulded by them. Similarly by reading and studying the glorious life stories in *Prathamanyoga* we tend to think of them and then start taking interest in Jain philosophy.

Some people consider these stories in this scripture *Prathamanyoga* as impossible myths or improbable. But we see that in today's world of scientific discoveries there are so many new things developed, which were thought to be impossible few years ago.

Similarly those things narrated in the scriptures by way of stories may have been possible at that time or in those eras. In those days the effects of the *Mantras* were more powerful and profound, just as in this atomic age scientific techniques are more progressed and powerful. That is why even those things supposed to be happening in those days because of the power and greatness of *Mantras* will have to be studied and examined in proper perspective of logical scientific view point.

The basic important theme or gist of all the four *Anuyogas* is *Veetaragata* i.e. the study of the *Anuyogas* will be considered beneficial only if we derive moral lessons of *Veetaragata* from them. For instance don't think *Prathamanyoga* is a mere collection of stories and fairy tales. On the contrary they are the media through which the lessons of *Veetaragata* emerge out in a very simple and natural manner as described in the stories.

The study of any of these *Anuyogas* can be said to be proper, complete and effective only if the reader realises and achieves *Veetaragata*. In *Prathamanyoga* life story of the *Tirthankar* is not a mere story of a child who becomes a great saint and then *Tirthankar Arihant* and reaches ultimate stage of *Siddha* but it shows how it is possible for everybody to attain that stage.

After reading about the various types and phases of existence each being goes through we realise that I i.e. this *Jeev* is not just confined or limited to this present existence in human form alone. It will go through various phases of existence by reincarnating again and again.

Therefore the great emperors who had conquered wealth and power or those people who had amassed great treasures, on realising the futility of the worldly gains, they saw that those pleasures were transitory and therefore were not the true source of happiness. They renounced everything, became monks, in order to attain salvation i.e. liberation from all bondages, to attain true happiness, infinite Bliss.

Charananuyoga — This scripture deals with the conduct and behaviour. But lays stress on that conduct which has *Samyak Darshan* as its base. Because this is the most primary thing to achieve. And then it goes on to show how the conduct or the behaviour of a person should be or will be once he has attained the Real Right Belief.

In fact the conduct of the person who has this Real Right Belief and who is attaining *Veetaragata* will always be in accordance with or complementary to his stage of internal *Veetaragata*. Such conduct is always said to be a companion on path of attaining salvation. But here one has to bear in mind that merely outward conduct or behaviour itself alone will not lead to salvation.

In ordinary life it is very important to lead what we call morally virtuous good life. It is a must for a person who wants to study philosophy. Otherwise instead of attaining internal peace of mind one may become arrogant and egoistic. Many a times we see this happening in real life.

To give you an example in your daily life, a drop of water in boiling oil will always come out with strong reaction and may cause fire or harm anybody. But in the same pan of boiling oil you can fry various food items without any harm.

Similarly, people who had life full of strong passions and vices will always strongly oppose and argue after listening to the sermons given in *Jinavani*. *Jinavani* spells out the way to achieve betterment of one's own self. And one who gets instigated after listening to his own betterment is really an object of pity because he is far away from his own betterment.

Study of religion or *Dharma* as it is commonly called, but more specifically philosophy, is not blind faith in it. Because if one does not have a good character and a moral background in life, then the study of scriptures may in fact promote life of unrestrained immoral behaviour.

The cultural background and moral behaviour has been advised to you by your parents, teachers and elders in the family. In fact it is duty of every parent to impart the importance of virtuous and good natured behaviour to one's child. It is said that parents who fail to do this are in fact the enemies in disguise.

Karananuyoga — *Karan* means mathematical equation or formula. This scripture tells us about the various degrees of passions *Bhava* भाव or *Parinam* परिणाम, the description of the souls in different embodiments and other evolutionary development of their senses. It also describes the *Gunasthan* गुणस्थान i.e. various stages of spiritual development of the soul, *Margana* मार्गणा i.e. classification of all souls in the different perspectives seen above. It also tells us the detailed *Karma* theory. It also contains the geography of the universe in details.

This *Anuyoga* goes on to tell you the mathematical figures of all these classifications. e.g. the total number of souls, areas of different structures in the universe, their distances from each other etc. All these are put forward in the form of mathematical equations and formulae.

These things exist in such vast numbers which are not countable in ordinary numerical systems. This *Anuyoga* describes all these in exact numerical terms. Ordinarily we call all such large figures which are not countable as infinite. But here this concept of infinite is further divided into different degrees such as *Palya* पल्य, *Sagar* सागर, *Suchyangul* सूच्यंगुल, *Ghanangul* घनांगुल etc. And each of these terms has been specifically described in figures to give us the idea of the exact amount of numbers each term contains. At the first sight it is mind boggling. But for a person who pursues it with patience it is very interesting and challenging to one's intellectual capacity.

To tell you the truth only after studying this particular *Anuyoga* we realise the depth and vastness of omniscience i.e. *Keval Dnyan/Sarvadnyata*.

Once we know about the various forms souls pass through, countless types of species, the system of calculation of time, queerness of passions etc. then only we realise the vastness of the cycle of rebirth. And here we realise how short is the present span of human life. And unless we utilise this life span by studying *Jinavani* and achieving self realisation and progressing on the path of salvation, we will again be entangled in this vicious cycle of birth and death.

After studying this *Anuyoga* not only we gain more knowledge but our intellectual capacity also increases and sharpens. And we start having faith and respect about omniscience i.e. *Sarvadnyata*.

Dravyanuyoga — This is also known as *Paramagam* परमागम or *Adhyatmashastra* अध्यात्मशास्त्र i.e. science of one's own soul. It describes the nature of the soul, its uniqueness and separate existence from the other substances. It shows the way to acquire the experience of this separate existence of the soul and its different status, and attributes of the soul.

It also tells us the nature of all the substances, their attributes and manifestations, and their divisions and subdivisions.

After describing all these it further goes on to tell us about the undivisible unique soul and the way to experience it.

All these things are described in such a way that one is able to experience one's own self.

One need not be baffled by the vastness of the Jain scriptures and thus put them aside, because they describe the nature of the pure soul and show us the way to know and experience it. Therefore the reader should think that this pure soul is none else but himself i.e. his own soul.

And one should never be afraid of or shy away from these scriptures because they describe the greatness of one's own soul and help him to realise and experience it.

For example, if a felicitation programme is arranged to congratulate you for your success in life you would always be happy to attend it and also enjoy what is being said about you. So in the case of these scriptures they let you know the greatness and glory of one's own soul. So naturally one would be eager and enthusiastic to study them.

Once you decide to study these scriptures, I will explain in my next letter from which point and how you should start studying them.

With love.

Your Mom.

Prathamanyoga Scriptures :

Adipurān – Story of Bhagwan Adinath

Padmapurān – Rāmāyan [according to Jainism].

Harivānshapurān – Story about Neminath Tirthankar.

Chovees Tirthankar Purān – Stories of 24 Tirthankaras.

Karananyoga Scriptures –

Dhaval, Jaydhaval, Mahadhaval, Kashaypahud, Tiloyapannatti, Triloksar, Gommatsar – Jeevkand and Karmakand, Labdhisar, Kshapanasar, Samyak Dnyan Chandrika- 4 volumes and many more.

Charananuyoga Scriptures –

Ratna Karanda Shravakachar, Purushartha Siddhi Upaya, Moolachar, Bhagawati Aradhana, Anagar Dharmamrut, Sagar Dharmamrut and many other Shravakacharas.

Dravyanuyoga Scriptures –

Samaysar, Pravachansar, Niyamsar, Panchastikay, Dravyasangraha, Yogasar, Ashtapahud, Tattvarthasutra, Rajvartik, Shlokvartik, Nyayagranthas like Nyayadipika, Ashtashati, Ashtasahasri and many more.

Nature of Cosmos

Letter 5

October 2, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

I had been to Aurangabad during the *Paryushan* festival to deliver lectures. The response to these letters is very good. There was one lady by the name Mrs. Phursule, who holds collective study sessions for ladies in Aurangabad. She remarked saying, "your letter about the nature of true God was extremely helpful in our discussions ! We read your letters collectively with keen interest. And everyone admires you for being such a wonderful mother."

You know Ramesh uncle from Mumbai. He too was very appreciative. He was saying that since his childhood, it was drummed into their minds that the holy scriptures have to be handled with great sanctity and reverence. Due to such restrictions and some other hard and fast rules he never dared to touch them, as a result they became show pieces in the show cases. Some time back he started reading Moksha Marga Prakashak, and Ratna Karand Shrivakachar, but these scriptures were too hard to understand and digest so he kept them away. He was excitedly saying, "your letters are wonderful and extremely enjoyable and useful, especially the easy flowing language in which they are written." You know your uncle is a very straight forward and an up right person, therefore I consider his compliments and good wishes as a blessing.

So far we have just gained primary knowledge of the scriptures. But in order to earnestly study the scriptures, to read, and to grasp their depth, we will have to learn certain terminologies, so that we can acquire more insight. Our situation right now is like that of a person who has invaluable treasures with him in his treasury, but has no access to the treasure because he has lost the keys. Just imagine the pitiable condition he is in.

In the same way we have hoards of collections of the scriptures, but in the absence of the proper knowledge of the appropriate terminology, the proper channels and the right approach, we are unable to unravel the treasures of knowledge these scriptures behold ! It's just like how an alien in a foreign land, without knowing the dialect of the region is utterly helpless in understanding anything at all.

Viewing these difficulties, Pandit Gopaldasji Baraiyya, a renowned pandit of the previous century, wrote a book on the principles of Jainism,

namely Jain Siddhant Praveshika. It consists of the meanings of the Jain terminologies and definitions in the form of questions and answers.

First and foremost it begins with the question 'What is cosmos?' Cosmos means world, universe, in other words whatever that exists. Usually in this cosmos we include this earth, various planets, sun, moon, stars and all other heavenly bodies in the space. But actually word cosmos has a very vast all pervading meaning. It has a special meaning in our philosophy. Its definition is 'Conglomeration of all the substances is cosmos'. Just as society is not any specific thing; but many people living together form a society, similarly collection of all the substances is called cosmos. Later we will see what kind of conglomeration is this cosmos.

If we look at these substances with reference to their attributes, we can classify them in six groups. Or there are six basic substances in relation to their characteristics. But in numbers they are infinite i.e. *Anant अनंत*. The names of six substances are as follows:— (1) *Jeev Dravya जीव द्रव्य* (2) *Pudgal Dravya पुद्गल द्रव्य* (3) *Dharma Dravya धर्म द्रव्य* (4) *Adharma Dravya अधर्म द्रव्य* (5) *Akash Dravya आकाश द्रव्य* (6) *Kaal Dravya काल द्रव्य*. So far as the quantity is concerned, *Jeev* are infinite, *Pudgal* infinite times infinite, *Dharma* and *Adharma Dravya* are one each, *Akash Dravya* also is one and *Kaal Dravya* innumerable i.e. *Asankhyat (असंख्यात)*.

In Lokanupreksha section of the scripture Kartikeyanupreksha the nature of cosmos and the six substances is described. Great Acharya Swami Kartikeya too quotes that this is the nature as told by the omniscient ones. In any of our philosophical books you will note that none of the *Acharyas* say that I say so. Whatever the omniscient ones knew was told by them. And that is written down by the *Acharyas*.

In any faculty of medicine or science if there is no definite answer to any problem then various scientists put forward their various theories about it. But the *Agam* as told by the omniscient ones are not theories but they are facts as they exist. First of all the nature of *Lokakash* is described. *Akash* is a substance. Its area is endless. In other words it has no boundaries or end. At the centre of this *Akash* substance is *Lok (लोक)* where all the six substances have come together or conglomeration. That conglomeration or coming together is called *Lok* or *Lokakash*. This cosmos is neither created by anybody, nor held together by anybody, nor is there anybody who takes care or protects this universe. This is stated in *Gatha* 115 of Kartikeyanupreksha.

You may be aware that in many other philosophies God is the creator of this cosmos. According to Hindu philosophy *Brahma (ब्रह्मा)* is the creator, *Vishnu (विष्णु)* is the protector and *Shankar (शंकर)* is the

destroyer of the cosmos. And the Sheshanag (शेषनाग) i.e. the serpent holds the world on its hood. After the destruction of the world or cosmos there is nothing left except the existence of Brahma or the creator and out of it once again the evolution of the new world comes about. These are all imaginary concepts. All these theories are negated or proved to be false by the statement we saw in the last para. This is in fact a statement of *Matartha*. That is while stating the true nature of cosmos it also disproves or shows the fallacy of the other theory of cosmos in other doctrines.

Lok is further described in details. Conglomeration of all the six substances is *Lok*. All these substances though different in existence, occupy the same space, by accommodating or superimposing upon each other. And this entire space accommodating and consisting of all the substances is called *Lok*. All these substances are everlasting and that is why *Lok* has no beginning and no end. That is why it is *Anadi Anant* अनादिअनन्त. This existence of all the substances occupying same space is described by the term *Ekakshetravgaḥ* (एकक्षेत्रवगाह) *sambandha* (संबन्ध). It means, (as we have said before) though all the substances have different existence they all occupy the same space at the same time. For example if a cube of glass is kept in front of the lamp, the light passes through it. So the same space is occupied by the glass cube and the light, which is a different substance from the glass.

I will explain this by some other example. Suppose there is a yellow light in a room. And then another blue light is put on in the same room alongwith this yellow light. Then both the yellow as well as the blue light occupy the same space in that room. This is an example of the same kind of thing namely light occupying the same space. Secondly, if we take a glass full of water and try to add more water to it, it will spill out. But if we add some ash to it, the same will be accommodated by the water. In addition if you pierce some pins in the ash they will also stand in the same space of that glass. That means water accommodated them in the same space. Here we have seen how two different kinds of things accommodate or exist with each other in the same space. In the same way all the six different kinds of substances occupy the same space or *Akash*.

In the same *Akash* or space as we call it in common language, there is *Dharma Dravya*, *Adharma Dravya* and also innumerable *Kaal Dravya* as well as infinite *Jeev Dravya* and infinite *Pudgal Dravya*.

All these do not demand any separate special space. And despite occupying the same space they are different in nature and existence from each other. Each one of them has its own different characteristics, which they continue to hold. These characteristics do not change because of

the fact that they occupy the same space by superimposing or accommodating each other.

One soul accommodates (अवगाहन) other souls. One matter also accommodates another matter. We can say this with confidence. Do you know why ? Because on one *Siddhashila* सिद्धशिला which has a specific area of 45 lac *yojan* infinite liberated souls accommodate each other. And even when infinite more souls will be added to it they will still accommodate each other. And while doing so they still retain their separate identity and existence. This proves that one soul can accommodate another soul in the same space.

All the six substances are always existing. Time is no bar because substances have no beginning and no end. So they remain to exist forever. That is they do not merge into each other and become five substances or none of them split into two and become seven substances. For example *Jeev Dravya* does not become *Pudgal Dravya* or vice versa.

Though all substances accommodate each other and occupy same space, the attribute of accommodating other substances in the same space is considered to be a special or primary attribute of the *Akash* substance. Because this is the largest substance and all other substances are existing and accommodating each other primarily in this substance. *Akash Dravya* is one complete single substance which is indivisible. The area in which all other substances are accommodated is called *Lokakash*. And rest of the remaining *Akash* is called as *Alokakash*.

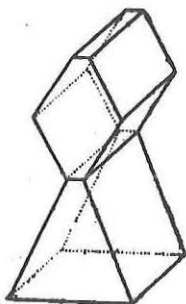
The unit of measuring the area which each substance occupies is known as *Pradesh* प्रदेश. In short it can be said to be the smallest unit of space or area. So to indicate how much area a substance occupies, it is said to be or it is referred in terms of that many number of *Pradeshas*. It can also be termed as space point. The smallest particle of matter known as *Pudgal Paramanu* पुद्गल परमाणु, which is so small that it cannot be divided further and which occupies one *Pradesh*, is called *Ek Pradesh*. In common daily language it can be said that *Pudgal* is of singular space point (*Pradesh*). Now with this unit of measurement we will see the area occupied by each of the six substances or in other words how many *Pradesh* each substance is.

Akash Dravya is infinite *Pradesh*, *Lokakash* is innumerable *Pradesh*. Each soul is innumerable *Pradesh*. The *Pradesh* or space points of soul can expand or contract. Largest expansion can be as large as *Lokakash*. And smallest contraction can be as small as *Nigod* निगोद or the smallest form of life. *Dharma Dravya* is spread throughout *Lokakash*. That is why it is innumerable i.e. *Asankhyat Pradesh* असंख्यत प्रदेशी. So is *Adharma Dravya*. That is, it is also innumerable *Pradesh*. *Kaal Dravya* is

singular *Pradeshi*. One *Kaal Dravya* is situated on each *Pradesh* of *Lokakash*. In the scriptures it is compared to a heap of jewels.

Lastly *Pudgal Dravya*. Basically *Paramanu* i.e. smallest particle of matter is the *Pudgal Dravya* and it is singular *Pradeshi*. But only this *Dravya* or substance has the special quality/power by which two or more or even infinite *Paramanu* of *Pudgal* can combine together to form a *Skandha* स्कंध or a molecule. This is also called *Pudgal*. In that respect *Pudgal* is called singular *Pradeshi*, multiple *Pradeshi* or infinite *Pradeshi*. The name *Pudgal* itself denotes its attribute to combine or to separate. Because *pud* पुद् means to combine and *gal* गल means to separate.

There is one more interesting thing about these *Pudgal Paramanu*. Though each *Paramanu* occupies one *Pradesh* of *Lokakash* the same *Pradesh* can accommodate infinite number of *Paramanu*. That is why in the innumerable space points of *Lokakash* infinite-infinite अनंतानंत *Pudgal* substances can be accommodated.



The shape of *Lokakash* is like a figure drawn here. But it is not only of a singular dimension but is of three dimensions. Its height is 14 *Raju* राजू. East west width at the top side is 1 *Raju*, in the middle it is 5 *Raju* and then 1 *Raju* and at the base it is 7 *Raju*. And its depth all over is 7 *Raju* so the total area of *Lokakash* is 343 cubic *Raju*. I will explain later as to what is the exact measurement of *Raju*. Because at present we are not dealing with that subject. Our present subject is different. Thus on each and every *Pradesh* of *Lokakash* all the six substances are superimposed on each other or are accommodated. That means *Lokakash* is in itself a substance and within it there are *Pradeshas* of *Jeev* substance, *Pradeshas* of *Pudgal* substance, *Pradeshas* of *Dharma* substance, *Pradeshas* of *Adharma* substance and *Pradeshas* of *Kaal* substance.

Of all these six substances only *Jeev* substance or soul as we call it, has capacity to know or it has sentience or consciousness. Therefore it is called *Chetan Dravya* चेतन द्रव्य. Apart from this all other five substances are without sentience or *Achetan* अचेतन. They don't have the power or attribute to know. *Jeev* substance is the only one which has this attribute

to know itself as well as other substances. And the omniscient ones are the ones whose attribute of knowledge is fully developed and that is why they know all the substances in totality in one *samay*.

Out of all these six substances only *Pudgal* substance has material existence. That is to say that it has attributes of touch, taste, smell and colour which could be known through the sensory organs we possess. That is known as *Roopi* रूपी or we can roughly say it is visible. Rest of the substances i.e. *Jeev Dravya*, *Dharma Dravya*, *Adharma Dravya*, *Akash Dravya* and *Kaal Dravya* are non-material *Aroopi* अरूपी i.e. invisible.

You may wonder as to what is the point in knowing this seemingly tedious nature of the cosmos.

I understand your point and the doubt in your mind about the need to know nature of cosmos in such details because in this jet age we have no time to spare for unnecessary things, except for those that are beneficial to us. But without knowing the nature of the cosmos, it is impossible to know ourselves too ! That is why it is very essential to know the cosmos. It is like, for instance, our great grand parents had a huge ancestral property which was to be divided amongst 100 family members. Then we will be keen to know what is our share of the property.

But to know the exact proportion of our share in the property, it is very essential to know the total assets in the property. Then only we will know which part or portion we have inherited. At the same time we have to know what does not belong to us as our share but it is somebody else's share.

In the same way we have to find out, " who am I ? I am one of the infinite *Jeev* substances which exist in this cosmos ". So, " now where do I stay at present ? Or where is this *Jeev* substance placed in this cosmos? Am I spread all over the whole of *Lokakash* ? " " No. At present I am placed in this present body or I exist in this human form." We have seen that the same space points i.e. *Pradeshas* of *Lokakash* which accommodate this *Jeev* are also accommodating other infinite *Pudgal* substances as well (like physical body, karma substance etc.). Again in the same space points other substances like *Dharma*, *Adharma*, *Akash*, and *Kaal* are also existing. All these five substances except *Pudgal* are *Aroopi* अरूपी or they cannot be experienced by any of the sensory organs. Only the body which is *Pudgal* is seen or experienced through sensory organs. That is why we erroneously think that 'I' am this body and we identify ourselves with this present body form. Pandit Daulatramji narrates this misconception in his book *Chhahadhala छहढाला* as follows :

“ तन उपजत अपनी उपज जान । तन नशत आपको नाश मान ”

It means when this body is born we think that I am born or *Jeev* is born and when the body ceases to exist we think that I cease or *Jeev* ceases to exist.

As you can see here that since time immortal. *Jeev* is in conjunction with *Pudgal* but does not become *Pudgal*. But because of one's own erroneous belief he considers himself to be *Pudgal*. And therefore one is grieved or sorrowful.

Then in such a state of affairs what do we do ? Just leave aside everything in life ? No ! First and foremost we should learn and understand the exact nature of 'I'. Who am I ? What are my rights ? What am I capable of doing ? We must understand that I can only know or I have the attribute of knowledge. And there by we can correct our wrong conception, if any, about our own true nature.

I shall explain this with an example in your daily life. Mona will get married soon and will go to her new house with her husband and in-laws. There in the beginning everybody may tell her that she need not start doing all the work in the house immediately. But that does not mean she should sit idle or watch T.V. The secret behind it is that during this time she has to watch the ways of doing things in this new house. Find out different style, customs and procedures of this house. This is the training period for getting familiar with the new family's style. These same things there after are to be followed by her for the rest of the life and then she has to impart the same to the next generation.

Just like that we have to manifest our own *Dharma* that is *Veetaragata*. For that we have to know and understand the principles. Bearing in mind all these principles we have to proceed logically and rectify our misconceptions.

With love.

Your Mom.

	Dravya	Quantity	Volume in Pradeshas (Kshetra)
(1)	<i>Jeev</i>	Infinite	Innumerable
(2)	<i>Pudgal</i>	Infinite X infinite	One, More than one, Infinite
(3)	<i>Dharma</i>	One	Innumerable
(4)	<i>Adharma</i>	One	Innumerable
(5)	<i>Akash</i>	One	Infinite
(6)	<i>Kaal</i>	Innumerable	One.

Nature of Substance

Letter 6

November 20, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

The substance, the attributes and the manifestation form the foundation stone of all Jain philosophy. Without their proper study it is impossible to fathom the depths of Jain scriptures.

Therefore it is of prime importance to acquire their knowledge first and this is possible only when we read and reread them several times and earnestly learn them. For the one who understands the substance, the attributes and the manifestations, will definitely understand the meanings of all Jain scriptures. He will have no difficulty in interpreting the exact meaning of the scriptures.

In the letter previous to this one, we had examined the nature of the cosmos in short. The entire area where all the substances are found is called *Lok*. The word *Lok* means to see.

All these substances are permanently existing. And they are numerically same in quantity. Not a single substance is newly created nor the existing ones are destroyed or cease to exist. They neither have a beginning nor an end. And they are infinite. Therefore the cosmos which comprises of all these substances is also beginningless and endless and is also infinite in its existence.

Once we are aware of this fact it gives us a great relief. Because we have been hearing that this world will come to an end after some crores of years, and we are worried with the idea that one day I am going to die, and we spend sleepless nights. So once we know the exact nature of this cosmos as endless or existing forever we are free of all these fears which breed out of misconceptions.

Thus by understanding just one fundamental question regarding the nature of the cosmos we experience great relief and peace of mind.

We are at peace once we realise that I am the soul which is indestructible or will never die. And secondly when we know that there is nobody who can destroy me and there is nobody other than me to protect me (because in fact there cannot be such a being), the feeling of subordination or being inferior to somebody vanishes.

The omniscient ones gained the knowledge about the nature of cosmos directly by themselves and preached it. That knowledge in turn is known by us through the scriptures. In other words what the omniscient ones understood or knew directly is known to us indirectly. And because of that it is established that we are also of the same nature as that of

Arihant and *Siddha* which is a *Chetan Dravya* i.e. a sentient substance. And thereby we realise the importance of our soul and the greatness of the attribute of knowledge we possess !

In science the universal principle regarding matter is that matter is always constant. It is neither destroyed, nor created. It only changes its form. This statement is applicable to *Pudgal* substance only or 'matter' as it is commonly called. Because scientists have mainly studied matter i.e. *Pudgal*. But the fact established by modern science about *Pudgal* is also true about all the other substances. They are all indestructible; only their forms of existence change.

Reena, if you recall the kaleidoscope you had made during your school days, which contained coloured glass pieces. On rotating it the formation of the glass combinations would change and we could see different designs and figures. In fact the pieces of glass remain same. Only the combinations change. Similarly the substances are always same and exist forever. Only their forms keep on changing constantly every moment.

The constant change, either the emergence or destruction of the matter or things which are visible or to be more specific cognisable by sensory organs are in fact changes in the forms of the substance and not the substances themselves. Substance is constant, only its form changes.

We have seen that the conglomeration of substances is called the cosmos. The next question that arises is what is a substance ? Its simple definition is the mass of attributes i.e. *Guna* गुण is *Dravya* i.e. substance. In scriptures, substance is also referred as *Sat* सत्, *Padartha* पदार्थ, *Vastu* वस्तु, *Artha* अर्थ.

While defining the cosmos we said it is a conglomeration of substances. There the substances were accommodating in the same *Pradeshas* with each other. That nature of substances to be in the same space with each other is known as *Ekakshetravagah* एकक्षेत्रावगाह.

Now in case of the definition of the substance when we say it is a mass of attributes, the relation of the attributes, with the substance is called as *Nityatadatmya* नित्यतादात्म्य and between the attributes themselves is called as *Avinabhavi* अविनाशाविवर्ति.

In our last letter we have seen in detail what is *Ekakshetravagah* relationship. Now we will see what is *Nityatadatmya* नित्यतादात्म्य.

Nitya नित्य means constant or permanent, *Tadatmya* तादात्म्य means being one with each other or amalgamated, which can never separate. That means attributes can never be separated from the substance.

For example heat is the attribute of fire. It cannot be separated from fire. Sweetness is the attribute of sugar. Sweetness cannot be separated from sugar. Similarly attributes cannot be separated from the substances.

All the attributes of any substance have *Avinabhavi* relationship with each other. That means where one attribute is found of any substance all the other attributes of that substance are invariably there. In gold there are two main attributes, one is the yellow colour and the other is weight. Both are always existing in it. They are inseparable, one cannot exist without the other.

Similarly the attributes of touch, taste, smell and colour etc. in *Pudgal* substance have the *Avinabhavi* relationship with each other. This means, that the presence of one attribute invariably denotes the presence of all the other infinite attributes of that particular substance.

All the infinite attributes collectively are known as a substance. These attributes cannot be subtracted from the substance nor can any new one be added. Thus the number of infinite attributes in the substance is always constant.

All infinite attributes present in *Arihant* or *Siddha* are also present in each *Jeev* substance. They are present in you, me and every living being. Each *Pudgal Paramanu* also has the infinite attributes of its own. Thus each substance is self sufficient and self reliant in itself.

These attributes are of two kinds; common and special or *Samanya* सामान्य and *Vishesh* विशेष. Common i.e. *Samanya* means those attributes which are found in all the substances. Each substance has its own separate attributes. But they are found in all substances as well.

They are *Astitva* अस्तित्व, *Vastutva* वस्तुत्व, *Dravyatva* द्रव्यत्व, *Prameyatva* प्रमेयत्व, *Agurulaghutva* अगुरुलघुत्व, *Pradeshatva* प्रदेशत्व etc. These are common or *Samanya* attributes.

And those attributes which are not found in all the substances, but are found only in some specific ones are called special or *Vishesh* attributes.

Existence of a substance is proved by the *Samanya* attributes. And because of *Vishesh* attributes we can identify the specific substance e.g. touch, taste, smell, and colour are special i.e. *Vishesh* attributes of *Pudgal* substance. So any substance having these attributes is called *Pudgal*.

Knowledge i.e. *Dnyan* ज्ञान, perception i.e. *Darshan* दर्शन, happiness or Bliss i.e. *Sukh* सुख, conduct i.e. *Charitra* चरित्र, potency i.e. *Veerya* वीर्य are *Vishesh* attributes of *Jeev* substance. That is why that substance which has these attributes is *Jeev Dravya*. *Sukh* is also a special / *Vishesh* attribute of *Jeev*. It is present only in *Jeev Dravya* and not in any other substance.

Sukh attribute does not exist in the *Pudgal* substance at all. But we in ignorance tend to seek happiness in racing after material gains, in building palacious houses, in amassing money, gaining material comforts, in possessing a beautiful wife, children, and family, or in maintaining our figure.

But in this rat race we forget that all these objects are *Pudgal* substances and happiness is not the attribute of the *Pudgal* substance. Then how can we ever derive happiness from these *Pudgal* substances? This is the main reason of our unhappiness and depression today.

In this cosmos there are six types of substances. Now we will try to look at the six substances in the context of their *Vishesh* or special i.e. specific attributes.

(1) *Jeev Dravya* :— The specific attributes of *Jeev Dravya* are

(a) *Dnyan* or consciousness or sentience which means power to know.

(b) *Darshan* i.e. perception.

(c) *Shraddha* i.e. Right Belief.

(d) *Charitra* or conduct.

(e) *Sukh* i.e. Bliss.

(f) *Veerya* or potency i.e. spiritual energy.

(g) *Kriyavati Shakti* or capacity to move or to be stationed.

These are the main special attributes, but there are infinite other special attributes also.

(2) *Pudgal Dravya* :— The main specific attributes of this substance are (a) *Sparsha* - i.e. touch (b) *Rasa* i.e. taste (c) *Gandh* i.e. smell or odour (d) *Varn* i.e. colour (e) *Kriyavati Shakti* i.e. static and kinetic energy.

The *Jeev Dravya* has capacity to know or experience the touch, smell, taste, colour etc. But these are not attributes of the soul. Both *Jeev* and *Pudgal* substances have *Kriyavati Shakti* or capacity to change region. That is why they can be stationed in one place or can move from one place to another.

All other four substances i.e. *Dharma*, *Adharma*, *Akash* and *Kaal* do not possess this attribute. That is why they are eternally stationed in one position. They cannot move from one place to another.

(3) *Dharma Dravya* :— This substance is the cause or the media of motion for *Jeev Dravya* and *Pudgal Dravya*. It can be said to have this attribute of motion causation in self moving *Jeev* and *Pudgal*.

It does not mean that this compels or makes the other substances to move. But it is supplementary for motion. Just as the water in the well is

stagnant but is suitable for a fish to swim or to move about in it. So this attribute is called *Gatihetutva* गतिहेतुत्व i.e. motion causation.

(4) *Adharma Dravya* :— This substance has the attribute which is the cause for the stoppage or the standstill position of *Jeev* and *Pudgal* substances which are in motion and have the capacity to come to a stand still or stop on their own. This attribute is *Sthitihetutva* स्थितिहेतुत्व or stationariness causation.

(5) *Akash Dravya* :— Accommodating all the other substances is the specific attribute of this substance. It is *Avagahanhetutva* अवगाहनहेतुत्व.

All the other substances except *Pudgal* substance are invisible or cannot be experienced through sensory organs. So think for yourself whether the blue sky above you as we see is *Akash Dravya*. Because in our daily life it is referred to as *Akash*. But it cannot be *Akash Dravya* because sky i.e. *Akash* can be seen by our eyes and that which can be seen is *Pudgal* and not *Akash Dravya*.

Akash substance is what we call space. It is infinite. The centre of this, where all the six substances are situated is called *Lokakash*. Surrounding it from all sides without any boundaries or limits is *Alokakash*. The universe which we know and which comprises of sun, planets, stars, galaxies are all situated in a very small portion of *Lokakash*.

Akash Dravya accommodates all the other substances. This does not mean it is found only around these other substances. But it is an all pervasive substance. It is present inside the *Pudgal* substance also which according to us is solid matter. But *Akash* substance exists around it and through it as well. And in true sense all the six substances accommodate each other. They exist in the same space due to *Ekakshetravagah* relation एकक्षेत्रावगाह संबंध.

(6) *Kaal Dravya* :— There are countless i.e. *Asankhyat* असंख्यात space points i.e. *Pradeshas* in *Lokakash*. On each of those space point is one *Kaal Dravya*. *Parinamanhetutva* परिणमनहेतुत्व is the specific attribute of *Kaal Dravya*.

That means it is an instrumental cause for change. The time of seconds, minutes, hours, days, months is called as *Vyavahar Kaal* or conventional time. One manifestation of *Kaal Dravya* is called *samay*. It is the smallest indivisible part of the conventional time. And innumerable *samay* are comprised in one second of our conventional time.

So the substances can be recognised by their specific attributes only. In philosophical terms, attributes are the differentiating characteristics of any substance; and substances are those which can be differentiated and recognised through the knowledge of the attributes.

Power to know or sentience is the attribute of soul or *Jeev* substance. So we will have to know soul through its attributes. There is no other way. It cannot be known or experienced by worshipping God or practising fasts or donating wealth.

But it can be experienced only by diverting our attention from all the other things and concentrating on it whose main attribute is knowledge or sentience, by meditation or so to say turning our concentration inwards (अंतर्मुख).

Here I have to warn you or rather caution you about certain things. Therefore read this carefully and then proceed further.

After listening to such philosophical principles one is bound to think or question, "Are these things like worshipping, fasting, giving donations, alms etc. futile? Shall we stop doing these things?" The answer is "No. It is never to be stopped."

Our aim is to know the true nature of the substances. We have to understand and believe it."

One who has studied philosophical principles will automatically have great respect and reverence towards the omniscient ones. Such a person is bound to spend his time in such practices of worship, penance etc..

But once a person has got this experience and knowledge of the true soul and has understood his ultimate goal of attaining salvation and firmly believes in his separate true existence as *Atma*, he will differentiate himself from these physical activities. But since he has reasoned out he now understands that they will not directly lead to *Veetaragata*. But at the same time these things may be practised by him automatically.

In the initial stages sinful passions like anger, hatred, deceit etc. start diminishing. And the virtuous passions of worship, honesty, truthfulness, morality etc. increase. That is why at that stage one's actions incline more and more towards worship, devotion, helping poor etc.

But as the person achieves more *Veetaragata* and understands the teachings of the omniscient ones more and more in the true sense, he realizes that these are also passions, though they are virtuous. And then gradually these passions also wither away and one is more and more immersed in experiencing the true soul.

Such confusion as to whether such practices are to be followed or not do arise at the initial stage. Because we do not differentiate between the characteristics and attributes of human form and the true attributes of *Atma*. The practices described earlier are the manifestations of human attributes or characteristics.

But our aim is to study the true attributes of soul and experience our own soul and achieve *Veetaraagata*. In the initial stages the external activities of the human form continue to be so. And gradually awareness creeps in that these activities are not the real activities of the soul and thereby that attachment or feeling that I am performing these activities for some ulterior gains ebbs away.

Here I would like to draw your attention to the example I had cited in my first letter, about water, and its components H_2+O . We know that water has two elements Hydrogen and Oxygen. We are also aware of the fact that Oxygen is a gas and is highly inflammable and water on the other hand is a fire extinguisher.

Now if somebody happens to ask a question, "how can water ever extinguish fire? On the contrary it should be inflammable like Oxygen. Should water be inflammable?" Such a question does not arise here. Because it is the attribute of water to extinguish fire and its characteristics are different from that of Oxygen alone. You have a confusion between the two if you ask the above question.

Similarly the characteristics and actions of human form are different from that of the pure soul. So the question whether the rituals like worship etc. are to be practised or not is futile and as absurd as the one asked earlier.

We have to thoroughly study the scriptures, and properly scrutinise the philosophical facts; then we must take firm decisions based on our rational thinking and intellectually scrutinise that these are the principles propounded by the omniscient ones. All this has to be done on the intellectual level.

In description of the Shodashkaran Pooja (षोडशकारणपूजा) it is said that those who are constantly countemplating and analysing the principles of Jain philosophy will never behave in irresponsible, irrational and sinful manner. Unless we know and understand what is *Dharma*, *Punya* (Virtue) and *Paap* (vices) we will never be able to judge the validity of our actions and their fruits respectively.

We have to really know our own self with the help of scriptures. First of all we have to know that there are infinite numbers of substances in this cosmos. And I am one of them. I am a substance which is self sufficient and selfreliant and complete in all respects and have an independent existence from all the other substances. I have infinite attributes of my own.

But since the soul is non material and cannot be seen or perceived by the sensory organs its attributes are also not visible to us.

But one need not worry about it. Because soul is a sentient substance. Sentience is its attribute (capacity to know). As you can see, who understands these written words ? The soul i.e. 'I'. How do we recollect the incidence that happened in the past ? Because of our attribute of knowledge or sentience. Who has this attribute ? Of course the soul. Even the knowledge that some things are difficult to understand is known by the soul.

The attribute of sentience or knowing does the work of knowing constantly, at every second. Even in sleep it is working, i.e. knowing. Because I know that I did not sleep well at night or I had a bad dream at night. Now, while I was sleeping how did I know whether the dream is good or bad? It is because my attribute of sentience is constantly at work.

At all the times, throughout day and night this attribute is, so to say, telling us that I am here. And we are constantly aware of this attribute of knowing. With this attribute all the other infinite attributes are also there because of *Avinabhavi* relation अविनाभावी संबंध with each other.

So in fact soul is that where all these attributes like sentience are existing together. And with this knowledge it is easy to know and experience one's own soul.

Now we have learnt about the cosmos i.e. *Vishva*, substances i.e. *Dravya*. And once we know the nature of the attributes i.e. *Guna* and their manifestations i.e. *Paryay* the nature of substances will be clearer to us.

Mona, you had asked me about the seminar at Jaipur. Daily there was a full programme of lectures, discourses, study classes, prayers, *Vidhan* विधान etc. right from 5.a.m. in the morning up to 10.00 p.m. at night for about 10 to 12 hrs. Daily we had to study and revise what was being taught and in the end they held exams. That was our routine programme.

There were about 2-3 thousand people from Jaipur itself and around 850 people had come from various parts of India. Many learned scholars as well as new students took part. Here we got the opportunity to study the scriptures in details.

I appeared for three exams *Tattvadnyan pathmala* तत्त्वज्ञान पाठमाला, *Nayachakra* नयचक्र and *Gunasthan pravesika* गुणस्थान प्रवेशिका. In these exams I got 96%, 96% and 100% respectively. I stood first in all the three exams. Everybody was happy, surprised and congratulated me. I felt as if I am attending college again.

Rest in my next letter.

With love.

Your Mother

Nature of Attribute

Letter 7

April 18, 1994.

Dear Reena & Mona,

Blessings & Best Wishes.

Time is really fleeting ! Mona, It's already two months since your wedding. We had distributed some books namely संस्कार, बिदाई की बेला, आप कुछ भी कहो, णमोकार महामंत्र, सामान्य श्रावकाचार (all in Marathi) as gifts in your wedding. Have you read them ? Your daddy has translated other four to five books in Marathi, and has dispatched them to Jaipur. On completion, I shall surely dispatch their copies to each one of you.

In letter nos. 5 and 6 we learned about the nature of cosmos and the nature of the substance. Let's review them at a glance to revise.

Conglomeration of six substances is called cosmos. In this cosmos there are following substances : (1) One *Akash Dravya* (2) One *Dharma Dravya* (3) One *Adharma Dravya* (4) Infinite *Jeev Dravya* (5) Infinite times infinite *Pudgal Dravya* (6) Innumerable *Kaal Dravya*. Right in the centre of *Akash Dravya* where all these substances are existing is called the *Lok*.

All these infinite infinite substances have their own independent existence and identity. That is why two substances can never merge into one substance nor can a substance split into two or more parts. They are all accommodating each other in the same space. And despite accommodating each other in the same space they do not become one with each other.

All these substances are eternal, because a substance can neither be created nor destroyed. In other words the existence of a substance has no beginning and no end. It just exists !

The mass of attributes is called a substance or *Dravya*. Each substance has infinite attributes. The attributes can never be separated from the substance. Each attribute exists in the entire substance and it is there all the time forever. Therefore it is called *Nityatadatmya* relation नित्यतादात्म्य संबंध. That means the attributes cannot be separated from the substances.

The infinite attributes existing in the substance have *Avinabhavi* relationship अविनाभावी संबंध with each other. That means whenever there is one attribute present, all the other attributes must be there all the time. So despite the fact that in the scriptures *Atma* is said or referred as *Dhyanmaya* ज्ञानमय i.e. having the attribute of sentience, all the other infinite attributes are also present there at the same time.

Today we will try to understand what is the exact nature of the attribute i.e. *Guna*. What is an attribute ? That which exists in each and

every part of the substance and in all the manifestations of the substance is called attribute. Each and every attribute of the substance occupies the total area of that entire substance.

Each attribute of the substance occupies the same area as the area of substance itself. e.g. if you take gold as the substance then its attributes like yellowness, luster, heaviness are in the entire gold piece. Similarly in the sugar cube the attribute of sweetness is spread all over or present in the sugar cube as a whole. Similarly its attributes of whiteness and hardness are present all over the cube in each and every part.

Soul has innumerable space points i.e. *Asankhyat Pradesh*. Its attribute of sentience is also in innumerable space points, its attributes of Bliss and *Astitva* (अस्तित्व) are also in the innumerable space points. Usually we think that knowledge is in our head or brain and bliss is in the heart. But in fact it is not so.

The infinite attributes existing in one space or area are collectively called a substance. It is not as if some sort of outer covering is put on these attributes. Nor it is like wheat or rice grains packed in a bag. Substance is a mass i.e. *Pind* or *Punj* (पिंड-पुंज) of attributes. They are inseparable.

Just as it is said that fire has attributes of heat, light, burning etc.; but in fact this mass of all the qualities of heat, light, burning etc. itself is fire. Fire is not something different which possesses them. It does not have one part consisting heat and other made of light etc.

In fact attributes and substances are not two different things. They are one and the same thing. A mass of infinite attributes is called substance. It consists of infinite attributes. That is why it is also called *Guni* गुणी.

