

JINAGAM'S
KARAN KARYA RAHASYA



Dr. (Mrs.) Ujwala D. Shah

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MY SENTIMENTS

I started teaching Jain Philosophy to my daughters in 1993. This was done in the form of letters written to them. These letters were published in a magazine devoted to Jainism. And as the readers wanted me to publish them in a form of a book, so that they can have them all together, they were published under the title "Jain Tattva Parichay". It was published originally in Marathi and later in Hindi, Gujarati, and English. A few years later letters on the subject of *Karananuyoga* were published by the name "Karananuyoga Parichay". This book was also published in Marathi, Hindi and Gujarati.

During this process of writing and publishing these books, so much time was to be devoted to the various aspects like writing, translating, proof reading etc. that both of us had almost decided that this activity should be stopped here itself, as we did not get enough time to do our own *Swadhyay*. While writing the letters for the magazine I had never imagined that these letters will be published in the form of book and they will be instrumental in spreading the philosophical principles of Jainism in such a vast manner. Many people have expressed their feelings through post, phone, e-mail etc. People not only from here in India, but even those who have settled abroad have praised these books. They have congratulated, thanked and have requested me to continue writing more about Jainism.

Many non-Jain people have said that I have created in their mind interest for Jain philosophy. And they begged me that I should not leave them stranded half way. I should teach them all the other principles of Jainism as well. Most of them have said that 'you teach us this philosophy in such a manner that not only it is easy to understand but it becomes interesting and enjoyable'.

In fact, Jain philosophy itself is very interesting, because it tells us about one's own *Atma* and shows us the way to know and understand its true nature. In fact, I have not added anything to it. In other words, it is not my wisdom or greatness that is at work. It is all given to us by the *Sarvadnya*. Just as a basket in which roses are carried gets the sweet fragrance from the roses, but in fact the fragrance is of the flowers and not that of the basket, similarly this treasure of Jain philosophical principles which mankind have received from *Sarvadnya Bhagwan*, as passed on to the generations that followed by the learned Acharyas and many knowledgeable scholars have explained its true meaning, has come my way from my learned Guru

Pujya Shri Kanaji Swami. And I am fortunate enough that I could grasp a very small part of it, which in turn I am trying to put down here in the form of these letters. In this whole exercise, the main importance or greatness is that of *Sarvadnya* and their preachings.

It is imperative to understand the exact nature of the basic fundamental principles of Jainism by logically analysing them, if one has to attain *Samyak Darshan*. And unless one realises and understands the independence of *Dravya*, *Guna* and their *Paryay* one cannot in true sense, have *Tattva Nirnay*. Further without learning about four *Abhav*, *Nimitta*, *Upadan*, *Nimitta Naimittik* relation, five *Samavay*, *Shatkarak*, *Krama Baddha Paryay*, *Sarvadnyata* etc. one can not understand independent *Karan Karya Vyavastha* of the substances. That is why I have tried in this book to explain '*Karan Karya Rahasya*' with the help of these principles.

Dr. (Mrs.) Ujwala D. Shah

A FEW WORDS

It has been real pleasure to be of some help to my dearest friends Dinesh and Ujwala in translating some of their work on Jainism.

In fact, I am grateful to them for that they considered me worthy of doing this great but difficult task. And I have no doubts about the fact that it would not have been possible for me to accomplish this task without the skill and earnestness of both Ujwala and Dinesh in explaining me in detail and with various examples, the fine meaning behind many of the concepts and theories of Jainism.

A humble but earnest request to you all *Swadhyayis* of this great treasure ! all the wonderful exposition of this philosophy is the great insight of these two great *Swadhyayis* who have written and published this book. But the flaws or shortcomings, if any, are only because of my ignorance. Please do write to us about any such mistakes or flaws, so that we can rectify them in the next edition.

Jai Jinendra.

Madhusudan Joshi

PUBLISHER'S NOTE

It is always seen that in one's life things hardly happen as one thinks or hopes they should. After publishing our last book 'Karananuyoga Paraichay' we both had decided not to get entangled into this tedious job – writing and publishing books. And we wanted to devote our time in getting more involved in our own *Swadhyay* and get closer to our goal of attaining *Atma Kalyan*.