Now you may wonder that if they are not two separate different things why were they given two different names ? Why are the infinite attributes of the substance described ? Why don't we just give them the names of the substances ?

But since the six different substances have different names namely *Jeev*, *Pudgal*, *Dharma*, *Adharma*, *Akash* and *Kaal*, each of them must have some speciality of its own. Otherwise there would not have been such a division or classification. These specialities are the attributes. They are also known as *Shakti* शक्ति, *Dharma* धर्म , *Aant* अंत or *Artha* अर्थ or *Bhava* भाव.

So far we have seen only partial definition of the attribute. That is attributes exist in the whole, rather in all the parts of the substance. But this is not the complete description because they are existing in all the

manifestations of substance. Whatever may be the manifestation, all the infinite attributes are always present in it.

For instance the attributes of yellow colour, weight and lustre of the gold are always present in all the parts, in other words they are present in every part of the gold. But they are also there irrespective of its any manifestation. May it be a necklace or a ring or a bangle, these attributes will always be present.

Now, we will think about our own substance. I am a *Jeev* or soul substance. I possess infinite attributes and they exist in each and every part of my soul substance. They are fully spread out throughout the entire substance. Whatever form (manifestation) I may be in, the number of attributes will always be infinite.

After studying the nature of the attributes of each soul it dawns on us that they will always remain same in number. And this thought is very relaxing and comforting. The soul, may be in any phase or form. It may be a smallest, one sense organism or the minutest species of a living being or it may be an ordinary human being or a *Siddha*, each of them will all the time have infinite attributes. They will never diminish nor increase, irrespective of their forms.

Are you not comfortable and at ease by knowing the definition of *Guna* or attributes ?

Because in day to day life, specifically student life we are all the time worried about getting more ' *Gunas* ' i.e. marks in our exams or evaluation by others. But in case of these *Guna* i.e. attributes we don't have to worry about that.

Same is the case with the little wealth we possess. We are continuously thinking of ways and methods of increasing it further and are under great stress regarding its safety. But when we realise the nature of the substance and its attributes, all our anxiety and worry vanishes, because no one can withdraw or take away the attributes from the substance. Therefore the tension of increasing or loosing the attributes doesn't arise at all.

Today, alongwith the definition of the attributes we will learn about *Swachatushtaya* (स्वचतुष्टय). Each thing or substance has its own i.e. *Swa* स्व four dimensions i.e. *Chatushtaya* चतुष्टय of existence. They are (1) *Dravya* (2) *Kshetra* (3) *Kaal* (4) *Bhava*. (द्रव्य, क्षेत्र, काल, भाव).

We now know that *Dravya* means the substance. *Kshetra* means the area it occupies. That is equivalent to the area the substance or its infinite attributes occupy.

Ordinarily we see that people staying in the same house occupy different rooms. But in case of attributes of the substance, here all the

infinite attributes occupy the same space and all of them are occupying the same whole space at all the time. That means the area occupied by one attribute, the same area is also occupied by all the other attributes.

So the area of the substance is the same as the area which its attributes occupy. e.g. the area occupied by a substance, say a piece of gold, same area is occupied by its all the attributes like yellow colour, heaviness, luster etc.

Now after knowing the two aspects of *Dravya* and *Kshetra* we will see what is *Kaal* and *Bhava*. *Kaal* means its specific modification i.e. *Parinaman* or *Paryay* परिणमन or पर्याय. We will talk about its details in our next letter. And *Bhava* means its attributes or *Guna* about which we are discussing now.

When we say that each substance has its own four dimensions we mean that it has (1) its own *Dravya* or substance i.e. *Swadravya* (स्वद्रव्य) (2) its own area i.e. – *Swakshetra* (स्वक्षेत्र) (3) its own state of modification or *Paryay* i.e. *Swakaal* (स्वकाल) (4) and its own attributes or *Guna* i.e. *Swabhava* (स्वभाव).

The very definition of *Guna* or attribute will prove the term *Swachatushtaya* स्वचतुष्टय . That which exist in the total area i.e. *Kshetra* of the substance i.e. *Dravya* in all its modifications i.e. *Kaal* is called attribute i.e. *Bhava*.

This establishes that each substance has its own four things *Chatushtaya*. That means existence of each substance is separate and has its own entity, totally different from all other substances, irrespective of the substances being of same category or of different category.

This disproves the theory that after death or after salvation the soul merges into the infinite one. Even after attaining *Siddha* status each soul has its own independent existence. Since each substance (even *Jeev* substance) has its own *Dravya*, *Kshetra*, *Kaal* and *Bhava*, the theory that *Jeev* or soul merges with the Almighty or the *Paramatma* is proved wrong.

Now if you take a tin full of sugar and observe, then you will see that the entity or substance of the tin is in itself, its area is also in the same tin, its manifestation also is in its being tin and its attributes or *Bhava/Guna* are also in itself. But at the same time substance, area, manifestations and attributes of sugar are in sugar itself. They are different from those of the tin.

Now you may do homework. Try to find out these four dimensions in different things like paper and the ink with which the letters are written or printed on those papers. The *Swachatushtaya* of paper is different and the *Swachatushtaya* of ink is different.

You will gain a lot by doing this exercise. The greatest advantage of learning the *Swachatushtaya* is that it directly thrashes on our habit of taking the credit of doing things, it points out the futility of the egoistic feeling of doing all the things in the world. In short it frees us from the idea that I am the doer or the cause of things that happen.

The *Swachatushtaya* of each substance is different from all the others. And no substance at any time can leave behind one's own *Chatushtaya* nor can it enter into the *Chatushtaya* of any other substance. So the different manifestations of any substance at any time are happening within that substance itself, without any help or disturbance from any other substance. Thus each substance is so to say, an impregnable castle which cannot be disturbed by any other substance.

So to take the example of paper, ink and the person writing. The manifestation of the ink in the form of letters written on the paper is its own and the feeling of the person that he is the (writer) *Karta कर्ता* or the cause of the good or bad writing is false.

The study of nature of substance i.e. *Dravya*, attributes i.e. *Guna* and manifestations i.e. *Paryay* is a very interesting subject.

Actually the exact true deep meanings of entire Jain scriptures and Jain philosophy can be understood satisfactorily, through the application of these principles. They form the basis of all the contents in the scriptures. Thus, the nature of the substance, attributes, and manifestations are the basic foundation of all Jain principles.

The application of these principles is similar to solving riddles and riddles in geometry. We enjoy solving them only when one is well versed with the theorems. Similarly when we apply the principles and then read the scriptures, we will really enjoy them.

If you want to enjoy the theme and story of a novel, then it is very essential to know thoroughly the language of the novel.

Similarly to know and enjoy the interesting subject like Jain philosophy, first of all we have to learn well these basic theorems or principles. All the further principles are based on and can be proved by these basic theorems. One principle is logically proved by or derived from the earlier principle.

To tell you the truth, as a student there is always a challenge to your intellect. We are all the time learning new things and grasping and mastering them. While one is busy in one's own profession or business one's intellectual reasoning and analytical faculty gets sluggish or rusted. One utilises a very minute part of one's intellect. And rest is wasted in improving one's own status and earning more and more wealth. And yet one is never really satisfied or happy.

The study of *Agam* (आगम) or Jain philosophy is really interesting and enjoyable. Not only there is a challenge to your intellectual power, but at the same time it brings peace of mind. We get used to look at our own self as well as all the other things around us in the right perspective or light of these scientific or logical principles of philosophy.

I met Dr. Milind Shah from Solapur. He is also curious to know Jain philosophy. He said he reads these letters and suggests others to read them. And that in a way is proper. One who really understands the greatness and value of philosophy will automatically have an urge to see that more and more people know about it.

If we do not feel that way; we may consider ourselves worse than a crow. Because even a crow, when finds some food, always calls upon the other crows to join him and enjoys the food he has found.

You have long passed the age of listening to the stories of crows and sparrows. So let me stop this letter here.

With love.

Your Mom.

	<i>Dravya</i>	<i>Kshetra</i>	<i>Kaal</i>	<i>Bhava</i>
<i>Dravya</i>	Same	Same	<i>Andadi Anant</i>	Different
<i>Guna</i>	Same	Same	<i>Anadi Anant</i>	Different
<i>Paryay</i>	Same	Same	<i>Ek Samay</i>	Different.
<i>Jeev Dravya</i>	<i>Jeev</i>	<i>Asankhyat Pradesh</i>	<i>Anadi Anant</i>	Definition of <i>Jeev</i>
<i>Dnyan Guna</i>	Same	Same	Same	Definition of <i>Dnyan Guna</i>
<i>Mati Dnyan Paryay</i>	Same	Same	<i>Ek Samay</i>	Definition of <i>Mati Dnyan</i>

Nature of Manifestation/Modification

Letter 8

May 20, 1994.

Dear Reena & Mona,

Blessings & Best Wishes.

It is nice to meet once in a month through these letters. But in the meantime you too should study *Jinagam* (जिनागम) or do *Swadhyay* (स्वाध्याय) regularly, because regularity and punctuality will increase interest and you will understand its intricacies more and more clearly.

In the year 1972 we had been to Kumbhoj Bahubali on a photography assignment. That time reverend *Acharya* Samantbhadra Maharaj inspired me to read and study the scriptures i.e. to do *Swadhyay*. He told me that it will be alright even if I read while I had free time in the dispensary.

As a result of that inspiration and my further study according to his advice, today our life has changed over a new leaf. We both of us do, at least 4 to 5 hours of *Swadhyay*, reading, discussions on what is read and its analysis in our own mind. For about an hour or two I go to the dispensary in my free time. During that evening hour, your daddy teaches others, who are keen to know about this philosophy and does *Swadhyay* with them. At other times he is busy translating other books.

In my last 2-3 letters we got the preliminary knowledge about the nature of cosmos, substance and attributes. You have to continuously keep on reading, thinking and listening to others, about the nature of *Dravya*, *Guna* and *Paryay*. It is not possible to know it well only by just memorizing their definitions or studying them in question and answer form. And unless you know the nature of *Dravya*, *Guna* and *Paryay* properly and thoroughly you will not understand Jain philosophy. Today we will know more about *Paryay*.

In letter no.7 we learnt the definition of *Guna* as "That which is found or exists in all the areas of the substance and in all its manifestations is *Guna*". This manifestation is *Paryay*. It is also called as *Awastha* अवस्था, *Dasha* दशा, *Halat* हालत, *Artha* अर्थ, *Parinam* परिणाम, *Parinaman* परिणमन.

In simple words we can describe it as form, status, mode of existence or modification, functioning or activity of an attribute. The definition of manifestation is, 'function or activity of an attribute is called Manifestation'.

Each attribute is changing its form at each *samay* (smallest unit of time). That means each attribute is having new modification at each *samay*. At every *samay* a new modification is evolving and the previous

one is vanishing. The new one may be similar to the previous one which has vanished. But it is not the same one.

To give you a simple example each wave which comes to the sea shore seems to be similar to the one which had just come before that one. But they are two different waves and not the same.

It can be further explained by an example of a raw mango which is green in colour. For a number of days it is green. But in the process of ripening it changes its colour to yellow, orange etc. Now this change does not come about at one particular moment. It comes gradually over few days.

That means the colour of the mango was changing every moment, though it was not visible to the eye. Though we see that for the first few days the colour remains green, at least outwardly to the naked eye it seems to be so. But in fact, modification of green colour is constantly under change.

We have seen that each substance is a mass of infinite attributes. Each of these attributes is constantly having its own separate manifestation at each *samay*. Attribute is eternal, it has no beginning and no end, but its manifestation is only for one *samay*. The area of the manifestation is as big as that of the attribute. The area of the attribute of colour of substance gold and the area of the manifestation of colour namely yellow is the same. Yellowness cannot be only in one part of the gold piece nor can it be more than that of the attribute of colour.

Pudgal is a *Dravya* or substance and out of its infinite attributes we will see its two attributes of colour and taste as an example.

Here we have to bear in mind that the attribute of colour does not change, but its manifestation or modification, keeps on changing from green colour to yellow or orange colour. The attribute is the colour and green or yellow is its manifestation.

To take the example further for another attribute of mango we will think about its taste. While it is raw it is sour. But when it is ripe its taste is sweet. That means the attribute of taste is there all the time. At no point mango becomes tasteless. But its manifestation in the form of sour changes to sweet and this change in manifestation or *Paryay* is taking place constantly.

As we have seen earlier a new manifestation is happening at every *samay*. And when it is similar in nature of the previous manifestation we are unable to notice it. But at a point of time when it becomes little different than the past one or for that matter past few ones then only we notice. But the very fact that it is changing very slowly or gradually goes to prove that it is changing constantly.

When we study the common attributes which are existing in all the substances then we will learn that each substance has an attribute which is called *Dravyatva*. It may be called attribute of changeability. Because of this attribute each substance or to be more specific each attribute of each substance is constantly changing. Constantly means literally without any break or stoppage at any *samay*.

The manifestation of each attribute is taking place in itself. That is to say the manifestation of the attribute of colour in the case of mango is taking place in the same attribute. So is the case of taste, smell etc.

It is many a times seen that though the mango looks very light yellow or orange, its taste is not sweet as expected. On the contrary it may be sour. So while buying mangoes we take into consideration all its attributes like colour, taste, smell, juiciness, touch (softness) etc. This proves the theory that any one attribute can have different manifestations of itself and cannot change or affect the manifestation of any other attribute.

In each substance its infinite attributes change their own work i.e. *Paryay* and they don't interfere with or help other *Paryayas*. If that is the case, in any given substance where no one attribute can change manifestation of other attribute, that is to say one attribute cannot do the work of any other attribute, then how can one substance do the work of other substance ? Here the word 'Work' means the manifestation or *Paryay*.

In the book *Samaysar* it is said " य परिणमति सः कर्ता " i.e. one who has the ability to change and does change is the 'Doer' or *Karta* कर्ता and the manifestation which is taking place is his work i.e. *Karya*. The substance itself is the *Karta* of any change or the work in the same substance and no one else.

The manifestation of each substance is taking place in the same substance. Whatever is the area or volume of the substance same is the area of the manifestation. Just as an attribute is present all over the area, in other words occupies the whole area of the substance, the manifestation also occupies the whole area. The attribute of taste is all over the sugar cube, so the manifestation of taste, namely sweetness is also all over the sugar cube.

Though the area of the substance, the attribute and its manifestation is same, the substance and attribute exist constantly, they are eternal. In other words they were always there and will always be there, they are inseparable.

But the manifestations change constantly at each *samay*. The duration of the manifestation is only one *samay*. The extinction of one

manifestation and the evolution of the next one take place at the same moment or *samay*. For example in a dark room, when we switch on the light what happens ? The presence of light and the absence of darkness take place at the same time. It is not that darkness had to leave first and was replaced by light later on.

The extinction and evolution of the manifestations also take place in the same manner.

In one *samay* the previous manifestation extinguishes and the new one is evolved. This extinction and evolution is taking place, every moment constantly without fail and yet the substance remains the same; all its attributes also remain the same. This phenomenon of being same or remaining unchanged is called *Dhrouvya* (द्यौव्य / ध्रुवता / ध्रुवत्व) i.e. permanence.

Oh dear ! Did you note that in a matter of few moments while learning some basic facts about substances, attributes and their manifestations we have learnt an important basic principle about the real nature of things (*Vastu Swarup-वस्तुस्वरूप*).

That principle is, that each substance is at the same time has the nature of evolution and extinction and yet is permanent. It has *Utpad* उत्पाद (evolution), *Vyaya* व्यय (extinction) and *Dhruvata* ध्रुवता (permanence). The characteristic of the substance is being permanent i.e. constant existence. But that permanence has a process of evolution and extinction along with it.

Please note that the state of being constant does not mean being static, but it includes both the processes of evolution and extinction taking place at every moment. Yet the substance exists eternally, the substance is never destroyed, inspite of the changes taking place in the substance every moment, yet it never perishes.

In the scripture *Tattvarthasutra* (तत्त्वार्थसूत्र) it is defined as *Utpad vyaya dhrouvya yuktam sat* उत्पादव्ययध्रौव्ययुक्तम् सत्. And another definition is *Sat dravya lakshanam* सत् द्रव्यलक्षणम्.

In any substance there is an evolution of one manifestation at one *samay* and simultaneously at the same *samay* the extinction of the earlier manifestation takes place and the substance remains constant. Thus all three processes i.e. *Utpad*, *Vyaya* and *Dhrouvya* take place in one *samay*.

In the example of gold, at one time the manifestation of the gold in the form of bangle is changed into the manifestation in the form of ring. At that time there is evolution of ring manifestation and at the same time there is extinction of bangle manifestation. But through all this process the substance gold remains constant at the same time.

The gold, that which was in the bangle manifestation itself is transformed into the ring manifestation. This change of manifestation is the work i.e. *Karya* कार्य. This work is happening in the substance gold. The gold transformed itself into the shape of a ring. That is why gold is the doer or subject or *Karta*.

This goes to show that whatever work happens, it happens in the substance, and not outside it or separate from it. The doer or subject of that work is the same substance itself and not any other substance. *Karta* of any *Paryay* in any *Dravya* (substance) is the same substance itself and not any other outside substance.

The work of *Jeev Dravya* takes place into the same *Jeev Dravya*. That of the *Pudgal Dravya* takes place in the same *Pudgal Dravya*. Similarly the work or *Parinaman* परिणमन of other substances like *Dharma*, *Adharma*, *Akash* and *Kaal* take place in the same respective substances. And the same *Dravya* is its *Karta*. The *Karta* of *paryay* of *Jeev Dravya* is *Jeev Dravya*. And *Karta* of *Paryay* of *Ajeev Dravya* is *Ajeev Dravya* itself.

These principles are applicable to all the six substances. There is no exception to this rule. Now we are trying to identify, understand more and more about our own *Swa Dravya* स्वद्रव्य which is the *Jeev Dravya* i.e. our soul substance, by applying this principle to it.

There are infinite *Guna* or attributes in the *Jeev Dravya* like sentience/*Dnyan*, perception/*Darshan*, belief/*Shraddha*, conduct/*Charitra*, Bliss/*Sukh* and power or potency/*Veerya*. Each of these attributes is constantly changing its manifestation. Every manifestation of an attribute takes place in that particular attribute only. So one particular or specific manifestation's doer is that particular attribute only. The attribute is the *Karta* of its manifestation.

For example, the acquisition of knowledge is the work or *Karya* and the attribute of sentience is the *Karta*. The work of conduct i.e. passions of love, hatred etc. or a passionless state of *Veetaragata* is the manifestation or *Karya* and the conduct attribute is its *Karta*. And this work (*Karya*) takes place in the substance of *Jeev Dravya* and not anywhere outside *Jeev Dravya*.

The work of knowledge, Bliss, conduct, belief etc. takes place in the substance *Jeev* and not in the body which is a *Pudgal* substance, though at present *Jeev* substance seems to be in contact with this body.

The study of *Agam* or philosophical scripture should give you this insight. For this we have to part with all the blind faiths and beliefs which we hold today. But our focus is always on the external worldly material gains only. That is why we imagine that our happiness consists in minting money.

We think and believe that teachers and books give us knowledge. But now we have to change our irrational way of thinking and start thinking rationally for ourselves. How ?.....Think a little bit and you will realise, that the process of acquiring knowledge is the work of the sentience attribute and all the other things like the books, lessons etc. even the teacher are only *instrumental conditions* i.e. *Nimitta* निमित्त of this *Karya* and not the *Karta* as is usually presumed. But this is a separate subject in which we will have to go in details and that is why I am not dealing with it here.

Paryay or manifestation is not permanent, it ceases to exist after one *samay*. It cannot remain permanently, however hard we may try to preserve it. So naturally one who is concentrating only on the *Paryay*, will always be unhappy or will never be contented, but always tense and anxious.

But once you concentrate on the everlasting permanent thing behind it, which is substance or *Dravya*, then you are at peace and are content and free from tensions, anxiety etc.

You must have noticed that by and large the young ladies in the house are interested in the manifestations of the gold in the form of different ornaments and are always anxious to get them remodelled in the latest designs or fashions. But the eldest in the family are not much worried about it, because their focus is on the gold which remains permanently with the family despite recurring changes of its forms.

The study of Jain philosophy is the proper remedy or so to say, medicine to get rid of and be free from these worldly tensions and longings. Doctors give patients the medicine to induce sleep in case of insomnia or pain relieving tablets, which subside or suppress pain. But that is not the final true remedy.

Philosophy actually awakens us from our wrong beliefs and misconceptions and gives us the knowledge of the true nature of the things i.e. *Vastuswarup Dnyan* (वस्तुस्वरूपज्ञान). And as a result of that the worries or tensions do not in the first place, arise in us. So this is the true path to be free of worries or tensions and temptations of this worldly life.

Further discussion will be in my next letter.

With love.

Your Mom.

Nature of Pudgal Substance

Letter 9

July 25, 1994.

Dear Reena & Mona,

Blessings & Best Wishes.

This time, I am late in writing this letter because I had gone to Pune to attend *Siddhachakra Vidhan*.

There every evening I used to teach the children, through the story telling sessions, a few things about Jainism; like, "What are true Gods like? Why one should learn scriptures? Which are the four phases the soul passes through? Why is it essential to know the true nature of one's self i.e. the soul? What is the number and characteristics of the sensory organs? Who am I in the real sense? And what is my real goal in life?"

As children were interested in the stories, they used to attend in large numbers, and they used to answer the questions. Many of the questions were answered correctly. Thus, they really learnt that, I am the soul substance, and body is the *Pudgal* substance. Whatever we know through the sensory organs is all *Pudgal*, and there is no real pleasure or bliss in any of the four phases i.e. *Gati* (गति). We too, will just see in details, about these things which children understood so easily.

There are six substances in the cosmos. Out of them *Jeev*, *Dharma*, *Adharma*, *Akash*, and *Kaal* are the substances which can't be seen by us. In fact, we can not perceive them by any of our sensory organs. That is why they are called *Aroopi* अरूपी or invisible. Their existence can't be proved even with the help of the microscope or infrared photography. Only *Pudgal* substance is visible i.e. *Roopi* रूपी. It has the attributes of touch, taste, smell or odour, colour etc. This substance can be perceived with the sensory organs.

But the power to know or the ability to know is only in *Jeev Dravya*. The sensory organs, through which the soul knows or perceives other things, are the parts of the body itself, which is a *Pudgal* substance. Therefore, they are also *Pudgal*. Thus *Pudgal* is *Roopi* रूपी or *Moortik* मूर्तिक i.e. visible, and other substances are called *Aroopi* or *Amoortik* i.e. invisible.

Jeev or *Atma*, doesn't have the attributes of touch, taste, smell, colour etc. But *Jeev* can know the true nature of itself as well as the nature of other substances. This capacity or attribute to know or sentience is with *Jeev* only. That is why, it is called the *Chetan Dravya* and the remaining five substances are called *Achetan-Dravya*.

We have already seen that all these six substances accommodate each other. The *Jeev Dravya* knows the body which occupies the same space as is occupied by the *Jeev Dravya* himself.

But the usual confusion or misconception is, that the *Jeev* believes the body as himself. The capacity to know is of *Jeev*. But he wrongly thinks that it is the attribute of the body. Is it not a great pity? That the knower does not know himself. Since, he thinks his body to be himself, naturally all the things related to the body are considered to be that of the *Jeev*. This fallacy arises because he has not understood the nature of *Pudgal*.

You may wonder that, if the *Jeev* substance is different and separate from *Pudgal* substance then why bother about other things, let us get the information of *Jeev* only.

But, to be on the safer side, in daily life also we see that we should know the qualities or the nature of both the original true commodity, and the other things with which it is mixed up. Like, if we want to know whether the gold which we are buying is pure and not mixed with any other metal like brass or copper, then we must know the qualities of brass and copper as well, along with the qualities of pure gold.

Once you know the qualities of both the commodities, then we will not be cheated while buying gold. Similarly, if we want to differentiate between a diamond and a glass crystal, then we have to learn the characteristics of both, the diamond, as well as the glass.

Similarly the characteristics of *Pudgal* are discussed in details in our scriptures, because of the fact that we usually attach oneness of the self with the body which is in fact *Pudgal* and not *Jeev*. We must know what is *Pudgal* and understand that I am not that *Pudgal* body.

There are two different kinds of *Pudgal*, or to be more specific the *Pudgal* substance can be found in two different states of existence. One is *Paramanu* परमाणु. This is the smallest particle of *Pudgal*, which can not be divided into any further parts. Commonly it is being called as atom.

But with today's scientific knowledge we see that even atom itself is divisible into protons, electrons and neutrons. So, this word atom is not the correct word to describe *Paramanu*. Hence we will continue to refer by its original name *Paramanu*.

And the other state is *Skandha* (स्कंध) i.e. when two or more *Paramanus* come together and get bounded to each other, then that union or state of coming together is called *Skandha* (स्कंध). *Skandha* literally means combination. In any *Skandha* there can be two or more or innumerable or infinite number of *Paramanus*. A very small *Skandha* is usually referred to as molecule.

Skandha is further classified into six groups; with reference to its grossness or minuteness. For example in the case of wheat and its flour, we can classify as whole wheat, wheat pieces or broken wheat, rough wheat flour or what we call *Rawa* खा. fine wheat flour or *maida* मैदा etc.

Now we will see the six different groups or types of *Skandha*.

- (1) **Sthool-Sthool (स्थूल-स्थूल) gross-gross** :— That *Pudgal Skandha* which can be divided into two pieces, and once divided, it can not be combined together in its original form e.g. rock, stone, wood, coal, chalk, hair, thread etc.
- (2) **Sthool (स्थूल) gross** :— That *Pudgal Skandha* which can be divided into two, but will become one when mixed together or brought together e.g. water, oil, milk etc. or any liquid.
- (3) **Sthool-Sookshma (स्थूल-सूक्ष्म) gross-minute** :— Those *Pudgal Skandha* which can be seen by the eyes but can not be captured by the hand and also those which can not be divided into parts like light, darkness etc.
- (4) **Sookshma-Sthool (सूक्ष्म-स्थूल) minute-gross** :— Those *Pudgal Skandha* which can not be seen by the eyes but can be experienced by the other sensory organs e.g. smell, taste, noise etc..
- (5) **Sookshma (सूक्ष्म) minute** :— Those *Pudgal Skandha* which can not be perceived by any sensory organs e.g. *Karman Vargana* (कार्माण वर्गणा). That which is made of these *Karman Vargana* is known as *Karman Sharir* (body) or *Dravya Karma* (कार्माण शरीर or द्रव्य कर्म).
- (6) **Sookshma-Sookshma (सूक्ष्म-सूक्ष्म) minute-minute** :— This is the minutest *Skandha*; which is formed by two or more than two *Paramanus* forming other *Varganas*.

After hearing and knowing about this classification, *Indrajit* from *Aurangabad*, said to your father, that this classification proves the solid, liquid and the gaseous state of the matter. So we can also accept the other classifications as a matter of fact. I was impressed by his scientific analytical application to our theory and the conclusion derived out of that. *Indrajit*, *Shirish* from *Satara* and *Rajesh* from *Mumbai* are all engineers. And I am happy, that they are taking keen interest in Jain philosophy.

These principles are really unique and wonderful, and since they are delivered by the *Sarvadnya* or the omniscient ones, they are The Eternal Truth.

Skandha are also classified from a different angle, again in respect of *Sthool* and *Sookshma* i.e. gross and minute. There are 23 types of *Varganas*. Some are mentioned below.

- (1) **Ahar Vargana (आहार वर्गणा)** or Body forming *Vargana*.

- (2) *Tejas Vargana* (तेजस वर्गणा) or Luminous *Vargana*.
- (3) *Bhasha Vargana* (भाषा वर्गणा). Speech *Vargana*.
- (4) *Mano Vargana*. (मनोवर्गणा) Mind forming *Vargana*.
- (5) *Karman Vargana* (कार्माण वर्गणा). Karmic *Vargana*.

Let us see in short about their classification.

(I) *Ahar Vargana* :— This *Vargana* is most gross of all the *Varganas*. From this *Pudgal Skandha* or *Vargana*, three different types of bodies are formed. (a) *Audarik* (औदारिक) or gross body. (b) *Vaikriyik* (वैक्रियिक) or fluid body. (c) *Aharak* (आहारक) or assimilative, projectable body.

Actually, whatever things we see around us, like rocks, soil, steel, cloth, trees etc. are the forms of *Ahar Vargana*. The bodies of all living beings i.e. the bodies of human beings, animals, *Devas* i.e. heavenly gods and *Narakies* i.e. hellish beings are all made up of this *Ahar Vargana*.

(II) *Tejas Vargana* :— The shine or gloss is known as *Tejas*. From this *Skandha*, the luminous body is formed. And our human body gets its shine or gloss and heat due to this luminous body. Therefore we find that a dead body is dull and cold, because it is without *Tejas* (luminous) body.

(III) *Bhasha Vargana* :— Sound, words are formed out of this *Vargana*. Even according to modern science we know about the sound waves, which can be received or transmitted via radio. Their length also can be measured, which proves them to be *Pudgal*.

(IV) *Mano Vargana* :— This *Pudgal Skandha* forms the physical mind or *Dravya Man* (द्रव्यमन). This has the shape of a lotus, with eight petals and is rested in the chest area of our body. But, since it has very very minute or microscopic existence it is not visible even while operating on the chest. Its functions are thoughts, capacity to grasp the preachings, memory etc. And the soul does the job of knowing them. Even in ordinary language we say – ‘ I had this thought in my mind. ’

(V) *Karman Vargana* :— *Karman* body is formed from this *Vargana*.

Once you get this information about the *Pudgal* substance, we will realise so many other things. Such as, our physical body is made up of *Ahar Vargana*, language (speech) is made up of *Bhasha Vargana*; the mind is made up of *Mano Vargana*, and Karma out of *Karman Vargana*. And since all these are types of *Pudgal* substance they are *Achetan* अचेतन i.e. without life or spirit or knowledge. None of the *Varganas* has knowledge or *Chaitanya*. Knowledge is the attribute of the soul only.

Now, we know the real meaning of the statements in our scriptures which say that I am nothing but *Chaitanya* or sentience, different and separate from body, mind, speech, Karma etc. One does not have to separate them from one's own self or soul. In fact they are totally separate. Only one has to know it to be so.

Astitva Attribute

Letter 10

August 27, 1994.

Dear Reena & Mona,

Blessings & Best of Wishes.

Till date we have learnt about the nature of the Cosmos (विश्व), Substance (द्रव्य), Attributes (गुण) and their Modifications (पर्याय). At the same time we have also got the knowledge of the *Pudgal* substance. We have seen that whatever we can perceive through our sensory organs is *Pudgal*.

Once we know this fact that the human body and even its mind is *Pudgal*, then naturally the next question that arises is, 'what is the exact nature of I or soul substance ?' 'How do we know it ?' 'By what means can we identify it ?'

But before we try to know anything specific about the *Jeev Dravya* or the soul substance it is necessary to learn about the common attributes of any *Dravya* or substance. Those attributes which are found in all the substances are called the common attributes (सामान्य गुण).

There are infinite common attributes. But to know the general nature of any *Dravya* it is imperative to know six major common attributes. We are going to discuss these six attributes.

All these six attributes are present in all the substances at any given time, and they are present simultaneously. But while discussing, we will take each one separately. These six attributes are as follows :—

- (1) *Astitva* (अस्तित्व) i.e. Existence
- (2) *Vastutva* (वस्तुत्व) i.e. Functionality
- (3) *Dravyatva* (द्रव्यत्व) i.e. Changeability
- (4) *Prameyatva* (प्रमेयत्व) i.e. Knowability
- (5) *Agurulaghutva* (अगुरुलघुत्व) i.e. Constancy of Individuality and
- (6) *Pradeshatva* (प्रदेशत्व) i.e. Shape retention or shape forming attribute.

Astitva means existence, presence. First of all we have to know and understand that the substance exists forever, and once the very existence of the substance is established, only then, we can get the knowledge of its true nature, its purpose, its work and its place in the cosmos.

Astitva Guna : That potentiality or quality by virtue of which the substance is never destroyed, nor created by anybody is known as *Astitva Guna* or the attribute of existence.

This attribute shows that each substance is self existent since eternal times and will remain in existence till eternity. It has not been created by anybody and nobody can destroy it. And at the same time no new substance can come into existence. Since each substance has its own attribute of existence, it has its own entity.

Thus two or more substances can never merge into one another to form a new substance and have one single existence. Similarly the total quantity of the substances in the cosmos can not be increased by creation of a new substance.

The scientists have proved that matter which is in fact *Pudgal* substance is always constant and can never be destroyed, it only changes its form. In fact this is true in case of all the six substances. Each substance constantly and continuously exists. Only its modifications change.

Scientists have experimented on *Pudgal* in their laboratories, and have gained some knowledge about it. But in case of soul or *Atma*, its experiment can not be performed in any laboratory. In fact, one can experiment and know the soul substance, by experimenting within himself i.e. one has to experiment and experience his existence by himself. This procedure is known as *Atmanubhooti* (आत्मानुभूति).

Our learned sages and teachers had experimented and experienced their own self. And accordingly they have written down the scriptures. This is also a science. And it is known as *Veetaraaga Vidhyan* (वीतराग विज्ञान).

In the scripture *Tattvarthasutra* तत्त्वार्थसूत्र, the characteristic of any substance is described as *Sat* (सत्). It says 'सत् द्वय लक्षणम्' i.e. Existence is the character (लक्षण) of *Dravya*. *Sat* means existence or to be.

Who has created or held this existence ? Is it by God ? No ! each substance has its own existence because of its attribute of *Astitva*. It does not need any help or support of any other substance for its existence.

Let me tell you a story. A man wanted some work to be done in a government office. But he did not have his birth certificate, or ration card, or any other proof of his identity. He was asked to prove or show any document of his identity or existence. He told the officer, " here I am physically present before you and alive, what more proof do you want ? "

Today we are all in the same situation. The soul which has the capacity to know the whole cosmos, which has the wisdom to decipher, to analyse, to take decisions, is asking the proof of his own existence. Is it not an ironical situation ?

This body is called to be alive when it is in association with the soul and is considered to be dead when separated from the soul.

This *Atma* is identifying himself with this body which is lifeless by itself, and then he is asking for the proof of the existence of the soul. Without that proof he is not ready to accept his own existence.

Therefore, it is our prime responsibility to prove the existence of this existence itself. The soul was existing in the past, is existing today, and will continue to exist when separated from this human body, that is after death. Thus we can prove the attribute of existence which tells us this eternal truth in the following manner.

(1) We find various kinds of living beings from possessing one sensory organ to five sensory organs. Even in human beings we find differences like some are poor and others wealthy, some blind and others lame etc. So much so, even in one family, we see one member very intellectual and another member mentally subnormal. Why is there such a difference ?

! It is usually said that each one is enjoying the fruits of his or her past deeds committed in the previous births. This proves that the same soul which had committed certain deeds in the past is still there in the new form and is enjoying the fruits of those deeds. This is the proof of attribute of existence (अस्तित्व गुण).

(2) We have heard lots of stories about ghosts. The soul which was in human form may become a ghost after death. This means the soul continues to exist.

(3) There are many confirmed cases of rebirth. The same soul is proved to be taking another birth, in another family at a different place. Again the cases where persons have memory of the previous life's experiences, also go to prove the existence of the soul, despite changing different bodies and forms.

(4) There are many stories in the book *Prathamanyoga* (प्रथमानुयोग). There are descriptions of the various incarnations of one soul. There was one soul named Marichi in human form at the time of Bhagwan Adinath. After crores and crores of years that same soul became a lion, and after ten reincarnations, that soul became Bhagwan Mahavir. And at present that soul is existing in the *Siddha Status*. So it is proved that the soul substance exists forever.

(5) The same soul exists in the different stages of the body, like in the old age the same soul is there, which was there in the body when it was young as a child. So despite the major changes in the human body the same soul continues to exist.

(6) I can still recall the anger, the happiness or the sorrow, I experienced twenty five years ago. In spite of the fact that, that anger, pleasure or sorrow has gone long back, but the soul which knows about it still exists.

(7) In many cases the person who is stung by a serpent, is made to talk in trance with the help of the *Mantras*, and the person starts speaking that the serpent was his enemy of his past life.

(8) Acharya Umaswami says in the scripture *Tattvarthsutra* (तत्त्वार्थसूत्र) ' *Utpad Vyaya Dhrouvya yuktam Sat, Sat dravya lakshanam* ' 'उत्पाद व्यय ध्रौव्ययुक्तं सत् । सत् द्रव्य लक्षणम् ।'

Thus we have proved the attribute of existence. But now we will see the nature of existence in short.

Each substance is having its own attributes and modifications. The substance and its attributes are constant i.e. *Dhruva* (ध्रुव). They neither change in number nor in their nature. They are always there as they are.

But the modifications are ever changing at each *samay*. At each *samay* a new modification is taking place and at the same *samay* the previous one ceases to exist. Thus the modifications evolve and extinct continuously. This process is known as *Utpad* उत्पाद and *Vyaya* व्यय respectively.

So the everchanging part or aspect of any substance which changes at each *samay* is its modification and the constant part of the substance is the substance itself and its attributes. They are everlasting and they never change.

The nature of a substance is defined as *Sat*. *Sat* (that which exists) consists of three parts – *Utpad*, *Vyaya* and *Dhruva*.

(1) Evolution or emergence of new manifestation is *Utpad*,

(2) Extinction or loss of existence of the former modification is *Vyaya* and

(3) *Dravya* being constant, this aspect is *Dhrouvya*.

So the substance which is *Sat* सत् (that which exists) consists of two parts, *Nitya Ansh* नित्य अंश [permanent part] and *Anitya Ansh* अनित्य अंश [the changing part].

The permanent part has eternal existence, therefore it is *Trikali Sat* त्रिकाली सत् and the changing part i.e. modifications have momentary existence, they are *Kshanik Sat* क्षणिक सत्.

At each *samay* the substance is always there, in some sort of modification. Substance cannot be separated from its modifications. And every modification is momentary, for, at each *samay* the previous one is disappearing and the new one is appearing. Now, because of this

momentary existence of the modification, it is incorrect to say that the existence of the substance, is also momentary.

For example, when we think of gold as a substance, the gold part is constant in any form of ornament. Therefore it is its *Dhruva Ansh* ध्रुव अंश or the constant ever existing part. And its form in the shape of bangles, earrings etc. are different modifications, which are changing at different times. They are its *Anitya Ansh* अनित्य अंश i.e. changing aspect.

A lady was crying, saying that her wonderful necklace is no more. When somebody asked whether it was stolen, she said no, it was converted into the form of bangles ! So, in fact, she has her original gold with herself. But only because she is looking from the view point of modification, which is subject to change, she is unhappy.

In the case of the soul substance, from the point of view of the modifications, namely, human form of existence (मनुष्य); *Dev* (देव) form of existence, *Naraki* (नारकी) form, *Tiryanch* (तिर्यच) form and so on, are all constantly in the process of being incarnating and perishing. The problem or unhappiness arises, when we think the end of a modification to be the end of the substance itself.

But we have to remember that at the time when one modification is ending or perishing a new one is emerging i.e. appearing at the same *samay*. And the substance is constantly existing as it is. And once we know and believe this, the fear and anxiety about death is no more. The worries of this life, and the fear and worries of the next one to come, all go away.

By knowing only one attribute of existence, there are many advantages like :

- (1) I am a soul substance, and because I am *Sat* सत्, I am without any beginning or an end. I am existing since times immortal and will be so forever.
- (2) I am without a beginning and an end; therefore I am immortal.
- (3) Fears of seven different types vanish from our mind.
These fears are – fear of present life, fear of next life, fear of death, fear of agony, fear of disclosure of secrets, fear of nonprotection and fear of unforeseen accidental events.
- (4) The false belief that the Almighty or the *Ishwar* is the creator, benefactor and the destroyer of this universe, goes away.
- (5) The wrong belief that *Karma* is the creator, or care taker, or destroyer of the soul or *Jeev*, also vanishes.
- (6) The false egoistic feeling that I am the creator, care taker and destroyer of others also vanishes.

- (7) Similarly, the belief that somebody else is my creator, care taker or destroyer goes away and the feeling of insecurity and being insignificant disappears.
- (8) My existence is because of me only, therefore, by concentrating only on my existence, I will attain *Samyak Darshan* or Real Right Belief and the path of real *Dharma* will begin.

As you can see, just by knowing one attribute of existence (अस्तित्व) we are benefited in so many ways. We acquire the art of knowing that I am immortal. In fact, one has to know that I or *Jeev* is immortal.

But, because of our ignorance and foolishness, we were considering the union of the *Pudgal* body, and the separation of the *Pudgal* body to be the birth and death of our own self. And these notions made us unhappy and sad.

By knowing the attribute of *Astitva*, we now know that the soul never dies.

So it is said :

“ कर्ता जगत्का मानता जो कर्म या भगवानको ।
 वह भूलता है लोकमें अस्तित्वगुणके ज्ञानको ॥
 उत्पाद व्यय युत वस्तु है फिर भी सदा ध्रुवता धरे ।
 अस्तित्व गुण के योग से कोई नहीं जग में मरे ॥”

Thus we have benefited such a lot, by knowing just one attribute. So it is natural to be anxious to know the other attributes as well, which we will discuss in our next letter.

You should take advantage of the different discourses held during the *Paryushan* पर्युषण period, and do your homework. Mona, Pandit shri Yashpalji Jain is coming to Aurangbad and Reena, Pandit shri Pradeepji Zanzari is coming to Malad, to deliver discourses. I earnestly feel that you should avail of these opportunities.

With love.

Your Mom.

Vastutva Attribute

Letter 11

October 29, 1994.

Dear Reena & Mona,

Blessings and Best Wishes.

Its over an year now that we are studying Jainism through these letters. I am very pleased to know that along with us many other are also taking advantage of this as well.

These days it is many a times seen that by and large people feel that the books and magazines which deal in religious philosophy are meant only for the old people in the house, and others are not at all concerned with them. But on the contrary, in the last ten letters, we have seen that these scriptures show each one of us the path of salvation which is beneficial to everybody.

In our previous letter we had seen the nature of *Astitva* or *Existence* attribute of the substance. The existence of each substance is eternal. A substance is neither newly evolved nor does it get extinguished. This *Sat* सत् is inclusive of evolution, extinction and constancy. At each *samay* a new modification is evolved and the former one is extinguished. This modification (changes) of the substance is called as its work or activity.

This activity within the substance goes on because of the intrinsic energy of the substance. This energy is called as *Vastutva* attribute or the attribute of functionality. We will discuss about this *Vastutva* attribute today.

What is *Vastutva* attribute? The energy that causes the *Arthakriyakaritva* अर्थक्रियाकारित्व within the substance is called *Vastutva* or the energy causing specific activity i.e. the activity which is basic to the characteristics of the substance i.e. *Prayojanbhoot Kriya* (प्रयोजनभूत क्रिया) is called *Vastutva* attribute.