But who can avoid the things which are destined to happen ? People who are interested in studying Jainism, who are trying to think, analyse and learn more about it, compelled Ujwala to write this new book. For us it is an opportunity to serve people in learning *Jinvani*. It is our great fortune that we are destined to take up this opportunity. With this motive in mind we decided to publish this book. The main compelling person behind this book was none other than the translator of this book and my dear friend Mr. Madhusudan Joshi. After translating the first book, he was keen to know more and more about basic Jain principles. So he asked us to write more about them, so that alongwith him many other newcomers in this field of Jain philosophy will be benefitted. Though we are well aware that in this *Parinaman* which is taking place, we are not *Karta* of it. But all the same we are having *Shubha Bhav* about this *Karya*. And it is in our interest to be only *Dnyayak* or *Knower* of it.

As soon as we declared that Ujwala is writing a new book, many people from our *Swadhyay* circle as well as many people from abroad came forward with funds to publish it. In a few days we got so much funds that we had to ask people to stop donating. Every time we start writing a new book same situation arises. And this happen without asking or even making a public appeal for donations. People come forward with their contribution. Despite their request of not publishing the names of donors we are deliberately publishing the list. They are all praiseworthy for their help. We are expressing our sincere heartfelt thanks to all of them.

Shri Trivedi has been really helpful in printing. He has really devoted himself to this cause and got this job done in such a fine way and that too in such a short time. We are thankful to him as well.

We have chosen this subject of 'Karan Karya Rahasya', as it is helpful for Jeev in realising the exact nature of this whole cosmos and its set up and independent existence of each substance. I am confident that this effort of the writer to write this book is unique. That is why I am also very happy to publish this book and present it to the readers.

I hope and pray that this will be really beneficial to the readers.

Pt. Dineshbhai Shah

CONTENTS

Letter No.	Subject	Page
1.	Remembrance of Sarvadnya	1
2.	Existence of Sarvadnya	14
3.	Misconceptions about Sarvadnya	24
4.	Four Abhav – Part I	33
5.	Four Abhav – Part II	43
6.	Nimitta	58
7.	Nimitta Naimittik Relation	69
8.	Upadan Karan	80
9.	Shatkarak	90
10.	Five Samavay	103
11.	Some Shakti regarding Karan Karya	114
12.	Krama Baddha Paryay – Its Nature	123
13.	Krama Baddha Paryay – An Eternal Truth	132
14.	Krama Baddha Paryay – Proof	143
15.	Atmanubhuti	154

Remembrance of Sarvadnya

Letter 1

7th Feb. 2001

Dear Reena & Mona,

Blessings & Best Wishes.

I am really happy and pleased to see that both of you are taking more and more interest in this *Swadhyay* (स्वाध्याय) or teachings of fundamental principles of Jain philosophy. At the same time I also understand and realise that you are not able to spare more time from your daily routine family life and its duties and pressure of domestic work. Still it is satisfying feeling for both of us that you both want to take out as much time as possible to progress further on this path.

And despite all these constraints of daily life we have to study, try to understand and realise the exact and separate existence of true nature of the Soul or Self. Because if one keeps on postponing this study by thinking that he or she will do it as and when all the other circumstances are favourable and when one will have more time on hand or will have peace of mind, then let me tell you, such situation hardly ever occurs in life. All the events in this universe are happening or occurring on their own according to their intrinsic worthiness to happen (योग्यता). These things take place at a particular specific time and place as per their predestined worthiness. And what one has to learn, understand and constantly be aware of, is the fact that 'I' or the 'soul' knows them by virtue of his attribute of knowledge. He is never a *Karta* of any of these events happening outside of himself. He can never make things happen or even make a slightest change in them.

Though this fact that one is not able to do anything in other substances is told to us by somebody else who is more learned than us or even if we find it written in our scriptures, it is not very easily accepted.

Only when we really know and understand i.e. we have *Yathartha Dnyan* (यथार्थ ज्ञान) about the basic fundamental principles i.e. *Siddhant* (सिद्धांत) which establish the true nature of the existence of all the substances as told by *Jinendra*, we realise that why the soul is called *Akarta* अकर्ता.

Here I want you to correctly understand the meaning and connotation of some of the terminologies and words I have used in the above para. Because they are some of the very basic phrases which will be used in all the following letters of our *Swadhyay*. So it is my duty to see that you understand them clearly and correctly. Let me explain them to you once again.