In the above definition the word *Artha Kriya Karitva* is very important. *Artha* means the substance. *Artha Kriya* means the activity of the substance, which is the modification and *Karitva* means the energy which helps this activity to happen. And the *Artha Kriya Karitva* or the intrinsic nature of the substance to have this activity or modification in it is because of this *Vastutva* attribute.

Each substance has the potentiality to perform its own activity. That is known as *Vastutva* attribute. Because of this *Vastutva* attribute the

substance is called *Vastu* वस्तु. Substance exists or stays in its attributes and manifestations that is why it is called as *Vastu*.

The activity or modification which is going on in the substance at each *samay* is happening because of the *Vastutva* attribute. This modification does not take place because of any other substance.

In fact no substance can perform the activity of any other substance, neither God nor the Karmas not even our own desires and wishes for that matter. Thus no substance can do the activity of any other substance. This is the basic law of Jainism and its one of the proofs is *Vastutva* attribute.

There is another new word in the definition of *Vastutva* attribute i.e. *Prayojanbhoot* (प्रयोजनभूत). *Prayojan* means purpose, for example what purpose do the eyes serve ? To see. What is the purpose of the attribute of sentience ? To know. What is the purpose of the attribute of Belief ? To believe or to have faith. Thus each and every substance and all its attributes perform their own respective activities or purposeful functions.

Take the example of the different parts of the human body. In spite of being the organs of the same body each organ performs its own activity. Eyes see, ears hear, fragrance or foul smell is judged by the nose. Suppose you have conjunctivitis of the eyes and they are very painful and can't open them, then in that case do the ears ever perform the activity of seeing ? or during ear pain do the eyes ever perform the activity of hearing ?

Thus every organ performs its own respective activities, it does not interfere in other's activities. It remains in its own domain and sphere of activity.

In big organisation or in a joint family when each member does his or her own job or activity and remains within limits and does not interfere in other's activities, then the work of the entire organisation runs smoothly.

But today even in the small families we find problems, mental tensions, quarrels etc. are on the rise. This happens because they have failed to understand the *Vastutva* attribute in its true sense.

The infinite attributes in each substance perform their own respective activity by themselves. The attribute of sentience does not perform the activity of the attribute of Right Belief. The attribute of Right Belief does not perform the activity of the conduct i.e. *Charitra*.

Those people who are not aware of this, silly questions arise in their minds out of ignorance. Questions like-Oh! some one has gained so much knowledge of the scriptures, then how come he has still not attained Right Belief ? They even go to the extent of saying that, since you have got thorough knowledge of the scriptures, why don't you renounce your family etc. and become a *Muni* मुनि ?

Don't you know the story of the king Vrushabhdev ? Right from birth he was a *Samyakdrishti* and was *Samyakdnyani*. Yet he ruled over his kingdom for 83 Lakh *poorva* years. Though he had right conduct he had not attained the purity of conduct to that extent which is a pre requisite for a monk's status. To attain the conduct of that degree befitting a monk, it took him so many years. Because each attribute does perform its own modification and not of other's. Here we realise that the attribute of belief does not perform the activity of conduct.

Please note that this example has been quoted in order to explain the *Vastutva* attribute, and not to take the liberties and to have unrestrained behaviour.

The *Jeev* substance performs its own specific activity, to perceive and to know. But it cannot perform the activity of any other soul or *Pudgal*.

But out of ignorance we believe that 'I' perform the activities of other substances. I can change the modifications of other substances as per my wishes. And if by chance or fluke the modification of the substance which happens by its own purposeful activity takes place according to our wishes then we proudly take the credit of performing the modification. We strongly feel that we are the sole performers of all the activities and start believing that, had I not been there, no work or activity would have taken place.

We become egoistic, the whole and sole doers, creators and performers of all the activities happening around us. And if the performances and activities are otherwise, or do not happen according to our wishes and expectations then we are anxious, and unhappy.

Why does this stage arise ? The main reason is that the *Jeev* has considered that he is the doer, or he has identified himself with the other substances, in this case the body which he considers as his own or himself, which is, in fact *Pudgal*.

He gets the wrong notion that he is the cause of the different activities of all the substances as per his wishes, that he is the doer i.e. *Karta* कर्ता and he can enjoy the fruits of these modifications, that is he is *Bhokta* भोक्ता.

Jeev considers the body to be himself, or considers it as 'mine'. Then he has the false egoistic feeling that he is doing or performing all the activities of the body. And when the activities of the body take place in accordance to his will and wishes, he becomes all the more proud and

egoistic and feels substances will transform and undergo changes according to his commands and dictates.

But, when this body is diseased, the process of ageing sets in, hair start greying, and falling, the youthful stamina starts decreasing with the advancing age, and the movements or the activities of the physical body no longer tune in with our desire and wishes, we feel helpless, unhappy and full of tensions.

So, the moment, the *Jeev* realises and knows that I am the soul substance, and modifications of my attribute of knowledge are all the time taking place in me and this is due to the functionality or the *Vastutva* attribute of the soul. At the same time he knows that the body is a mass of infinite *Pudgal* and in each *Paramanu* the modification is taking place because of its own attribute of functionality or *Vastutva*. Then and then only the feeling that I am the doer does not arise. Therefore anxiety, unhappiness, tensions ebb away.

While studying the nature of the attribute of existence we had seen that each substance has its own separate existence, an entity, which is inclusive of evolution, extinction and constancy.

In the very beginning while learning the definition of the attribute we had observed that each substance has its own separate *Swachatushtaya* namely *Swadravya* (स्वद्रव्य), *Swakshetra* (स्वक्षेत्र), *Swakaal* (स्वकाल) and *Swabhava* (स्वभाव). So each substance's *Swachatushtaya* is different.

And today we have learnt that every substance has the attribute of functionality i.e. *Vastutva Guna* on account of which the substance has its specific activity of evolution and extinction.

Thus, from all these discussions we draw the conclusion that each and every substance is fully independent, having its own identity and existence and each one is self sufficient not only in its existence, but even in performing its own specific activities as well.

To gain independence thousands of martyrs laid down their lives, and fought for the country's freedom. But in the case of the substance we don't have to do anything for its independent existence because the independent existence of the substance is its intrinsic nature. So the question of freeing it does not arise. We just have to know and understand the fact that the substance has its own independent existence.

Since we are ignorant of this fact we always had misconceptions, which were the main cause of our sorrows. Therefore once we know the nature of the substance we are devoid of all these misconceptions and sorrows.

Present day life is full of stress. Practically each one is laden with the burden of shouldering the responsibilities of improving or changing others.

Some are worried about the upbringing and the education of their children. Some about their higher education to become doctors and engineers as per their own aspirations, while others are under stress to amass as much wealth as they can and then worried about not losing it ! Still others are strained to maintain the discipline in the family. Elders are afraid, lest any member breaks the family code of conduct and disobey them ! The fear of ageing, fear of contracting dreadful diseases, and eventually the fear of death and so on..... there is no end to the worries.

The main cause of all this is that this *Jeev* considers himself as the doer and the care taker of others and their activities. And has false ego about himself that without him nothing will work; he alone is the centre of all the activities. This false myth which he builds around himself is the cause of his permanent sorrows.

In case of some special major projects or proposals, when he feels are beyond his capacity then he prays to the so called Gods whom he considers to be the ultimate creators and controllers of things and happenings in this world.

Since he doesn't know the nature of God in the true sense he begs and pleads before the *Veetaragi* Gods for a son, for health, wealth etc. Thus he worships God out of expectations or sometimes even goes to the extent of worshiping those who are themselves passionate, angry, violent, biased etc, they are called *Kudev* कुदेव, *Kuguru* कुगुरु. And those books (scriptures) which teach or propagate wrong ideas and beliefs about *Dharma* and philosophy etc, are known as *Kushastra* कुशास्त्र. So acquiring and strengthening wrong and false belief and knowledge about *Dharma* and God is called *Gruhit Mithyatva* गृहीत मिथ्यात्व.

If incidences take place in accordance with our plans, then our ego is boosted up, but if they don't happen according to our wishes and plans then we blame Karma for it, and start fearing Karma.

When children don't listen to us, they don't study, they don't have their meals, we scare them, by creating a scary image of an imaginary demon so that out of fear they quickly start eating and studying. In the same manner we have made Karma a frightful demon in our lives before whom we all surrender and bow down.

In fact, Karma is *Pudgal* and its activity is going on because of its own attribute of *Vastutva* and within its own *Swachatushtaya*. And I am *Jeev Dravya*, my activity or modification is going on because of my attribute of *Vastutva*. This fact never dawns on this soul that these are two separate state of facts and have a total different entity.

So, my dear, can you see for yourself the advantages of knowing each new attribute? By learning and then thinking and analyzing whatever we have learnt we acquire the right knowledge of the nature of substances and we are rewarded with its fruits immediately. It's not like

theory of Karma where in you do good deeds now and its fruits are showered on you later on or in some cases in the next life.

At this stage we are just learning the common attributes of all the substances. And there is no doubt that when we learn the specific/special nature of the *Jeev Dravya* the pleasure derived will be manifold. But before that we will be learning the other four common attributes also.

Let us review the benefits of learning the attribute of *Vastutva* in short.

- (1) Each substance is doing its own specific activity i.e. *Prayojanbhoot Kriya* (प्रयोजनभूत क्रिया) and therefore no substance is useless or without any purpose.
- (2) Each substance does its own activity and never interferes with the activities of other substances.
- (3) Activity of each substance is caused by its *Vastutva* attribute, and not because of any other substance or God or Karma. Not only that each substance is independent in its existence, but its activity also is independent in itself and it is different from activities of other substances.
- (4) I am *Jeev Dravya* and knowing is my activity and for that I do not need help of any other substance.
- (5) The false belief that I can do the activity of other substances, and I am the doer vanishes and we are at peace with ourselves.
- (6) Once we know and realise that the activity in other substances goes on their own, then the affection, love, anger, and hatred for other substances never arise in our minds.
- (7) And the feeling of love, attachment, anger, hatred which arise in me are because of me and not because of other substances, this fact is understood and realised.
- (8) We attain the Real Right Belief and experience unique peace.

Here are two couplets describing the nature of *Vastutva* attribute.

वस्तुत्व गुण के योगसे हो द्रव्यमें स्व स्वक्रिया ।
 स्वाधीन गुण-पर्याय का ही पान द्रव्योंने किया ॥
 सामान्य और विशेषतासे कर रहे निज काम को ।
 यों मानकर वस्तुत्व को पाओ विमल शिवधामको ॥

After this *Vastutva* attribute we will discuss *Dravyatva* attribute in the next letter.

With love.

Your l..om.

Dravyatva Attribute

Letter 12

November 29, 1994.

Dear Reena & Mona,

Blessings & Best Wishes.

The study of the principles of Jainism, shows each one of us the path of ultimate benefit i.e. salvation. Once we start learning them, we get so much involved, whole heartedly, that the curiosity and the enthusiasm to know more and more is on the rise.

This we witnessed in Pune during the *Paryushan* Festival; your daddy delivered three lectures daily for ten days, Dr. Kiran and Mrs. Mugdha Shah had arranged this programme. Daddy as usual began with the teaching of *Laghu Jain Siddhant Praveshika*. People were so overwhelmed and interestingly excited to such an extent, that they demanded to have the seminar once again !.

Therefore we had to chalk out our programme once again for 8 days during the *Ashtanika* festival (10th Nov. to 17th Nov.). This time it was arranged by Mr. Vijay and Mrs. Mamta Doshi. The daily schedule consisted of 5 hours lectures delivered by both of us. Daddy lectured for 3 hours, and myself for two hours.

This seminar had such an impact on them that they formed their own self study group and till today they continue to study together. This tremendous response paved the way to yet another seminar of 10 days, starting from 20th April 95. Mr. Prashant and Mrs. Pradnya Doshi, are arranging this time. This time we will be lecturing for 8 hours daily.

People from all walks of life participate in these seminars. School and college students, professionals, young and old, irrespective of the age factor, all attended the lectures in large numbers with keen interest. There were approx. 100 to 125 people in all.

The profound influence of Jain philosophy is really unique, beyond words. Intellectuals can grasp it faster.

In the two letters previous to this one, we had learnt the nature of the *Astitva* and *Vastutva* attributes. At present we are discussing the common attributes found in all the substances. Out of the six common attributes, we will be discussing the attribute of *Dravyatva* or changeability, today.

The attribute of *Astitva* shows that the existence of the substance is eternal, it has no beginning and no end, it exists for ever and ever.

The attribute of *Vastutva* indicates that the activity of each substance i.e. the modification in each substance, occurs within itself and by itself, without the help of any other substance.

Now the *Dravyatva* attribute establishes or proves that these modifications that take place are a continuous process, without any break or halt. So in every single *samay* the activities in the substance take place endlessly.

The definition of the *Dravyatva* attribute is the energy by which the modifications of the substance are continuously changing without any interruption where as the substance remains constant is called *Dravyatva* attribute.

Here the stress is on the words continuously changing. It is nothing but a smooth non stop flow of the evolution and the extinction going on in the substance. Modification is a state in which the substance exists. A modification cannot exist for more than one *samay*.

If this attribute of continuous change was not there in the substance, then the substance would have remained stagnant in some phase or the other. For example, a patient would have remained so forever, he would never recover and become healthy. A child would remain a child forever, he would never grow up to be a youth or an adult. In the same way one would never be able to break the cycle of birth and death, and attain the *Siddha status*.

Milk curdles into curd, the raw mango ripens, the student acquires knowledge, the patient recovers, all these changes are due to *Dravyatva* attribute.

Thus, in every substance, each attribute is continuously undergoing a change which is due to its own *Dravyatva* attribute.

But till today we believed that some other substance is the performer of this activity, like, we get knowledge only from the teacher, disease gets cured because of the doctor etc. These statements which we make are not the factual statements, the presence of the other substance which we think to be the cause of the activity is only instrumental.

Now you may wonder what is this instrumental cause? 'That substance which itself does not undergo any change, or perform the action, or function, but which is treated as the most suitable (accompanying or associating cause) in the organisation of that action or function is called the instrumental cause.'

In the making of a pot, or a jar of clay, the stick, the wheel etc. or the potter himself are the instrumental causes, so instrumental cause is not the actual cause, because it is only conventionally called to be a cause.

The raw mango is green in colour, sour to taste and hard to feel, but the same mango when ripens is yellow in colour, sweet to taste, and soft to feel. This transformation we see after 8 to 10 days, but actually the

green mango's stages were changing at every *samay*. And we presume that it ripened because we had very carefully preserved it in the hay.

Then how did the raw mango turn ripe ? The true cause is due to its internal cause of *Dravyatva*, which is present in the mango itself.

Secondly *Kaal Dravya* is the instrumental cause. In every attribute the modifications take place independently. In the colour attribute itself modification green changes to yellow modification. This change is brought about by the colour attribute itself. In the taste attribute, the modification of sourness changes into the modification of sweetness, who brought about this change ! It is the work of taste attribute. In the touch attribute, the modification of hardness changes into softness, the cause is the touch attribute itself.

Thus each substance is independent. Similarly each and every attribute is also independently performing its own activities, not only this, each and every modification happening at each *samay* is also independent because it evolves as per its own worthiness (eligibility).

The present modification is not caused by the previous one, nor is the present one cause of the future modifications. The moment one modification extinguishes, a new one evolves. Now, how can the modification which has ceased to exist, be the creator of the new modification ?

Now you will say that at least we can consider *Kaal Dravya* to be responsible for the modification. To put it in your words precisely, it would be, " Can't you take *Kaal Dravya* as the doer of the modification ? " The answer is No, and the reason behind it is that *Kaal Dravya* is only an instrumental cause. And you know that the external instrumental cause actually does nothing in the activity of the substance. We will see, how this is possible.

At every *samay*, modifications are taking place in each and every substance. Even in the *Kaal Dravya*, owing to its *Dravyatva* attribute modifications are continuously going on (taking place).

One single modification of *Kaal Dravya* is called *samay*. Such innumerable *samayas* make one second, 60 seconds make a minute. Thus minutes, hours, days, months and year indicate how much time has elapsed. This is known as *Vyavahar Kaal* (व्यवहार काल).

In one second, innumerable modifications take place in *Kaal Dravya*. Suppose, for example we presume that 100 modifications took place in one second. That means, since each modification in every substance takes place in one *samay*, all the other substances also had their modifications 100 times in one second. This process of modification is carried on in each substance due to their very own *Dravyatva* attribute

in them. Right from the 1st modification upto the 100th modification the time consumed is one second. The following example will make it more clear.

A newly born baby's body is constantly growing and changing at every *samaya* and when the baby is one year old it has attained a particular stage of development. The child has grown physically. To examine the development that has taken place, we see the child's height, weight, mental and physical growth as well. But the progress of development of different children varies, both mentally and physically.

Therefore, to indicate, how many times the changes or modifications took place since birth, we consider the time factor. So in order to understand how many modifications must have taken place to reach this growth level, we measure it with reference to the modifications of *Kaal Dravya* or the number of *samayas* that elapsed in between the time of birth and today's position.

This shows that the *Kaal Dravya* has not contributed to the actual modification (growth) taking place in the *Pudgal* substances which is the body of the child here.

But the *Pudgal* substances i.e. the body and the *Kaal Dravya* are two different substances and they are the *Karta* (doers) of their own modifications.

During the examination, a student sits for three hours and writes the answer paper. Now tell me who performs the action of writing ? The student ? or the time period of three hours ?

A patient, who had burnt his hand asked me, " Doctor, when will this wound heal ? " After examining the nature of the wound, I told him " it will take a week to heal ". And accordingly he got cured ! Due to the body's intrinsic power to heal the wound healed. " This intrinsic power is called *Dravyatva* attribute.

The power of healing the wound was within him and this process of healing was going on at each and every *samaya*. And with each passing *samaya* one after another, in a matter of eight days the healthy stage of his body evolved. This stage of healing is of the body, happening in the body and because of the specific attributes present in the body.

To measure the total number of modifications that have taken place before achieving this state of healing we count the modifications of the *Kaal Dravya* during that period and say that it took eight days.

The most important thing to note there is that the *Kaal Dravya* performed its own modifications. It did not interfere into the activity or the modifications of the body. Yet we conventionally say that the wound healed due to the passage of time.

Here, please note, we are deriving a very important principle of Jainism and that is 'the substance which is conventionally called the cause of an activity but in fact is not a true cause is called instrumental cause i.e. *Nimitta* निमित्त.' In this case of the activity of healing the conventional cause is the *Kaal Dravya*. We have already seen that the instrumental cause does not do anything in the modification of the other substance.

It is well known to everybody that time flows continuously without any break with every passing *samay* and second. We have seen that *Kaal* is a substance and its modifications in the form of *samayas* and seconds known as *Vyavahar Kaal* have a continuous flow.

In the same way the flow of the modifications of all the substances is also non stop and continuous. At every *samay* there is one modification in the next *samay* there is another modification. Thus the flow goes on as one modification per *samay*. This is not empty talk, the scriptures are the proof.

A thousand years ago Acharya Amrutchandra wrote an explanatory book on *Samayasar* which was written by Acharya Kundkund. This book is known as *Atmakhyati* or *Samaysar Kalash*. 65th verse in this *Atmakhyati* is as follows.

स्थितेति जीवस्य निरंतराया स्वभावभूता परिणामशक्तिः ।
तस्यां स्थितायां स करोति भावं यं यस्य तस्यैव भवेत् स कर्ता ॥

It means the power to have modifications (परिणामनरूप सामर्थ्य) of the *Chetan* or *Jeev Dravya* is there in existence forever without any beginning (अनादिकाल). And that is its own intrinsic nature. This modification ability is going on continuously like a flow, without any break even for one *samay*. And whatever state of *Veetaragata* or passions the *Jeev* achieves is because of this power of modification. He himself is the doer of that modification or change.

Some times we get angry and we think that some other person or an incident is the cause of that anger in us. But infact we are the doers or the real cause of the anger.

The substance exists permanently despite of continuously changing. It is constant and also at the same time ever changing. To change continuously through its modifications is the intrinsic nature of the substance. And even while changing, to exist at all the times permanently, is also its nature (त्रिकाली भुव स्वभाव).

How is it possible that the substance is changing and is also at the same time unchanging or permanent ?

If we know a child while he is 10 years old, and then if we see him when he is 20 years old, as an adult, we still recognise him as the same person which we knew as a ten year old child. There is a lot of change in him and still we know him to be the same person.

At any given time or *samay*, substance is both changing as well as permanent or unchanging. If we have to take support of anything then we take the support of that which is permanent or unchanging. Usually we don't trust a person who is continuously changing.

Similarly we are looking at the constantly changing modifications of any substance and wish to retain it constantly or try to bring about a specific modification as per our wish. But since it is against the true character of the substance (वस्तुस्वरूप) it does not happen as per our wish, and we are unhappy. And this unhappiness goes away once we know the true character of substance (वस्तुस्वरूप).

This *Jeev* or any person tries to maintain permanence in constantly changing modifications of the substances, such as the youth and strength of the body, the black hair, or the wealth acquired and family members around him. And because it does not remain as per his wish he becomes unhappy. And if by chance, some things happen as per his wish (e.g. education of his children etc.) then he has false pride about it and considers himself as the doer of them or that it has been happening because he has done it.

See how many benefits we have derived since we have known the attribute of *Dravyatva*. Mainly they are as follows —

- (1) Each substance's existence has no beginning and no end. Every substance exists permanently yet it constantly changes its modifications. This happens because of its *Dravyatva* attribute. No other substance or any thing which is instrumental, can bring about this change or modification.
- (2) The modification of *Jeev* can not happen or get changed due to anything else like body, Karma, God or other *Jeevas* or *Ajeevas*.
- (3) I can not change the modification in any other substance. And the wrong belief which I had till today, that I am the doer of many things happening in others's lives vanishes.
- (4) As we identify ourselves with the ever changing modifications we are unhappy. But this state of changing of modification is the intrinsic nature of the substance. And I have neither beginning nor end therefore I exist permanently. Once we understand this fact the unhappiness or anxiety goes away.
- (5) We are all the time, thinking and worrying about the happenings in our lives such as why a dear person has passed away ? Why are we poor now, when we had lots of wealth in the past ? Why a person has become lame ? Or for that matter why any particular incident happened in a specific way.

But once we know and understand that these changes are happening because of the *Dravyatva* attribute in the substances

themselves, and that is the true cause of these changes, then our mind is at peace.

- (6) *Jeev* has the capacity to get rid of or get cleared the wrong belief or faith and acquire the Real Right Belief. And the work of acquiring this Real Right Belief the *Jeev* does within himself, by himself. This acquisition of Real Right Belief can not be acquired through *Arihant* or by reading or learning by heart the scriptures or by going on pilgrimage or worship. But the attribute of belief itself will have its own modifications change from the false or wrong belief to the Real Right Belief.

It is necessary or imperative that one should not only understand the true meaning of the principles as told in the scriptures, but one should, with the help of his intellectual capacity to know the truth by proving itself to be so, know and come to the right conclusion (तत्त्वनिर्णय) that the exact nature of things is as described in the scripture. And our present study (स्वाध्याय) through these letters is mainly for this purpose.

Many people asked me the question as to when am I going to publish these letters in the form of a book. The answer to the question is same. The modification of these letters in the form of a book is going to take place because of its *Dravyatva attribute*. It will happen when it is destined to happen. We can only do the activity of knowing it.

Further discussion in my next letter.

With love.

Your Mom.



The true omniscient God, true Monk/Guru and true scriptures are the supreme objects, the religion rests on them. How could religion be evolved by fickleness and indecision about them ? What more to speak ? It is extremely necessary to forsake in every way, the company of false diety, false Guru and false Scriptures.

So oh ! Bhavyas ! By adoring the false deities, false Guru and false Scripture out of shyness, fear, greed or false prestige etc. one has to suffer from intense agonies and miseries of evil state of existence for infinite period.

Pt. Todarmalji — ' Moksha Marga Prakashak '.



Prameyatva Attribute

Letter 13

January 10, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

I was happy to learn from your letters that after knowing nature of the substances through the knowledge of its attributes of *Astitva*, *Vastutva* and *Dravyatva*, you are eager to know more about it.

The enthusiasm of the teacher or the narrator magnifies manifold when one sees the strong desire and eagerness and interest of the reader or student to know more and more. Therefore I always appreciate any reactions from the readers. You were eager to know the *Doha* दोहा about *Dravyatva* attribute.

Here is the couplet regarding it —

द्रव्यत्व गुण इस वस्तुको जग में पलटता है सदा ।
लेकिन कभी भी द्रव्य तो तजता न लक्षण सम्पदा ॥
स्व-द्रव्य में मोक्षार्थी हो स्वाधीन सुख लो सर्वदा ।
हो नाश जिस से आजतक की दुःखदायी भवकथा ॥

While discussing *Dravyatva* attribute we had seen that the modification *Samyak Darshan* takes place in *Shraddha* attribute, because of instrumental cause of *Dravyatva* attribute. And it does not happen due to or because of *Arihant* or *Divyadhvani* or self study or worship or any other activity.

After reading this, Reena you asked me that the Jain philosophy says that even *Punya* पुण्य is worth renouncing and yet you and daddy perform *Pooja* पूजा, *Ashtak* अष्टक, or *Swadhyay* स्वाध्याय (study) etc. why is it so ? It is a very interesting and proper question.

In your childhood when you were trying to learn swimming do you remember ? In the beginning a float was tied to your back. And then you were practising hands and legs strokes. While you were learning under the proper guidance, till you could acquire the skill of proper swimming, it was necessary to have the float to keep you floating on the water.

But at the same time both the instructor as well as the learner definitely know that it is proper to get rid of it as early as possible. It means that the float is worthy of renouncing. It is proper that you should be able to swim without the float. But it does not mean that you should renounce the float in a hurry otherwise one may drown.

Similarly with the help of the study of scriptures, *Pooja* and other activities we have to ultimately experience the pure soul after knowing this ultimate truth by examining all the principles of philosophy with the

help of our critical and analytical capacity of the intellect and confirming its truth.

So the support of these things is for getting nearer towards our ultimate goal of experiencing one's own self and not to be contented by these activities and stop progressing further. And at the same time by renouncing *Punyabhava* or activities one should not lead a carefree sinful life.

In Samaysar scripture, pious *Bhava* are called *Hastavalamb* or support for the hands. We take the support of the railings to go on the upper floor, but in the end we ultimately have to leave the support of the railings.

Similarly *Darshan* i.e. the sight of *Bhagwan Jinendra*, listening to his preaching, contemplating on them and analysing and coming to one's own conclusion about its truth are very essential. Without these the ultimate experience of the pure-soul state i.e. *Atmanubhav* आत्मानुभव will not be possible.

So these things are definitely useful and apt but at the ultimate stage of *Atmanubhav* the support of all these things has already left back. And till the time you have these things present in your mind or thinking process, *Atmanubhav* is not possible. Because our ultimate goal is to experience the pure soul i.e. *Atmanubhav* and not only to think about it. In context of this fact *Punya* is considered to be worthy of leaving, or renouncing.

All the above things like rituals, prayers etc. are left out only after learning and practising them. For example, after passing secondary school exam. we leave the school. But one who has never gone to school or one who has left school half way through cannot get admission in the college. He is not eligible.

Similarly, unless you have studied the scriptures and acquired the proper knowledge about the state of things as they exist and the principles behind it, with your own analytical faculty of intellect, *Atmanubhav* is not possible. But at the time of *Atmanubhav* all your thoughts about *Atma* also cease to exist or arise and a state of blissful pure *Atmic* experience without any thoughts is achieved.

Today we will be dealing or learning about *Prameyatva* attribute, which may be called as knowability or knowableness. Its definition is as follows, 'That power or potentiality by virtue of which substance becomes the subject of any kind of knowledge is called *Prameyatva Guna* or knowability attribute'. In other words each substance has such a potentiality by which it is known or it becomes subject of knowledge or gets reflected in some body's knowledge.

Just as the *Jeev Dravya* has the attribute of knowing, similarly each *Dravya* has the power or potentially to be known by somebody. And since this common attribute of knowability is present in each substance, each and every one can be known by knowledge.

So there is no such substance in this world which cannot be 'known'. That is why the nature of cosmos cannot remain unknown or a secret. It is possible to know each and every substance in this world.

You may say that there are so many things which we do not know or cannot know. But the *Prameyatva* attribute tells us that every substance is or can be known by some kind or type of knowledge or other.

While watching a cricket match on the television set many a times we notice that both the umpires do not know whether a particular player is 'Out' or 'Not out'. In such a situation the third umpire's help is sought. He carefully screens the pictures captured by the T.V. cameras from the various angles and gives his final opinion (decision). So, this attribute of being known by some one or the other, is known as *Prameyatva Guna*.

Let's take another simple example ! For instance, we cannot see fragrance, but it can be known by the nose (sense of smell). Sound cannot be known by another senses except with the ears. The knowledge of sweetness and sourness cannot be got by the eyes or the ears but can be got by the tongue.

These attributes of touch, taste, smell, colour etc. of *Pudgal* can be known by or through particular sensory organs. This capacity or potentiality to be known is inherent in *Pudgal* and is known as *Prameyatva* attribute.

While threading a needle I can't see the needle hole but you can see. It means that what did not occur in my knowledge occurred in your knowledge.

A chronic patient, fed up with his chronic ailment tries all the means to get cured, he tries all the doctors specialised in that particular field, so much so he even tries doctors in the field of homoeopathy and ayurveda with the hope that at least somebody will know or diagnose the cause of his disease and cure him.

When we say that the substance occurs in some kind of knowledge or the other, because of the *Prameyatva* attribute, then the question may arise in our mind that if knowledge is one, then how can it be of different kinds? The answer is the attribute of knowledge is just one. But from the view point of its modifications, the differences occur and they are as follows.

Mati Dnyan (मतिज्ञान) *Shrut Dnyan* (श्रुतज्ञान), *Avadhi Dnyan* (अवधिज्ञान), *Manah Paryay Dnyan* (मनःपर्यय ज्ञान) and *Keval Dnyan*

(केवलज्ञान). Without going into the details of these, we can say in short that all the *Jeevas* except *Arihant* and *Siddha* have *Mati Dnyan* and *Shrut Dnyan*.

The knowledge about certain *Pudgal* matter for specific short period of time, and within a specific area that is to say with the specific limitations of *Dravya*, *Kshetra*, *Kaal* and *Bhava* of *Pudgal* substances is called *Avadhi Dnyan*. This is a direct knowledge without any help from the sensory organs and is very clear knowledge as if happening right in front of him.

Some true monks have power or capacity to know the thoughts in other's mind, regarding the *Roopi* रूपी substances i.e. *Pudgal*. It is called *Manah Paryay Dnyan* (मनःपर्यय ज्ञान).

And *Keval Dnyan* means the capacity to know everything. That is in one *samay* i.e. at any one particular moment to know directly and clearly the infinite substances in the cosmos, infinite attributes of each substance and infinite modifications of past, present and future of each attribute and each modification with its infinite units of power i.e. *Avibhag Pratichheda* अविभाग प्रतिच्छेद is *Keval Dnyan*.

Those who acquire *Keval Dnyan* are called *Kevali* (केवलि) or *Sarvadnya* (सर्वज्ञ). *Arihant* and *Siddha* are *Sarvadnya*. We had discussed about this in my letter nos. 1 & 2.

This proves that there is not a single thing in this universe, not a single substance, attribute or its modification which is not known by *Keval Dnyan*. *Keval Dnyan* has capacity to know all the things and similarly all the things have power or potentiality to be known.

The knowledge of the *Prameyatva* attribute proves the existence of the omniscient ones. At the same time it is also proved that the specific sequence of the events that take place in the cosmos is also predetermined.

All the substances are always acknowledged in the knowledge of the omniscient one. So also all the infinite attributes of these substances and their modifications, past, present and future are also known in their knowledge simultaneously.

All this means that they know which modification is taking place when and which one will be following next. Again at that same time what would be the status of the other substances, what would be the time with reference to the *Kaal Dravya*, what would be the instrumental causes for that modifications, all these things are present in their knowledge at the same time.

This indicates that all things and situations are definitely systematically predetermined. So some one may say, "My God ! Then

the efforts we were doing to learn the scriptures, doing *Swadhyay* are useless or not at all necessary, because the things in this cosmos are going to take place as per the pre set time because if some time in future I am going to attain salvation or self realisation then why should I do the efforts of studying and analysing scriptures now ? Irrespective of that I am going to attain salvation. "

But he is committing a mistake or fallacy in looking at the sequence of things to happen only in respect of time factor. But he does not take in to consideration that along with the time there are many set of things or events which are bound to happen which in the end will lead to that ultimate stage. And prayers, worship, *Swadhyay* are the important stages which take place naturally in the process attaining *Atmanubhava*.

This argument of people who do not want to do *Swadhyay* etc. shows where their real interest lies.

Those who attain *Samyak Dnyan* and *Samyak Darshan*, their prior modifications which are also necessary and are predetermined are known by *Kevali*.

After hearing and studying the principles of the Jain philosophy as preached by the omniscient ones, one should analyse them rationally. And should leave no stone unturned in making the right and firm decisions i.e. about the truths mentioned in the philosophy. Our greatest efforts should be utilised in doing so and finally the superlative effort in experiencing one's self i.e. *Atmanubhooti*.

And only after *Atmanubhooti* one attains right conduct i.e. the *Charitra Dasha* i.e. monkhood. And monkhood is the only way to salvation.

This is the chronological order of attaining *Moksha* or salvation. This sequence of the modifications has also occurred in the knowledge of the omniscient one. And these things which have occurred in their knowledge were transmitted in their preaching in the form of *Divyadhvani*. Then the *Ganadharacharyas* listened to it. And accordingly after experiencing the same they have put it down in the form of scriptures. It is our great good fortune that it is available to us in this form till today.

Once we know the nature of the *Prameyatva* attribute we have understood that whatever we do or all the deeds occur in the knowledge of *Kevali* even if they are not known by anybody else around us. And not only one *Kevali* but all the infinite *Kevalis*.

Once one knows this fact then he will never think of or have intention of stealing things or doing adulteration, tell lies or commit any other sin. One who knows *Prameyatva* attribute and nature of *Kevali* will not dare to commit sin with the knowledge of *Kevali*.

But we see that so many people in the society lead sinful life despite studying scriptures. Many people ask me as to why does this happen ?

Answer to the question is that they have not understood the true meaning of the philosophy. They have not really known the nature of *Kevali*.

If these people do not know the true nature of *Arihant* or *Siddha* then the recitation of *Namokar Mantra* (णमोकार मंत्र) by them is useless. In true sense they have not worshiped or even bowed before the true God. But if we stop the study of scriptures and philosophy by following the bad example set by these people then there will be no greater fool than ourselves.

Today we say that the scientists have discovered so many things which were not there in past. For example they have discovered Atomic Energy. But to tell you the truth that there is energy in the atoms, has occurred in the knowledge of the scientists today. They did not create energy in the atoms, they have just discovered its existence.

Because of the *Prameyatva* attribute in the atom it appeared in the knowledge of somebody (i.e. scientists) today. The omniscient ones knew about it earlier and in fact at that time they also knew as to at what time it is going to occur and in whose knowledge. That is to say when which discovery is going to take place.

Once you know the *Prameyatva* attribute you don't consider happenings or occurrence of anything as supernatural happenings. Usually things which are not our usual experiences are considered to be wonders of life. But once you look at them from the aspect of the substance and their attributes then nothing is supernatural or beyond belief.

These philosophical principles are important not only for their own sake but are also useful in our daily life. If our beloved one in the family passes away then the other members feel the loss and are grieved and upset with the loss.

But if they have the knowledge of the philosophical truths, then they know that the soul which has dissociated from this body is existing even now and is not destroyed because of its *Āstīva* attribute. And because of its *Prameyatva* attribute somebody or the other knows where he is right now and in what condition. And once the family members of that deceased person know these facts they will be relieved of their sorrow.

For example, if a mother feels that her son is missing then she will be miserable because she does not know as to whether he is alive or dead. If she knows that her son is in America and is happy she will not be

so miserable or desperate because she knows he is alive, though away from her.

Pudgal substance is *Roopi*. In another words it can be perceived or known through sensory organs. That is why we tend to believe only those things. *Jeev*, *Dharma*, *Adharma*, *Akash* and *Kaal* are *Aroopi* substances. They cannot be perceived by the sensory organs. That is why some people do not believe their existence. But since these substances have *Prameyatva* attribute they occur in the knowledge of the *Sarvadnya*.

Jeev Dravya is unique because it has both *Prameyatva* as well as *Dnyan* attribute. Because of its '*Dnyan*' attribute it can know itself and because of *Prameyatva* attribute it can occur into its own knowledge.

The experience of extra sensory pleasure of one's own pure existence as a soul does occur in one's own knowledge. It is wrong to believe that if one gets *Samyak Darshan* he can not know it himself but only *Keval Dnyani* knows it. It is also illogical and definitely not accepted by the scriptures or philosophy.

Because of the *Dnyan* attribute *Atma* is called as *Dnyayak* (ज्ञायक) or 'one who knows'. And because of *Prameyatva* attribute substance is called *Dnyeya* (ज्ञेय) or *Prameya* (प्रमेय) that which is known.

Jeev is *Dnyayak* and all the other substances are *Dnyeya*. That is to say that *Jeev* has *Dnyayak Dnyeya* ज्ञायक-ज्ञेय relation with all the substances in this cosmos. *Jeev* is *Dnyayak* independently or on its own and all the substances are *Dnyeya* or *Prameya* independently on their own.

But the *Jeev* in this world is miserable and unhappy because instead of accepting the fact that all the other substances in this cosmos are only *Dnyeya* ज्ञेय or *Prameya* प्रमेय, *Jeev* falsely identifies himself with them (own body), has attachment or affection for them (his children, wife, his wealth, property etc.), has the ego that he is doer of things or is the creator of things (he establishes business, builds house etc.), he considers himself to be the person who is the utiliser or enjoyer of these things (enjoyment of wealth).

In the scripture *Atmakhyati* a very befitting example is cited, it's simply beautiful. It states that just because the moonlight of the moon falls on the earth, and lits it up. It does not mean that the earth belongs to the moon. No doubt the moon light belongs to the moon, but the earth remains of earth itself.

In the same way *Jeev Dravya* with its attributes of knowledge knows other substances or in other words enlightens them with his 'knowledge'; that does not mean that they become property of *Jeev*. *Jeev* has only knowledge, the other substances are existing in themselves. They reflect

in the knowledge because of their *Prameyatva* attribute. These are known but they do not enter into it or become a part of it.

Dnyan attribute knows others, that is why it is called *Sarvagat* (सर्वगत) But even then *Dnyan* does not enter into other substances.

Now we will see the benefits of knowing the attribute of *Prameyatva*.

(1) Each substance, because of its *Prameyatva* becomes 'known' or occurs in the knowledge.

(2) All the infinite infinite substances are known by some body or the other. Nothing can remain unknown in this cosmos.

(3) All the infinite infinite substances occur in one modification of *Dnyan* attribute and that *Dnyan* is called *Keval Dnyan*. This proves the existence of *Sarvadnya*.

(4) Every substance that exists has no beginning and no end, therefore all the modifications are taking place from times immortal, so each and every modification of the past, present and the future, all become the object of the knowledge of *Keval Dnyan*, in one *samay*.

This brings home the thought that every modification is predestined, the sequence of happenings or events is in a systematic order, thus the theory of *Kramabaddha paryay* (क्रमबद्धपर्याय) is established.

(5) Once we know that each and every action and emotion i.e. *Bhava* भाव is known by *Arihant* and *Siddha* then the tendency to sin vanishes.

(6) It is established that *Aroopi* substances also can be known.

(7) Each *Jeev* can know himself. One can know himself by having *Atmanubhav*.

(8) My relation with other substances is only that of *Dnyayak Dnyeya* (or knower-known) and not that of ownership, possessiveness, creator i.e. *Karta* or utiliser i.e. *Bhokta*. This fact is realised by us.

As you can see each common attribute is clearly and loudly establishing the independent existence of each substance. The more you discuss about them, the more clearly and firmly you know about them.

I will end up my letter by quoting certain lines regarding *Prameyatva* attribute.

सब द्रव्य गुण प्रमेयसे बनते विषय है ज्ञानके,
रुकता न सम्यक्ज्ञान पर से जानियो यों ध्यानसें ।
आत्मा अरूपी ज्ञेय निज यह ज्ञान उसको जानता,
है स्वपर सत्ता विश्वमें सुदृष्टि उसको जानता ॥

More in next letter.

With love.

Your Mom.

Agurulaghutva Attribute

Letter 14

February 7, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

It's a good sign that you eagerly await my letters. It reflects your keen interest in knowing the nature of the things and the soul (*Atma*) also. It is even mentioned in the scriptures that –

तत्प्रति प्रीति चित्तेन येन वार्तापि हि श्रुता ।
निश्चितं स भवेत् भव्यो भावि निर्वाण भाजनम् ॥

This means one who listens to the discourses about the nature of soul with keen interest and full concentration, has a bright and good future and he is eligible to attain salvation in the near future.

So far, while discussing the common attributes found in all the six substances, we saw the nature and work of the attributes of *Astitva*, *Vastutva*, *Dravyatva*, and *Prameyatva*. On the basis of this we have started understanding the true nature of things i.e. *Vastuswarup* (वस्तुस्वरूप).

In each and every substance there are infinite attributes, which exist all the time. Existence of each substance is one or single and the attributes which tell us about the substance are infinite. Since it is beyond our practical capacity to tell and listen to all the infinite attributes, so to know the nature of the substance, the scriptures discuss and tell about the six common attributes.

Today's subject is *Agurulaghutva Guna* or attribute of Constancy of Individuality. This is a unique attribute. It is considered as the life of Jain philosophy. This is the *Mantra मंत्र* i.e. mystical verse to understand the nature of existence. Actually speaking no attribute is more important or less important. But by knowing this attribute, we can understand the nature of the substances and their set up, therefore from this point of view, this attribute is considered to be great.

Its definition is as follows, The power or potentiality by which substance maintains its own state of being a substance is *Agurulaghutva*. It means that

- (1) One substance can not be transformed into any other substance,
- (2) One attribute can not become any other attribute and
- (3) The infinite attributes in any one substance do not get shattered, separated and split out from the substance.

Infinite substances are existing since the times immortal. i.e. they are without any beginning or an end. Each of these substances has its

identity and nature constant without any change. One substance can not change or merge into any other substance.

Collection of infinite attributes is called a substance. Not a single attribute out of these infinite attributes can separate itself. Such a power exists in each substance. Even if a single attribute falls apart and mixes with other substances or gets destroyed then the collection of the attributes will break up or fall apart which would amount to the end of that substance. And such end may ultimately lead to the end of the cosmos itself. But this can not happen.

Each substance has power of not transforming into any other substance. Also because of this power one attribute does not get destroyed or transformed into any other attribute. The power which holds the collection of infinite attributes to be same for ever is called *Agurulaghutva Guna*.

Aguru अगुरु + Alaghu अलघु – 'A' अ means no, *guru* means large and *laghu* means small. So this power does not allow the substance to become smaller or bigger, but keeps it as it is for ever. This is clear. But how do we believe it or prove it ? We will prove it with the help of the principles which we have learnt so far in the earlier letters. For that read letter no. 7 titled 'Nature of Attribute'. There we have discussed that each substance has its own *Chatushtaya* i.e. 'Swadravya', 'Swakshetra', 'Swakaal' and 'Swabhava'.

Each substance itself is *Swadravya*. Its area is its *Swakshetra*. Its modification is its *Swakaal* and its infinite attributes are its *Swabhava*. *Bhava* means *Guna* or attribute. Now we will classify this with an example.

Let's take two substances 'A' and 'B'. Say 'A' would be a glass and 'B' to be water. Substance 'A' has its own *Swachatushtaya* and similarly substance 'B' has its own. But from the point of view of substance 'A' the *Chatushtaya* of 'B' is *Para Chatushtaya*. It is *Paradravya* परद्रव्य, *Parakshetra* परक्षेत्र, *Parakaal* परकाल and *Parabhava* परभाव. Here *Para* पर means something other than itself.

Swachatushtaya of any one substance can not enter into any *Parachatushtaya*. Between the two there is absence or negation (of being each other). That is why this substance 'A' can not become substance 'B' and can not do the activity of the other substance as well. In other words, there is absence of one substance in all other infinite substances.

'A' – The *Swadravya* of glass is in the glass.

'B' – The *Swadravya* of water is in water.

The *Swakshetra* of glass is in the glass.

The *Swakshetra* of water is in water.

The *Swakaal* of glass is in the glass.

The *Swakaal* of water is in water.

The *Swabhava* of glass is in the glass.

The *Swabhava* of water is in water.

As each substance has its own separate *Swa-Chatushtaya* it can not become any other substance. Here we have proved the first part of our definition. Now the second part namely, one attribute can not become another attribute.

The question is not about two different substances but is about two attributes of the same substance. Both the attributes have same *Dravya*, same *Kshetra* and same *Kaal*. But because the nature (*Bhava*) of each attribute is different, one attribute can not get transformed into the other attribute.

For example, we will take two attributes namely taste and smell of *Pudgal Dravya*. Here we will consider raw mango as *Dravya* having green colour and sour taste. So, the *Dravya* of mango is mango itself, the *Dravya* of colour attribute is also the mango and the *Dravya* of taste attribute is also the same.

Similarly whatever is the *Kshetra* of the mango, same is the *Kshetra* of colour attribute and same is the *Kshetra* of its taste attribute. Same is the case of *Kaal* i.e. *Kaal* of mango, *Kaal* of colour as well as taste attribute is the same. But *Bhava* of *Dravya* and its each attribute is different, separate and independent.

Therefore one attribute cannot become other attribute. One attribute can not do the work of the other attribute. The attribute of *Right Belief* can not become *Dnyan* attribute or *Charitra* attribute nor can they do work or manifestation of each other.

Once we attain Real Right Belief, the *Charitra* or conduct attribute starts attaining *Veetaragata* in stages. Let us see in details how it takes place.

When one attains *Samyak Darshan* i.e. Real Right Belief, all the attributes like *Dnyan* ज्ञान, *Shraddha* श्रद्धा and *Charitra* चरित्र etc. become Real Right (सत्यम्). The Right Belief of one's own self (*Shraddha*), experience of one's own self (*Dnyan*) and concentration in one's own self (*Charitra*) happen in one *samay*.

Despite this happening all at one *samay* the concentration in one's own self (स्थिरता) lasts for a very short time or duration. That is to say that the modification of conduct attribute does not attain the stage of total or complete *Veetaragata* at once. It does not concentrate or immerse into one's own self permanently. This concentration or immersing happens more frequently and each time for a longer duration.

In other words, the frequency and duration of concentration starts increasing gradually. Over a period of time a stage comes when the Jeev's attention is totally immersed in itself for ever. This is called or known as *Yathakhyat Charitra* (यथाख्यात चरित्र). At this *samay* a total passionless state i.e. *Veetaragata* is attained. After that the attribute of sentience which was not fully developed or bloomed, becomes Anant Dnyan or omniscience. That is called *Keval Dnyan*.

Thus you can see that though attributes of belief, knowledge and conduct become *samyak* in one *samay*, their fullfledged developments occur at different stages.

The third part in our definition is "The infinite attributes in any substance can neither separate nor split."

Now it will be easier to understand and prove this. Any particular substance, and its infinite attributes have the same *Swadravya*, and *Swakshetra*.

In other words, whatever is the *Swadravya* of the substance, its infinite attributes also have the same *Swadravya*. Whatever is the *Swakshetra* of that substance, same is the *Swakshetra* of its infinite attributes.

And out of the infinite attributes, each and every attribute's *Dravya* and *Kshetra* (area) are also the same. That is why all these infinite attributes cannot just leave their *Swadravya* and *Swakshetra*. I hope, you are understanding this, that since these attributes cannot leave their own *Dravya* and *Kshetra*, then how can they even enter the territory of another substance ?

So this is the main reason as to why they can not separate or split and can not enter into another substance. This in the language of the scriptures we put it as – they can not enter into another substance meaning there by *Paradravya*, *Parakshetra*, *Parakaal*, and *Parabhava*.

Take for example, the *Dnyan* or knowledge attribute of the *Guru*, can not enter into the disciple's knowledge attribute and therefore *Guru* cannot change the manifestation of disciple's knowledge attribute.

One substance can not do anything in any other substance, because of the *Agurulaghutva* attribute. The total substances in this cosmos remain the same. They don't increase nor do they decrease. This is because of the *Agurulaghutva* attribute.

The instrumental cause i.e. *Nimitta* निमित्त can not interfere in the activity of a substance. This also happens because of the *Agurulaghutva* attribute.

Why does a person not become *Muni* despite his gaining Real Right Belief ? Because Real Right Belief is a modification of the attribute of belief whereas gaining monkhood and live accordingly is the modification of *Charitra* attribute. And this once again is because of the *Agurulaghutva* attribute, which does not allow indulgence of one substance into the

activity of the another substance or one attribute into the activity or modification of the other attribute.

Each and every substance out of the infinite substances in this cosmos is independent. Each attribute out of the infinite attributes in each substance is independent and so out of infinite modifications of each attribute, each and every modification is independent.

So we don't have to struggle to become independent. We have to just know that we are independent. We create dependency in our imagination and become unhappy. Therefore we have to correct our belief. Once we accept and believe the state of facts as they exist, we will be happy. But if we do the worthless efforts to see that the substances should remain and stay according to our imaginary world, we are bound to be unhappy.

Many people complain that after learning this theory of independence, people will become recklessly careless in their behaviour and live life without any moral principles and restrain. But this fear is totally false and baseless. Because after knowing that I can not enter *Parachatushtaya*, and can not bring about any change in them, naturally one will concentrate on *Swachatushtaya*. The Real Right Belief will believe in one's own *Swa* स्व, similarly the knowledge will know the *Swa* or self; and conduct will be absorbed in one's own soul. And that is exactly what we are striving to achieve.

In this cosmos the infinite *Jeev Dravyas*, infinite infinite *Pudgal Dravyas* and *Dharma, Adharma, Akash* and *Kaal Dravyas* are existing without beginning or an end by *Ek kshetravagah sambandha* (एकक्षेत्रावगाह संबंध) or occupying the same space. And yet each substance is constantly existing as it is. One *Jeev Dravya* does not become one with other *Jeev Dravya* nor does it become *Pudgal Dravya*. Attributes of *Jeev Dravya* do not enter into *Pudgal Dravya*, nor do those of the *Pudgal Dravya* enter into *Jeev Dravya*.

Dnyan, Darshan, Charitra, Sukh and *Veerya* etc. are the attributes of *Jeev Dravya* i.e. me; and touch, taste, smell, colour are the attributes of *Pudgal*. Since last fifty years I am in contact with this body. Both are existing in the same space. But despite that the body did not acquire the capacity to know anything, nor did the attributes of smell, touch, taste etc. enter into me.

While I am alive as a human being, the soul has the capacity to know and the body is *Achetan* अचेतन or lifeless. When a person dies we see that the body is without any knowledge. But many people are not ready to believe that even while the body is along with *Jeev* the body does not have knowledge. This is because they identify themselves with their body and wrongly think that the body has the capacity to know.

Because of *Agurulaghutva* attribute the substance retains its substantiality. We have also seen that one substance can not merge into

another one and also the substance does not become an attribute or its modification.

While learning nature of *Dravya* i.e. substance and *Guna* i.e. attributes we had seen that substance is one (एक), which is undivisible (अघेद) unsplitable (अखंड) and constant (नित्य). And attributes are infinite and separate (भेदरूप). The nature of the substance is taught by describing its different separate attributes. But because of that the substance does not split into separate entities. It has always one single unsplitable existence.

Just as we are taught that India is one country and Maharashtra, Bengal, Punjab, Gujarat etc. are its states. And to comprehend the extent of the area of India it is taught with reference to these different states. And when we think of India as one nation, then its division in the form of the provinces or states is overlooked or they become secondary; and despite being a collection of separate states we see India as a single united nation.

Atmanubhooti आत्मानुभूति is also a similar process. To know the nature of *Atma* substance; the nature of attributes and their modifications is taught in details. But when we accept and believe of *Atma* as one single undivisible, permanent, indestructible 'me' who is the knower substance, then the various divisions as attributes and their modifications become secondary or of less importance, and we no more notice them.

The narration in detail of the attributes and modifications is called as *Vyavahar* (व्यवहार) in scriptures. And while concentrating on and experiencing the indivisible *Atma* these details are not noticed any more. That is why *Vyavahar* is called *Abhootartha* (अभूतार्थ) which means as if it does not exist. That is why it is said that all types of *Vyavahar* are *Abhootartha*.

Just as the substance does not change into an attribute, similarly it does not become a modification as well. If it happens so, then the substance would have also ceased to exist as the modification exists only for one *samay*. Substance is eternal, undivisible, permanent; and modification is transitory i.e., at every *samay* new one evolves and prior one extincts. It is temporary in existence. Now, do you understand the exact meaning of the statement that the substance maintains its substantiality permanently ?

Now you may say that if the substance neither increases nor decreases so also the attributes remain the same in nature, then why is it said that one should always try to improve one's character or qualities and one should try to inculcate the good qualities of others ?

This is only a way of saying in our daily life or daily style of speaking (उपचार कथन). This is the way of explaining things in a sort of non technical language, where the meaning of the words is not to be taken as it is explained in the language of the scriptures.

There is no difference of degree of purity or power in the substances or attributes; nor do they increase or decrease in numbers as well.

But in the modifications 'the manifestation power' varies. Such as in case of microscopic i.e. small living beings the modifications of the attribute of knowledge is at a very low intensity. And in case of *Arihant* or *Siddha* they have *Kewal Dnyan* which is the highest and purest form of modification of knowledge. But knowledge from the point of view of an attribute is equally powerful and has the same potentiality in all the living beings.

So when it is said that one should develop and increase one's qualities or attributes, in reality one has to increase the manifestation of the power of the attribute which already exists through its modifications. And when it is said that inculcate refined qualities from others into you, the implication is that the potentiality which is expressed in his manifestation similar potentiality also exists in me and I should try to express it through my own modifications.

The *Dnyan* attribute of the teacher can not be acquired by the disciple, but when the attribute of knowledge in the disciple is expressed fully in him in his modifications then it is said in ordinary language that the disciple has acquired knowledge from the teacher.

The main benefits of knowing the attribute of *Agurulaghutva* are as follows :—

- (1) One acquires the knowledge of the true nature of the substances. And the independence of the substances is also known.
- (2) The Jain principle that 'one substance can not do any change in any other substance' can be proved on the basis of this attribute as well.
- (3) One substance can not merge into any other substance. That is why the independent existence as well as the infinite number of the substances also remains the same.
- (4) In spite of the fact that all the six substances in this cosmos exist in the same space, each substance retains its own attributes and characteristics.
- (5) Though the body and soul are together, the soul and the *Pudgal* body are independent. Their substances, attributes or even modifications can not enter into each other or can not do the activity of the other substances. And hence 'the body is me or I am the doer and protector of this body,' this false belief or misconception vanishes.

- (6) Once we know that one attribute can not transform into another attribute, then the fact that the attribute of belief or *Shraddha* becomes totally pure (Real Right Belief) before the attribute of *Charitra* or conduct, which takes more time to be so; this fact is understood logically.
- (7) Infinite attributes of any substance can not split and separate from one another. This also means that where we can prove the existence of one attribute, at the same time the existence of all the other infinite attributes in the same substance must be there, this fact is automatically proved. Once we know the knowledge attribute of the soul all the other infinite attributes are proved at the same time. Here is the verse describing the attribute of *Agurulaghutva*.

यह गुण अगुरुलघु भी सदा रखता महत्ता है महा,
गुण-द्रव्य को पररूप यह होने न देता है अहा !
निजगुण-पर्यय सर्व ही रहते सतत निज भावमें
कर्ता न हर्ता अन्य कोई यों लखो स्व स्वभावमें ॥

We will discuss the *Pradeshatva* (प्रदेशत्व) attribute in our next letter.

With love.

Your Mom.

Chiefly one should make effort to engage one's Upayog in the ascertainment of Tattvas. Non-ascertainment of Tattvas is not the fault of any Karma but your own fault only ; but you pretend to remain faultless and want to put the blame of your fault on Karmas. You wish to continue indulgence in sensual pleasures ; therefore, you are lying, why should one put up such argument if one has real urge for Moksha ?

Even when you do not seem to attain your objective in worldly affairs, you continue making efforts in that direction, but here you do not want to make effort, therefore, it is concluded that you are praising Moksha by following others. It is impossible that one may not make effort for achieving an objective which is ascertained to be beneficial.

Pt. Todarmalji — ' Moksha Marga Prakashak '

Pradeshatva Attribute

Letter 15

March 8, 1995.

Dear Reena & Mona,

Blessings & best wishes.

It is very nice to see your growing interest in this subject through reading my letters. In fact more than reading, hearing or attending discourses and discussions on the subject benefits one more.

And you are about to get such an opportunity soon. If possible, do take advantage of it. Myself and your daddy are going to conduct seminar of discourses from 20th to 30th April at Pune. That time daily seven hours of *Swadhyay* will be conducted.

Similarly this year's *Shikshan Prashikshan Shibir* will be held at Deolali (Nasik) between 14th to 31st May. There daily lectures, classes, practicals etc. will be held for about 8 to 10 hours. You have experienced it yourself when you had undergone such *Prashikshan* at Malad in the year 1987. I remember both of you had achieved the 1st rank in that examination.

By discussing the common attributes, we have also gained some knowledge about the nature of the six substances which are existing in this cosmos. Our today's subject is *Pradeshatva Guna* i.e. shape formation or shape retentive attribute.

Its definition is as follows. 'The power or potentiality by which the substance always has some form or shape is called *Pradeshatva Guna*.'

Out of the six substances in the cosmos *Pudgal* is the only substance which is *Roopi* i.e. having touch, taste, odour and colour which can be perceived by sensory organs. All the rest of the five are *Aroopi* which don't have such attributes. The shape of the former substance can be seen by us. But we are always in doubt about the shape of the latter *Aroopi* substances, as we are not able to see or feel them.

Shape means the extent of the substance. It's length, breadth, thickness etc. The shape of the *Roopi* substance is also *Roopi*. And the shape of the *Aroopi* substance is also *Aroopi*. The shape of each substance is due to its own *Pradeshatva* attribute and not because of any other substance. No substance or *Jeev* can be *Karta* or the doer of the shape of any other substance.

We see innumerable forms of trees, their leaves, flowers, fruits, different kinds of animals and birds in different shapes and sizes. Who must have decided and created their shapes? Who made the shape of the lotus? It has the capacity and power to form its own shape.

One who does not know about the attribute of *Pradeshatva* thinks or has misconception that the God has created this universe and has given different shapes to these things in the universe. This misconception is

there because one does not know the true concept of God and the true nature of the substances.

For example, the handwriting is good or bad, legible or illegible because of the *Pradeshatva* attribute of the ink. But we believe that we have good handwriting. If we draw a beautiful floral *Rangoli*, we consider it to be our skill but it is because of *Pradeshatva* attribute of *Rangoli*.

Some wealthy person says, "I built a palacious bungalow out of my wealth". But the structure of the stone, bricks, sand, cement etc. is the activity of the *Pradeshatva* attribute of these *Pudgal* substances. If a structure is not properly built we blame the mason. He complains that the cement was not of good quality.

If we pour water into a container the shape of the water becoming like the shape of the container is due to the *Pradeshatva* attribute of the water and not because of the shape of the container. If you feel that it is due to the container then try filling it with stones. Do they take the shape of the container?

We proudly take the credit of rolling the *chapatis* in a perfect round shape, but who gave the shape to the dove?

Who has given shape to the wheat grains?

Naturally, because of the *Pradeshatva* attribute of these substances these particular shapes were formed. Even the *chapati* became round due to its *Pradeshatva* attribute.

We usually say that the potmaker made the earthen pot. The goldsmith says that he made the necklace, but in reality the shape of the pot is the activity of the attribute of *Pradeshatva* of the clay. Similarly size, shape and design of the necklace is the activity of the *Pradeshatva* attribute of the gold.

A woman takes pride in saying that her children are beautiful because she is beautiful. But in reality the shape of each body is the activity of the *Pradeshatva* attribute of that *Pudgal* substance.

An elephant is *Jeev*. The shape of its body is due to the *Pradeshatva* attribute of the *Pudgal* and the same shape of the *Jeev* is due to the *Pradheshatva* attribute of the *Jeev Dravya*. In such cases the body and *Jeev* are the *Nimitta* (निमित्त) or instrumental cause in the shape of each other.

Since *Siddha Bhagavan* सिद्ध भगवान् do not have body, they don't have any shape where the body can be instrumental in determining the shape. Therefore, they are called *Nirakar* निराकार. But despite this saying they still have a shape because they are *Jeev* and every *Jeev* has *Pradeshatva* attribute.

We have seen earlier that the activity of each attribute is its own due to *Vastutva* attribute and it is continuously going on without any break in it due to *Dravyatva* attribute. This means that the activity of *Pradeshatva*

attribute i.e. retention or formation of shape, is also continuously going on because of its own potentiality.

That is to say that the modification of shape is continuously going on in the cycle of evolution and extinction at each *samay*, or in other words at each *samay* a new shape is taking place. This modification or shape can be similar to the earlier one or can be different.

For instance, whenever you come to stay with me (i.e. mother's place), you always comment saying – 'Oh mom ! Look at this furniture as old as ever, since so many years it is unchanged, it is getting old day by day aren't you bored of it ? Why don't you tell dad and get it changed ?'

So you see changing desires at every *samay* lead to unhappiness. Therefore we don't require to change the furniture, on the contrary we need to change our view point or attitude. Owing to the *Pradeshatva* attribute the shape of the furniture is constantly changing at every *samay*, the modifications of the other attributes are also changing at every *samay*.

Truely speaking at every *samay* new shape is being formed automatically due to *Pradeshatva* attribute. But we try to bring about a change in the *Paradravya* i.e. other substance and its attributes according to our wishes, but the nature of substances is not so, therefore we are unhappy. Our modifications take place in our substance and our attributes only.

'To know and to believe' this is all I can do. Therefore just know and believe in the nature of the substances, as they are, then the present unhappy modification of the Bliss attribute will turn into blissful modification and will be in a state of Bliss.

When we think of the shape of the six substances, the shape of the *Jeev Dravya*, while it is existing in this embodied form it is as large or small as the body with which it is associated. And in the *Siddha* state it is little smaller than the last body it was associated with. Usually when we describe the shape of the soul in relation with the body it is a relative statement about the space it is occupying. But on its own the *Jeev Dravya* has innumerable *pradesh* (असंख्यत प्रदेश) as its volume.

The shape of a *Pudgal Paramanu* is like a rectangular cubic brick, and it is single *pradesh*. The shape of *Dharma* and *Adharma* substances is like or equal to *Lokakash* i.e. innumerable *pradesh*, *Kaal Dravya* is *Ekpradesh* (एक प्रदेशी) and *Akash Dravya* is infinite *pradesh*.

Out of these only *Jeev Dravya* has the capacity to expand and contract its shape. Shapes of the rest of substances remain the same.

By the combination of two or more *Paramanu* of *Pudgal* substance coming together a *Skandha* (or molecule) is formed. Shape of the

Skandha is variable according to its own capacity. *Jeev Dravya* is not the doer or *Karta* of shape of the *Skandha*. That is why it is wrong to presume and believe that I am the *Karta* of the size and shape of my body.

A slim lady always takes pride in her slim figure and says that she has maintained the slim shape of her body. And if she becomes fat she always grumbles that despite of her dieting and exercise the body has not gone back to its prior slim shape.

It is all false belief. Because in the first place, she who is actually *Jeev Dravya*, considers herself to be the body. Her second mistake is that she believes that she can give shape to the body (*Pudgal Dravya*) and maintain that shape as she wishes. In other words she considers herself as the *Karta* (doer) of the body. She makes her children strong and healthy by feeding them properly with good food is also her wrong and false belief.

Though the *Jeev Dravya* can expand and contract, the innumerable *pradeshas* of the *Jeev Dravya* remain the same. e.g. The loose raw cotton just from the field looks very big in size, but once compressed in the shape of a pillow the same amount of cotton shrinks into small place. Or a big piece of sponge can be held in your palm when compressed by hand. At that time the total amount of cotton or sponge is same, but it only occupies less space.

And again despite the expansion and contraction of the *Jeev Dravya* not only its all the innumerable *Pradeshas* remain same, its infinite attributes also remain same. There are various sizes of *Jeevas* from the microscopic size to the size of huge animals. But all of them have infinite attributes. The *Akash Dravya* which consists of infinite *pradeshas*, *Kaal Dravya* which is of one *pradesh* and *Pudgal Paramanu* which is also of single *pradesh* each one of them has infinite attributes.

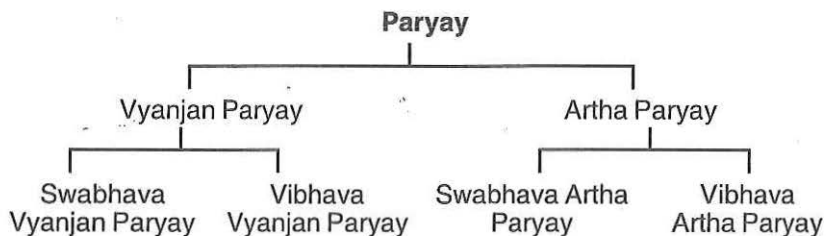
Adinath Bhagwan has height of 500 *Dhanushya* धनुष्य and Mahavir Bhagwan has height of 7 *Hath* हाथ in their present *Siddha* state. Despite the difference in their sizes, there is no difference in the modification of their infinite attributes. Both of them are with infinite *chatushtaya*. The power of their all the infinite attributes is in full bloom. Therefore, one should not consider or believe that the knowledge or bliss of Adinath Bhagwan would be greater than that of Bhagwan Mahavir.

Even in our daily life we see that the intelligence of a person is not dependent or in co-relation with the height and size of the body of that person. That is why a short statured person should not consider himself inferior to the person with good height and good physique nor the later should feel superior to the shorter one.

Here one more thing is to be explained. Since the *Siddhas* do not have physical bodies, many people wrongly think that their shape may be hollow. They are not a non existing entity like zero. And because of that wrong belief in earlier days there used to be *Siddhas* idols made in metals in hollow human form. But *Siddha Jeevas* have solid three dimensional shape or form (घन आकार). *Atma* is called *Vidnyanghan* (विज्ञान घन) because of its three dimensional existence.

There is a new modification of the attribute of *Pradeshatva* at every *samay*. This special activity of the *Pradeshatva* attribute is called *Vyanjan Paryay* (व्यंजन पर्याय). In each substance there are infinite attributes. And all these attributes are having modifications. But only the activity of *Pradeshatva* attribute is considered separate and is called *Vyanjan Paryay* and all the other modifications of all the other infinite attributes are called *Artha Paryay* अर्थपर्याय.

This is an interesting subject. Let us see how it is so. There are two divisions of each *Artha Paryay* and *Vyanjan Paryay* respectively. They are *Swabhava* स्वभाव and *Vibhava* विभाव *Paryay* पर्याय.



(1) *Swabhava Vyanjan Paryay* – That shape of a substance which is independent of or without any relation with the instrumental cause is called *Swabhava Vyanjan Paryay* e.g. (1) Shape of *Siddha* state of *Jeev*, (2) Shape of the *Paramanu* of *Pudgal*.

(2) *Vibhava Vyanjan Paryay* – That shape of the substance which exists in corelation with the instrumental cause is called *Vibhava Vyanjan Paryay*.

e.g. The various shapes of *Jeevas* in corelation with the body while in the embodied form like human or animal shape. (2) The shape of a *Pudgal Skandha*.

(3) *Swabhava Artha Paryay* – That *Artha Paryay* which occurs without any instrumental cause. The state of all the other attributes except the attribute of *Pradeshatva* is known as *Swabhava Artha Paryay* e.g. Omniscience modification of *Jeev* or modifications of *Pudgal Paramanu*. Also *paryayas* of *Agurulaghutva Guna*.

(4) *Vibhava Artha Paryay* – That *Artha Paryay* which takes place in presence of the instrumental cause of other substances is called *Vibhava Artha Paryay* e.g. Anger, hatred etc. of *Jeev*, all the modifications of the molecules (स्क्ल) of the *Pudgal*.

Out of the six substances only *Jeev* and *Pudgal* substances can have both *Swabhava* and *Vibhava Paryayas*. *Dharma*, *Adharma*, *Akash* and *Kaal* have only *Swabhava Artha Paryay* and *Swabhava Vyanjan Paryay*. They don't have *Vibhava* modifications.

Any living being in this worldly state while in conjunction with *Karma* and body will always have *Vibhava Vyanjan Paryay*. In the state of *Siddha*, *Swabhava Vyanjan Paryay* starts and continues till infinity. That is to say that *Siddha* does not take birth again in the form of a body (अवतार) as preached or accepted by other theories. *Siddha* does not ever have any union (बंध) with *Karma* or body.

In the *Arihant* state, though *Jeev* has *Vibhava Vyanjan Paryay*, rest of their other attributes have their *Swabhava Paryay* so they have *Swabhava Artha Paryay*. Infinite knowledge and infinite Bliss etc. have already been attained in its fullest extent. The *Vibhava* modification of the *Pradeshatva* attribute does not obstruct or disturb the *Swabhava* modification of other attributes. For the very same reason, this modification of the *Pradeshatva* attribute might have been given a separate name.

When the *Shraddha* attribute of the *Jeev* substance becomes totally pure or Right (शुद्ध) as soon as the *Jeev* attains 'Real Right Belief' or *Samyak Darshan*, and from thereon the *Swabhava Artha Paryay* of *Shraddha* attribute starts. But as since all the other modifications of other attributes have not become totally right or pure (शुद्ध); *Jeev* has both *Swabhava* as well as *Vibhava Artha Paryayas* at the same time.

In case of *Pudgal* substance it is not so. The shape or form of *Pudgal Paramanu* is a *Swabhava Vyanjan Paryay*. But when one *Paramanu* is attached with another *Paramanu* and forms a *Skandha* then its *Vibhava Vyanjan* modification takes place. And when the *Paramanu* separates from the *Skandha* then *Paramanu* again is in its original state and hence its *Swabhava Vyanjan Paryay* occurs.

It means that in case of *Pudgal* substance, *Swabhava Vyanjan Paryay* can change to *Vibhava Vyanjan Paryay* and vice versa. But in case of *Jeev* once its *Swabhava Vyanjan Paryay* occurs then it can not again have *Vibhava Vyanjan Paryay*. There is one more peculiar thing about *Artha* and *Vyanjan Paryay* of *Jeev* and *Pudgal* substances. In case of *Siddha Jeev* the *Swabhava Artha Paryayas* of all *Siddhas* are similar

to each other whereas the *Swabhava Vyanjan Paryay* of each *Siddha Jeev* is different from the other.

But in case of *Pudgal* substances, *Swabhava Artha Paryayas* are different whereas *Swabhava Vyanjan paryayas* are similar to each other. That is to say that the shapes of *paramanus* which are the *Swabhava Vyanjan Paryayas* are similar and the other modifications of other attributes like touch, taste, smell etc. can be different.

So the advantages of learning *Pradeshatva* attribute are as follows :

(1) Each substance has some kind of shape and volume. So the substances like *Jeev*, *Dharma*, *Adharma*, *Akash* and *Kaal* despite being *Aroopi* substance, have their own positive shape and volume.

(2) Shape of each substance is due to its *Pradeshatva* attribute and can not be determined or created by any other substance or even God.

(3) Though the mundane soul in the embodied form acquired the shape of the body with which it is in conjunction, that shape is not formed because of the body but is formed because of the *Pradeshatva* attribute of the *Jeev* itself.

(4) The shape of the *Pudgal* substance is *Moortik* or *Roopi* whereas shapes of all the other substances are *Aroopi*.

(5) The shape of the body is the shape of the *Paramanus* of the body. *Jeev* is not the creator of that shape. *Jeev* can not do the activity of keeping the body in proper proportionate shape.

(6) The number of the attributes possessed by any substance is not dependent on its size, shape or volume. The infinite attributes held by the *Akash Dravya* which is *Anant pradeshi*, same infinite number of attributes are also present in the *Pudgal paramanu* which is *Ek pradeshi*, similarly the *Kaal Dravya* also has the same number of infinite attributes.

(7) Though the shape of the *Jeev* substance expands and contracts, its innumerable *pradeshas* remain same. They do not increase or decrease in numbers.

(8) The activity of all the other attributes of *Jeev Dravya* is not dependent on its shape or *Pradeshatva* attribute and its modifications. That is why the modifications of attributes like knowledge, perception, conduct, Bliss are not dependent on the volume or shape of the *Jeev Dravya*.

(9) To consider oneself inferior or superior because of the present shape of the body one is associated with, is wrong.

Here is the couplet explaining the *Pradeshatva* attribute.\

प्रदेशत्व गुणकी शक्तिसे आकार द्रव्योंका रहे,
 निजक्षेत्रमें व्यापक रहे आकार भी स्वाधीन है ।
 आकार है सबके अलग हो लीन अपने ज्ञानमें
 जानों इन्हें सामान्य गुण रखिये सदा श्रद्धानमें ॥

One is advised to immerse into the knowledge, that means one has to concentrate on the *Atma Dravya* or *Jeev* substance which is immortal (त्रिकाली), permanent (शुब) and is sentience itself. Shape is a modification. And that is why it exists for only one *samay* and at every *samay* a new modification evolves.

One can not concentrate on such unsteady and perishable thing. That is why once you divert or take away your mind or concentration from these things and try to concentrate on the sentience *Swabhava* which is ever lasting then *Swabhava Artha Paryay* of the *Shraddha* attribute will start or in other words one will attain *Samyak Darshan* i.e. *Atmanubhooti* i.e. self experience.

Manifestation is known as *Paryay*. In the scriptures *Paryayas* are of two types namely *Dravya Paryayas* and *Guna Paryayas*. *Vyanjan Paryay* is known as *Dravya Paryay* and *Artha Paryay* is known as *Guna Paryay*.

When more than one *Dravyas* come together and form a combination it is also called *Dravya Paryay*. When these *Dravyas* are of same category, it is called *Saman Jateeya Dravya Paryay* समान जातीय द्रव्य पर्याय which is possible only in case of *Pudgal Dravya* and not in any other *Dravyas*.

But when these *Dravyas* are belonging to different categories it is known as *Asaman Jateeya Dravya Paryay*. असमान जातीय द्रव्य पर्याय. It is possible only in case of *Sansari Jeev*, which are in embodied form. Here one *Jeev* is combined with *Anant Pudgal Paramanus* of body, Karma, mind, *Tejas Sharir* etc.

Mithyatvi Jeev believes this *Asaman Jateeya Dravya Paryay* as himself. In scriptures it is said that such *Jeev* has *Paryay Buddhi*.

Finally the discussion about the common attributes of substances is over here. From next letter we will start a new subject.

Even then keep on reading earlier letters. This will help you in memorising the nature of the substances, attributes and modifications and nature of common attributes.

With love.

Your Mom.

Special Attributes & Modifications of Pudgal Substance

Letter 16

April 2, 1995.

Dear Reena & Mona,

Blessings & best wishes.

All along these letters we have been discussing the six main common attributes found in all the substances. Their detailed discussions have helped us to gain an overall knowledge of the basic, common nature of all the substances. But at the same time, it is very essential to know the specific attributes of these substances so that each substance which is very different from the other can be easily recognised separately on account of the special attributes it possesses and which are peculiar to that particular substance only.

Thus with the help of specific attributes only, we can recognize or differentiate particular substance. For instance, that substance which possesses special attributes of touch, taste, smell, colour etc. is the *Pudgal* substance. Therefore, all the objects which we can see, even our body, and all things perceived with the help of our sensory organs, also are all *Pudgal* substances. We now realise that, that substance which has the capacity to know, that which can experience pleasure and pain is *Jeev Dravya*.

If we think more deeply and in the right perspective, we will realise that whatever we know is not the substance or the attribute, but they are their modifications only e.g. we do not know the attribute of colour but we know its modifications as yellow, white, red, blue etc.

Thus, to have the knowledge of the attributes alone is not sufficient, along with the knowledge of the attributes, the knowledge of the modifications is also of prime importance. Because attributes can not be explicitly perceived as they are *Avyakta* (अव्यक्त) or they exist only in the form of power or energy. And only modifications are explicit. *Jeev* substance and its attributes of sentience, Bliss are inexplicit. But the modification of knowing or experience of pleasure or pain is explicit.

That is why we are going to discuss today the modifications of specific or special attributes. The modifications of *Pudgal* substance are constantly perceived by us through our sensory organs. We are familiar with them through these perceptions. Therefore, first and foremost, we shall understand and know more about the modifications of special attributes of the *Pudgal* substance.

In our letter no. 6 under the heading of 'Nature of Substance' we have already discussed in details about each substance and the special

attributes pertaining to it. Therefore, now we shall mainly deal with the modifications of the special attributes of *Jeev* and *Pudgal Dravya*.

In *Pudgal* substance, touch, taste, smell, colour and *Kriyawati Shakti* etc. are special attributes. We know this from our previous letters. This attribute of touch has eight different modifications. They are light and heavy (weight), hard and soft, viscous and nonviscous, hot and cold. At a time there is one modification only either light or heavy, hard or soft etc.

In the same manner, out of each pair, only one modification is possible at one time. In this way, the attribute of touch has four modifications together at any given time. According to the scripture named *Niyamsar* and *Panchastikay* (नियमसार, पंचास्तिकायं) these four modifications are only in *Pudgal Skandha*.

But the single *Paramanu* can have only two modifications at a time i.e. out of being viscous and nonviscous only one modification is possible, and from cold and hot also only one modification is possible at a time. To put it in other words, it can either be viscous or nonviscous and cold or hot. Viscous means greasy i.e. *Snigddha* स्निग्ध and nonviscous means dry or rough i.e. *Ruksha* रुक्ष.

There is one more interesting thing about this touch attribute of *Pudgal* substance. Though there are infinite attributes in *Pudgal* substance, only the modifications of viscous or nonviscous of the touch attribute are responsible and cause of the bondage between two or more *Paramanus*.

Same is the case with *Jeev Dravya*. Because in the *Jeev Dravya Mithyatva* मिथ्यात्व, passions i.e. *Raag* राग and *Dvesha* द्वेष are the main causes of bondage i.e. *Bandh* बन्ध. They occur with the rise of *Mohaniya Karma* मोहनीय कर्म.

There are five modifications of taste attribute – sour, sweet, bitter, astringent and pungent. There can be only one modification out of these five at any given time.

There are two modifications of attribute of smell. They are fragrance and bad odour. Here also any one modification is existing at any given time.

There are five modifications of the attribute of colour white, red, black, yellow and blue. Out of these only one modification is there at any time.

Sound is a *Skandha* and *Bhasha Vargana* is modified or expressed through noises or in the form of vocal sounds. Hence sound is not an attribute, but a modification of the *Pudgal* substance.

Kriyawati Shakti has two modifications one of motion or being in motion (kinetic) and another is stationery position (static).

From the above discussion you would realise that modifications of touch, taste, smell and colour as well as modification named sound are all modifications of *Pudgal* substance. *Pudgal* substance itself does not know its own modifications. Nor does it experience pleasure or pain due to any specific modifications. That is why the question, as to whether a particular modification is good or bad does not arise.

Jeev substance is the one who knows all these modifications. But due to ignorance, *Jeev* identifies himself with these modifications. Instead of realising and understanding that the modifications of the body are the modifications of the *Pudgal* substance, he considers them to be his. This is his greatest blunder and ignorance. The *Jeev* ignorantly considers himself to be fair, slim, fat, considers as 'my hands are soft, my hair are rough' etc. and so on.

Thus out of these innumerable modifications, those which seem to be favourable to us, we consider them to be good and those which are unfavourable, we consider them to be bad. This is not the true state of facts. We unnecessarily, without rhyme or reason, imagine to be happy and sad. The modifications of touch, taste, smell, colour and sound are all modifications of *Pudgal* substance. The *Pudgal* is the *Karta* or doer of these modifications. *Jeev* only knows them. But *Jeev* considers himself to be the '*Karta*' of these modifications.

For example, we thought and believed that 'I cook tasty dishes', 'I prepare soft chapati', 'I can draw and paint,' 'I sing and have melodious voice'. *Jeev* only knows or takes cognisance of these modifications through sensory organs. But while gaining this knowledge *Jeev* believes himself as happy or unhappy because of these things and he wants to be the enjoyer i.e. *Bhokta* भोक्ता of these modifications.

While eating sweets like Gulabjamun, we know the modification of the attribute of taste as sweet but we imagine so much pleasure in that sweet modification and get lost into it. If there was real pleasure in eating them, we would have not stopped after eating 8 or 10 pieces. We would have continued eating them.

When we dislike the modification of the smell attribute of body which is in the form of foul smell or bad odour of perspiration, we spray scent on it and believe to be happy. We think that 'I have become full of fragrance'. In fact, there is no attribute of smell in *Jeev* substance, so the bad odour modification of the body is also not that of *Jeev* nor is the fragrance modification of the body spray is of *Jeev*.

Jeev gets the knowledge of these modifications through the five sensory organs. The touch modification is known through the organ of touch, that of taste through tongue or organ of taste, that of smell through

the nose which is the organ for smell, that of colour through the eyes, and that of sounds through the ears. *Jeev* is the knower or the one who knows. The sensory organs are only instrumental, or a medium.

Just as while looking at the road through the window, it is the person who is seeing and not the window. Similarly the sensory organs are themselves *Pudgal* Substances and without any *Chetana*; they don't have sentience attribute. The brain and the nervous system also are *Pudgal* substances. *Jeev* alone can know through them. And 'I' am that *Jeev* substance.

Jeev knows or acquires knowledge of touch but does not have the attribute of touch. That is why *Jeev* is called *Asparsha Swabhavi* (अस्पर्श स्वभावी) or *Asparshi* (अस्पर्शी). Similarly *Jeev* has the knowledge of taste, smell, colour and sound, but he does not have these attributes. That is why he is called *Aras* (अरस), *Agandh* (अगंध), *Avarna* (अवर्ण) and *Ashabda* (अशब्द).

One may think that to acquire this knowledge *Jeev* must have these sensory organs present. But it is not so. *Arihant* and *Siddha* do not know through sensory organs but they directly know through *Atma*. All the infinite substances in this cosmos, their attributes and their modifications in past, present and future are known by them at once directly and at one *samay*. In *Avadhi* (अवधि) and *Manah Paryay* (मनःपर्यय) knowledge, also sensory organs are not needed.

In the same way, while knowing one's own *Atma* or *Jeev* itself we have to sort of close our sensory organs or put them off and stop getting knowledge through them and turn our attention inwards and know through the direct sentience or knowledge.

All this description in the scriptures about the *Pudgal* substance is not only to know the *Pudgal* substance, but to realise that all these modifications of the attributes are of the *Pudgal* and not of the *Jeev*. Just to differentiate ourselves from body, the nature and characteristics and modifications of a body are described in details.

Once you know and believe that I am not these modifications, the wrong identification and misconception of oneness with them ceases to exist. The moment you know that these modifications are not my modifications, your attachments vanish.

Once you come to the conclusion that I am not the creator of these modifications then the belief that I do or can do something to other substances goes away. I am only the knower of these modifications and not the *Bhokta* (भोक्ता). They are not the cause of my happiness or unhappiness, in fact I had wrong notions of happiness or sorrow in them. Once you realise this you get rid of *Bhokrutva Buddhi* भोक्तृत्व बुद्धि.

Just see, that by knowing the modification of *Pudgal* substance, a state of unhappiness and anxiety and crave for things just vanishes/goes away. The moment you know that these are not my own modifications the next question which arises in the mind is what are my modifications then ?

Imagine we have not seen each other for a very long time and you have come to receive me on a railway station platform. You see hundreds of ladies alighting from the train. And while looking at each of them the moment you realise that this is not your mother you quickly look at the next lady and start searching for me. And once you see me your attention will concentrate on me. Thereafter you will not be interested in looking anywhere else because the search has ended. Now while cutting the crowd, even if you see some ladies known to you, you will not be interested in them, because your mind is concentrated on your mother. Though the mother is little away from you, you are confident and sure that she is there. Even if you see other ladies known to you, your attention/ mind is on your mother. You are eager to be with her and hug her as soon as possible.

Similarly once you know that all these modifications are of *Pudgal* substance, then your attention is not on them. You are eager to know what are your own modifications. Once you know about the modifications of *Jeev* substance then you will not be interested in knowing the modifications of *Pudgal* through your sensory organs. After knowing the modifications of your own self, there will be firm belief that the substance from which these modifications are arising, that eternal (त्रिकाली) *Dravya* is me. Once you identify yourself as the steadfast *Dnyayak* you will experience, a Bliss and joy i.e. *Anand* आनंद which you had never experienced before. This is *Atmanubhooti* आत्मानुभूति. Once you have achieved this, you will be interested in concentrating inwards to see you and experience yourself again and again.