We have already learned the phrase *Yathartha Dnyan* (यथार्थ ज्ञान). In short I can say that knowing and understanding anything in its proper and right perspective. *Siddhant* (सिद्धांत) are the basic fundamental principles which are established as the truth by their own logical theory and told by *Jinendra*. The third phrase is *Vastu Vyavastha* (वस्तु व्यवस्था) - It means the true nature of the existence of various fundamental substances, their infinite attributes (both common and specific) and mode of continuous manifestations of these attributes in the form of *Paryay* (पर्याय). In other words the existence of the whole cosmos with its own intrinsic system. And finally the soul is called *Akarta*. Here we have to be careful of not being mistaken by the phrase. It does not mean that soul is not doing any activity or is not able to do anything on its own. But it is *Akarta* in the sense that it is incapable of doing anything or change anything in any substance other than itself. Now you will remember that we have already learned this fact that every substance exists independently and also manifestation of its each attribute takes place in itself without any help from any other substance. So the term *Akarta* has to be understood in this specific context only.

Now we come back to our original discussion about understanding the *Siddhant* about the *Vastu Vyavastha*. We will have to learn in detail about some of the *Siddhant* like *Sarvadnyata* (सर्वज्ञता), *Krama Baddha Paryay* (क्रमबद्धपर्याय), *Karan Karya Vyavastha* (कारण कार्य व्यवस्था), *Nimitta Upadan* (निमित्त उपादान), *Nischay - Vyavahar* (निश्चय व्यवहार) *Four Abhav* (चार अभाव), *Six Karak* (षट् कारक) etc.

And moreover we have to learn, understand and accept them after firmly deciding about their truth. i.e. *Nirnaypurvak Dnyan* (निर्णयपूर्वक ज्ञान). In the following letters we will be studying the meaning and the nature of these *Siddhant*.

Till today we have discussed through my letters addressed to you both, about six basic substances, seven fundamental Principles and common and specific attributes of the substances. These are published in the form of a book named *Jain Tattva Parichay* in Marathi, Hindi, Gujarati and English. And another book named *Karananuyoga Parichay* is also published in Marathi, Hindi and Gujarati.

Thousands of readers have lauded these books. Other day one gentleman was telling me that they consider these books as scientific study like study of principles of physics or chemistry. He said, 'We are really grateful to Reena and Mona. We have got this scientific study in the form of letters because of them.'

Dear Reena and Mona, this study we are undertaking and trying to

practice these teachings in it is nothing but the science of *Veetarag* (वीतराग) or *Veetarag Vidnyan* (वीतराग विज्ञान). This is a scientific study of attaining *Veetarag* status as told by the Omniscient *Veetaragi Bhagwan*, *Arahant* and *Siddha* are *Veetaragi Sarvadnya* or in other words they are personified *Veetaragi Vidnyan*. That is why they are The Great Souls and are worshiped by every body.

After a long time we will again start our *Swadhyay* (स्वाध्याय) through these letters. This time we will try to learn and understand some new established principles i.e. *Siddhant* (सिद्धांत).

Atmanubhuti or Self Realisation is the core of Jainism. Essence of all Jain scriptures and philosophy is *Veetaragata*. *Veetaragata* or attainment of *Dharma*, starts with *Atmanubhuti* and *Samyak Darshan* (Real Right Belief). And to gain that it is imperative to know and accept, after firmly deciding about *Vastu Vyavastha*, the path of salvation or *Moksha Marga* (मोक्षमार्ग), True God (देव), Scriptures (शास्त्र) and *Guru* (गुरु). *Atmanubhuti* is possible only after *Tattva Nirnay* (तत्त्व निर्णय). *Tattva Nirnay* means accepting after firmly deciding about the Jainism or Jain Philosophy. *Atmanubhuti* is never possible without *Tattva Nirnay* (तत्त्व निर्णय).

We will start our *Swadhyay* by bowing to the Omniscient ones or *Sarvadnya* (सर्वज्ञ). The respect which emerges in us after knowing the true nature of *Sarvadnya* and their present status, manifested through *Paryay*, is their real worship. *Arahant* and *Siddha* are *Sarvadnya* and *Veetaragi*.

Arahant are *Jeev* in human phase. They exist in *Manushya Lok* (मनुष्य लोक) or that part of cosmos where *Jeev* in *Manushya* or human phase reside. Presently in this *Pancham Kaal* (पंचम काल) or Fifth Era *Arahant Bhagwan* are not present in *Bharat Kshetra* (भारत क्षेत्र). Please do not misunderstand that this *Bharat Kshetra* as India or Indian subcontinent as called *Bharat* (भारत).

But at present time these *Tirthankar* (तीर्थंकर) and other *Arahant* are present in different parts of *Manushya Lok* called *Videha Kshetra* (विदेह क्षेत्र). We do install their idols in our temples or *Jin Chaityalaya* (जिन चैत्यालय) and bow and pray them while remembering their pure divine attributes and qualities.