For this first and foremost it is necessary to know the special attributes of *Jeev* substance. Unless one knows the true nature of one's own self, this *Jeev* will not shed its ignorance and will keep on going through the four phases i.e. *Gati* गति.

Bliss is a modification of Bliss attribute of *Jeev*. That is why the true Bliss will be manifested only by knowing one's own self.

We will discuss this in details in my next letter.

Till then keep on practising in your mind that, " all the modifications of *Pudgal* which are known to me are not 'me' or they are not my modifications and I am not their creator nor I am their enjoyer. "

With love.

Your Mom.

Special Attributes & Modifications of Jeev Substance

Letter 17

April 10, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

After seeing your enthusiasm and eagerness to know more about the nature of one's own self, I am writing this letter immediately after the earlier one. Strong eagerness to know the nature of *Atma* or one's own self shows one's eligibility. Such *Jeevas* or persons can understand and grasp the preachings of *Jinavani* जिनवाणी.

In my last letter we had seen that one can know or understand any particular substance, through its specific or special attributes and their modifications. That substance can be known through its explicit characteristics.

Each *Jeev* substance has (i) *Chetana* i.e. sentience. It is of two types – *Darshan* i.e. sentience of perception and *Dnyan* i.e. sentience of knowledge (ii) *Shraddha* i.e. belief (iii) *Charitra* i.e. conduct (iv) *Sukh* i.e. Bliss (v) *Veerya* i.e. Potency (vi) *Kriyavati Shakti* i.e. region changing capacity etc. as its special attributes.

The activity of the *Darshan* attribute is to 'see' or perceive in general any object. To know any thing is the activity of the *Dnyan* attribute. There you know the object in details or specifically.

When we say that the activity of *Jeev* is to see and know, the activity of seeing is the activity of the *Darshan* attribute and that of knowing is the activity *Dnyan* attribute.

When the attention of *Jeev* is in seeing or perceiving an object then it is called *Darshanopayog* (दर्शनोपयोग) and when the attention is in knowing, then it is called *Dnyanopayog* (ज्ञानोपयोग). Before knowing any object it is perceived; that is the activity of *Darshan* attribute therefore it is called *Darshanopayog* (दर्शनोपयोग).

There are four modifications of *Darshan* attribute. They are *Chakshu Darshan* चक्षुदर्शन, *Achakshu Darshan* अचक्षुदर्शन, *Avadhi Darshan* अवधिदर्शन and *Keval Darshan* केवलदर्शन.

(1) **Chakshu Darshan** :- The general perception which occurs before *Mati Dnyan* through *Chakshu Indriya* or the sensory organ of sight is called *Chakshu Darshan*. This is also known as ocular perception.

(2) **Achakshu Darshan** :- The perception which occurs before *Mati Dnyan* occurring through other four sensory organs and mind, is called *Achakshu Darshan*. This is non ocular perception.

(3) **Avadhi Darshan** :— The general perception of the object which occurs just before the *Avadhi Dnyan* or Clairvoyant knowledge is called *Avadhi Darshan* or Clairvoyant perception.

(4) **Keval Darshan** :— The perception which occurs alongwith the *Keval Dnyan* or omniscience is called *Keval Darshan* or omniscient perception.

We have just seen that the nature of *Jeev* is to see or perceive and to know. He is the knower and the perceiver. Of these the perception is the activity of *Darshan* attribute and knowing is the activity of *Dnyan* attribute. When our attention is at the perception then the activity of knowing is not in focus. And when the attention is focussed on knowing then it is not focussed on perception.

Whatever *Dnyanopayog* we have is always preceeded by *Darshanopayog*. But in the case of *Kewali Bhagawant* or *Siddha* and *Arihant* their attention is simultaneously at *Darshan* and *Dnyan* together. That means their *Kewal Darshan* केवलदर्शन and *Kewal Dnyan* केवलज्ञान are at the same time.

There are eight modifications of *Dnyan* attribute. Out of these three modifications are of *Mithya Dnyan*. They are (1) *Kumati Dnyan* कुमति ज्ञान, (2) *Kushrut Dnyan* कुश्रुत ज्ञान and (3) *KuAvadhi Dnyan* कुअवधिज्ञान. It is also called as *Vibhanga Dnyan* विभंग ज्ञान.

Till one attains Real Right Belief and Real Right knowledge or *Atma Dnyan*, any amount of education and degree acquired or even the knowledge of the scriptures also is called *Mithya Dnyan*. Only after attaining *Atma Dnyan* all knowledge, i.e. knowledge about *Atma* as well as knowledge about all the other things becomes *Samyak Dnyan* or Real Right knowledge.

Suppose some person who has not attained Real Right belief has knowledge of Geography, History, Maths etc. then his that knowledge is called *Mithya Dnyan*. And as soon as he attains Real Right Belief then his knowledge regarding the same subjects is also called *Samyak Dnyan*. Because now he has the knowledge of the true nature of the substances. He has acquired the knowledge of what is his own self and what are the other substances and how they are separate or different from himself or *Jeev*. And he has experienced the true nature of his self.

There are five modifications of *Samyak Dnyan* (1) *Sumati Dnyan* सुमतिज्ञान (2) *Sushrut Dnyan* सुश्रुतज्ञान (3) *SuAvadhi Dnyan* सुअवधिज्ञान (4) *Manah-Paryay Dnyan* मनःपर्ययज्ञान and (5) *Keval Dnyan* केवलज्ञान.

Until and unless one does not attain *Keval Dnyan*, all the living beings in this cosmos, i.e. ranging from those having single sensory organ to those having five sensory organs, have *Mati* and *Shrut Dnyan*.

There can not be total absence of this knowledge. Even microscopic beings with single sensory organ have some small degree of this *Mati* and *Shrut Dnyan* in them.

No *Jeev* can ever be totally devoid of knowledge. The expression of knowledge in its any modification varies, it can be more, it can be less also. We will now see the nature of five modifications of knowledge without differentiating them as *Mithya* i.e. wrong or *Samyak* i.e. right.

(1) ***Mati Dnyan*** :- To know the things in the world with the help of sensory organs and mind as instrumental cause i.e. *Nimitta* (निमित्त) is known as *Mati Dnyan*. This is the knowledge of other things i.e. things other than one's own self. This is also known as sensory knowledge. But when *Jeev* knows his own self or *Atma*, at that time he diverts his attention from the sensory organs and mind, and by concentrating inwards, directs his attention towards himself. Then at that time the knowledge he attains of his own self is also called *Mati Dnyan*.

(2) ***Shrut Dnyan*** :- The knowledge about the other substances or things, related to the substance known through *Mati Dnyan* is known as *Shrut Dnyan* e.g. if you hear or read the word sugar it is *Mati Dnyan*. But when you know the substance known as sugar, through that word then it is *Shrut Dnyan*.

I can imagine the question arising in your mind. How a living being who has only one or two sensory organs can have *Shrut Dnyan*? The beings who have single organ of touch, their knowledge of touch is *Mati Dnyan*, but to know that this touch is pleasant or painful is *Shrut Dnyan*.

A self-experience of pure soul i.e. *Shuddha-atmanubhooti* (शुद्धात्मानुभूति) is a pure knowledge of the self through direct experience of its nature. This is also a *Shrut Dnyan* and it is known as *Bhava Shrut Dnyan* भावश्रुतज्ञान.

The scriptures or *Jinavani* which gives the description about the nature of *Atma*, its characteristics, the various discussions about the *Atma* as well as ways to attain *Atmanubhooti* etc. is called *Dravyashrut* द्रव्यश्रुत.

From this you would realise that *Dravyashrut* द्रव्यश्रुत or *Divyadhvani* दिव्यध्वनि is a composition of words or sound. It is not a modification of *Dnyan* attribute. So now, if somebody tells you that there is no *Dnyan* or knowledge in the scriptures, it won't be shocking and surprising to you. Because now you will understand the view point from which the speaker is saying it.

(3) ***Avadhi Dnyan*** :- A living being who has the extra sensory knowledge of *Roopi* substances and their attributes and their various modifications, though they are not present in front of him and this

knowledge which has limits of quantity, area, time etc. is called *Avadhi Dnyan*.

Avadhi Dnyan has different capacities or limitations, such as, the quantity of substances present within a particular area such as few feet or few miles away, their existence during a particular time such as few days, months or years in past or in the future. These limitations vary as per the capacity of the *Avadhi Dnyan*.

Devas in *Deva phase* or *Naraki Jeevas* in *Narak phase* have this *Avadhi Dnyan*. All the *Jeevas* in both these phases have this knowledge by birth. That is why this is known as *Bhav Pratyay Avadhi Dnyan* (भवप्रत्यय अवधिज्ञान). Some *Jeevas* in the phase of *Tiryancha* having all five sensory organs and mind, and some human beings also can have this *Avadhi Dnyan*.

With the help of this knowledge these *Jeevas* can know the happenings of present, past and future though they are taking place at a distance or other areas, where they are not physically present. This is not a miracle, but it is because of *Avadhi Dnyan*. This is possible even with the *KuAvadhi Dnyan*.

Many a people in this world are deceived or duped by making them believe that some people have power to see through time and space and are saints or *Sadhu* who can perform miracles. People also start worshipping them out of their ignorance. But once you know the nature of *Avadhi Dnyan*, then you need not worry or be impressed by the so called miracles. *Avadhi Dnyan* of a *Jeev* who has *Samyak Darshan* or Real Right Belief and knowledge is called *SuAvadhi Dnyan*.

(4) ***Manah Paryay Dnyan* :-** This *Dnyan* or knowledge is possessed by a few *Bhavlingi Muni* भावलिङ्गी मुनि. It can not be gained by any one other than the *Nagna Digambar Bhavalingi Muni* (नग्न दिगंबर भावलिङ्गी मुनि). They can know the thoughts in other's minds about the *Roopi* substances only. This knowledge also has limitations similar to those which we saw in case of *Avadhi Dnyan*. And the capacity to know with reference to the above limitations varies as per the capacity of their knowledge.

(5) ***Keval Dnyan* :-** That knowledge which directly and clearly knows all the substances along with all their attributes as well as all the modifications of these attributes of all the time i.e. past, present and future, taking place in all the three *Lokas* along with knowledge of *Aloka*, at the same time or at once, only in one *samay* is called *Keval Dnyan*.

The speciality or specific quality of this *Dnyan* is that *Kevali Bhagwan* does not have to see all the objects in this universe to know them. In fact they are totally immersed in knowing their own soul or *Atma*.

They know their *Atma* totally and fully. And their infinite knowledge is fully bloomed or explicit.

They know all the infinite things. Both living and non-living things irrespective of their being *Roopi* or *Aroopi* are reflected in their knowledge. They have the knowledge of infinite things right from times immortal till eternity in such a way that as if all these things in the cosmos are happening right in front of them. They know all these things at once in one *samay*. This is the greatness of the ability of knowledge to enlighten one's own self as well as all the other things at once.

We have seen while discussing the *Prameyatva* attribute that this knowledge proves the theory of *Krama Baddha Paryay* क्रमबद्धपर्याय. We can know the things happening in future because that is the capacity of knowledge or *Dnyan*. But nobody has the power to make even the slightest change in any modification nor can we change their order of occurrence or sequence. Each modification of each substance is independent, definite in itself and to believe, accept and to know it to be so, is real *Purushartha* पुरुषार्थ.

Because once we know that and come to a decision, then our attention is diverted from the modifications of other substances as well as our own modifications, and we centralise and concentrate our attention on our everlasting immortal own *Dravya Swabhava*. Therefore it is our duty to know and ascertain the *Krama Baddha Paryay*, by knowing the modifications of *Dnyan* attribute.

It is not proper to believe that if the modifications occur in a definite preset sequence, where is the need for one's *Purushartha*? The knowledge and acceptance of *Keval Dnyan* i.e. *Sarvadyata* and thereby firm decision about *Krama Baddha Paryaya* is the *Purushartha*.

At any given *samay*, there can be only one modification of knowledge. But let us see as to how many types of knowledges a *Jeev* can have at a time. It can have minimum one knowledge, which is *Keval Dnyan*. But once you have attained that, where is the necessity of any other *Dnyan*?

If one has two types of knowledges, then he would have *Mati Dnyan* and *Shrut Dnyan*. These in turn can be either *Mithya* or *Samyak*.

There are beings with three knowledges also. There are two combinations of these three types of knowledges. (1) Some *Jeevas* have *Avadhi Dnyan* alongwith *Mati Dnyan* and *Shrut Dnyan*. These can also be *Mithya* or *Samyak*. (2) Some others have *Manah Paryay Dnyan* along with *Mati* and *Shrut Dnyan*.

And if there are four knowledges, they are *Sumati Dnyan*, *Sushrut Dnyan*, *SuAvadhi Dnyan* and also *Manah Paryay Dnyan*.

There are mainly two modifications of the attribute of *Shraddha* i.e. Belief. (1) *Mithya Darshan* मिथ्या दर्शन and (2) *Samyak Darshan* सम्यक्दर्शन i.e. wrong belief and Real Right Belief.

Mithya Darshan :- *Atattva Shraddhan* अतत्त्व श्रद्धान or wrong belief of the fundamental principles i.e. *Tattva* (तत्त्व) is known as *Mithya Darshan*. We will discuss about the nature of *Tattva* तत्त्व later.

The *Jeev* having this kind of belief i.e. *Shraddha* has no right belief about his own true *Tattva* i.e. *Swatattva* स्वतत्त्व. It also has perverted belief about the seven fundamental principles (तत्त्व). Those kinds of beliefs are e.g. (a) This body is one's own true nature and affinity or oneness with it. (b) Belief of being the doer, creator and the enjoyer of other things and passions. (c) Attachments with the substances other than your own self and a faith of ownership of them. (d) The belief that *Punya* पुण्य i.e. virtuous deeds are right and evil deeds i.e. sin is wrong, and only by doing virtuous deeds one can attain salvation.

Such wrong beliefs are natural and are usually with us since birth. This is known as *Agruhit Mithya Darshan* अगृहीत मिथ्यादर्शन i.e. non-acquired perverted belief. And later on in life by following and accepting *Kudeva* कुदेव, *Kuguru* कुगुरु and *KuShastra* कुशास्त्र this perverted belief is strengthened. And new wrong concepts or ideas are formed. That is known as *Gruhit Mithya Darshan* गृहीत मिथ्यादर्शन or acquired perverted belief.

Samyak Darshan :- A *Jeev* who follows the preachings of *Sarvadnya* and *Veetaragi*; who listens, analyses, and then accepts the teachings about seven fundamental *Tattvas*, who knows by confirming through his analytical power the seven fundamental principles, one who confirms the nature of true *Deva*, *Guru* and *Shastra* सच्चे देव, गुरु, शास्त्र, knows the exact path of salvation. One who comes to the conclusion and differentiates about the *swa* स्व and *Para* पर or himself and all the other things which are not part of himself and always thinks about himself or is immersed in himself by turning all his attention inwards and thereby attains *Atmanubhooti* आत्मानुभूति, that *Jeev* has Real Right Belief modification of his *Shraddha* attribute.

Alongwith this modification of *Shraddha* attribute, i.e. *Samyak Darshan*, the *Samyak Dnyan* i.e. Right knowledge which is a modification of *Dnyan* attribute, and Real Right conduct modification of *Charitra* attribute i.e. *Samyak Charitra* all start at the same time.

Not only these three attributes but all the infinite attributes of *Jeev* start having their *Swabhava* modifications स्वभाव रूप परिणामन at the same time. While *Jeev* is immersed in himself he experiences extrasensory

pleasure or Bliss. This experience of inner Peace increases in proportion to the diminishing degree of the passions.

Even if *Jeev* comes out of this self experiencing concentration and is involved in *Shubha Bhava* शुभभाव or *Ashubha Bhava* अशुभभाव still his *Samyak Darshan* i.e. Real Right Belief modification of *Shraddha* attribute continues.

By trying again and again to go through that blissful experience by concentrating in one's own inner self, his right belief strengthens and gradually his experience of self (आत्मानुभूति) becomes more frequent and the duration also increases.

The nature of the modifications of *Charitra* or conduct attribute will be discussed in details in my next letter because it is a very large subject. Though the modification of *Charitra* attribute becomes Right or *Samyak* alongwith the attribute of *Shraddha* or Right Belief, there is still both, *Saragata* सरागता and *Veetaragata*, present at the same time. And gradually passions start diminishing and *Veetaragata* starts increasing and finally a stage is reached where total *Veetaragata* is attained. And only after attaining total *Veetaragata*, the *Mati-Shrut* modification of *Dnyan* attribute ceases to exist and *Keval Dnyan* modification evolves.

Along with attributes of *Dnyan*, *Darshan*, *Shraddha* and *Charitra*, *Sukh* or Bliss and *Veerya* or potency are also special attributes of *Jeev* substance. In *Sukh* attribute the pleasure beyond sensory pleasure i.e. *Sukh* is the *Swabhava* modification and the pleasure which is normally considered to be so or which is experienced through our sensory organs and also pain are *Vibhava* modifications of *Sukh*.

At the time of *Atmanubhooti* the knowledge and pleasure evolved are directly from *Atma* and not through help of sensory organs. The degree of pleasure corresponds to the duration of stability of *Atmanubhooti*. When total *Veetaragata* is attained total Bliss is experienced and when one has attained *Keval Dnyan* then infinite Bliss is evolved and experienced.

Veerya or Potency is also an attribute of *Jeev*. *Veerya* means strength. The strength of the body is not the activity of *Veerya* attribute of the *Jeev*. The real modification of *Veerya* attribute is known as *Purushartha* पुरुषार्थ. To cause all the modifications of all the attributes of the substance as the *Swabhava Paryay* is the activity of the *Veerya* attribute. That is the true *Purushartha* which leads to salvation.

What we consider to be *Purushartha* in our daily routine life is actually a *Vibhava* modification of this attribute. Because it leads to or increases interest and activity of the outward daily life and helps to lead the cycle of birth and death.

Actually the *Swabhava* or nature of pure soul is as it is since times immortal. But to confirm its purity through our analysing capacity, to turn our attention towards that pure nature (or actually turn inwards), to

believe it to be so and to get submerged and immersed into the *Swabhava* of *Atma* is the activity of *Veerya* attribute. That is known as *Purushartha*.

Kriyavati Shakti or capacity to retain or move from one region to another is also a special attribute of *Jeev*. Kinetic and Static (गतिरूप or स्थितिरूप) or motion and static are two modifications of this attribute. To stabilise in one place or to move from one place to another is the activity of *Kriyavati Shakti* of *Jeev*.

And when the *Pudgal* substance stabilises or moves then it is the activity of the *Kriyavati Shakti* of *Pudgal* substance.

But when the modification of this attribute takes place simultaneously in *Jeev* as well as in the body then the *Jeev* wrongly believes that the body is him or he is doing the movements of the body.

And once we have understood which are the modifications of *Pudgal* and which modifications are mine or of the *Jeev* then from the different characteristics it is easy to understand *Jeev* and *Pudgal* as separate entities.

Thus the study of these special attributes will be of great help in achieving our goal of knowing one's own self.

The other four substances namely *Dharma*, *Adharma*, *Akash* and *Kaal* and their special attributes have already been discussed in our earlier letter namely 'Nature of Substance'.

Soon I will send you the letter describing the *Charitra* attribute.

With love.

Your Mom.

Every *Dravya* consists of *Anant* i.e. infinite attributes. Do you know the exact figure? In the cosmos *Jeevas* are *Anant*. *Pudgal* substances are *Anant* times more than *Jeevas*. Past, present and future *Samayas* of *Kaal* are infinite times more than *Pudgal*. *Akash* has *Pradeshas* which are infinite times more than total *Samayas* of *Kaal* and every *Dravya* consists of attributes which are infinite times more than *Pradeshas* of *Akash*. Even if you want to count them it is not possible in infinite *Samayas* and you will not be able to tell, 'oh, this is the last attribute'. So, you and me and every single *Dravya* consists of so many attributes.

Charitra Attribute & Its Modifications

Letter 18

April 16, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

I am very glad to note that you have so swiftly and easily learnt the nature of the cosmos, substances, attributes, modifications, common and special attributes etc. through these letters. Actually we have started learning the ABC of Jainism. In Marathi language we would word it as the *Onama* (ओनामा) which is the short form of *onamasidam*. Do you know how it originated ? Actually the original phrase is *Om Namah Siddham* (ओम् नमः सिद्धं). I vow to *Siddha*. In the olden days when the child started with his very first lesson of writing alphabets, elders would hold his hand and help him to first write these words on the slate and then start with the first lesson of writing. Since then, whenever any new project or work is undertaken, this phrase *Onama* is very commonly used.

Now coming back to our subject, we have already seen the nature of common attributes. These are found in all the six substances. Therefore we know that whenever there is a mass or collection of these attributes, it is a substance. But out of the six substances which particular substance it is for sure, to find out this, it is very essential to know its special attributes. We have been discussing these special attributes in details, in last few letters.

Attribute is a power or capacity, which always exists in a substance. Its explicit manifestation at each *samay* i.e. present status is called modification. We know a particular attribute only through these explicit modifications. That is why we are studying the modifications of these special attributes.

After discussing the special attributes of *Pudgal* substance and their modifications earlier, we discussed the special attributes and their modifications of *Jeev Dravya* in our previous letter. And today we are going to discuss about the conduct attribute or *Charitra Guna* चरित्र गुण.

Jeev Dravya is different and distinct from other substances because of its *Chaitanya* चैतन्य i.e the attribute of sentience. In the scripture *Tattvarthasutra* तत्त्वार्थसूत्र the character of the *Jeev* is described as *Upayogo Lakshanam* उपयोगो लक्षणम्.

Upayog can generally be called as activity (though it is not a literal translation). And here activity is the activity of knowledge or *Dnyan* and activity of seeing or *Darshan*. That is to say that while *Jeev* is engaged in knowing it is called as *Dnyanopayog* ज्ञानोपयोग and when it is engaged in perceiving, it is called *Darshanopayog* दर्शनोपयोग.

Upayog means attention in which the activity of knowing and seeing both are involved. When it is engrossed in knowing one's own self then it is called *Shuddhopayog* शुद्धोपयोग. On the other hand while knowing other substances, pious and virtuous (pure) thoughts and feelings evolve, and our attention is engrossed in knowing them, then that is called *Shubhopayog* शुभोपयोग. And when immoral, wicked thoughts and feelings evolve and *Upayog* is engrossed in knowing them, then it is called *Ashubhopayog* अशुभोपयोग.

These *Shubha* and *Ashubha Bhavas* mean emotions and passions. Both *Shubhopayog* and *Ashubhopayog* together are known as *Ashuddhopayog* अशुद्धोपयोग, *Shubha* and *Ashubha Bhavas* together are known as *Kashayas* कषाय.

Now tell me what is this *Kashaya*? Is it a substance, an attribute or a modification ? Let us see. It is definitely not a substance, because we know the names of all the six substances and it is not one of them. *Kashaya* is only found in *Jeev* substance. But *Arihant* and *Siddha Jeevas* are totally devoid of *Kashayas*. Therefore *Kashaya* can not be an attribute also.

From this we can conclude that it is a modification. And it is the modification of the *Charitra* or conduct attribute of *Jeev*. But this is not its *Swabhava Paryay* स्वभावपर्याय. i.e. pure modification but *Vibhava Paryay* विभाव पर्याय or *Ashuddha Paryay* अशुद्ध पर्याय i.e., impure modification. The proper, right, pure or *Shuddha* modification of conduct attribute is called *Veetaragata* वीतरागता and impure or *Ashuddha* modification is called *Saragata* सरागता or *Kashaya* or passion.

Apart from all the other attributes of *Jeev*, this *Charitra* or conduct attribute has one speciality. That it does not become totally pure or Right in one moment or at once like *Shraddha* attribute. But slowly and gradually, the purity of conduct increases and impurity of conduct diminishes after one attains *Samyak Darshan* i.e. Real Right Belief.

In the conduct or *Charitra* attribute both the partially right modification i.e. *Veetaragata* as well as the improper modification i.e. *Saragata* exist simultaneously.

In the *Mithyatva* stage i.e. when one has not understood the real nature of substances and has not attained Real Right Belief, only improper modifications of conduct attribute are going on. They are in the form of passions and aversions. They are called *Kashaya*. We are well conversant with *Kashaya*. Because day in and day out every moment we do *Kashaya*.

That which leads to unhappiness or sorrow is *Kashaya* or whatever leads to this eternal vicious cycle of birth and death is *Kashaya*. In two

words it can be described as passions i.e. *Raag* राग and aversions i.e. *Dvesha* द्वेष. In four words as anger, pride, deceitfulness and greed. And all the 25 *Kashayas* are described as follows :

(1) *Anantanubandhi* (अनन्तानुबन्धी) anger (क्रोध), pride (मान), deceitfulness (माया), greed (लोभ), (1st Quadruplet)

(2) *Apratyakhyan* (अप्रत्याख्यान) anger, pride, deceitfulness and greed (2nd Quadruplet)

(3) *Pratyakhyan* (प्रत्याख्यान) anger, pride, deceitfulness and greed (3rd Quadruplet)

(4) *Sanjwalan* (संज्वलन). anger, pride, deceitfulness and greed. (4th Quadruplet)

Then laughter, affection, dislike, sorrow, fear, disgust, the male sex passion, the female sex passion. and neuter sex passion are further nine *Kashayas* or *NoKashayas* (नोकषाय). Now we will see the nature of these *Kashayas*.

When *Jeev* has anger he wishes to harm others and for that he reacts by abusing, shouting at others, hitting others. etc. When he has pride, then he has the urge to look down upon others and try to prove himself as great, tries various methods to show his uprightness. When he has deceitfulness then he wishes to get things done by deceiving others or by falsifying the facts. When he has greed then he tries many methods to acquire things he has lust for or has liking for. All these things are described in details in the third chapter titled, ' Charitramoha se Dukh ' चारित्रमोहसे दुःख. in the book ' Moksha Marga Prakashak ' मोक्षमार्ग प्रकाशक.

Alongwith these *Kashayas* other nine *Nokashayas* also emerge. In laughter passion he gets happiness due to false notion of pleasure in some things and keeps on laughing. In the passion of affection he gets attracted towards things he likes. In dislike passion he gets perturbed by things or happenings, which are unpleasant or unwanted.

In sorrow passion due to loss of precious possessions and beloved ones and in incident unpleasant to him, he gets restless, shouts at others angrily, cries and is very miserable. In fear passion, he is fearful about the things or incidents which are causes of loosing things dear to him or having unpleasant circumstances, And he is scared of them and runs away from or hides himself from them. In disgust passion he despises unpleasant or unwarranted things and incidents.

Due to all the three kinds of sex passions, sexual lust arises and has the urge to have sexual intercourse.

All the *Kashayas* are unpleasant and are misery, because they create anxiety. And they are the cause of oncoming future misery as well.

Because due to *Kashaya* new bondage with *Karma* is created, and bondage is the cause of eternal cycle of birth and death.

Those *Jeevas* who are devoid of all *Kashayas* or wishes are *Veetaragi*. They are *Arihant* and *Siddha*. And only they are enjoying infinite Bliss. And since they are omniscient entire knowledge of all the *Lok* and *Alok* of all the times i.e. present, past and future evolves in them in one *samay*. But because they are *Veetaragi*, they don't have any passions and aversions towards anything.*

On the other hand though we have very little knowledge, since it is associated with *Kashayas*, it always leads to unhappiness. For example, when we see a mango, the activity of knowledge or modification of *Dnyan* attribute takes place, but at the same time the modification of the conduct attribute also takes place, and its modification with the passions makes us long for it and the strong desire to eat and enjoy it arises. And unless it is fulfilled we are not at peace i.e. we are unhappy.

Now in fact this unhappiness is caused by the desire or *Kashaya* and not by the fact that mango is not available to us. But by believing other things to be the cause of pleasure or pain, we are forever having passions or aversion about other substances.

We have seen the four quadruplets of *Kashayas*. Now in short, we will see their nature. This classification is not as per their degree of intensity, but they are in fact of different qualities.

While *Jeev* is in *Mithyatva* condition or while it has not attained Real Right Belief and has not come to know and believe the exact true nature of the substances and the cosmos, it has all the four quadruplets of *Kashayas* which we have seen earlier. When *Jeevas* have intense passions (तीव्र कषाय) they can not have the knowledge or belief of the true fundamental principles of Jainism. They have hatred, aversion and no interest in the discussions about *Atma* and religion in the true sense. They succumb to the *Kudevas* (false God or dieties), *Kuguru* (wrong preacher) and *Kushastra* (wrong and false theory of principles of religion). In short, they are said to have *Atattvashraddhan* (अतत्त्वश्रद्धान). *Mithyatva* or false belief and *Anantanubandhi Kashaya* go hand in hand. They are supplementary to each other.

Once one knows the nature of true God, *guru* and scriptures and by listening to and analysing the true purposeful principles i.e. *Tattvas* alongwith the reverence towards the true qualities of God, *guru* etc. these *Kashayas* and wrong belief diminish in their degree of intensity and *Jeev* is then eligible to have *Samyak Darshan*.

Such a *Jeev* if he makes the right efforts of being engrossed in his own self then he reaches a stage where he gets totally immersed into it and attains realisation of one's own self (आत्मनुभव). This is known as *Samyaktva* (सम्यक्त्व). At this stage at the same time there is absence of *Anantanubandhi Kashayas*. This stage is known as '*Swarupacharan*

Charitra' स्वरूपाचरण चारित्र. Kundakunda Acharya calls it as *Samyaktvacharan Charitra* सम्यक्त्वाचरण चारित्र also.

Such *Samyaktvi* सम्यक्त्वो *Jeev* now has remaining three quadruplets of *Kashayas*. Those passions or *Kashayas* on account of which *Jeev* can not make sacrifices or do penance or even slightest restraints, in other words fails to take up vows are *Apratyakhyan Kashaya*.

By immersing more and more frequently and for a longer duration into one's own self *Jeev* attains a stage where *Apratyakhyan kashayas* are also absent. That stage is called *Desh Charitra* देश चारित्र. Here there is absence of earlier two quadruplets of *Kashayas* and presence of remaining two quadruplets out of the four quadruplets we have seen earlier. This *Jeev* has natural feeling of taking up conventional vows meant for person leading a householder's life. Such *Jeev* is called *Vrati Shrivak* (व्रती श्रावक).

Pratyakhyan means renunciation. But at this stage since there is a presence of *Pratyakhyan Kashayas* there is no total renunciation of internal passions and external possessions. The steadiness in immersing in one's own self has not reached to such an extent which is required of a monk. In other words, the steadiness in one's own self in respect of the frequency and duration needs to be strengthened further, in order to reach the stage of a *Muni* or monk.

And when the first three quadruplets of the *Kashayas* namely *Anantanubandhi*, *Apratyakhyan* and *Pratyakhyan Kashayas* are absent then that stage is called *Sakal Charitra* सकल चारित्र. At this stage *Jeev* has *Sanjwalan Kashaya*. And because of these there is no total steady immersion in one's own self and hence no total absence of all passions. This is the stage of monks. In this stage there are pious feelings to observe 28 basic rituals i.e. *Moolguna* (मूलगुण). And this virtuous passion of observing 28 *Moolguna* is a manifestation of *Sanjwalan Kashay*.

As and when the steadiness of immersion into one's own self increases and the *Jeev* is totally immersed in itself it becomes totally *Veetaragi* and there is total absence even of *Sanjwalan Kashayas*. Then he attains *Yathakhyat Charitra* यथाख्यात चारित्र. The attribute of conduct attains totally pure stage. Its purest form is reached.

So far from the above discussion one thing that strikes in the mind is that *Veetaragata* can not be attained by continuously doing *Kashaya* ; but to come to a stage where *Kashayas* do not arise or when one is totally devoid of *Kashayas* then only true *Veetaragata* is attained.

Both the pious or sinful passions are *Kashayas*. So you can never attain *Veetaragata* by doing pious actions or having pious feelings. This fact has to be firmly drummed in to us fully to be understood and believed in the first place. But despite having such firm beliefs yet it does not directly lead to total absence of *Shubha Bhava* or pious feelings. As the *Veetaragata* increases higher qualities of pious feelings continue to arise.

And when *Yathakhyat Charitra* is attained *Jeev* is totally devoid even of any pious feelings or *Shubha Bhava*.

We shall try to put the above discussion about the modifications of *Charitra* attribute in the following tabular form.

(1) **Mithya Charitra** (मिथ्या चरित्र) – The presence of all the four quadruplets *Anantanubandhi*, *Apratyakhyan*, *Pratyakhyan* and *Sanjwalan Kashayas*.

(2) **Swarupacharan Charitra** (स्वरूपाचरण चरित्र) Absence of *Anantanubandhi Kashayas* but the presence of the other three quadruplets i.e. *Apratyakhyan*, *Pratyakhyan* and *Sanjwalan Kashayas* (This is the beginning of *Samyak Darshan*).

(3) **Desh Charitra** (देशचरित्र) Absence of *Anantanubandhi* and *Apratyakhyan* quadruplets and presence of *Pratyakhyan* and *Sanjwalan* quadruplets of *Kashayas*. (*Vrati Shravak* व्रती श्रावक)

(4) **Sakal Charitra** (सकलचरित्र) – The absence of quadruplets of *Anantanubandhi*, *Apratyakhyan*, *Pratyakhyan Kashayas* and presence of *Sanjwalan Kashayas* (*Muni* stage).

(5) **Yathakhyat Charitra** (यथाख्यात चरित्र) Absence of all the four quadruplets of *Kashayas* and all the *Nokashayas* and attainment of total *Veetaragata*.

Alongwith the four quadruplets of *Kashayas* the nine *Nokashayas* like laughter etc. also start diminishing and in the end they vanish. Its details are not mentioned here, because it will lead to another lengthy discussion. Though you may feel that this subject is difficult, in future while studying the subjects of *Karma* and *Gunasthana* (गुणस्थान) you will find this helpful and it will be easier to follow those subjects.

Once you know these above things, you will realise. that *Anantanubandhi* and other *Kashayas* do not wither away by just taking up some vows and practising external renunciation, in *Mithyatva* stage. But one has to attain *Samyak Darshan* and steadily immerse in one's own self and thereby attain *Veetaragata*. This is the only way.

‘तत्त्वार्थं श्रद्धानं सम्यक् दर्शनम्’, that means grasping the true nature of the fundamental principles (तत्त्वार्थ) and having faith in them is the definition of *Samyak Darshan*. What are these purposeful fundamental principles (ग्रंथोजनभूत तत्त्व) and what is meant by having faith in them ? This will be discussed and learnt through the following letters.

If you have any questions or doubts regarding the subjects we have learnt so far, do write them down and let me know. I will explain them to you in my next letters.

With love.

Your Mom.

Prayojanbhoot Tattva

Letter 19

May 11, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

During the 10 days' seminar at Poona, Reena you were extremely lucky to get the maximum advantage in such a short period ! For daily you attended 7 hours' lectures, in all 70 hours of study in just 10 days ! You would have never made it even if you had stayed for one whole month with us in Mumbai ! Because while attending the seminar you were not a daughter, but a full fledged student and you really made it.

Mona, I really feel very sorry about you. You couldn't attend the seminar, because you were preoccupied with making arrangements for the opening ceremony of your dispensary. Mona can you make a guess ? Even Reena conducted a 30 minutes' lecture for the kids daily ! Our daily schedule was very busy, your daddy conducted 4 lectures daily i.e. 4 hrs. and myself for 3 hrs., Mr. Dhokar for an hour and Reena for 1/2 an hour. Thus totally lectures were delivered for 8 and 1/2 hours daily.

But don't you worry ! In the initial stages you will have ample free time in the dispensary. So take the opportunity to utilise the spare time by studying Jain philosophy and scriptures.

In the letter previous to this one we had discussed about the nature of the attribute of conduct. While studying substances, attributes and their modifications we have seen that attributes occupy the entire or total space of the substance. That means the *Dnyan* attribute is spread all over the *Jeev* substance ; same is the case with *Shraddha* attribute, and *Charitra* attribute.

This means that whatever is the space occupied by the substance, same space is occupied by its each and every attribute. And whatever space is occupied by the attribute that same space is occupied (covered) by its modification. So, the conclusion is that whatever is the area of the *Jeev* substance, same is the area of its conduct attribute and that very same area which is occupied by the conduct attribute is occupied by its modification.

From this we learn that any modification of an attribute of the substance i.e the modification of the substance remains within the boundary limits of area of that particular substance, it can never leave the area of the substance and go out of it. In other words, it can never extend itself beyond the space boundary (limit) of its substance.

Now pay attention to what I am trying to explain. Be it the *Vibhava* Paryay of *Charitra* attribute i.e. *Kashaya* (anger, pride, deceit, greed.) or

the *Swabhava Paryay*. i.e. *Veetaragata*, the area of this modification will never extend beyond the area of the *Jeev* substance. This modification is spread over the entire area of the *Jeev* substance, it does not spread or exist in any other substance except the *Jeev* substance. Therefore, the attribute of conduct exists in the *Jeev* substance only, and not in the body.

Our present status of human form is called *Asaman Jateeya Dravya Paryay* (असमानजातीय द्रव्यपर्याय). In other words, it is a co-existence of different types of substances together with one another. In this case, one *Jeev* substance and infinite *Pudgal* substances have formed a sort of combination of existence. This combination is for a limited period of time.

Jeev in this condition of co-existence with *Pudgal* wrongly identifies himself with the body which is *Pudgal* substance, and therefore all the external actions and behaviour of that body is considered by him to be his actions or *Charitra*. And this is where the problem starts.

Monks have attained *Sakal Charitra*, which means, there is the absence of first three quadruplets of *Kashayas* and presence of *Sanjwalan Kashaya* and *Veetaragata* alongwith them.

In such a state the outwardly behaviour of the monks is always in accordance with that state of inner purity. It is described in many scriptures of *Charananuyoga* (चरणानुयोग). These external bodily actions are called conduct or *Charitra*, only for name sake. There is no problem as long as we say it for saying sake.

But to believe that these actions themselves are *Charitra* is totally wrong and erroneous.

For example, in our daily life when we say a 'jar of ghee' what we mean or rightly believe is the jar which contains ghee. Similarly while saying in our daily life we can call bodily behaviours of monks as *Charitra*. And it will not be wrong to say so. But in reality we have to understand and believe that, these are the actions of the body of that embodied soul who has attained *Veetaraga* modifications of *Sakal Charitra* of the attribute of conduct. And that would be the true and proper statement.

Because *Jeev* does not know the exact or true nature of the substances and fundamental principles he considers all the substances other than himself to be favourable or unfavourable to him. Then he has longing and affection for those things which he considers favourable and tries hard to gain them. And tries to get rid of those things which he considers as unfavourable and tries very hard to do away with them, and then the feeling of hatred emerges.

From the above discussion you will realise that the substances themselves are neither the cause of the attachments nor aversions but the wrong belief about the true nature of substances and fundamental principles is the real cause of *Kashayas*.

The wrong belief about these principles, the wrong knowledge one acquires due to this wrong belief and the wrong conduct or behaviour taking place due to wrong belief and knowledge are called *Mithya Darshan* मिथ्यादर्शन, *Mithya Dnyan* मिथ्याज्ञान and *Mithya Charitra* मिथ्या चरित्र respectively.

This misconception or wrong understanding is going on since times immortal and hence it can be considered as natural. This is known as *Agruhit Mithyatva* अगृहीत मिथ्यात्व and *Mithyatva* acquired by following *Kudeva*, *Kuguru* and *Kushastra* is called *Gruhit Mithyatva* गृहीत मिथ्यात्व.

All the other species of life like birds and animals have only *Agruhit Mithyatva*. But human beings have proved their dubious greatness in this field as well. They have acquired *Gruhit Mithyatva* as well along with *Agruhit Mithyatva* hence intensity of *Mithyatva* increases.

In fact, in this human life there is only one thing worth doing. And that is the achievement of *Samyak Darshan* and thereby gaining more and more *Veetaragata*. Each Jain scripture teaches you this same thing. In *Ratnakarand Shrivakachar* also first chapter is regarding *Samyak Darshan*. The first and foremost duty of a *Shravak* is to attain *Samyak Darshan*. Because *Samyak Darshan*, *Samyak Dnyan* and *Samyak Charitra* together is called *Dharma* or *Moksha Marga* मोक्षमार्ग i.e. the path to attain salvation. Acharya Umaswamy in the very beginning of the scripture *Tattvarthasutra* (तत्त्वार्थसूत्र) says — “सम्यक्दर्शनं ज्ञानं चरित्राणि मोक्षमार्गः। तत्त्वार्थं श्रद्धानं सम्यक् दर्शनम् । ” which means belief in the true nature of the substances as they are is called Real Right Belief.

Similarly in *Ratnakarand Shrivakachar* Acharya Samantbhadra says “सहस्रं ज्ञानवृत्तानि धर्मं धर्मेष्ट्वराः विदुः । ” and “श्रद्धानं परमार्थानाम् आप्त, आगम, तपोभूतम् । ” —This means right belief in true God, monks, and scriptures is called *Samyak Darshan*.

Now here you are likely to get confused for you may wonder as to which *Samyak Darshan* we should acquire ? Should we acquire that *Samyak Darshan* which is defined as *Tattvartha Shradhanam* or the one which is defined as right belief in true God, monks and scriptures ? Actually both mean the same. Once you know the nature of the fundamental principles you will realise that both are one and the same thing.

The first and most important condition to bear in mind here is that, the principles must be those which are preached by the *Arihant/Jinendra*.

Because many other religions have their own theories and principles. They also claim that one can attain *Moksha* or salvation by following them. If you read the fifth chapter titled *Vividhamata Samiksha* (विविधमत समीक्षा) i.e. an analytical study of different religions in *Moksha Marga Prakashak* मोक्षमार्ग प्रकाशक you'll get more clarity. That is why in *Chhahadhala* छहढाला it is said "तातै जिनवर कथित तत्त्व अभ्यास करिजै" which means, 'therefore one must study the principles told by *Jinendra* or *Arihant* only.'

There are seven fundamental principles or *Prayojanbhoot Tattva* प्रयोजनभूत तत्त्व. Just hold on ! I know you will ask me many questions like — "What is *Tattva* ? What is *Proyojan* ? What is *Prayojanbhoot Tattva* ? What are their names ? Why are they only seven ? "

Tattva means *Tat* तत् + *Tva* त्व. *Tat* means 'that' or 'which is being discussed' and *Tva* means 'nature and its quality'. Nature of the thing is *Tattva* तत्त्व. The very nature of the substance under discussion, e.g. senility (वृद्धत्व) is the *tattva* of a senile person (वृद्ध).

Prayojan means purpose or intentional cause. If we ask a student as to what is the purpose of his studying a particular subject like medicine, he says that he wants to become a doctor. The purpose of doing business is to earn money and be rich. The purpose of eating food is to pacify hunger.

Similarly, the purpose of each *Jeev* is to do away with misery and unhappiness and be happy. There are certain principles or things, and unless one knows their real nature and has confirmed belief and conviction about them that, 'this is so and not otherwise' misery will not end and one will not be happy or attain Bliss. They are called *Prayojanbhoot Tattva*.

To know and believe, the purposeless things i.e. *Aprayojanbhoot Tattva* अप्रयोजनभूत तत्त्व as they are or as they are not does not lead to *Mithya Darshan* or false belief. But to know the purposeful things i.e. *Prayojanbhoot Tattvas* प्रयोजनभूत तत्त्व otherwise, is *Mithya Darshan*.

Pt. Daulatramji in his *Chhahadhala* describes *Mithya Darshan* as " जीवादि प्रयोजनभूत तत्त्व सरखै तिनमाहि विपर्ययत्व । " It means the false belief in purposeful *tattvas* or substances like *Jeev* etc. is *Mithya Darshan*.

What is our purpose ? To get rid of misery. Whose misery ? of our own soul. And to achieve that it is necessary —

(1) First of all for eradicating miseries one must possess the discriminative knowledge of the self and nonself. If one does not have that knowledge of the self and nonself then how can he eradicate his misery without identifying the self ?

(2) By believing the self and nonself as to be one thing, if for rooting out the sorrow of the self, one does the treatment of the other nonself thing how can the sorrow of the self be rooted out ?

(3) The nonself things are distinctly different from the self, but if one holds the feeling of 'I' ness or 'mine' ness in those non self things then misery alone results.

(4) The misery gets eradicated only on attaining the discriminative knowledge of the self and nonself. And the knowledge of the self and nonself is attained only after having got the discriminative knowledge of *Jeev* (soul) and *Ajeev* (non-soul) *Tattvas*.

In the above discussion *Swa Tattva* is *Jeev Tattva* and *Para Tattva* are remaining *Tattvas*.

We are miserable and unhappy because we have been having oneness with or identifying ourselves with these other *Para Tattvas*; having attachments and love towards them. Now you may ask a question, " When *Ajeev Tattva* is not me then why study and know them?" There is nothing wrong in knowing them. But to consider them to be your own self is a blunder. If their knowledge was harmful then, how could *Kewal Dnyani* or omniscients who know all entire *Lok* and *Alok* enjoy infinite Bliss ?

It shows that mere knowledge of other things does not itself lead to misery.

One has to know that *Jeev Tattva* is myself and other *Tattvas* are not me or mine. And to know this I have also to know the nature of other *Tattvas* and then differentiate them from me.

Our purpose is to achieve *Anant Sukh* i.e. infinite Bliss which is in salvation or *Moksha*. That is why it is necessary to know the nature of *Moksha Tattva*. Can you guess where is *Moksha* ? Is it above the heavens or below ? You are confused aren't you ? Let me tell you *Moksha* is, where ever there was bondage (*Bandha*). How is it possible? Bondage is in *Jeev* and therefore *Moksha* can only be in *Jeev*. In fact *Bandha* and *Moksha* are two different states (modifications) of *Jeev*.

Jeev Tattva and *Ajeev Tattva* are two substance *Tattvas*. Other five *Tattvas* are their states or modifications. They are *Paryay Tattvas*. Total absence of *Bandha* बन्ध leads to *Moksha* therefore it is necessary and imperative to know the nature of *Moksha Tattva* and *Bandha Tattva*. Out of these the cause of *Bandha* or bondage is *Asrava Tattva*. And therefore it is necessary to know that as well. And the path of attaining *Moksha* is *Samwar* and *Nirjara*. Therefore it is essential to know them as well.

In this way these are the seven *Tattvas* or fundamental principles. It is our prime duty to know and understand them and then to have Right

Belief. Here are the names of them in their serial order (1) *Jeev* (soul) (2) *Ajeev* (non-soul) (3) *Asrava* (influx), (4) *Bandha* (bondage), (5) *Samvar* (stoppage) (6) *Nirjara* (gradual shedding or dissociation) and (7) *Moksha* (liberation or emancipation). Is it not easy ? The names can be memorised quickly.

Reena you have seen for yourself at Pune that 3 years old Sanika, 5 years old Natasha and 7 years old Raunak and many other kids could recite the names of all the seven *Tattvas* and six substances on the tips of their fingers.

In last letter we have seen the stages of *Charitra* with reference to absence of different *Kashayas*. Their names were known by heart to older students. It was very pleasing to see that these young students, studying engineering and dentistry etc. were perfect in their knowledge of Jainism in only one or two seminars.

Despite the fact that they have been studying with English medium in their schools and colleges, they were attending the lectures (which were delivered in Marathi) daily for about 7 to 8 hours. Also they were looking after the general administration of the seminar. Having their dinner before sunset i.e. 6 p.m. they were attending class conducted by Reena at 6.30 p.m. The grasping power of today's young generation is amazing. And therefore the teacher feels more enthusiastic to teach them.

We have just gained the primary knowledge about the *Prayojanbhoot Tattva*. In the following letters we will be discussing them in details. We will tap on the following points.

What is *Tattva* ? Which are the *Prayojanbhoot Tattvas* ? How many are they in numbers and what are their names ? Discussion regarding their nature or characteristics in details. The wrong belief about the *Prayojanbhoot Tattva* which are held since times immortal. Out of the seven *Tattvas* which are the *Heya* (हेय), *Dnyeya* (ज्ञेय) and *Upadeya* (उपादेय) *Tattvas* ? How to know and identify or cognise *Atma* after knowing the seven fundamental principles ? In other words how to differentiate between 'Swa' and 'Para' and have *Atmanubhooti*. Because, our motive in reading and studying the scriptures is not for knowing only their literal meaning but it is to have the knowledge and experience of *Atma* through them.

Further discussions about the above things will be in my next letters. We are leaving for Deolali to attend the *Prashikshan* seminar held from 14th May to 31st May. Till then revise all we have learnt so far.

With love.

Your Mom.

Nature of Seven Tattvas (Part I)

Letter 20

June 10, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

I am happy to note that your interest in studying the fundamental principles as told by *Jinendra* is increasing day by day. These principles are so logical and analytical that once you study them in proper sequence, you understand them very easily.

Once you know the basic things like six substances, seven fundamental principles, four *Abhava* अभाव (absence), six *Karaka* कारक, five *Bhava* भाव, *Nimitta* निमित्त, *Upadan* उपादान etc., then you will be able to understand the implied meanings in the scriptures, and thereby get more and more interested in them.

We have studied the six substances. We have seen that the cosmos comprises of a collective mass of six substances. We have seen the common attributes present in all the six substances. Each substance has its own independent existence which is confined to its own *Dravya*, *Kshetra*, *Kaal* and *Bhava*. *Dravya* comprises of *Utpad*, *Vyay* and *Dhruvata*. In other words every *samay* a new modification evolves and the previous one extinguishes and yet the *Dravya* remains constant. We have already discussed all these things in details.

While reading these things, always bear in mind that, 'I have to recognise and know my true identity i.e. where do I stand amongst these six substances?' The answer is, 'I am one independent *Jeev Dravya*. My existence is in my own *Dravya*, *Kshetra*, *Kaal* and *Bhava*. And I am composed of attributes and modifications. In spite of these modifications changing at every *samay* I continue to exist constantly from times immortal, without losing my identity.'

This is the eternal factual truth about myself. But, I establish my identity with this human body! strange! isn't it? Now look how it happens? – I am one *Jeev Dravya* plus the combination of infinite *Pudgal Paramanu* put together could form an *Asaman Jateeya Dravya Paryay* असमानजातीय द्रव्य पर्याय. In other words, it is a bondage between dissimilar *Dravyas*.

Here amongst these infinite *Dravyas* *Jeev* is one *Dravya*, and the *Pudgal Dravyas* form the infinite portion. Can you just imagine in this *Asaman Jateeya Dravya Paryay*, the bondage ratio is '1 : infinity' i.e. the *Jeev Dravya*'s share is just one and *Pudgal Dravya*'s share is infinite. And this single *Jeev Dravya*, tries to establish his empire over the infinite

Pudgal Dravyas, and triumphantly claims this human body as himself ! Is this justifiable ?

This is the greatest blunder the *Jeev Dravya* commits. That is why, all his efforts of attaining happiness and Bliss have failed and proved to be futile and useless.

After studying the substances, now we have to study the *Prayojanbhoot Tattvas*. There is a difference in the study of substances and the study of the principles (*Tattva*).

The example of a photo will clarify this. In the group photo of your wedding reception you are standing in a crowd of 10 to 15 people. There you can be spotted out like a tiny ant. But in an individual close up photo taken from a close distance all the details of your face, nose, eyes, ears, clothes and ornaments you are wearing etc. are seen very minutely and clearly. Similarly the study of the substances is like a group photo whereas study of *Tattvas* is similar to the close up photo.

In last letter we have seen what is *Prayojan*, what is *Prayojanbhoot* and what is *Tattva*. My *Prayojan* is to be really happy and attain Bliss. To attain that, it is imperative to acquire knowledge of certain things. The things without whose knowledge, we will not be able to get rid of our misery and will not be able to attain Bliss, are known as *Prayojanabhoot Tattva*.

Jeev Tattva i.e. soul, *Ajeeva Tattva* i.e. nonsoul, *Asrava Tattva* i.e. influx, *Bandha Tattva* i.e. bondage, *Samvar Tattva* i.e. stoppage of influx, *Nirjara Tattva* i.e. dissociation of bondage and *Moksha Tattva* i.e. salvation or liberation are the seven *Tattvas*. Out of these *Jeev* and *Ajeev* are *Dravya Tattva* and the remaining five are *Paryay Tattva*, i.e. they are the modifications of *Jeev* and *Karma*. Initially we will see their simple and basic definitions, later on we will elaborate upon them.

Jeev Tattva – That *Tattva* which has *Dnyan*, *Darshan*, *Anand* in it i.e. a *Dyananandswabhavi* ज्ञानानन्द स्वभावी *Atma* is *Jeev Tattva*.

Ajeev Tattva – Those substances which by nature do not have *Dnyan*, *Darshan* and Bliss such as *Pudgal*, *Dharma*, *Adharma*, *Akash* and *Kaal* substances are all *Ajeev Tattva*.

These are the generalised statements regarding *Jeev* and *Ajeev Tattva*.

But we want to know about our own nature with reference to these *Tattvas* therefore the above statements need to be reformed as follows—

(1) *Jeev Tattva* :— Where my own *Dnyan*, *Darshan* and Bliss exist is *Jeev Tattva*.

(2) *Ajeev Tattva* :— Those substances where in my own *Dnyan*, *Darshan* and Bliss, do not exist are *Ajeev Tattva*. This means all the

infinite *Jeevas* other than myself, *Pudgal*, *Dharma*, *Adharma*, *Akash* and *Kaal* are all *Ajeev Tattva*.

Just note that once the point of view from which the subject is seen or described changes then its definition also changes.

The moment, the point of view changed from general to personal, we find that the statement also has changed. You will wonder why we are changing the context from general to personal ? It is so, because to attain *Samyak Darshan* we have to withdraw our attention from everything else and concentrate on our own *Jeev Tattva* only.

My *Dnyan*, *Darshan* exist in my own *Jeev Tattva* and *Reena*, your *Dnyan*, *Darshan*, lies in your own *Jeev Tattva*. *Mona*, your *Dnyan*, *Darshan* exist in your own *Jeev Tattva* and this is true of every *Jeev*. My *Dnyan*, *Darshan* do not exist in other *Jeevas*, therefore from my point of view, all *Jeevas* come in the category of *Ajeev Tattva*.

So from my point of view all the other *Jeevas* are included in *Ajeev Tattva*. Oh ! in that case even *Arihant* and *Siddhas* are also *Ajeev Tattva*.

There is a big commotion as soon as people hear it for the first time. My cousin *Avinash* said that he had a sleepless night after he heard such a statement for the first time. He was wondering that *Siddha* and *Arihantas* are included in *Ajeev Tattva*.

If a person gets rid of his ignorance and gets enlightened by learning just one *Tattva* then there is no doubt that once you study and understand all the seven *Tattvas* thoroughly and properly, you will be enlightened in the true sense and shed away all the ignorance and misconception which you had since times immortal. And thereby you will attain *Samayktva*.

(3) *Asrava Tattva* :- Evolution of pious and sinful passions. This is the simple definition of *Asrava Tattva*. If we see it in details, then it can be described as follows

(1) *Mithyatva* i.e. wrong belief,

(2) *Avirati* अविरति i.e. inability to take vows which lead to pious lifestyle without committing sins or wrong life style,

(3) *Pramad* प्रमाद i.e. negligence to concentrate in one's own self,

(4) *Kashaya* or passions, and

(5) *Yoga* or vibrations of *Atma Pradeshas*, which lead to *Karmic* influx and bondage, are all *Asrava*. And because they are modifications of *Jeev* they are called *Bhavasrava* भावास्रव. And while *Bhavasravas* are taking place in *Jeev*, at the same time infinite *Karmic Paramanus* get attracted. This influx of *Karmic Paramanus* is called *Dravyasrava* द्रव्यास्रव.

(4) **Bandha Tattva** :- Here also there are two types of *Bandha* in relation to *Jeev* and *Karma* respectively. They are *Bhava Bandha* भावबंध and *Dravya Bandha* द्रव्यबंध. *Bhava Bandha* means getting entangled in *Mithyatva* and pious or sinful passions. And *Dravya Bandha* means the bondage and entanglement of newly formed *Karmas* with the old existing *Karmas*.

(5) **Samvar Tattva** :- Stoppage of *Asravas* is called *Samvar*. While one is immersed in the *Atma* or one's own true self, i.e. when *Jeev* is in its *Shuddhopayog* the passions of *Mithyatva*, attachment and aversion do not arise. And because of this it does not have *Asrava* or *Bandha*. This stoppage of *Asrava* is called *Samvar*. *Bhavasamvar* means non emergence of *Shubha* or *Ashubha* passions. This is a negative statement. But there is a positive aspect also. *Bhavasamvar* is not only absence of *Asrava* or *Bandha*; the attainment of *Veetaragata* or evolution of *Shuddha Bhava* is *Bhavasamvar*. It is a positive statement, a statement denoting existence of something.

Dravya Samvar means stoppage of influx of new *Karmas*.

At this stage this description is enough for you. Once we go into their details you will realise that even if the *Mithyatva Asrava* is stopped, other *Asravas* continue to exist and they are stopped gradually one by one in the same sequence as mentioned in the *Asrava Tattva*.

(6) **Nirjara Tattva** :- Attainment of more and more *Veetaragata* is called *Bhava Nirjara*.

In context to *Karma*, those *Karmas* which are already existing in the bondage form start getting separated as *Veetaragata* keeps on increasing. This is known as *Dravya Nirjara*.

Samvar means stoppage of influx of new *Karmas* and *Nirjara* means dissociation of the *Karmas* from the bondage with increasing numbers at each *samay*.

And this way as the time passes *Karmas* go on diminishing.

(7) **Moksha Tattva** :- Attainment of total *Veetaragata* or evolution of total *Shuddhi* is *Bhava Moksha* and total absence of all the *Karmas* is *Dravya Moksha*.

Mithyatva, *Avirati*, *Pramad*, *Kashaya* and *Yoga* are *Asravas* and therefore are cause of *Bandha*. The total absence of these *Asravas* and *Bandha* lead to total separation of all the pre existing *Karmas* and that is *Moksha*.

You will realise from the above discussion, that *Asrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha* are all modifications of *Jeev* and *Karma*.

When we talk of *Jeev* as a substance we consider the substance inclusive of its modifications. But while considering *Tattvas*, modifications

are considered as separate *Tattvas* and their nature is explained accordingly.

Once we consider *Swa Tattva* as *Jeev Tattva* separately then all the other things in this cosmos are included in *Para Tattva* or *Ajeev Tattva*.

Here I give you an example of a drama depicting the story of King Harishchandra.

Do you know the story of King Harishchandra ? Once the story was being enacted in the theater, in the form of a play. On seeing the calamities that befell on king Harishchandra one after another, the entire audience was so deeply touched by the pathetic scenes, that the audience was weeping literally. Except for one lady, who was least disturbed, and was watching the scenes very coolly and calmly. A weeping lady, sitting next to her, could not resist, therefore, finally asked her – “How cruel you can be ? Aren’t you least affected by the touching scenes ?”

She said, “Oh ! he is my husband ! that is why, inspite of his par excellence performance in the role of King Harishchandra doesn’t evoke pathos in me, because I know that – how much ever, he may seem to be identical and close to the character of King Harishchandra, yet he is what he is ! He is different person than the role he is performing. And his nature is not going to change a bit.”

Similarly all these seven principles are separate from each other. Even though all these are different states of *Jeev*, yet *Jeev Tattva* itself is separate and different from these states i.e. *Asrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha*. *Jeeva Tattva* is a separate *Tattva* in itself. Though *Jeev* is in conjunction with the body, it is still different from the body, which is *Ajeev Tattva*. Though this *Jeev* seems to be angry or sorry etc. actually *Jeev Tattva* is different and passions like, anger sorrow etc. are different *Tattvas*.

Just as when we see a dirty piece of cloth, even in that dirty condition, the cloth is different and dirt is different. Their nature, existence and characteristics are different from each other. That is why they can be separated from each other. The advertisements in the T.V. also convey the same message, that the dirt can be removed or separated from the clothes. The only difference here is that the purpose of advertisements is to mint money on their detergent products whereas we have to concentrate and differentiate the two different *Tattvas* which exist.

We have to focus our attention on *Jeev* or *Swa Tattva*. In the present stage where *Jeev* is having *Mithyatva* i.e. wrong belief about the exact nature of itself and is full of passions, yet the *Jeev Tattva* itself is different from these passions and wrong beliefs. It is always same in nature i.e. pure sentience substance i.e. *Chaitanya* an eternal *Tattva* and the impurities of passions like attachments and aversions etc. are separate from it.

Once you firmly believe that even though the cloth is dirty yet the cloth and the dirt are two different things and can be separated; then you can find a way to separate the dirt from the cloth and make the cloth clean. Similarly even when *Jeev* is in the impure state because of *Mithyatva* and *Kashayas*, one has to have a firm belief that *Jeev* is always by its nature, totally pure, steady and *Chetan*. And unless you have that firm belief you can not find the way to get rid of the impurities in the form of *Mithyatva* and *Kashayas*.

Just think it over and understand that once you know that though at present stage *Jeev* is impure, yet by its nature it is totally pure and have firm belief in this, then only you can really do efforts to purify it. If one does not have the knowledge or cognisance of the impurity, one will not make efforts to get rid of it. And one who thinks that this present stage is its real nature, will not do anything to get rid of the impurity.

All the substances are always having modifications. These modifications, as we have seen, are constantly taking place. But disregarding this aspect or part of modification one has to concentrate on that part of *Jeev* substance which is beyond modifications i.e. its steady nature or existence. We will see in our next letter as to how to achieve it.

It is imperative to study these seven fundamental principles in details. Because the whole philosophy of Jainism is based on them. It is described and put forward in the context of these principles. And therefore if you have wrong knowledge and belief about these principles, then even by just reading scriptures you will not gain anything.

Further discussions about these seven fundamental principles will be continued in the following letters.

With love.

Your Mom.

Samyak Dristi Jeev thinks in this way – “ Oh God ! I should keep on knowing the nature of Jeev and Ajeev Padarthas properly, I should stop Asrava and Bandha, I should continuously go on doing Samvar and Nirjara, I should always keep on hoping for Moksha and I should keep on experiencing my real Paramatma-Swarup pure and separable from body and other things. I wish to spend my remaining life this way ”.

— Acharya Amitgati ' Tattvabhavana '.

Nature of Seven Tattvas (Part II)

Letter 21

July 15, 1995.

Dear Reena & Mona,

Blessing and best wishes.

In my previous letter we had a bird's eye view regarding the nature of the seven fundamental principles. Today we will learn more details about *Jeev* and *Ajeev Tattva*.

I am myself *Jeev Tattva*. And that is why I must have the proper knowledge of it. And the knowledge of *Ajeev Tattva* is also essential in order to differentiate myself from it and thereby know that I am not that. Because since times immortal we have presumed *Ajeev Tattva* to be me or in other words we have considered conjunction of both *Jeev* and *Ajeev* as one and that is me. So let us see what is this *Jeev Tattva*.

Pandit Daulatramji in the book *Chhahadhala* says. "चेतनको है उपयोग रूप, बिनमूरत चिनमूरत अनूप ।". Acharya Kundakunda in his scripture *Samaysar* says. "अहमेवको खलु सुद्धो दंसणणाणमइओ सदरुवी ।" which means that 'I am, one single pure substance which has no beginning, no end and *Aroopi* and full of sentience. This is all I am, for I am nothing beyond this. Even a smallest particle in this cosmos is not mine.

Pt. Banarasidas in *Samaysar Natak* says, "चेतनरूप अनूप, अमूरत, सिद्धसमान सदा पद घेरो ।" Acharya Umaswami in *Tattvarthasutra* describes *Jeev* as "उपयोगो लक्षणं ।" Pt. Todarmalji in *Moksha Marga Prakashak* writes, "अमूर्तिक प्रदेशोंका पुंज, प्रसिद्ध ज्ञानादि गुणोंका धारी अनादिनिश्चय वस्तु आप है, और मूर्तिक पुद्गल द्रव्योंका पिंड, प्रसिद्ध ज्ञानादिकोंसे रहित, जिनका नवीन संयोग हुआ ऐसे शरीरादिक पुद्गल पर हैं ।" In *Atmasiddhi* book Shreemad Rajachandra says. "शुद्ध बुद्ध चैतन्य घन, स्वयं ज्योति सुखधाम ।" Though these are seemingly different statements about *Jeev* but their meaning is same. This is all the description of *Jeev Tattva*.

This nature of *Jeev Tattva* which is told by the omniscient ones, is experienced by the *Pandits* and great saints mentioned above and then they later described it in scriptures. Similarly we also have to attain this self experience.

Now here we will first discuss about the *Jeev Dravya*. We already know that substance has attributes and their modifications. At every *samay* some modification or other is existing. That means substance is always with one or the other modification. It can not exist separately from modification. Though it is constantly changing in the modifications yet as a substance itself it is constantly existing as the very same substance.

That is to say that each substance has two aspects. One aspect is that which is permanent, constant, steadfast. This is known as *Dravyansh*

द्रव्यांश. *Dravya* means substance and *Ansh* is a part. The other aspect is that which is constantly evolving and extinguishing in the form of modifications is known as *Paryayansh* पर्यायांश.

The *Dravyansh* being *Nitya* नित्य i.e. constant is the same since times immortal and will remain so till infinite time. It never undergoes any change, it neither increases nor decreases. It remains as it is just the same without change. This *Dravyansh* is eternally steadfast, unsplitable, single, pure inherent capacity of a substance. (त्रिकाली, शुद्ध, परमपारिणामिक, एक, शुद्धभाव).

We will see this in following tabular form

Aspect	Nature of Substance	Nature of Dravyansh	Nature of Paryayansh
<i>Dravya</i>	<i>Samanya-Visheshatmak</i> सामान्य-विशेषात्मक i.e. General & Particular	<i>Samanya</i> सामान्य General	<i>Vishesh</i> विशेष Particular
<i>Kshetra</i>	<i>Bhedabhedatmak</i> भेदाभेदात्मक Indivisible & divisible.	<i>Abhed</i> अभेद Indivisible	<i>Bhed</i> भेद Divisible
<i>Kaal</i>	<i>Nityanityatmak</i> नित्यानित्यात्मक Everlasting & everchanging	<i>Nitya</i> नित्य Everlasting	<i>Anitya</i> अनित्य Everchanging
<i>Bhava</i>	<i>Ekanekatmak</i> एकानेकात्मक Singular & Multiple.	<i>Ek</i> एक Singular.	<i>Anek</i> अनेक Multiple.

From the above table you would realise that the *Dravyansh* in any substance is *Samanya*, *Abhed*, *Nitya* and *Ek*. It remains same or as it is at all the times, it is complete in itself. It does not need any addition or change to become complete but it is always complete. The *Paryayansh* of any substance is *Vishesh*, *Bhed*, *Anitya*, and *Anek* and this changes at each *Samay*.

From the point of view of *Dravyansh* all the *Jeev* substances are similar and from the point of view of *Paryayansh* there are many different types.

For example, those who are in embodied form and having *Karmas* are *Sansari* संसारी and those which are totally free from body and *Karma*

are *Mukta* मुक्त *Jeev*. From the view point of *Dnyan* modification those who have limited knowledge and others who are omniscient ones. From the view point of *Charitra* modification those who have *Ekdeshcharitra* i.e. *Shravak* श्रावक and those who have *Sakalcharitra* i.e. *Muni* मुनि. From the view point of number of sensory organs alongwith the knowing capacity those with singular sensory organ and those with two, three, four or five sensory organs. (एकेंद्रिय से पंचेंद्रिय तक)

If we look at the *Jeev* substance from the *Paryayansh* aspect, all these differences are actually existing. It is a reality no doubt! But if you disregard or ignore this *Paryayansh* and look only at *Dravyansh* of *Jeev* substance then we find that it is always constant and steadfast and is always full of *Dnyan* and *Darshan*. It is similar in every *Jeev* substance. It is the same in *Siddha Bhagwan* and also in *Nigod* निगोद *Jeev* as well as in you and me.

And this *Dravyansh* which is steadfast, eternal, sentience is itself *Jeev Tattva*. But here we are concerned with our own *Swa Tattva* i.e. self *Tattva*. Therefore we have to understand and know that ' Here I am who is full of sentience, is eternal and steadfast '. This *Swa Tattva* which is ' I ', is *Jeev Tattva*. This is how we have to recognise ourself.

Now you must have got the difference between *Jeev Dravya* and *Jeev Tattva* very clearly. By *Jeev Dravya* we understand as ' उत्पाद व्यय द्रव्य युक्तं सत् ' This means existence is the characteristic of a *Dravya* and this existence comprises of *Utpad* (evolution), *Vyaya* (extinction) and *Dhrouvya* (constancy). In any substance *Utpad* and *Vyay* together form *Paryayansh* and *Dhrouvya* i.e. the aspect which is steady is the *Dravyansh*.

When we say *Jeev Tattva* it means that inherent or intrinsic capacity i.e. *Param Parinamic Bhava* परमपरिणामिक भाव which is separate from pure (*Shuddha*) and impure (*Ashuddha*) modifications and is constantly pure all the times-past, present and future. In fact the modifications can never be separated from the substance but we have to imagine separating them in our knowledge and belief so as to really understand the true nature of *Jeev Tattva*.

The following examples will clarify further :

Just as the gold can be seen in the form of ornaments like bangles, necklace, rings, earrings etc. in our treasury box, yet when we want to estimate the total amount of gold we possess, then automatically our attention shifts from the various shapes and sizes of the ornaments to the total amount of gold measured in grams.

Similarly, we see that though the people of different nationalities i.e. Americans, Indians, Japanese, Africans, due to different origins, differ in

their characteristics, their physical structure, colour, height, habits etc. yet from the point of view of human race, all are similar i.e. all are human beings.

In the same way inspite of the various differences of *Jeevas* that exist in the form of different species found in the four phases and also the *Siddhas* yet from the view point of *Jeev Tattva* all *Jeevas* are same because the eternal *Dravyansh* never changes.

That is why it is said, 'मम स्वरूप है सिद्ध समान' i.e. my real nature is just like a *Siddha Jeev*.

But it will be a wrong belief if some one considers himself similar to *Siddha* from the modification point of view as well.

In case of *Siddha Bhagwan* their *Dravyansh* is pure and is having fullest capacity and this is manifested in their full bloomed modifications. In other words as is their *Dravyansh* so is their present status of modifications. Therefore by looking at the explicit status of *Siddhas* we know that their *Dravyansh* is exactly the same. Thus it dawns on us that even my own *Dravyansh* is just like the *Dravyansh* and *Paryayansh* of *Siddhas*. It is just like a mathematical principle – $A = B$ and $B = C$, $\therefore A = C$.

I hope you realise now, as to why it is so essential and important to know and to bow before *Jinendra*. By knowing them I will know myself. By knowing the explicitly manifested *Paryayansh* of *Jinendra* we are able to know their *Dravyansh* and thereby we know that I am i.e. my *Dravyansh* is also the same. This is how our attention and concentration turns inwards towards one's own self. That is why Acharya Kundkund in his *Pravachansar* scripture has said, "One who knows *Arihant Dravya* wise, attributewise; and modificationwise; his *mithyatva* vanishes".

That *Dravyansh* which is different from *Paryayansh* is me or myself i.e. *Jeev Tattva*. Once you understand and realise this principle it is not difficult to follow and understand that among the seven fundamental principles, i.e. *Tattvas*, I the *Jeev Tattva* or steady and permanent *Dravyansh* is separate from the modification *Tattvas* namely *Asrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha*.

Inspite of the existence of *Asrava* and *Bandha* in the *Paryay* yet 'I' i.e. *Dhruva Ansh* which exists forever is separate from them and this fact can easily be understood. So now when we are looking at our own *Dravyansh* by disregarding our own *Paryayansh* how can we have any relation or oneness with other substances? So it is now easier to understand that *Jeev Tattva* is different from *Ajeev Tattva* which is *para Dravya*.

Therefore to concentrate on *Dravyansh* or *Jeev Tattva* one does not have to get rid of the modifications nor they have to be destroyed for it is impossible to do so. But we only have to ignore their presence and concentrate our attention on the everlasting steadfast *Dhruva Ansh*. We have to take refuge in it. And once one accepts that *Dravyansh* as one's own self, then *Dnyan Upayog* (ज्ञान उपयोग) or concentration is automatically turned towards it.

On the main road in front of our house at Sion due to the continuous traffic there is constant noise of the heavy traffic moving. But despite of all that noise we can always identify the sound of the horn of our own car. Because there is an attachment towards the car as our own.

Jeev Tattva is a subject matter of self identification and concentration. While learning to shoot an object, the attention is concentrated on the target. At that time there are many other objects present or existing around it but they are not the centre of our attention at that moment because the eye-sight and the mind both are fully concentrated on the target only.

Similarly, though modifications are existing and are by nature, not permanent or very short lived, are of varied nature and numbers, are not perfect and are perverted or impure, once you disregard their presence and concentrate only on that steadfast permanent *Ansh* or establish oneness as *Swa* in it then you can understand and experience *Jeev Tattva* i.e. own self to be a separate entity.

If it is so then you may ask here as to what is the necessity of studying and knowing *Ajeev Tattva*? Because as it usually happens one can have oneness or one can identify one self with *Ajeev Tattva*. *Parajeev* and *Para Dravya* are all *Ajeev Tattva*. Because they can not be *Swa Tattva*. And therefore I do not have to just keep on studying and knowing all the *Para Dravyas* and other *Jeevas*. But I have just to know and realise that *Ajeev Tattva* is not myself.

Most important is that this body is separate and different from me. Because usually we do not establish our own oneness with White House or Taj Mahal or infinite other things in this cosmos, but it happens with the present body and possessions.

And we do not limit ourselves by having oneness with body alone but consider *Kashayas* also as our own nature; for instance, I am very kind hearted and benevolent, that man is very hot tempered or the other one is very deceitful etc. We establish oneness with these passions and consider them to be our *Swabhava* or our real original nature. That is why these *Paryay Tattvas* are considered different in seven *Tattvas*.

Among these seven *Tattvas* *Punya* पुण्य or virtuous deeds and *Paap* पाप or sins or vices are included. In *Asrava* *Punyasrava* and *paapasrava* and in *Bandha* *Punyabandha* and *Paapbandha* are included. In the *Jinagam* some times *Paap* and *Punya* are mentioned separately and instead of seven *Tattvas* nine *Padarthas* are mentioned.

Their detailed description follows in my next letter.

Your Mom.

Many Jeevas believe that, “ What is the use of knowing the philosophy and scriptures? One has to do and practise some rituals and take up vows i.e. Vrata in one’s daily life. Then only it will be fruitful ”. Therefore, they are busy in doing some or other Vrata, Tapa and rituals but they do not study the Jain principles.

★ Really speaking without Tattva Dnyan, even conduct of ★
 ★ Mahavratas is called Mithya Charitra. But after gaining Tattva ★
 ★ Dnyan one becomes Samyak Drishti inspite of his not taking up ★
 any Vratas and vows.

★ Therefore first of all try to acquire Tattva Dnyan and then ★
★ try other remedies to reduce Kashayas. ★

★ ★

Fallacious Beliefs about the Seven Tattvas (Part I)

Letter 22

September 15, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

In last few letters we have seen the general nature of seven *Tattvas*. Unless we know these seven *Tattvas* as told by *Jinendra Bhagwan* and then have Right Belief and knowledge about *Swatattva* and cognise and experience it, we will not attain *Samyak Darshan* and without *Samyak Darshan* one will not have experience of Bliss.

We will get the true and proper teachings or guidance only from the true *Deva*, *Guru*, and *Shastras*. And one gains fallacious guidance or teaching from *Kuguru*, *Kudeva* and *Kushastra*. In this way the *Jeev* acquires fallacious belief and knowledge i.e. *Gruhit Mithyatva* गृहीत मिथ्यात्व.

And only when the *Jeev* leaves them aside and gets true teachings, then only his *Mithyatva* or fallacious beliefs wane off. This fallacious belief which *Jeev* has since times immortal is called *Agruhit Mithyatva* अगृहीत मिथ्यात्व. The wrong or fallacious knowledge and belief about these seven principles is *Mithyatva*.

The fallacious or wrong belief of the principles in fact means wrong belief this *Jeev* has about these *Tattvas*. Because *Tattvas* themselves do not change their nature, but *Jeev* himself has wrong notions about them. These *Tattvas* are the established facts and reality and to have wrong notion about them is the fallacy created in our imagination.

The changes or modifications in the things of this cosmos do not take place as per the ideas and faith of the ignorant *Jeev* and because of that he is miserable. And to rectify this wrong or fallacious belief arising out of his ideas and imagination regarding the true nature of *Tattvas* is the only way to relieve him of his miseries.

The fallacious belief about the seven principles means not to accept them as they are but to believe them to be otherwise, which in fact is not their true nature. Each *Jeev* has this wrong notion about them since times immortal. That is why even though he does not know the true nature of the seven *Tattvas* yet he is all the time familiar with their fallacious notions.

That is why in *Chhahadhala*, *Pandit Daulatramji* and in *Mokshamarga Prakashak*, *Pandit Todarmaji* have described the fallacious notions first and then explained the true nature of the *Tattvas* latter on.

This is the proper and apt procedure. Because if a chronic patient is told about the symptoms of his ailment, with which he is familiar and then is told about the condition of proper healthy status without the ailment or its symptoms and then is advised about the course of the treatment, then he believes in it quickly and is ready to take the treatment.

Fallacious beliefs about Jeev & Ajeev Tattva :—

The fallacious beliefs about both the *Tattvas* are told together because *Jeev* who has *Mithyatva* considers or believes –

- (1) *Jeev* and *Ajeev* together as 'me' or 'myself',
- (2) *Ajeev* as *Jeev*,
- (3) *Jeev* as *Ajeev*.

In other words he considers that *Jeev* is a combination of body and soul together as one or considers body itself as *Jeev* or *Jeev* as body itself. He is not able to understand the separate nature of these two *Tattvas*.

Suppose a child is asked to buy lemon from the market, and brings something else like orange or cucumber, it proves that he neither knows the true nature of lemon nor that of the orange and cucumber.

In *Chhahadhala Jeev Tattva* is described as *Chetanko hai upayog roop* which means the true characteristics of *Jeev* are *Dnyan* and *Darshan*. It means these are my characteristics, these are also your characteristics and also are the characteristics of *Nigod Jeev* and *Siddha Jeev*. This is the nature of all the *Jeevas*. But *Jeev* does not consider this *Dnyan Darshan* to be his nature, on the contrary considers the body to be his nature.

You may realise that as soon as we get up in the morning we look at ourselves(?) in the mirror. We are happy to see the photo of our body as we consider it to be our photo. So if the body is beautiful we feel proud and consider that we are beautiful or feel unhappy by the thought that we are sick whereas it is the body which is sick. Once we acquire a new body we are born and think that when the body will be left by the soul it will be our death. Is it not true that we believe this to be the true state of affairs ?

It is said in *Hindi* " तन उपजत अपनी उपज जान, तन नशत आपको नाश मान ". It means that we take the birth of the body to be birth of ourselves and the end of the body to be our end. Though only two stages, first stage of birth and the last stage of death are mentioned here, all the other stages in between also are considered to be our stages. e.g. If the body is fair and beautiful then I am fair and beautiful, if it is tall then I am tall, if it is short I am short, when it is growing I am growing, if it is disabled then I am disabled etc.

This *Jeev* in fact, does not stop here. It not only identifies himself with the body, but has the feeling of being one with the family, like wife children etc. or having oneness or mineness with possessions like wealth house, car etc. In fact, these are all totally different, separate substances which are *Ajeev Tattva*.

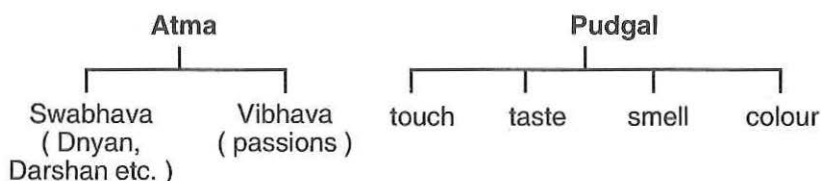
But *Jeev* considers himself to be happy or unhappy, wealthy or poor, a family person or a single loner person without anyone to depend on and hence helpless or unlucky etc. because of these other things. In family life we see many people miserable because of these types of wrong notions. They are unmarried or don't have children and then consider themselves as unlucky and imperfect.

It is no wonder that all your beliefs and ideas are fallacious in life because you have initially wrongly identified yourself with the body and all your other beliefs are based on this wrong assumption.

Since times immortal this *Jeev* is passing through many different forms in the cycle of birth and death. One single *Atma* unites with the body which is a conglomeration of infinite *Pudgal Paramanus* and their conjunction and separation means taking these new forms or going through the cycle of birth and death.

In Mokshamarga Prakashak this belief of the *Jeev* due to *Mithyatva* is described as follows :

(1) The oneness with this present state of the body and the soul conjunction or ' This is me '.



He considers that the combination of all the above is himself. That means both the body as well as the possessor of knowledge and passions is me or myself. This is called *Ekatva Buddhi* (एकत्वबुद्धि) or identifying oneself with both *Atma* and *Pudgal* as one entity.

(2) ' These are all mine ' – That is known as *Swamitva Buddhi* (स्वामित्व बुद्धि) or in other words ownership of the modifications of both *Atma* and *Pudgal* combined together. That is the fluctuating levels of *Dnyan* and *Kashayas* and modifications of attributes of touch, colour, taste etc. of *Pudgal* are considered as one's own state. It is also called as *Mamatva Buddhi*. ममत्व बुद्धि.

(3) I am the doer or these are my own activities. Since there is an instrumental cause and effect relation between *Jeev* and body, when

Jeev has some wishes or passions at that time certain activities take place in the body, within itself because of its intrinsic capacity. But *Jeev* considers them to be his activities. This is *Kartrutva Buddhi* कर्तृत्वबुद्धि e.g. I talk, I walk etc.

(4) I am enjoying these things. Body goes through different stages such as hunger, thirst, cold, fever, ailments etc. And because of *Mithyatva* *Jeev* considers himself as happy or miserable in these conditions. He considers these states to be his own and thinks that he has fever, he is feeling cold or he is hungry, thirsty etc. And thinks that because he has fever he is unhappy. This is *Bhoktrutva Buddhi* भोक्तृत्वबुद्धि. That is he considers himself to be the enjoyer or sufferer.

In this way he identifies himself with whichever modification of phase he is in at the time e.g. human phase, *Deva* phase etc. and has sense of oneness and possessiveness to such an extent that he considers himself to be that phase only.

Pandit Todarmaji explains the reason behind it. He says *Atma* has knowledge through sensory organs since times immortal and through these sensory organs the *Atma* which is *Amoortik* or without material form can not be known. But the body which has material form is known through sensory organs. And *Atma* by nature has definite sense of self existence. But as long as he does not know himself as a separate existence from all other things, till then he identifies himself with this conjunction of body and soul.

Jeev and body have varied instrumental relationships with each other. And because of the intensity of the *Mithyatva* those thoughts which can differentiate the *Jeev* as a separate entity from body do not arise. So after understanding these fallacious beliefs about the *Jeev* and *Ajeev Tattva* now we will see the fallacious beliefs about *Asrava Tattva*.

Fallacious Beliefs About *Asrava Tattva* :—

In our last letter we have seen the nature of *Asrava Tattva*. Passions and *Mithyatva* are *Asravas*, they are *Vibhava*. It means (Vi = against Bhava = nature) i.e. the opposite of original true nature e.g. coldness is *Swabhava* of water and hotness is *Vibhava* of it. That state or phase which occurs due to the presence of an instrumental cause is *Vibhava*. And that state which exists without such external instrumental cause is *Swabhava*.

Sentience and Bliss is *Swabhava* of *Atma* and passions or *Kashayas* are its *Vibhava*. Despite this being the state of facts, *Jeev* who is *Mithya Drishti* or has perverted belief considers them to be his *Swabhava*. *Asravas* by nature are misery, but *Mithya Drishti* *Jeev* thinks that they give him pleasure. The passions whether pious or sinful always lead to anxiety in this present times. And because of the bondages

created by them they also lead to misery in the future. Therefore it is said, *Asrava Duhkhakar Ghanere, Budhivant Tinhe Nirawere* (आस्रव दुःखकार घनेरे, बुद्धिवंत तिन्हें निरवेरे).

Real cause of misery is the passions of attachment, aversion, love, hatred etc. But ignorant *Jeev* considers the other things or substances and circumstances to be the cause of misery. And in order to get rid of the miseries caused by this he acts in a way which ultimately leads to more passions and this in turn leads to continuous vicious cycle of these passions and misery.

Here is the fallacy about *Asrava Tattva* in nutshell.

- (1) Passions or *Asravas* are *Vibhava* but *Jeev* considers them to be his *Swabhava*.
- (2) Passions and *Atma* are different. But *Jeev* considers that *Dnyan* or sentience and passions to be one. He can not differentiate between the two.
- (3) *Asravas* by nature are misery and bondages are created because of them which ultimately are causes of misery in future as well. But *Jeev* believes them to be pleasurable.
- (4) *Jeev* believes that, 'I have pain, sorrow or misery because of circumstances and adversity makes me angry'. This is the belief of *Jeev*. But he does not understand that *Asravas* in fact, are the cause of misery. Naturally, since he thinks that passions belong to him so how can he consider them to be bad ?