Arahant Bhagwan are in human embodied form and *Siddha Bhagwan* are souls without any body. Body is called *Kal* (कल). That is why *Arahant* are called *Sakal Paramatma* (सकल परमात्मा) and *Siddha* are called *Nikal Paramatma* (निकल परमात्मा).

In case of *Arahant* four *Ghati Karma* (घाति कर्म) have withered away

and that of *Siddha* all the eight *Karma* have withered away.

We have understood and established the nature of *Arahant* and *Siddha* through twenty *Prarupana* (प्ररूपणा) like *Gunasthan* (गुणस्थान), *Marganasthan* (मार्गणास्थान) etc. in the book *Karananuyoga Parichay* (करणानुयोग परिचय) .

Siddha Bhagwan do not have *Bhav Karma* (भाव कर्म) like *Moha* i.e. attachment or affection, *Dvesh* i.e. aversion etc; *Dravya Karma* (द्रव्य कर्म) or eight *Karma* mentioned in the earlier para and *Nokarma* (नोकर्म) like body, mind and speech. *Siddha* exist in the uppermost part of *Lokakash* (लोकाकाश) known as *Siddhalay* (सिद्धालय) . It is situated above *Siddha Shila* (सिद्धशिला) in the ultimate *Vatavalay* (वातवलय).

Arahant and *Siddha* are true *God*; *Skyclad Bhavlingi Muni* are true *Guru*; and scriptures written as per *Divyadhvani* (दिव्यध्वनि) or divine sound emerging from *Tirthankar* are true *Shashtra* (शास्त्र) or scriptures.

So these true *Dev*, true *Guru* and true *Shashtra* are always worthy of worship and honour. At the same time, *Kudev* (कुदेव), *Kuguru* (कुगुरु) and *Kushastra* (कुशास्त्र) are not so. And it is *Gruhit Mithyatva* (गृहीत मिथ्यात्व) or strengthening our preexisting fallacious belief to worship them. It is an established fact that unless *Jeev* has got rid of *Gruhit Mithyatva* (गृहीत मिथ्यात्व) he can not be free from *Agruhit Mithyatva* (अगृहीत मिथ्यात्व).

All the *Jeev* from those in conjunction with bodies with unisensory organs till bodies with all the five sensory organs, have affection and attachment or oneness with their present body. They may be in any phase like human phase, *Dev* phase, *Narak* or *Tiryanch* phase, they all have this oneness with their present state of existence. They think that *Kashaya* (कषाय) or passions are their own and they are their nature. They have wrong conception and belief about the seven fundamental principles. All this is *Agruhit Mithyatva*. That fallacious belief which is acquired during one's life time and that which is strengthened because of following *Kudev*, *Kuguru* and *Kushastra* is *Gruhit Mithyatva* (गृहीत मिथ्यात्व).

We not only acquire the rituals, language, culture of the family in which we are born, but we also acquire and accept the wrong faiths and misconceptions prevailing in the family and society around us. We do consider ourselves as well educated. But think yourself for a moment; have we ever bothered to check or examine our beliefs, faiths and rituals about *God*, *Guru*, scriptures, religion etc.? And are all our actions done after deciding as to whether they are right or wrong ?

We notice so many misconceptions and fallacious beliefs in society

around us. They are present in people following each and every religion including people following Jainism. That is why it is our duty to see and check that we are not following any such misconceptions or rituals. Now that you have started learning this our true Jain philosophy I am not worried much about you anymore. But at the same time I must remind you that it is your duty to see that your children and others in your family are getting proper inculcation of true impressions (संस्कार) about these things and see that they are not following *Kudev*, *Kuguru* and *Kushastra*.

Without creating any ill feeling or hatred about other people following other religions, about their gods, scripture etc. you will have to make your children realise the proper and true nature of *Dev*, *Guru* and *Shashtra* and keep on repeating about it so that it gets permanently implanted in their soul. You will have to see that they get interested in *Swadhyay*. Always be alert that they do not fall pray to the temptation of consuming non vegetarian food, alcoholic drinks, honey and five *Udumbar* (उदुंबर) fruits which are forbidden. The fruits of Banyan and Pipal trees, figs, jackfruit etc. are the fruits which are forbidden. I am aware that you are taking care that they do not eat cakes and chocolates or similar sweets which usually contain eggs, animal fats etc.

You may wonder as to why I am suddenly in a mood of preaching about daily routine life and rituals. You may say, "Why our beloved mother who teaches and believes that one substance can not do anything to or alter any other substance, is suddenly trying to teach about these wordly things?"

Listen carefully, this is the language and style of preaching or *Upadesh* (उपदेश). This is the language of *Charananuyoga* (चरणानुयोग). The language used in *Dravyanuyoga* (द्रव्यानुयोग), which teaches or clarifies the established principles about nature of substances is different than this language. The language used in daily life describes daily routines and rituals and has emphasis on activities to be done (आचरण प्रधान शैली). It also describes the instrumental causes (निमित्त प्रधान शैली). But *Dravyanuyoga* tells you about the true nature of substances (वस्तुस्वरूप) and the established principles about them (सिद्धांत).

If some person even after accepting the theories and *Siddhant* of *Dravyanuyoga*, only in principle at the intellectual levels, keeps on living life style without any proper discipline and limitations both in his mind and activities, then such a person is still on the wrong path. Cheating others in your interaction with them, telling lies, earning wealth by immoral means, eating improper and banned food and many such activities and intentions are all hindrance in attaining *Samyaktva* (सम्यक्त्व).

Just as good seeds are wasted and do not grow if they fall on a rocky terrain instead on proper soil, in case of those who are practising wrong activities and evil intentions in daily life, listening to the preachings about the true religion and philosophy is a waste. Some people listen to the philosophical discourses just for the sake of listening and some of others learn philosophical scriptures just to lecture and give discourses to others and thereby try to gain popularity and honour in society and are content in that worldly gain itself. They are always doing disservice to themselves and are ruining themselves despite the fact that they had a chance to listen to and learn the most important and valuable preachings of *Jinendra* which is very rarely available to us after many lives and phases of life we go through.

These days to earn money by any means and try to gain so called enjoyment from that seems to be the ultimate aim of this human life. Every gain or loss in life is always in terms of monetary gain or otherwise. The ultimate truth about inner peace and bliss, without any anxiety and tensions, the self realisation of our own true nature and ultimate knowledge about the whole *Vastu Vyavastha* all these things are considered to be the fairy tales from the scriptures. And usually people believe that they do not have any bearing on their daily life.

We come across many people who are at loss or are frustrated because they feel that they are not able to gain anything from study of scriptures or they are not able to grasp and understand the fundamental principles and do not attain *Samyak Darshan*. There are others who keep on asking as to what does one gain or achieve by studying this. Or "How many people have attained *Samyak Darshan* after learning this?" There are people who sincerely feel and ask that they should get the teachings or preachings i.e. *Deshana* (देशना) directly from the Learned ones or *Dnyani* (ज्ञानी). Because the teaching imparted by them alone really works and helps us to attain the Ultimate Goal. Some people ask that they want to see and meet *Samyak Drishti* people or *Jeev*. They are not able to realise and recognize these *Jeev* though they are around them. Usually people feel that there may be some explicit and outwardly signs or characteristics by which one can identify *Samyak Drishti Jeev* and differentiate them from all other people.

Gatha 18 of *Samaysar* (समयसार) clearly says that this soul or *Atma* is constantly being experienced within oneself by everybody. But we do not realise and know that it is 'me' or 'soul' who is that '*Bhagwan Atma*' (भगवान् आत्मा). So those who are not able to know and understand one's own nature, will never be able to know and identify other *Samyak Drishti Jeev* just by looking at their outwardly appearance.

People hardly ever bother to think that, 'I have to understand, experience my pure soul. I have to identify me as myself'. There is no use or gain just by knowing or looking at any other *Samyak Drishti Jeev*. If by listening to their preachings and by being with them one is inspired to try and attain *Atmanubhuti* then it is worth knowing them. The preachings or discourses given by these *Samyak Drishti Jeev* are nothing but the theories and principles as laid down in the *Jinagam*. They do not want to or try to establish their own sect or separate cult.

We do come across people who try to collect some good points or theories from various different religions and thereby want to establish their own sect or cult. They in fact misguide people and tempt them to follow their own sect. Also there are people who preach popular and readily acceptable ideas such as "do help others", "practice *Punya* or good deeds and then in return you will be benefited and achieve salvation". Such preachings always make these so called *Guru* very popular. But in the end they not only do disservice to others but to themselves as well.