Mithya Drishti *Jeev* considers *Shubha Raag* to be good and leading to pleasure. And because it will lead to heaven and other pleasures it is good. But how can a thing which leads to bondage can be a source of pleasure ? This fallacious belief is described in 'Chhahadhala' as follows :

“रागदि प्रकट ये दुःखदेन, तिन्ही को सेवत गिनत चैन ।”

It means that passions are obviously misery, but *Mithya Drishti Jeev* takes pleasure in having passions and acting according to them.

Fallacious Beliefs about *Bandha Tattva* :—

Again here also Chhahadhala explains this fallacy as follows :

“शुभ अशुभ बंधके फल मँझार, रति अरति करे निज पद विसार”.

It means that *Jeev* has good or favourable and bad or unfavourable fruits of his earlier bondages. And in present times he has liking for the favourable ones and dislikes for the unfavourable ones. And he is entangled in them and forgets or looses sight of his own nature that is *Jeev Tattva*.

The favourable circumstances and surrounding things which a *Jeev* gains are due to the fruits of his *Punya Karma* or virtuous deeds and

unfavourable circumstances and surrounding things are due to the fruits of sinful deeds. *Jeev* who thinks that the fruits of earlier deeds to be pleasurable, considers virtuous bondage i.e. *Punya Bandha*, to be good and therefore worth doing.

One who is interested or takes pleasure in fruits of *Punya* likes *Punya Bandha* as well. But it is needless to say that one who believes that certain bondages are pleasurable has definitely perverted belief about *Bandha Tattva*.

Sanyoga संयोग or surrounding things and circumstances are substances and entities separate from one's own self and to consider them to be favourable and unfavourable is itself *Mithyatva*.

Karma Bandha is formed because of *Asravas*. And the fruits of some *Karma* do not allow the manifestation of attributes of *Dnyan*, *Darshan* and *Veerya* to bloom to their fullest capacity and even the degree of the manifestation varies as per the degree of *Karmas*. Some other *Karmas* are instrumental cause of *Mithyatva* and passions. Other *Karmas* give fruits in the form of pleasurable or miserable surroundings or circumstances. While still some other *Karmas* are instrumental cause of characteristics of body (its height, colour, form etc.).

The root cause of all these is *Karma*. But it is very minute and is not visible. This *Jeev* considers that he himself or the God or the destiny to be the *Karta* or creator of these circumstances. And his this belief about the *Karta* of circumstances is his fallacious belief about *Bandha Tattva*. In other words, he does not realise or understand that *Karmas* are the instrumental cause of the circumstances, and wrongly believes that either he or God or destiny creates circumstances.

Just realise that the one who has wrong or fallacious belief of one *Tattva*, has fallacies beliefs about all the seven *Tattvas*.

I will discuss the fallacies about the rest of *Tattvas* i.e. *Samvar*, *Nirjara* and *Moksha* in my next letter.

With love.

Your Mom.

On one hand if you are to gain *Samyak Darshan* and on the other hand if you are to gain the kingdom of whole cosmos; attainment of *Samyak Darshan* is superior. Because kingdom of the whole cosmos is going to meet an end after a particular period and on gaining *Samyak Darshan* one is surely going to acquire *Moksha* which is eternal Bliss.

— Acharya ShivaKoti ' Bhagavati Aradhana

Fallacious Beliefs about the Seven Tattvas (Part II)

Letter 23

October 23, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

Our main aim in life is to be eternally and truly happy and this is only possible by knowing the exact nature of ourselves, our own self.

In fact I have just to understand and know that I am by nature *Dnyan* or sentience and *Sukh* or Bliss in its totality. Because we don't have to acquire pleasure or Bliss from any other thing outside but from one's own self. For as soon as we know and have experience of our own self which is Bliss itself, we will experience Bliss.

Till today we have had false ideas about the true nature of things including our own nature and we were believing that we are happy or miserable accordingly. Since last letter we are discussing what are those wrong or fallacious beliefs. *Jeev*, *Ajeev*, *Asrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha* are the seven fundamental principles or *Prayojanbhoot Tattvas*. And by having factual or true knowledge and belief of these *Tattvas* we can get rid of our miseries and gain true eternal Bliss. But since times immortal this *Jeev* has fallacious beliefs about these *Tattvas*.

Fallacious beliefs about *Samvar Tattva* :—

Absence of *Asravas* is in fact *Samvar*. That means, non emergence of the passions or stoppage of influx of Karmas is *Samvar*. But this is a negative definition. Its positive definition is the evolution of *Veetaragata* or *Shuddha Bhava* is *Samvar*.

At that stage one has *Dnyan* which is beyond sensory organs and Bliss which is also beyond the realms of sensory organs. It means *Samvar* is nothing but the experience of Bliss in the *Atma*. Because super sensory *Dnyan* and super sensory Bliss have *Avinabhavi* relationship.

Wherever there is *Samvar* there is the experience of Bliss. The *Bhavalingsi Munis* i.e. true *Veetaragi* monks have *Samvar* and therefore experience Bliss to a greater extent. Those who do not know the nature of *Samvar*, look only at the outer conduct and state of these monks and feel that they are experiencing the hardships in life because they do not wear clothes or do not have worldly belongings to protect themselves from the so called miseries of life. And in turn they pity these monks and feel sorry for them. This is due to the fallacious belief about *Samvar Tattva*.

Therefore the one who believes *Samvar* to be painful, tedious and miserable will never try to achieve *Samvar Tattva*. He who considers

Asrava to be good or beneficial and comfortable will not consider absence of *Asrava* i.e. *Samvar* to be beneficial and will not try to get rid of *Asravas*.

There is another major and grave mistake people commit about *Samvar*. And that is to believe that *Asrava* can lead to *Samvar*. Taking vows and doing penance, or to commit oneself to do certain rituals and other related behaviour is a kind of *Shubha Raag* (virtuous passion). *Mahavrata* is also *Shubha Raag*. But *Shubha Raag* is *Asrava*. If somebody thinks that *Shubha Raag* to be *Samvar* itself or even the cause of *Samvar* then it is incorrect. Because it is totally wrong to believe that those things which are the cause of *Asrava* and *Bandha* can also be cause of *Samvar* (*Shuddha Bhava*).

Shuddhopayog or to get immersed totally in one's own true self is the one and only way to attain *Samvar* or to get rid of the *Asravas*. But up till today this *Jeev* has neither known what is the true nature of *Samvar* nor he has experienced *Samvar* which is Blissful.

Therefore this *Jeev* which is *Mithya Drishti* or with perverted belief considers *Samvar* to be very painful, miserable, unbearable and thinks that resorting to *Asrava* or *Shubha Bhava* he can attain *Samvar*.

Fallacious Beliefs about *Nirjara Tattva* :—

Tattvarthasutra says, “ इच्छा निरोधः तपः । ” and “ तपसा निर्जरा च । ”. It means that negation of wishes or their absence i.e. the state where desires do not arise at all in oneself is *Nirjara*. And that is truly Blissful.

Desire is the root cause of misery and anxiety. Whenever *Jeev* considers other substances as beneficial or harmful, he either craves to have them or get rid of them as the case may be. But in fact other substances are neither beneficial nor harmful. Because of his *Mithyatva* *Jeev* considers them to be so.

The other substances never change their modifications as per our wishes and desires as they are independent substances. If by chance any one wish is fulfilled even then *Jeev* keeps on constantly having new wishes or longing and thereby *Jeev* constantly experiences anxiety.

Wish to enjoy object through the five sensory organs – The root cause is *Mithyatva*.

Evolution of four types of *Kashayas* – The root cause is *Mithyatva*.

The belief that external belongings or things are either beneficial or harmful – The root cause is *Mithyatva*.

If the root cause *Mithyatva* remains permanent then the presence of its consequential fruit of having longing, *Kashaya* and belief that other things are beneficial or harmful will continue. To suppress the wishes and passions or not to show them externally is not the real way to get rid of

them. But instead to attain a stage, where they will not arise in you at all is the right solution to it. Therefore to get rid of the root cause i.e. *Mithyatva*, is the only solution.

In terms of *Karma* theory the *Ekdesh* absence i.e. partial absence of the *Bandha* is *Nirjara*. One who has misunderstanding about the true nature of *Bandha Tattva* will not be able to understand the true nature of *Nirjara Tattva*. One who believes that the *Bandha* or bondage of *Punya Karma* is the cause of pleasure then he thinks that the way to attain *Nirjara* is painful.

Jeev becomes unhappy due to the fruits of the *Karmās* which he had bonded in earlier times. But *Jeev* considers other substances to be the cause of unhappiness and then tries to get rid of the substances instead. But does not do anything to get rid of the *Karmas* themselves. And in this fashion due to the wrong fallacious belief of *Nirjara Tattva* *Jeev* continues to remain miserable.

Fallacious Beliefs about *Moksha Tattva* :—

Moksha means total Bliss without any anxiety, it is infinite pleasure; total absence of *Karmas*, state of purity of *Atma* to the fullest extent. And manifestations of all the infinite attributes of *Atma* to their fullest capacity is *Moksha*. Since *Mithya Drishti* *Jeev* does not have the knowledge of true Bliss, he considers that, to get pleasures through his five sensory organs and his mind is the real happiness or Bliss. In fact, he wants to enjoy many different things or substances. But *Atma* can only know them. *Atma* can not acquire or abandon other substances.

He constantly wishes to acquire or get rid of some thing or other and thereby constantly has anxiety. If by chance some wish is fulfilled he believes he is happy; but at the same time or *Samay* there is anxiety because a new wish or desire emerges. *Veetaragata* which is total absence of any kind of desire is a peaceful state without any anxiety.

Ignorant *Jeev* considers enjoyment through sensory organs to be true pleasure or Bliss; and expects that similar kind of pleasure will be available in *Moksha*. This is the fallacy about the *Moksha Tattva*.

Many a people ask the question as to what one does after attaining *Moksha* ? And if one does not have to do anything then what is the fun if you don't or can't do anything there ?

This *Jeev* does not understand the nature of *Bandha Tattva*. And since he does not realise that misery is due to *Karma Bandha* and unless and until there is total absence of *Karmas* one can not be totally happy or have Bliss. Or in other words because he has fallacious belief of *Moksha Tattva* and considers the objects or substances other than himself and unfavourable circumstances to be the cause of his miseries, this *Jeev*

wishes to destroy or get rid of those substances. And in this process continuously new *Karma Bandha* are being formed.

After discussing all this in details one realises that one who does not understand *Atma* or one's own self, has fallacious beliefs about all the seven *Tattvas*. The basic idea behind knowing the seven *Tattvas* in their proper perspective is not just to know about them, but to know the one unique Pure Soul i.e. *Shuddha Atma* i.e. to know one's own self.

Punya (virtuous deeds) and *Paap* (sin) are part of *Asrava* and *Bandha Tattva* among seven *Tattvas*. But despite this some *Acharyas* explain them separately and call them nine things or *Padarthas* (पदार्थ). Whether you say seven *Tattvas* or nine *Padarthas* it means the same thing.

In true sense of the word *Punya* and *Paap* both are the names of *Karmas*. And both being *Karmas* they are of the same kind or type. Since both create or begate anxiety, they are bad. But *Mithya Drishti Jeev* considers *Punya* to be good and *Paap* to be bad. Because he thinks that because of *Punya*, things happen according to his wishes, so it is good or favourable and because of *Paap* things don't happen as per his wishes, so they are bad therefore despises them.

In fact pleasure or misery is due to the fallacious beliefs of *Jeev*. He considers his body to be himself and if the body is healthy then he thinks himself to be happy, this is his additional error. He thinks himself happy, if he has favourable external circumstances surrounding him. Therefore he considers that fruition of *Punya* to be good, because that creates favourable circumstances. And the fruition of *Paap* to be bad. But this is also his fallacious belief. This is the error about *Bandha Tattva*.

Because when one considers fruition of *Punya Karma* to be good i.e. he considers *Bandha* to be good, how will he ever consider *Moksha* which is absence of *Bandha* to be good ?

The one who considers *Punya Bandha* to be good he considers *Shubha Asrava* or *Shubha Raag* which is the cause of the *Punya Bandha* to be good and *Ashubha Raag* to be bad. Now one who considers *Asrava* to be good and worthy of practicing he does not understand *Samvar* which is absence of *Asrava*. Therefore he does not consider *Samvar* to be good. He who considers *Asrava, Bandha* itself to be good how can he ever consider *Samvar, Nirjara* and *Moksha* to be good ?

Just observe that one fallacious belief leads to a chain of such fallacious beliefs. Have you ever observed a potter making the heap of earthen pots by placing them one upon the other ? If in the bottom line the pots are kept upside down, then in all the above rows they have to be stacked in the same upside down fashion. Similarly once a single

principle is understood wrongly or one has fallacious belief about it, then rest of the principles are also not understood properly.

Usually people who study and listen to the scriptures always ask the question, "What are we supposed to do then or how are we supposed to behave?" Just note that even in the question one sees the *Karta Buddhi* or belief of oneself being the doer. In the last two letters we have been discussing the fallacies of belief. But even then instead of realising the simple fact that all one has to do is to rectify the fallacious belief; *Jeev* on the contrary considers the human form to be himself, and thinks of improving the behaviour or action of the human form. From this his misconceptions about *Jeev*, *Ajeev*, *Asrava* and other *Tattvas* is seen.

Once a man was bending down and was trying to do something on the ground. His friend passing by asked him as to what he was doing. On that he said he was trying to straighten up his crooked shadow. Are you not amused? Usually one laughs very easily at other's folly! His friend advised him, saying that instead of trying to improve upon the shape of his shadow, if he himself stood straight his shadow would automatically straighten up.

We are also doing the same thing. We are identifying our own self with the modifications i.e. manifestations of the physical body and try to improve the human behaviour i.e. conduct. But our real well wishers i.e. *Deva*, *Shashtra* and *Guru* are telling us, Oh *Bhavya*! (one who is eligible to attain *Samyak Darshan*), you just understand and experience your own self. Don't keep on looking at the modification and don't try to improve or get rid of passions and other *Vibhavas*. You understand and accept your own self as it is or as its *Swabhava* and experience it within you. Then your modifications will also turn towards their own true nature and start manifesting as per their own *Swabhava*.

Though these fallacious beliefs are existing since times immortal and are deep rooted, one does not have to worry or get disheartened. The only proper way to rectify our beliefs is to get immersed in one's own self after understanding the exact true nature of the seven fundamental principles.

We will see in our next letter the exact nature of these seven *Tattvas* as they are. That means which of them are *Heya* (हेय) worthy of getting rid of, *Dneya* (ज्ञेय) which are worthy of just knowing and which ones are *Upadeya* (उपादेय) worthy of taking resort into.

With love.

Your Mom.

Proper Belief of Seven Tattvas (Part I)

Letter 24

November 22, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

You know, this subject of seven fundamental principles is extremely interesting, and discussions on it can be carried on endlessly without one getting bored !

Only after knowing their nature we can understand the nature of the *Atma* as described by *Acharyas* in scriptures like *Samaysar*. This is the fifth letter about these seven *Tattvas*. It is always enjoyable to discuss the subject of our liking because we never get bored of it. In fact by discussing over and over again we start learning the implications of the deeper meanings and thus we get involved whole heartedly.

We have learnt the definitions of the seven *Prayojanbhoot Tattvas*. And in last two letters we have seen how a *Mithyatvi Jeev* acquires fallacious beliefs about them. But just to know this much is not enough to get to our goal. It will not serve our purpose.

Let us elaborate this with an example.

There is a township where there are many houses and many roads leading to them. These roads are full of potholes, with ups and downs and other difficulties. But all the houses are very comfortable and with all the facilities and amenity for the pleasure of the person living there.

I can not enter into any of these houses. But there is one house which is my own and nobody else can enter into it except myself. My house is also full of all the comforts and amenity. Now besides the bad roads there is one road in this town which is very clean and well maintained. By taking that road I can reach my house, because it leads to my own house.

But just by knowing all these things I will not be happy and be able to enjoy all the pleasures of the house. Just to know all these things will not be perfect knowledge or *Yathartha Dnyan*. Just by knowing about the facilities and amenity of the others' houses, I will not get pleasures and by going on these rough roads not only I will not get pleasure but also I will have unhappiness, sorrow and pain.

Yathartha Dnyan of that town will be that, when I will know that my real pleasure or Bliss is available only in my own house. Just by seeing the pleasures of other houses, I will not get any benefit. I will have to follow the road leading to my house and leave aside the other rough roads. I will have to go on the road and reach my house.

And in the end leave behind that road as well and actually enter my house. And once I have this full knowledge and have total faith in it and after that, when I take my first step towards my house then it can be said that my knowledge and belief about the township are proper. And once I enter the house and enjoy the bliss in the house then that knowledge and belief and my conduct will be manifested in its fullest capacity or will bloom fully, and I will achieve infinite bliss for ever.

Now we will apply this example to our theory of seven principles.

In this cosmos there are infinite substances *Jeev, Pudgal, Dharma, Adharma, Akash and Kaal*. All these substances are complete in themselves. They have infinite number of attributes. But since each of these *Dravyas* is existing in its own *Chatushtaya* i.e., its own *Dravya, Kshetra, Kaal and Bhava*, I can not enter into any of them.

I am also a *Dravya* full of infinite attributes and exist in my own *Chatushtaya* of *Dravya, Kshetra, Kaal and Bhava*. Nobody else can enter in my own *Chatushtaya*.

The roads which lead this *Jeev* into the vicious cycle of birth and death and make it roam around aimlessly in various forms of existence, are full of hazards and difficulties. Apart from these there is another path which is called *Moksha Marga*. By following it, I can enter my own *Moksha Mahal* or ultimate goal. By leaving that road behind I can reside in my home permanently.

After acquiring this knowledge from the scriptures when I will take the first step towards my house of *Swa Dravya* and come on the *Moksha Marga*. Or in other words when I will attain *Samyaktva* from that point onwards, my *Dnyan, Shraddha* and *Acharan*, (my knowledge, belief and conduct) will be true and proper. And further after taking this path I will reach my home and then enter it and start residing in it and thereby enjoy the total and ultimate Bliss. Only then my *Shraddha, Dnyan* and *Acharan* will be fully bloomed.

I am an independently existing substance having my own identity. All the other infinite *Jeevas* other than me and other five substances are *Ajeev Tattva* which are worthy of knowing only i.e. *Dnyeya*.

Dnyeya ज्ञेय means only worthy of knowledge, I can just know them. This is the only relation I have with them. And if one considers or believes that since they are worthy of knowing it is proper just to keep on knowing them, then it is his fallacious thinking or belief. It is not enough or proper just to know about *Ajeev Tattva*.

But to know that I can not enter any *Ajeev Tattva* nor can any of them enter into me; there is no correlation between me and them what so ever, there can not be any exchange of give and take or they can not be

the cause of any pleasure or pain, i.e., no activity, of any of them can lead to my pleasure or pain and similarly I can not do any thing to give them pleasure or harm is the total true or proper knowledge (*Yathartha Dnyan*).

To know that *Ajeev Tattva* is something else or *Para* (पर) and not me i.e., *Swa* (स्व), is the right and proper knowledge.

Just to keep on looking at or watching other's houses and fall into a ditch while doing this is foolishness. Similarly having interest in just knowing the *Ajeev Tattva* because it is *Dnyeya* is not proper knowledge. Even in our prayer or *Pooja* we say, " हो शांत ज्ञेयनिष्ठा मेरी ". It means that my interest in the other *Dnyeya* substances should diminish.

Till today this *Jeev* has considered the importance or greatness of *Ajeev Tattva* only and is so engrossed in the attachment and interest of *Dnyeya* that he is roaming in the infinite forms of existence of this cycle of birth and death. But the greatness of this knower i.e., *Dnyayak* ज्ञायक of these substances who is really me or myself, is never really recognised by this *Jeev*.

Each modification of each substance occurs in the substance itself. The reflection of fire in the mirror is the modification of the mirror. It shows the reflectivity of the mirror. Similarly the modification of *Dnyan*, by which one can know other substances, is the state of the *Atma* itself. And it indicates its attribute of knowledge or sentience.

One who is engrossed in looking at the reflection is not aware of the reflectivity of the mirror. It has not vanished or gone. Had it been so then there would not be any reflection. Similarly when the substances are reflected in one's sentience, *Jeev* is so engrossed and entangled in knowing these reflections, that *Jeev* is not aware of *Atma*, or the knower of the reflections.

Reena, Mona, so long till today you were only looking at your reflections in the mirror, but now you try to look at the reflectivity of the mirror as well. You must also have some practical experiments to clarify the point of our discussion.

This *Jeev* instead of believing that *Ajeev Tattva* which is *Dnyeya* is only to be known, wishes to acquire or to get rid of them. Some people think that, 'we will have to renounce our home, wealth etc.' These people have not understood *Ajeev Tattva* in its proper sense. Those things which have never ever entered *Jeev Tattva*, it is ridiculous to think of renouncing them.

If I tell you, that I am going to abandon the White House of U.S.A. or the Tajmahal from Agra then you may think that I have gone mentally sick, and will try to give me some psychological treatment for it.

To consider *Ajeev Tattva* to be *Heya* हेय i.e., worthy of renouncing or *Upadeya* (उपादेय) i.e., worthy of acquiring, instead of only considering it as worthy of knowing, is the greatest mistake or fallacy. One who believes thus, needs treatment in the form of philosophy.

- (1) *Dnyeya* i.e., worth knowing — *Ajeev Tattva*.
- (2) *Heya* i.e., worth renouncing — *Asrava - Bandha Tattva*
- (3) *Upadeya* – This has three types
 - (a) *Upadeya* which is worth taking resort into — *Jeev Tattva*
 - (b) *Ekdesh Upadeya* which is worth partially manifesting. – *Samvar and Nirjara Tattva*
 - (c) *Upadeya* which is worth totally manifesting — *Moksha Tattva*

Just as we have seen in our example in the beginning of the letter, one does not get pleasure just by keeping on knowing about the others' houses but it is just enough to know that they are not mine. They are only *Dnyeya* for me. It is wrong to think that I have to disown them or renounce them because in the first place as they are not mine, nor do I own them, so to consider them to be worthy of renouncing or *Heya* is fallacious.

Similarly to believe that I can get pleasure or enjoyment from them is also not proper because I can not even enter them. So they can not be *Upadeya* for me. Just to know that they belong to someone else and not me and my happiness is only in my own house, is the right and proper knowledge. And to know them in this manner can be called the proper knowledge of the other houses.

This is an example. Now we will see it in context to the original principle. Just as we have seen in example, *Ajeev Tattva* is only *Dnyeya Tattva*. It is not *Swa Tattva* but is *Para Tattva*.

My happiness is in my *Swa Tattva* and not in *Para Tattva*. And *Ajeev Tattva* is not *Heya Tattva*, because there is total absence of it in me, so how can I renounce it? It is not *Upadeya Tattva* as well because I can not enter it. And to know *Ajeev Tattva* in all these aspects is the proper, true knowledge of it.

We look at *Arihant* and *Siddha* to know that I can attain the glory which they have attained and my nature is exactly the same as that of them. They are the living example which shows that one can have infinite Bliss by immersing oneself into one's own true nature or *Swabhava*.

And to know as to how did they achieve it and by which process they have attained this Bliss, we listen to the *Jinavani*. Monks are already treading upon that path and progressing. That is why *Deva*, *Guru* and *Shastra* are to be worshipped.

But this *Jeev* considered them only as *Upadeya* or worth taking resort into or by totally submitting to them. If you look at it in the right perspective, they are all *Ajeev Tattva* and therefore only *Dnyeya Tattvas*. But *Jeev* considered them to be worthy of taking solace in them and depend upon them i.e., as *Upadeya*.

By listening to their preachings and after knowing them one has to take resort into one's own self. But instead of doing that *Jeev* was contented by just worshipping the God i.e. *Deva* and listening to scriptures and doing service to the *Guru*. But these are in fact *Shubha Bhavas* and the bondage created by them are *Asrava Bandha Tattva*. So as a result of this *Jeev* not only considered *Ajeeva Tattva* i.e. *Deva*, *Guru* and *Shastra* to be *Upadeya*, but even *Asrava*, *Bandha* were also considered by him to be *Upadeya*.

Even *Samyak Drishti Jeev* has the feeling of reverence and worship towards *Deva*, *Guru* and *Shastra*, and also has other *Shubha*, *Ashubha Bhavas* and *Asrava* and *Bandha* created by them. But in his belief he considers these *Asrava*, *Bandha* to be *Heya* i.e. worth renouncing and not as *Upadeya*.

He considers *Deva*, *Guru* and *Shastra* to be *Dnyeya* i.e. only worth knowing. And he is repeatedly trying to concentrate inward towards one's own self i.e. *Jeev Tattva* and thereby get immersed in himself. Only if one has this proper belief then it can be said that he has true *Shraddha* towards *Deva*, *Guru* and *Shastra*.

Some people say that, we bow and worship only true *Deva*, *Guru* and *Shastra*, and since we know the names and nature of seven *Tattvas* we have proper belief or *Shraddha* about them. But since in their belief they do not have the exact belief about *Heya*, *Dnyeya* and *Upadeya Tattvas* as they really are, such a *Shraddha* or belief of them is said to be fallacious in the scriptures.

Now a days people consider their bodies to be the true nature of themselves and consider them to be the ultimate *Upadeya*. *Jeev* has forgotten its own existence. On the top of it, he considers any one who tells him, "You are *Atma* ! and are separate from this body", to be a fool.

Just imagine that if a member of our family loses his sense of memory and does not remember his own name, his place of residence, his intellect or almost everything then we feel very sorry for him and are worried.

But we too have lost our true sense since times immortal and have forgotten our own true identity, and like mad we consider the body which we get in each phase to be our own nature and are roaming around in the cycle of birth, and death and rebirth, thereby experiencing all kinds of miseries. But still are unaware of it.

Some people say that it is true that I am *Jeev* or *Atma* but *Jeev* needs a body to reside in. Will it remain suspended in the air or space

without a body ? Such people have not understood the independent existence of each substance. They do not know the nature of *Jeev Tattva* and *Ajeev Tattva*. Not only that, but despite worshipping *Siddha Bhagwan* for number of years they don't have the least knowledge that even *Siddha Bhagwan* are *Jeev* and are bodyless. And similarly I am also a *Jeev* and the body is *Pudgal* and it is totally different from me.

To believe, that by observing fasts I feel very light in the body, 'by chanting *Namokar Mantra* my lungs have certain benefits' and 'chanting other *Mantras* some other parts of my body are benefitted, those *Mantras* are great because they are beneficial to the body' are fallacious beliefs or *Viparita manyata* विपरीत मान्यता.

All these fallacies show that *Jeev* still has identity and attachments towards his body. To believe that we can get the activity of *Pooja* and observance of penance done by this body is also a grave mistake. Because body is a separate substance other than me and to consider one self to be the doer of anything of such *Paradravya* is to increase *Mithyatva*.

Once we start gossiping about the ghost stories then one story leads to another story. And there is no end to these stories. Similarly the fallacies about these *Tattvas* are endless. And one should leave aside the usual stance taken by many a people that these foolish beliefs are held by others and not me. Instead start introspecting and try to find out if I have any of these or such misconceptions ! Had I not believed in many such misconceptions, I would have attained *Samyak Darshan* long ago, and I would have been enjoying total Bliss by attaining *Siddha* status. But don't worry. To realise one's own mistake and to know "what I do not know", is the first step towards the path of wisdom.

Today we have talked about only *Ajeeva Tattva* and we knew about *Dnyeya Tattva* only. Rest of the discussions will follow in my next letter.

With love.

Your Mom.

Oh Jeev ! Try to understand *Tattva Dnyan*, listen and get awakened. Life is precious and may end within no time, therefore don't waste it. If you will not gain *Samyak Darshan* in this present *Bhav*, it is most difficult to gain human phase again in distant future.

— Pt. Daulatramji ' Chhahadhala '.

Proper Belief of Seven Tattvas (Part II)

Letter 25

December 25, 1995.

Dear Reena & Mona,

Blessings & Best Wishes.

Before I begin today, I would like to remind both of you one very important thing which you should always bear in mind while studying the seven fundamental principles and that is you should never forget that, 'I am *Jeev Tattva*'. Keeping this in the mind you should proceed to understand the nature of all the seven *Tattvas*.

After hearing the whole 'Ramayana' if someone asks the narrator what was the relation between Rama and Sita ? The narrator will have no words to express his annoyance and he will pity the listener as well as himself.

Similarly, after studying in detail the nature of *Jeev* and *Ajeev Tattva*, their characteristics, fallacious and proper beliefs about them, if a person asks, "I have already studied all these things and now tell me how should I behave in the society ? Should I take care of my children and family ? Should I still help others ?" etc. one will get frustrated hearing such questions.

The main reason for such doubts arising in his mind is that the person instead of considering himself as *Jeev*, identifies the human phase or manifestation with himself. Because he considered *Atma* and body or *Jeev* and *Ajeev Tattva* to be one.

In fact, such different *Bhavas* or feelings and thoughts are bound to arise as per the manifestation of each phase this *Jeev* is in. But at that very moment the knower of these *Bhavas* or thoughts and feelings is myself or *Jeev*. And *Jeev* can only know them and can not do anything else other than knowing them and only when one gets this knowledge and belief, it can be said that he has proper belief and knowledge (*Yathartha Shraddhan*) about *Jeev* and *Ajeev Tattva*.

In this cosmos there are infinite *Jeevas*, infinite infinite *Pudgal*, one *Dharma Dravya*, one *Adharma Dravya*, one *Akash Dravya* and innumerable *Kaal Dravyas*. Out of these 'I' am a separate independent *Dravya* and I exist because of my own nature of existence and not because of some other existence or substance. There is a negation of existence of all other *Dravyas* in me and my negation in all the other *Dravyas*.

As soon as one understands and realises this, one's attention is withdrawn from all the other *Para Dravyas* and is concentrated in his own self i.e. *Swa Dravya*. *Dravya* itself is comprised of both steadfast as well as evolution and extinction part.

Once one understands and realises the two aspects i.e. *Dravyansh* and *Paryayansh*; or *Dhruva Ansh* is that which remains the same and steadfast at all the times and *Paryayansh* which keeps on changing at each *samay* then one realises that I am that *Dhruva Ansh* i.e. *Dravyansh* i.e. *Swabhava* which does not change at all, it is constantly the same and remains as it is. One has to concentrate on this 'me' or *Jeev Tattva* and get immersed into it.

That means one has to believe that he is not the *Paryay Tattva* and he has to leave aside that part in his own cognisance; in other words he has to ignore it and he has to immerse and be steady only in his *Jeev Tattva*.

This means that *Jeev Tattva* is *Upadeya* or *Param Upadeya* i.e. ultimate *Upadeya* where one has to take resort. That is why *Jinendra Bhagwan* described *Paryay Tattvas* separately and named them as *Asrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha*. And unless one totally stops paying attention to all the *Paryay Tattvas* one can not concentrate and immerse in the *Jeev Tattva*.

First and foremost, one has to understand that my nature and characteristics and those of these other *Tattvas* are different and separate and that is the reason why I am different from them. And I i.e. *Jeev Tattva* is the supreme amongst all the *Tattvas*. And unless this supremacy of *Jeev Tattva* dawns upon oneself, one's interest and concentration or focus of attention will not divert towards one's own self.

As long as a person considers *Samyak Darshan* or *Samvar*, *Nirjara* and *Moksha* to be very precious and important in themselves and does not consider *Jeev Tattva* to be most important; his concentration and activity will never totally be diverted towards himself i.e. the *Jeev Tattva*. And until and unless one is totally concentrating and immersing in one's own self he will not attain *Samyak Darshan*.

That is by just thinking about the state of *Samyak Darshan*, one will never be able to achieve it. Because our attention is always diverted towards the thing which we consider most precious or important. Therefore when one diverts attention from *Samyak Darshan* which is a *Paryay* i.e. modification and concentrates on one's own self, then alone he will attain *Samyak Darshan*.

This process or activity of diverting one's attention from these *Paryayas* is at a later stage. Before that one has to get proper knowledge and belief regarding these five modifications of fundamental principles or *Paryay Tattvas*.

Since times immortal this *Mithya Drishti Jeev* has been entangled in *Asrava* and *Bandha*. He has to manifest *Samyaktva* i.e. *Moksha Marga* or *Samvar* and *Nirjara*. And by following this *Moksha Marga* he has to achieve *Moksha* i.e. salvation. It means that *Samvar* and *Nirjara* are *Ekdesh Upadeya* or worthy of partially manifesting. And *Moksha* is worthy of totally manifesting or *Purna Upadeya* पूर्ण प्रकट करने योग्य उपादेय.

Have you realised the difference ? *Jeev Tattva* is called worthy of taking resort into or *Ashraya Karane Yogya Upadeya* आश्रय करने योग्य उपादेय, whereas *Moksha Tattva* is called worthy of totally manifesting. It has been advised not to take resort into *Moksha Tattva*, but it is said that it is for our own goodness that we should manifest the modification of *Moksha*. One can never attain *Moksha* by just concentrating on the modification which is *Moksha Tattva*; but only by concentrating on *Swa Tattva* i.e. one's own self and by immersing into it, the modification of *Moksha Tattva* is manifested.

Why are *Samvar* and *Nirjara* called *Ekdesh Upadeya* or worthy of partially manifesting ? *Samvar* and *Nirjara* mean *Moksha Marga* i.e. path to salvation. With reference to our example in the previous letter the right path towards our own home alone will take us to our home, but when we have to enter the home, we have to leave behind that road and take a step further into our home. Similarly *Moksha* modification can occur by extinction of the manifestation of *Samvar* and *Nirjara*.

There is one more point one should bear in mind and that is if one has not decided about his final goal, this *Jeev* will be contented by just achieving the path and will stop his progress in between. If one considers that manifesting only *Samvar* and *Nirjara* is the end in itself or one's goal of life and wants to be contented in it, then because his belief being fallacious he will not either have *Samyak Darshan* or if he has already manifested *Samyak Darshan* then he again becomes fallacious believer i.e. *Mithya Drishti*.

Samvar and *Nirjara* are the way to attain *Moksha* i.e. they are *Moksha Marga*. After negating or getting rid of *Asrava* and *Bandha*, *Samvar* and *Nirjara* are manifested. And once we consider *Samvar* and *Nirjara* to be worthy of manifesting, we realise that *Asrava* and *Bandha* are worth getting rid of i.e., worthy of renouncing i.e. *Heya Tattva*. Both *Shubha* and *Ashubha Raag* and the bondage which they create are all to

be left aside or get rid of. *Samvar* and *Nirjara* are *Shuddha Bhava* i.e. *Veetarag Bhava*. *Asrava* and *Bandha* are *Ashuddha Bhava* i.e. *Raag Bhava*. If somebody wishes to retain or have *Ashuddha Bhava* and still wishes to manifest *Shuddha Bhava* then it is a fallacious belief or *Mithyatva*.

Apart from *Jain Dharma* or *Jain Darshan* all the other religions preach that *Punya* is good and worth practising and *Ashubha Bhava* is to be rejected or to get rid of. Only Jainism says that both *Shubha* and *Ashubha Bhava* are to be renounced and only *Shuddha Bhava* is worthy of manifestation, and it is our prime duty to manifest *Shuddha Bhava*.

While studying and trying to acquire proper or Right Belief, it is imperative to have the basic right belief that *Shubha Bhava* is also worth getting rid of. The belief that *Shubha Bhava* is good and pious is so deeply rooted in our minds that by some reasoning or other we try to retain the belief that *Shubha* is proper.

'Before attaining *Shuddha Bhava* one must have *Shubha Bhava*' is the normal belief of many people and while saying so more weightage is put on the words 'must have'. And thus place more importance on *Shubha Bhava* which is *Asrava* and thereby consider it to be *Upadeya* or worthy of taking resort in, rather than considering it as *Heya* or worth getting rid of or worth abandoning. And this way they strengthen their fallacious beliefs about *Tattvas* and thereby acquire more *Mithyatva*.

Until and unless *Shuddha Bhava* is not manifested i.e. till one attains *Samyak Darshan Jeev* is continuously having the manifestations of *Shubha Bhava* followed by *Ashubha Bhava* and vice versa. And this is a continuous nonstop process. The maximum period of time for which *Jeev* remains in either *Shubha Bhava* or *Ashubha Bhava* is one *Antar Muhurta* (अंतर्मुहूर्त).

I will explain to you the meaning of *Antar Muhurta*. A period smaller than *Muhurta* is *Antar Muhurta*. *Muhurta* is 48 minutes. And we already know the time span of *Samay*. It is the smallest unit of time. Such innumerable *Samayas* make one *Aavali* आवली and hundreds of *Aavalis* make one second. *Antar Muhurta* is the time between more than an *Aavali* and less than 48 minutes. And all the possibilities between these two are also called *Antar Muhurta*.

The cycle of extinction of *Ashubha Bhava* and evolution of *Shubha Bhava* and vice versa goes on and on. These *Bhavas* keep on switching from one to the other lasting for not more than one *Antar Muhurta* and one doesn't have to do any efforts for bringing them.

Then, “ *Shubha Bhava* are worthy of evolving ” is the common belief and one gets contented in having these *Shubha Bhava*. Therefore he believes that *Asravas* are worthy of having or one should continue having *Asravas* (i.e. *Shubha Bhavas*). He also believes that when one keeps on doing *Shubha Raag*, one will attain *Veetaragata*. He means by doing *Shubha Raag* continuously, at one particular time one can have or evolve *Shuddha Bhava*. This is another conviction people have. But all these beliefs are fallacious. And these fallacious beliefs are called *Mithyatva*.

Since this fallacy is in belief, the knowledge acquired and the conduct there after, by following these beliefs is also fallacious. Everyone is trying to improve one's own conduct. But remember, if one keeps on having fallacious beliefs, he can never ever have proper knowledge i.e. *Samyak Dnyan* and proper conduct i.e. *Samyak Charitra*.

In fact the path to attain *Samyak Darshan* is very simple ! Just proper belief i.e. *Yathartha Shraddha* of true *Deva*, *Guru* and *Shastra* and that of the seven fundamental principles is called *Samyak Darshan*. In fact both the things are one and the same. You'll wonder how ? Look ! Proper belief of *Moksha Tattva* is proper belief of true *Deva*, and proper belief of *Samvar* and *Nirjara Tattvas* is also proper belief of true *Guru*. And proper belief of all the seven principles is also proper belief of true *Shastra*. Because the main purpose of the scriptures i.e. *Shastra* is to explain the nature of the seven principles and then explain the theory of differentiating *Swa Tattva* from all the other *Tattvas* and preach how to attain *Veetaragata*.

Our biggest folly till today is that instead of considering *Asrava Tattva* and *Bandha Tattva* to be *Heya* i.e. worth renouncing we believed it to be *Upadeya* i.e. worth taking resort into !

If you remember we had seen two divisions of each *Paryay Tattva* i.e. *Dravya* and *Bhava*. *Dravya Asrava*, *Dravya Bandha*, *Dravya Samvar*, *Dravya Nirjara* and *Dravya Moksha* are all states of *Karma* and *Karma* is made of *Karman Vargana*. We have learnt that *Karman Vargana* is *Pudgal*; and *Pudgal* is *Paradravya*. While studying *Ajeev Tattva* we had included all *Paradravyas* in *Dnyeya Tattva*. But instead of taking them accordingly one thinks that he has to destroy *Karmas* because the presence of *Darshan Mohaniya Karma* prevents him from attaining *Samyaktva*. Otherwise he would have attained *Samyaktva* long ago !

To believe that I am the doer or destroyer of *Karma*, or *Karma* is the creator or destroyer of my *Bhavas* is also a fallacious belief only. Many people charge or criticise that if we say that *Asrava*, *Bandhas* are *Heya* i.e. worth renouncing and *Shubha Bhavas* are also *Heya* then this *Jeev*

will land into great trouble. Because he will renounce and leave aside doing all good deeds or having *Shubha Bhavas* and will get more and more entangled in having *Ashubha Bhava*.

But this fear is baseless. Because what one has to get rid of is the belief that, *Shubha* is good and one has to keep on doing *Shubha Bhava*. Who has ever preached that we should leave aside *Shubha*? Can you tell me whether this very study, or the discussion going on about the fallacies of beliefs is *Shubha Raag* or *Ashubha Raag*? This is definitely a *Shubha Raag*. And where is the necessity to preach that one should do *Shubha Bhava*? All the *Jeevas* in all the four phases even the minutest phase of being namely *Nigod* continuously have this cycle of *Shubha* and *Ashubha Bhavas*.

I will give you an example of a girl since you are girls. As soon as a daughter is born, the parents think and believe that she belongs to some one else and at one particular time in life she has to leave their house and will go to her husband's house. In our society the girl is considered to be somebody else's asset with us for safe keeping. And it is to be given away to him at a certain point of time. In other words she is *Heya* i.e. worth giving away.

But despite this belief are the parents careless or callous about her bringing up, her education and developing her into an independent able human being? In fact, parents are more concerned and careful in bringing her up and protecting her. And in the case of the daughter, she wants to come back to her parent's house more frequently in the initial days of her married life. But as the days and years roll on she gets so much attached to and engrossed in her in-law's house that even when she comes to her parent's house, she is eager to go back to her house.

Same is the case with the *Asravas*. Though one considers them to be *Heya* i.e. worth renouncing and believes it to be so, yet till they are not totally abandoned and *Shuddha Bhava* is evolved, more and more *Shubha Bhavas* of better quality or intensity keep on evolving. And even when *Shuddha Bhava* is evolved *Asravas* do keep on coming back.

As the intensity and frequency of *Shuddha Bhava* increase, though the *Asravas* have not totally gone yet one keeps on having the longing to go back in the state of *Shuddha Bhava*. And in the end a time comes, when the *Asrava*, *Bandhas* are totally gone or there is total absence of *Asravas* and total *Shuddhi* is evolved, which is the state of *Moksha*. So it is not an instantaneous step from *Asravas* to *Moksha*; but it is a continuous progressive process.

A mother who really cares for the well being of her daughter keeps on telling her that this maternal home is *Heya* for her and that the house of the husband or in-laws is *Upadeya* i.e. it is her own home.

Similarly *Jinavani* is also a mother to all of us. And she keeps on telling us that since times immortal *Jeev* has been committing *Asrava*, *Bandha* but ultimately it is *Heya Tattva*. So you leave them behind i.e. renounce them and take resort into your own *Tattva* or *Swa Jeev Tattva*. And then only you will attain *Samvar*, *Nirjara* and ultimately Bliss in the form of *Moksha*. While having *Samvar* and *Nirjara* initially you will have *Asrava*, *Bandha* for some time. But slowly and gradually by passage of time in the end there will be total absence of them and the ultimate state of *Moksha*, which full of infinite Bliss, will evolve.

Further discussions will follow in the next letter.

With love.

Your Mom.

Importance of *Shastrabhyas*.

See the importance of *Shastrabhyas* i.e. study of Jain Sat Shastras which leads to *Atmanubhav* and ultimately attainment of *Moksha*. Though it will take some time, we get so many immediate gains while we are studying them. Those are —

- (1) *Krodh, Maan etc. Kashayas get diminished.*
- (2) *Our mind is not diverted towards the objects of five sensory organs.*
- (3) *Unsteady mind also becomes steady and concentrates in the study.*
- (4) *We escape from committing Paap.*
- (5) *Even with our limited knowledge we can know all living and nonliving things in this cosmos.*
- (6) *We acquire knowledge of Heya and Upadeya Tattva.*
- (7) *Dnyanopayog turns to one's own self.*
- (8) *As one gets more knowledge he is more happy.*
- (9) *One becomes successful and famous.*
- (10) *One acquires Satishaya Punya.*

— Pt. Todarmalji 'Samyag Dnyanchandrika'

Seven Tattvas — Bhed Vidnyan

Letter 26

January 15, 1996.

Dear Reena & Mona,

Blessings & Best Wishes.

It was nice to hear from you both that you have read again the xerox copy of all the letters compiled together. Mona said that Mahesh read the letters and he found them so wonderful or astonishing like your TV serial Star Track. Probably he must have found it to be unrealistic and unbelievable as well.

But even a story which is wonderful and astonishing one reads with much interest and curiosity. And if the new generation reads these letters with that curiosity (though they may at first time find it unbelievable) my purpose of writing them is fulfilled.

Many of our friends have suggested that these letters should be published in the form of a book. We are thinking of starting that project soon. And from that point of view, you should let me know if any of the topics are difficult to understand. So that it can be simplified or modified in the book.

Our present ongoing subject is about seven fundamental principles i.e. *Tattvas*. Till today we have been discussing in details the nature of seven *Tattvas* and other explanations related to them. We have dealt in details with the topics such as their names, nature, why there are only seven of them, the fallacious beliefs about them, and how to consider them to be *Heya*, *Dnyeya* and *Upadeya*. We have also understood the proper meaning of the saying '*Tatvartha Shraddhanam Samyak Darshanam तत्त्वार्थं श्रद्धानं सम्यक्दर्शनं*.'

Now you may say that, " We have got all the knowledge, so we must have attained *Samyak Darshan* ". Hold on ! just don't be in such a hurry. All this knowledge of the seven principles is in fact the verbal and bookish knowledge about the seven principles as told in scriptures. Or in other words you have learnt about the nature of the principles from outside. But have you attained *Atma Dnyan*? Have you experienced spark or flame of *Chaitanya* (चैतन्यमय आत्मज्योति) which is the main intrinsic force behind these *Tattvas*?

By now you have learnt few technical terms from these scriptures. So you may use them and say, " at least we have attained *Vyavahar Samyak Darshan* ". But if you really believe it to be so then I will tell you that you are highly mistaken. For it is rightly said that half knowledge is always dangerous. And this is the case with you if you feel that you have *Vyavahar Samyak Darshan*.

Any Jeev which studies the seven principles i.e. *Tattvas* and grasps the sentience or *Chaitanya* of the *Swa Tattva* and attains *Atmanubhava*, gets *Nishchay Samyak Darshan*. And at that time the proper *Shraddhan* such a Jeev has about the seven *Tattvas* is called *Vyavahar Samyak Darshan*. So in fact only those who have attained *Nishchay Samyak Darshan* do have *Vyavahar Samyak Darshan*.

You may argue that if one has to only experience one's own self i.e. *Atmanubhava* then what is the need to mention the seven *Tattvas* and then to study them? They are necessary, because just by mere repeating over and over that I am *Shuddha Chaitanya Swarup*, you will never have *Atmanubhooti*. Only if you have the right belief about the nature of the *Shuddha Atma* as described by the *Sarvadnya* you can attain *Atmanubhooti*.

And for that, one has to study the scriptures, get proper advise and preachings from the *Guru* and then by turning inwards within oneself logically interpret (contemplate upon) and analyse all that one has heard and understood.

In the 12th verse of *Samaysar*, it is mentioned that among all the nine *Tattvas* (here *Paap* and *Punya* are considered separately from other *Tattvas* and hence nine *Tattvas* instead of seven) *Atma* is the only *Tattva* which is indicated and its existence is established by all the other *Tattvas*. *Atma* is all pervading in all the seven *Tattvas* as well. And inspite of the fact that it is manifested in all the *Tattvas* in different *Paryayas* it does not loose or change its own *Shuddha Swabhav*. There are some *Shuddha Bhava* and some *Ashuddha Bhava* in these seven *Tattvas* and some are mixed *Bhavas*. But the *Chetana swabhava* of *Atma* can always be experienced separately from all these *Bhavas*.

In the scriptures this is explained with the help of the example of fire. Just as we see fire in the burning wood or grass or coal in their respective shapes but its own original nature of heat and burning is the same despite different shapes. So also the *Shuddhatma* remains as it is inspite of it having different modifications like *Asrava*, *Bandha*, *Samvar*, *Nirjara* and *Moksha*.

The following four things are vital to have *Atmanubhooti* or to experience one's own self.

(1) To understand the nature of true *Deva*, *Guru* and *Shastra* and have undiffered and unshaken faith in them — We have seen earlier that one will get *Samyak Darshan* only through the preachings of *Jinendra Bhagwan*. So by knowing and understanding the nature of *Jinendra*, the preachings as told by them i.e. *Satshastra* and the monks who have experienced *Atmanubhav* as per these preachings, and by taking firm decision regarding them one will get proper preachings. Only *Pooja* and

worship of God, deference or respect of *Guru* and reading of scriptures is not sufficient for *Atmanubhav*.

(2) The proper belief of seven *Tattvas* :— By leaving aside all the fallacious beliefs which we have seen earlier regarding seven *Tattvas* one has to know the proper and true nature of the *Tattvas* and understand which of them are *Heya*, *Dnyeya* and *Upadeya Tattvas*, one has to have belief in them. And therefore one has to keep on contemplating upon them and by analysing and logically concluding that in fact these *Tattvas* are as they are said to be in the scriptures, only then it can be said that one has proper belief in seven *Tattvas*.

(3) *Swa-Para Bhed Vidnyan* :— To differentiate *Swa* i.e. one's own self and *Para* i.e. all the other things which are not *Swa* and then to understand *Swa* to be your own self and *Para* as all those things which are not a part of you or everything other than you. To differentiate between *Swa* and *Para* in seven *Tattvas* is called *Bhed-Vidnyan* i.e. the science which differentiates *Swa* and *Para*.

(4) *Atmanubhooti* :— Once you know who is *Swa* then keep on turning inwards and practising to concentrate on and experience one's own self. This is *Atmanubhooti*. This is the practise one has to do by himself. *Arihant Bhagwan* have preached and told us what is *Atma* and how to experience it. Accordingly many *Jeevas* have experienced that and *Acharyas* have written down their experience in the scriptures. They have told us that they have already known and experienced their own self and are enjoying the Bliss of the magnificence of self. And all the other *Jeevas* should also know the magnificence of their own self and enjoy Bliss.

Out of all the four points mentioned above, we have already discussed the first two in our earlier letters. Today's subject is *Bhed-Vidnyan*. It does not mean to differentiate between any two things, but it is to know the nature of *Swa* and *Para* i.e. all other things and then differentiate between the two on the basis of their characteristics. *Bhed-Vidnyan* is a natural procedure. Even a child knows that mother belongs to him and he cries and gets angry if she picks up any other child.

Just as said above, in *Bhed-Vidnyan*, out of two parties amongst which *Bhed-Vidnyan* is to be done one party has to be *Swa* i.e. one's own self and all the other things are other party. Just to differentiate between any two objects or things is not *Bhed-Vidnyan*.

Just as in the cricket matches going on between any two nations apart from India, we are not keen to observe or know as who has won or lost. But take the example of the match played between India and Pakistan yesterday. The whole nation was glued to the T.V. holding their

breath each moment. Each one was concentrating as to who would win. Because one of the party in this match was ourselves. At this stage the 11 players in the match were representing the whole nation, and it was presumed and accepted by every body that this team itself is the whole of India. And when our team won our whole nation celebrated the victory.

Similarly when one gets firm belief that *Atma* means 'Me' or myself then all the other things like body, *Karma*, *Raag*, *Dvesha* and all other substances are included in the other party. Thus when any *Aima* who represents all the *Jeevas* defeats the other party and attains total *Siddha Status* and becomes *Siddha Bhagwan* and is liberated for ever – thereby becomes permanently free from all the bondages, then every one of us will be really happy and we will celebrate the event.

Similarly we will have great respect and will worship those who have attained *Arihant* status. And we will praise and have respect for those who are *Munis* or monks, who are progressing on the path of salvation and will always have respect for their qualities and bow before them.

Such *Devas* and *Gurus* told about the path of salvation they have achieved and are progressing on, to the whole world in details without keeping any secrets regarding it. They have told this to all the *Jeevas* without having reservation about the caste, creed or sect to which the listener belongs.

It is very natural and obvious that one has a feeling of reverence for such *Satshastra* i.e. proper and perfect scripture or philosophy which is preached by *Kevalis*. There is no need to compel or force anybody to follow it or even to study it. Once you realise the greatness and perfect logical nature of it, the desire to learn and follow it comes automatically from within you.

Once you know the true nature and identity of 'me' i.e. one's own self, you realise which is one's own side i.e. *Swa* and then the rest of the process of *Bhed-Vidnyan* is very simple and natural. But the main misunderstanding or the problem is in this basic thing. We have misunderstood the identity of 'me'. And that is why we have identified the opposition party i.e. *Para* as me. Thus in the ignorance and foolishness we kept on cheering up the wrong party considering it to be 'my' party and wasted our precious lives.

Therefore first just listen to the description of the true nature of 'me' i.e. *Swa*. After listening, the decision as to whether it is true or false is in your hands. But just do not oppose or negate it before listening to it.

All the things in this cosmos are included and covered by these seven *Tattvas*. There are two sides or parties in it. One is *Swa* or me and the other is rest of all the things in cosmos excluding me. Me is just my

own *Jeev Tattva*, wherein exists my own *Dnyan Darshan* and *Para* means *Ajeev Tattva*, *Asrava Tattva*, *Bandha Tattva*, *Samvar Tattva*, *Nirjara Tattva* and *Moksha Tattva*.

Just imagine that on one of the pans of a balance (weighing scale) there is ' me ' i.e. *Jeev Tattva* with my *Dnyan and Darshan*, and on the other pan rest of all the other things in this cosmos i.e. all the infinite *Jeevas*, *Pudgal*, *Dharma*, *Adharma*, *Akash*, *Kaal*, all the wealth in this world, the earth, the planets, stars, heaven, hell, everything. Not only that even the modifications of passions like *Raag*, *Dvesha*, *Shuddha* modifications like *Samvar*, *Nirjara*, *Moksha* etc.

And even then the side which has ' me ' i.e. *Swa Tattva* will be heavier than the other side. The reason is not only that the *Swa Tattva* is different than all the other things in this cosmos but it is also the most supreme and the best among all the things. And I have the capacity to know all these in only one *samay*.

In verse 31 of *Samaysar* it is said that *Atma* is better and greater by its *Dnyan Swabhava* than any other *Dravya*. And one who controls and rises above the sensory organs and their activities and knows one's own self or *Atma* which is far superior and greater than anything else due to its *Dnyan Swabhava*, such *Jeev* is called *Jitendriya* (जितेन्द्रिय).

The subject of discussion here is not this human phase or *Paryay* or *Dnyan* which is manifested expressly in this stage. But when we refer to me i.e. *Swa*, it is the eternally *Shuddha*, full of the *Kewal Dnyan* capacity and infinite *Gunas* that is being discussed. Thus we have to experience this *Swa* or me.

In our daily life we refer to this conjunction of body and soul as me. Though this is true in a way but it is only conventional way of saying used in daily practical life. But if one believes this to be the reality it will be a mistake or fallacy.

Just as when we refer to the term Mother, we refer to the lady who has actually given birth to the person and there can be only one such lady in the life of a person. But in day to day life the term Mother is used in many other context. Such as many a times, mother-in-law is also referred to as mother out of love and respect for her. Even a step mother is called mother, and in our Indian society while addressing a gathering of people, the thousands of ladies in the group are many a times addressed as mothers and sisters. But this is only a conventional way of saying or figure of speech.

In your case, if somebody questions who is your mother, you will always point out to me. But at that time there may be several other ladies

present there, aren't they mothers ? Yes they are. But they are not your mother, none of them except me is your mother.

Similarly when we refer to *Jeev Tattva* it is my own *Dnyan* and *Darshan*; then the normal question that arises whether all the other *Jeevas* in this world are not *Jeevas* ?

The simple answer is that they are *Jeevas*; but are not my *Jeev Tattva* or my *Swa Tattva*. Since there is no 'me' in them, from my point of view of *Swa Jeev Tattva* all the other *Jeevas* i.e. mother, father, son, *Deva*, *Guru* all are included in *Ajeev Tattva*. People are stunned and are in a state of shock when we say that *Arihant* and *Siddha* are also *Ajeev Tattva*. They don't believe it. In fact they are not ready to accept it.

While I was in Solapur at the seminar held with Indra Dhvaj-Vidhan, I was teaching the second chapter of *Chhahadhala*. At that time after hearing about the nature of *Ajeev Tattva*; many ladies rejected to accept and call *Arihant* and *Siddha* as *Ajeev Tattva*. Even when I explained to them the point of view from which they are considered and called *Ajeev Tattva* they said that it was very difficult for them to digest this and felt very awkward to call them so. If one is not ready to call them as *Ajeev Tattva*, when will he be ready to accept them to be so ?

We have already seen the nature of *Ajeev Tattva* and all the other *Tattvas*. So there is no point in repeating them here.

One may ask that when you say that know and identify one's own self i.e. *Swa*, how to do it ?

To this Archarya Kundkund says "This *Atma* is being continuously experienced by every *Jeev* irrespective of being young or old." Aren't you wonder struck and stunned on hearing this ?

The explanation about this suspense will be given in next letter.

With love.

Your Mom.

See the glory of reflection on Tattvas ! Without reflection on Tattvas one may have staunch faith in true God, may study many Shastras, observe vows, undergo penances etc., even then he is not entitled to evolve Real Right Belief, whereas one who reflects on Tattvas is entitled to evolve Real Right Belief even without these conventional activities.

Pt. Todarmalji — 'Moksha Marga Prakashak'

Seven Tattvas — Atmanubhooti

Letter 27

February 26, 1996.

Dear Reena & Mona,

Blessings & Best Wishes.

I am very pleased to know that you are very eagerly waiting for this letter. The whole purpose of studying scriptures is to attain *Veetaragata* i.e. to experience one's own self (*Atmanubhooti*). It is obvious that any *Jeev* who is studying the scriptures and has interest in it, is very keen to attain *Atmanubhooti*. And this keen interest helps him in concentrating or diverting all his attention towards his own self.

"*Atma* in the form of *Chaitanya Jyoti* चैतन्यज्योति is manifested or shines throughout all these *Tattvas*, its presence is constant or eternal and it is also been known by each of us" – says *Acharya Amrutchandra*. So the question arises, 'then why am I not experiencing that *Atma* ?'

Have you realised that even while asking this question we all the time consider *Atma* to be different from us i.e. *Atma* to be some one else other than 'me'. Therefore one has to constantly and repeatedly keep on reading and studying scriptures and keep on analysing and realising what is said therein.

By now you have learnt and understood about *Dravya*, *Guna*, *Paryay*, common and special attributes, nature of six substances, and seven *Tattvas* etc. Now you have to read and study the scriptures and other religious literature on your own. And if possible attend seminars and workshops and listen to the discourses. You should not worry that you may not understand these things.

Still you have to know about, '*Four Abhavas*' '*six Karakas*', '*Nimitta-Upadan*', '*Nishchay-Vyavahar Naya*', '*Laxan - Laxanabhasa*', '*Karma*', '*Gunasthan*', etc. And after learning about them it is easier to come to the proper belief and logical conclusions about the exact nature of all the things which exist in this cosmos i.e. *Yathartha Vastuswarup* यथार्थ वस्तुस्वरूप.

To know and identify the *Swa*, the knowledge of seven *Tattvas* alone is not enough. Now we will try to get more information about *Swa*.

I am *Dnyan*, *Darshan* itself i.e. not only I am full of knowledge and perception, but I am knowledge and perception itself. That is my nature. And my activity of knowing is constantly going on at each *samay*. This activity of knowing is done by me through my *Dnyan*. But our total attention is focussed on the things which are being known i.e. *Dnyeya* substances. The one who knows is *Dnyayak* or *Dnyata* and that which is known is *Dnyeya*.

Just now, while writing I can see the paper, I am sure about its existence. Also I am sure about the cool breeze I am getting from the fan. I am conscious of the traffic noise from outside, the smell of paint from the neighbour's house, which is being painted. All these things i.e. *Dnyeyas* are being known by me i.e. I am knowing them, experiencing them through my knowledge. And this fact that 'I am the knower of all these things' is also experienced by each and everyone. And yet nobody has really taken cognisance of the knower i.e. one's own self.

The literature is printed in a book. But since the book does not have *Dnyan* attribute, it does not have the knowledge of the words printed in it nor does it know the meaning implied in these words. I am full of knowledge and I can know other things through my this attribute of knowledge. I can understand and know the words written in the book and their meaning. I am *Dnyayak* of these things and therefore they are my *Dnyeya*.

We are all very clever in knowing *Para Dnyeyas*. But the question is of knowing *Swa Dnyeya*. The activity of knowing which is constantly going on at each *samay* not only establishes the existence of *Dnyeya* but *Dnyayak* as well.

Mona you had taken us to see the Ellora caves. There in the caves because of darkness we were not able to see anything inside the caves. But when the guide put on the light and started showing us the carvings and other statues, immediately everybody was praising them. These statues were already existing there. But as soon as the light was thrown on them, their beauty was visible. Does it not mean that in real sense the statues, now, were not only establishing their own existence but the presence of the light as well? But we hardly even realise existence of light.

When there is a reflection in clean and still water the reflection establishes the reflectivity of water. Similarly the reflection in the mirror establishes its reflectivity. To see our image we stand in front of the mirror and not the wall, because only mirror has the reflectivity attribute.

Mirror reflects only the shape and colour of things; but the sentience, has a capacity to reflect not only the shape, colour, taste, smell of things but it has capacity to know *Aroopi* and very minuscule objects, objects or things which are far away or at far off distance as well as far away in time i.e. things from the past or in the future, ability to know all the past, present and future modifications of all the substances and along with that, to know the infinite modifications of all the infinite attributes of one's own self in one *samay*.

Bhed Dnyan of *Swa* and *Para* i.e. one's own self and rest of the things is to know the two different things as different ones through their characteristics.

Dnyan i.e. sentience is the main explicit characteristic or attribute of *Swa*. And all these things which do not have my own sentience (*Dnyan Darshan*) are all *Para*. Till today we believed that the sensory organs like eyes, ears, nose etc. do the activity of knowing, and the knowledge is acquired by our body. But after the study we have done in last few days we have learnt that body is *Pudgal*, because it has the attributes like touch, smell, colour etc. But it does not have the attribute called *Dnyan*. And one who has my own sentience character is me.

At each *samay* whatever we know is *Dnyeya* and the one who knows is *Dnyata*, the means by which one knows is *Dnyan* and the activity of knowing, all these four things are going on simultaneously. That is 'I' 'know' the '*Dnyeya*' through '*Dnyan*'. These four things are being known by us. Or in other words we are constantly aware of all the four things. Where ever the activity of knowing is going on, we definitely understand all the four things i.e. *Dnyata*, *Dnyeya*, *Dnyan* and the activity of knowing. The modification of knowing is continuously and eternally going on, therefore we are constantly aware of these things.

And despite the fact that all the four things are present and are being known by us, our attention is all the time diverted towards *Dnyeya* alone. That is why we are 100% sure about the existence of *Dnyeya*. For instance, while watching T.V. we do experience following four things. The existence of the T.V. which is *Dnyeya*, the one who knows it i.e. *Dnyata*, *Dnyan* through which this is being known and actual activity of knowing. But despite such being the state of facts, if you tell some one, that the *Atma* who is the knower of all these things is you or yourself; he will say that, "I do not know this *Atma* or whatever you call it. Had it been there then why is it not seen by me ? " Or " if you say that there is such *Atma* ! Well then I will accept that it may be existing. "

Atmanubhooti or process of *Swa-Para Bhed Vidnyan* is an experience which one has to gain through practical experimentation. We are all doing the activity of *Dnyan* i.e. knowing all the time, day and night.

While this activity of knowing is going on we have to keep on analysing it in four things in the above manner. While cooking, having dinner or watching T.V. etc. we have to realise and understand that in this activity of knowing I am the knower (*Dnyata*), the means of knowing is my *Dnyan* and that which is known is *Dnyeya*. We have to learn and practice this awareness of these four things. By practicing it more and more often we form a habit of directing our attention to *swa* and concentrating on it.

You may say, "Is that all that we have to do? Then will I get *Atmanubhooti* or *Swa Para Bhed Vidnyan*? What is the big deal here? All, which is known i.e. *Dnyea* is *Para* and one who knows is *swa*! That's it!"

But just hold on. Have patience. Even omniscient *Bhagwan* knows *Swa* and whole of *Para*. But there is a vital main difference between them and us. Despite knowing all the things in the cosmos, *Sarvadnya* do not have even the slightest passions of *Raag* and *Dvesha*. They are totally *Veetaragi*. And our *Dnyan* is mixed with *Moha*, *Raag* and *Dvesha* and therefore is polluted.

While knowing the *Dnyeya* substance, we do not realise the fact that we are only the knower of these things. But because we have fallacious beliefs that we are the doer of these things or we can alter them or we are the enjoyer of them, our knowledge of *Dnyeya* also is polluted and becomes fallacious.

For example, this body is in reality only a *Dnyeya*, but we have been identifying ourselves with the body (which is *Ekatva Buddhi*), the children, wife, the wealth are also *Dnyeya* but we think that they are all mine, or they belong to me (which is *Mamatva Buddhi*). When the children grow or we acquire more wealth, then despite all that being *Dnyeya* we think that we have looked after our children, taken care of them and helped them to grow, or the wealth is earned by me out of my efforts and wisdom (which is *Kartrutva Buddhi*). Similarly when the other substances are with us or in our possession or in our contact we are happy and feel sorrow or grieved when we loose them, (*Bhokrutva Buddhi*).

In this fashion because of this knowledge about *Dnyeya* is associated with the wrong beliefs of *Ekatva*, *Mamatva*, *Kartrutva* and *Bhokrutva*, it is fallacious.

And the *Jeev* not only considered all these other things (*Para Padartha*) to be his own, but since the passions of love, anger, hatred he feels towards them are also known by him, he considers and believes that these passions are his nature i.e. it is his *Swabhava*. These passions are in fact *Asrava* and *Bandha* i.e. they are perverted *Bhava* i.e. *Vibhava*.

It means in our knowledge i.e. *Dnyan*, *Atma* is being known, the other substances i.e. *Parapadartha* are being known, *Vikari Bhavas* (passions, *mithyatva* etc.) *Ashuddha Bhavas* and *Avikari Bhavas* (*Shuddha Bhavas*) evolving in the *Atma* are also being known, *Punya* and *Paap* are also being known.

But inspite of knowing all these things when one believes and identifies himself as *Swa Atma* and feeling of 'one'ness and 'mine'ness

about all the *Parapadarthas* vanishes, then only one will experience his own self i.e. will have *Atmanubhooti*.

Just by knowing *Parapadarthas* and the passions and feelings arising within oneself will not affect him in any way, But if he believes them to be his own or belonging to him, he will remain *Mithyatvi*. Knowing and believing them as *Para* and *Swa* as *Swa* is beneficial to him and this is the *Bhed-Vidnyan* which will help in achieving *Atmanubhooti*.

While knowing *Para* i.e. *Para Dnyeya* the passions or *Raag, Dvesha* etc. arise. And that is why in *Swa Para Bhed Vidnyan*, these passions are also considered to be *Para*. They are called *Pudgal* or *Para Dravya*, or *Para Bhava*. Despite the fact that they are *Vikaras* of *Jeev* they are said to be *Jada* जड or *Achetan* अचेतन or inanimate. Since one has to have the experience of *Shuddha* i.e. purest form or *Swarupa*, *Raag, Dvesha* are called as *Pudgal's*, so that our attachments and ownership of them goes away.

Here we have to take into account the perspective or point of view from which this is said. Just as when the son gets married, and becomes a henpecked husband i.e. starts behaving as per the wishes of his wife, the mother thinks that he is controlled by his wife now, and therefore he belongs to his wife.

Similarly, though the passions of *Raag, Dvesha* are *Vibhavas* of the *Atma* since they arise because of *Parapadarthas*, they are also considered to be belonging to *Parapadarthas*. That is, though one knows that they are *Jeeva's* passions, one should not have oneness with them but should consider them to be other than his own true nature (*Swabhava*).

Dr. Hukamchand Bharilla in his book 'Samaysar Anusheelan', part I on page 208/209 has discussed this in details. Do read that part by yourself. He says, "Your *Atma* does not attain *Siddhi* because, despite the fact, the *Bhagwan Atma* which by its nature is self realising and is being manifested in *Dnyan* in its each modification, you are not believing and knowing it to be your own self; you are not establishing your identity with it. But you are identifying yourself with the passions arising and are being experienced by you, and also with the *Parapadarthas*. This is the only small mistake you are committing. Once it is rectified, your salvation is not far away."

Kanaji Swamiji says, "This self realising *Bhagwan Atma*, is constantly existing within itself, it is also constantly being experienced by oneself. The only thing lacking is that, there is no explicit self knowledge that this *Atma* which is being experienced as *Dnyayak* is me or myself."

Just see that *Samyak Dnyanis* are so merciful and have obliged us immensely !

After studying this subject of philosophy i.e. process of self realisation for many many years, they have put forth the same in such simple language for us.

You may ask, "whether you know *Swa* or *Para* what difference does it make ? In any case we are acquiring knowledge. Then what is a special benefit in knowing *Swa* ? "

It is a very apt and important question. And the answer to it is also very important. *Atma* is a mass of *Dnyan*, *Darshan*, *Sukh*, *Veerya* etc. and many other infinite attributes. Wherever there is *Dnyan* the presence of all the other infinite attributes is established through their *Avinabhavi Sambandha*. When *Dnyan* knows *Swa* i.e. one's own self, all the other attributes of *Atma* are also experienced. And this experience is itself extra sensory pleasure or Bliss; in other words *Ateendriya* अतीन्द्रिय *Dnyan* i.e. the knowledge which is attained beyond the help of sensory organs is inclusive of *Ateendriya Anand* अतीन्द्रिय आनंद i.e. extra sensory pleasure. Bliss is inseparable from *Atma Dnyan*. This *Jeev* is Blissful just as it is full of knowledge.

In scriptures *Atma* is described by different words from the point of view or with reference to the different qualities of *Atma* e.g. *Chitghana* चिद्घन i.e. mass of *Chaitanya* i.e. sentience, *Vidnyanghana* विज्ञानघन i.e. mass of *Dnyan*. *Anandaghana* आनंदघन i.e. mass of Bliss, *Veeryaghana* वीर्यघन i.e. mass of vitality etc.

This Bliss is independent; and does not need the help from any other substances, it can not be obstructed or disturbed by any thing else and once attained it is always constant. It does not increase or decrease because of any thing else from outside and it is tension free.

You may say, "We get pleasure even by knowing *Para Padarthas* as well; e.g. while earning wealth, watching T.V. or consuming sweets or good food etc. ". But all these pleasures are sensory pleasures and are depending on other things. In this pleasure the existence of many other objects is essential. Your sensory organs have to be in healthy condition; the presence of objects of pleasure like wealth, T.V., food etc. is also necessary. And despite the existence of all these things if your health is not good or if you are sick none of these things can give you pleasure. Above all, one is never sure as to when these pleasures will vanish. This pleasure is always associated with anxiety. In acquiring these pleasures

and even trying to retain them there is always worry, fear and all other tensions associated with it.

And as against that to know *Atma* and to enjoy the Bliss, one does not have to go and hunt for *Atma*. It is not available in the temples, or in the place of pilgrimage. I myself is *Atma*; and the means of knowing is *Dnyan* which is my *Swa Bhava*. I am *Dnyan* itself and the activity of knowledge through which I have to understand or know is constantly going on within me.

It is such a simple and natural process. *Dnyan* which is at present directed towards *Para* has to be directed towards one's own self. In fact, the words 'has to be directed' are unnecessary. There is so to say no such external or explicit activity of changing the direction of attention is needed.

Because once one understands and realises the greatness and glory of *Atma* then one's ardent desire and interest is evolved, and *Dnyan* automatically turns towards *Swa*. No *Karma* can be an obstacle in attaining *Atmanubhooti*, nor can any other circumstance prevent it from happening. '*Pancham Kaal*' is not improper time for it. In other words, even during *Pancham Kaal* (fifth era) *Atmanubhooti* can be attained.

Those people who do not have this intense desire to attain it, put forward *Karmas*, circumstances, and unfavourable times (*pancham kaal*) as lame excuses for not doing so. Because, since times immortal we have been discussing the stories about *Kama* (काम), *Bhoga* (भोग) and *Karma Bandha* (worldly pleasures) and find them to be very simple and easy. And everybody preaches others about the same things.

Even though the preachings about *Atma* is simple and easy to understand, one seldom has a chance to hear about it and even if heard, is never believed. Nobody is interested in leaving aside the so called pleasures (?) of worldly things, by going on the path of *Atmanubhooti*.

But these pleasures will not accompany you in your next life. Do you remember that building which collapsed in few seconds at Sion? All the wealth and other things collected by the residents were not of any use to them when they had lost their lives in that accident. Thousands of people lost their lives in the earth quake at Latur within matter of minutes. All the houses and other things were gone. So neither the life nor all the wealth has any certainty.

The extra sensory *Dnyan* and pleasure will be carried over with everybody in his next life. And once one has experienced it, it keeps on increasing all the time and at one point it blooms fully and one attains *Keval Dnyan* and infinite Bliss.

Reena and Mona, I am advising you with my utmost sincerity that from now onwards you should start analysing your emotions and thoughts in a detached manner. You should firmly believe and establish your own identity and existence in your own *Dnyata Swabhava*. In spite of various *Vibhavas* whether they are *Punya* or *Paap* and in spite of various situations whether they are causing pleasure or pain; you be a witness of them.

After practicing in such way, you should recall or read about the greatness of your own *Dnyayak Bhava* i.e., *Jeev Tattva* and concentrate your *Upayog* on it. When the intensity about these feelings will reach its utmost level, you will forget everything other than you, even your *Kashayas*, thoughts about anything other than *Atma*, and thoughts about *Atma* as well. And you will reach a stage of *Nirvikalpa Atmanubhooti* and you will find yourself as *Dnyayak*. And you will experience Bliss as you had never experienced before.

Atmanubhooti is the teachings of Jainism. It is the essence of all the Jain scriptures and discourses. Once a person knows the nature of *Atmanubhooti*, no intelligent and sensible person has to be told that he should try to experience it and have salvation and eternal Bliss. I have no doubts that you will also follow this path of your ultimate goal.

I wish you attain the *Moksha-Marga* soon.

Kalyanamastu कल्याणमस्तु ।

With love.

Your Mom.

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- Abhootartha** अभूतार्थ – Not true./one which is not to be considered.
- Achetan** अचेतन – Non living.
- Adev** अदेव – One which is not God.
- Adharma Dravya** अधर्म द्रव्य – One of six substances.
- Agam** आगम – Jain scripture.
- Agamartha** आगमार्थ – Meaning of scripture.
- Agruhit Mithyatva** अगृहीतमिथ्यात्व – Mithyatva which is not because of other's advice.
- Ajeév** अजीव – Non living.
- Akash Dravya** आकाश द्रव्य – Space, one of six substances.
- Amoortic** अमूर्तिक which does not have touch, taste, smell, colour etc.
- Anadi** अनादि – Since beginningless time.
- Anadi Anant** अनादि अनंत – Since beginningless time till eternity i.e. times immortal.
- Anand** आनंद – Happiness, Joy.
- Anant** अनंत – Infinite.
- Anantanant** – अनंतानंत – Infinite times infinite.
- Anitya** अनित्य – Which is not constant
- Anitya Tadatmya** अनित्यतादात्म्य – Momentary amalgamation.
- Anuyoga** अनुयोग – Four types of Jain scriptures.
- Apta** आप्त – Arahant, Arihant, Aruhant अरहंत, अरिहंत, अरूहंत – True God in embodied form.
- Aroopi** अरूपी – See Amoortic.
- Artha** अर्थ – (i) Meaning (ii) Substance.
- Asankhyat** असंख्यत – Innumerable.
- Ashubha Bhava** अशुभ भाव – Sinful thought.
- Asrava** आस्रव – (i) Influx of Karma. (ii) Jeeva's Passions
- Atattva Shraddhan** अतत्त्वश्रद्धा – Fallacious belief in the seven Tattvas.
- Atma** आत्मा – One's own Jeev (soul).
- Avadhi Darshan** अवधिदर्शन – Clairvoyant Perception.
- Avadhi Dnyan** अवधिज्ञान – Clairvoyant Knowledge.
- Avibhag Pratichhed** अविभाग प्रतिच्छेद – Smallest division or smallest unit of power.
- Avinabhavi Sambandha** अविनाभावी संबंध – when one attribute is present other attributes, are definitely co-existing. There is relation with each other.
- Bandha** बंध – Bondage
- Bhagwan** भगवान – God, Ishwar, Parameshwar, Dev, Paramatma,
- Bhav** भव – One life span.
- Bhava** भाव – Sentiment. **Bhavakarma** भावकर्म – Passions.
- Bhokrutva Buddhi** भोक्तृत्वबुद्धि – The belief that one is the enjoyer of other substances mainly Pudgal
- Chaitanya** चैतन्य – Sentience,
- Chetana** चेतना – Consciousness i.e. knowledge and perception.
- Chetan** चेतन – Conscious; living.

- Charananuyoga चरणानुयोग** – One of the four types of Jain Scriptures.
- Charitra चारित्र** – Conduct.
- Charitra Dasha चारित्रदशा** – State of conduct.
- Darshan दर्शन** – Perception, Name of an attribute.
- Darshanopayog दर्शनोपयोग** – When the attention of soul is in perception.
- Dharma धर्म** – Religion. **Dharma Dravya धर्मद्रव्य** – Name of a substance.
- Dhrouvya ध्रौव्य / Dhruvata ध्रुवता** – Permanance
- Dhruva ध्रुव** – Permanant
- Divyadhvani दिव्यध्वनि** – Divine Sound in the form of Om
- Dnyan ज्ञान** – (also spelled as jnan, gnan) Knowledge.
- Dnyanopayog ज्ञानोपयोग** – When attention of Jeev is in knowing.
- Dnyayak ज्ञायक / Dnyata ज्ञाता** – Knower.
- Dnyeya ज्ञेय** – Object of knowledge.
- Dosha दोष** – Fault.
- Dravya द्रव्य** – Substance.
- Dravyanuyoga द्रव्यानुयोग** – One of the four type of Jain Scriptures.
- Dvesha द्वेष** – Aversion.
- Ek एक** – One.
- Ekakshetravagah एकक्षेत्रावगाह** – Occupying same space.
- Ekatva एकत्व** – Oneness.
- Ekdesha एकदेश** – Partial.
- Gati गति** – Phase.
- Gruhit Mithyatva गृहीत मिथ्यात्व** – Strengthening of pre existing Mithyatva.
- Guna गुण** – Attribute.
- Gunasthan गुणस्थान** – Stages of spiritual achievements.
- Guru गुरु** – Muni/Monk.
- Heya हेय** – Worth renouncing.
- Hitopadeshi हितोपदेशी** – Benefactor.
- Ishwar ईश्वर** – God.
- Jeev जीव** – Soul.
- Jinendra जिनेन्द्र** – Also known as Jina-Arihant and Siddha.
- Jinendra Kathit Agam जिनेन्द्रकथित आगम** – Scriptures told by Jinendra.
- Kaal Dravya कालद्रव्य** – Time, substance which is one of the six substances.
- Karananuyoga करणानुयोग** – One, of the four types of Jain scriptures.
- Karma कर्म** – Karmic matter made out of Karman Vargana.
- Kartrutva कर्तृत्व** – Belief of being the doer of the manifestations of other substances.
- Kashaya कषाय** – Passions.
- Kathanchit कथंचित्** – With a particular point of view.
- Keval Darshan केवलदर्शन** – Omnivision/Omniscient perception.
- Keval Dnyan केवलज्ञान** – Omniscience. **Keval Dnyani केवलज्ञानी** – Omniscient.
- Krodh क्रोध** – Anger.
- Kshetra क्षेत्र** – Area, Volume, Space occupied.
- Kudev कुदेव** – One who does not have characteristics of true God.
- Kuguru कुगुरु** – One who does not have characteristics of true monk/Muni.

- Kushastra कुशास्त्र** – Scriptures which do not have characteristics of true scriptures
- Lobh लोभ** – Greed.
- Loguttama लोगुत्तमा** – Supreme in cosmos.
- Maan मान** – Pride.
- Mamatva ममत्व** – Mineness.
- Manah Paryay Dnyan मनःपर्ययज्ञान** – A type of knowledge which some Muni possess.
- Mangal मंगल** – One which brings happiness and destroys sins.
- Mantra मंत्र** – Chant, Hymn.
- Margana मार्गणा** – Classification of Jeevas in respect to various aspects.
- Mati Dnyan मतिज्ञान** – A type of knowledge.
- Maya माया** – Deceitfulness.
- Mithya मिथ्या** – False, Wrong, Perverted.
- Mithya Charitra मिथ्याचारित्र** – Conduct associated with wrong belief and wrong knowledge.
- Mithya Darshan मिथ्यादर्शन** – Wrong belief or faith.
- Mithya Dnyan मिथ्याज्ञान** – Wrong knowledge associated with wrong belief.
- Mithyadrishti मिथ्यादृष्टि** – Person with wrong belief.
- Mithyatva मिथ्यात्व** – Wrong belief, knowledge and conduct.
- Moksha मोक्ष** – Salvation/Liberation.
- Moortik मूर्तिक** – Roopi, One with touch, taste, smell and colour.
- Muni मुनि** – Guru – Jain Monk.
- Namaskar नमस्कार** – Salutation.
- Namokar Mantra नमोकार मंत्र** – A well known Jain Mantra.
- Nigod निगोद** – Minutest form of living being.
- Nimitta निमित्त** – Instrumental cause.
- Nirjara निर्जरा** – Shedding of Karma.
- Nitya नित्य** – Constant
- Nitya Tadatmya नित्यतादात्म्य** – Permanent Amalgamation.
- Paap पाप** – Sinful act or thought.
- Padartha पदार्थ** – Substance.
- Para पर** – which is not mine or me.
- Parachatushtaya परचतुष्टय** – Other's Dravya, Kshetra, Kaal and Bhava.
- Paramanu परमाणु** – Smallest indivisible Pudgal substance.
- Paramatma परमात्मा** – God.
- Parinam परिणाम Parinaman परिणमन** – Modification/Manifestation.
- Paryay पर्याय** – Modification/Manifestation.
- Pradesh प्रदेश** – Smallest unit of space, space point.
- Prathamamanuyoga प्रथमानुयोग** – One of the four types of Jain Scriptures.
- Pudgal पुद्गल** – Name of a substance, Matter.
- Punya पुण्य** – Virtuous act or thought.
- Purushartha पुरुषार्थ** – Effort.
- Raag राग** – Attachment, Affection.
- Roopi रूपी** – Same as Moortik.
- Ruksha रूक्ष** – dry, Rough, Nonviscous.

- Sadhu** साधु – Monk, Muni, Guru.
Samanya सामान्य – Common.
Samay समय – Smallest unit of time.
Sambandha संबंध – Relation.
Samvar संवर – Stoppage of Asrava, Evolution of Shuddha Bhava.
Samyak Charitra सम्यक्चारित्र – Conduct associated with Real Right Belief.
Samyak Darshan सम्यक्दर्शन – Real Right Belief.
Samyak Dnyan सम्यक्ज्ञान – Right knowledge.
Samyaktishti सम्यक्दृष्टि – Person with Real Right Belief.
Sanatan Dharma सनातन धर्म – True eternal religion.
Sarvadnya सर्वज्ञ – Omniscient.
Sarvadnyata सर्वज्ञता – Omniscience.
Sat सत् – One which exists.
Sat Dharma सत् धर्म – True religion.
Satyartha Agam सत्यार्थ आगम – True scripture.
Sharan शरण – Resort, Refuge.
Shubha शुभ – Pious. **Shubha Bhava** शुभभाव – Pious emotions.
Shuddha शुद्ध – Pure.
Shuddha Bhava शुद्धभाव – passionless state. **Veetarag Bhava**.
Shrut Dnyan श्रुतज्ञान – A type of knowledge.
Siddha सिद्ध – purest stage of Jeev, Liberated soul.
Skandha स्कंध – Combination of Pudgal Paramanus.
Snigdha स्निग्ध – Viscous, Greasy.
Sukh सुख – Bliss.
Swa स्व – Mine, Self.
Swachatushtaya स्वचतुष्टय – My Dravya, Kshetra, Kaal and Bhava.
Syat स्यात् – Same as Kathanchit. Particular point of view.
Syatvad स्यात् वाद / स्याद्वाद – Statement with particular point of view.
Tattva तत्त्व – Principle.
Upadan उपादान – Intrinsic power/cause.
Upadeya उपादेय – Worth taking resort into, worth manifesting.
Upayog उपयोग – Activity of knowledge and perception.
Upachar Kathan उपचार कथन – Statement for namesake.
Utpad उत्पाद – Evolution.
Vastu वस्तु – Substance.
Vastu Swaroop वस्तुस्वरूप – Nature of substances.
Veerya वीर्य – Potency attribute.
Veetarag वीतराग / **Veetaragi** वीतरागी – One without any passion.
Veetaragata वीतरागता – Passionless State.
Vishesh विशेष – Special, Specific.
Vrata व्रत – Vows. **Vrati** व्रती – One who observes vows.
Vyavahar व्यवहार – Same as Upachar Kathan.
Vyavahar Kaal व्यवहारकाल – Second, minute, hour, day etc.
Vyay व्यय – Extinction.

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