Therefore it is necessary to understand the fallacy of believing in false God, false *Guru* and other fallacious beliefs prevalent in the society about the religion. These are known as *Dev Moodhata* (देवमूढता), *Guru Moodhata* (गुरु मूढता) and *Lok Moodhata* (लोकमूढता). One has to be aware and not fall pray to them. Similarly it is also necessary to get rid of six *Anayatan* or *Asthan* (अनायतन / अस्थान). They are *Kuguru*, *Kudev*, *Kushastra*, and their followers. These are the *Anayatan* of *Dharma* (धर्म).

We have to watch and be careful, that we do not bear in our mind the feeling of worshiping them and honoring them.

In this modern time immediately after a child is born we inoculate it against many diseases such as Polio, Hepatitis and after few months injections of Triple, Measels, MMR etc. are given repeatedly as per their needs.

Similarly to guard ourselves against the fallacious beliefs and wrong convictions arising from these three *Moodhata* and six *Anayatan* we have to inoculate ourselves with the doses of *Swadhyay*. Though people are aware of the physical ailments and the diseases which cause them, they are hardly even aware of the defects in their faiths and beliefs about the religion. So the question of getting rid of them and acquiring proper knowledge about them does not arise in their mind, as they are not aware that there is something wrong in their present beliefs. The main and the only reason for this is the 'oneness' people attach to their present state of conjunction of themselves with the body and identifying their body to be their true nature. This belief which is imbibed in them since time immemorable is continued further and then this *Jeev* keeps on rotating in

the indefinite cycle of birth and death. And the worst thing is that they are not even aware of this fact that due to this fallacious belief, instead of attaining the Salvation and *Atmadnyan* they are entangled in this cycle of birth and death.

That is why it is important to know the true and proper nature of true *Dev*, *Guru* and *Shastra*. We have to introspect and check that we through our actions and beliefs are not having reverence towards, nor are we worshiping or honoring *Kudev*, *Kuguru* and *Kushastra*. This has been thoroughly discussed in the scripture *Ratnakarand Shrivakachar* (रत्नकरंड श्रावकाचार) You must have heard about it in the tapes dealing with this scripture.

Our this system of having cassettes of the lectures or discourses on these various scriptures is going on well. Every day we tape all the discourses delivered by your father. Many people, just as you two do, also take the sets of his tapes and listen to them at their homes. And after a while they bring them back and we retape new discourses on them.

You have been telling me that you listen to these tapes while doing your domestic work as it is difficult for you to spare separate time for them. And at the same time other members of your family also listen and express their opinions and doubts or comments. It is obvious from this that they do listen to them irrespective of the fact that they on their own, want to listen or not. At least it is always better to listen to them rather than continuously listening to radio or T.V. But I would still emphasize that you do take away some time from your busy life style and do *Swadhyay* by reading various such scriptures directly.

True Gods are *Veetaragi* and *Sarvadnya* (वीतरागी & सर्वज्ञ). Total *Veetaragata* evolves in the 12th *Gunasthan* (गुणस्थान) and then in 13th *Gunasthan* *Sarvadnyata* evolves and *Jeev* becomes *Arahant*. This proves the fact that *Jeev* which is not totally *Veetaragi* can not be *Sarvadnya* nor is he *Bhagwan* (भगवान). It is not possible to know whether a *Jeev* is *Sarvadnya* by looking at his outwardly appearance. But it is possible to know whether he is *Veetaragi* by seeing his outwardly appearance and actions.

Muni have not acquired total *Veetaragata*. They have partial or *Ek Desh Veetaragata* (एकदेश वीतरागता). They also do not have longing for possession or *Parigrah* (परिग्रह). That is they do not possess or have clothes, ornaments, flowers or garlands, do not adore themselves with any kind of beautification or protection of their body. They don't have home, wife, family, servants, vehicle, stock of foodgrains, utensils, money, weapons etc. And since *Arahant* who totally have attained total

Veetaragata how can they posses any of these things? *Ahar Sandhya* (आहार संज्ञा) i.e. longing to take food is there only till sixth *Gunasthan* and is absent from seventh *Gunasthan* onwards. So it is a totally fallacious belief that *Arahant* do take food or daily meals.

Any *Jeev* in female phase can achieve upto only fifth *Gunasthan* and not any further. So it is wrong to believe that she can attain salvation in her present phase.

Jeev who are *Arahant* do not suffer from any physical disease or ailment. And in that stage no one else can do any harm to them. In fact due to their present status such ill will or ill feeling can not arise in any other living being.

Arahant who were in *Muni* phase earlier might have *Upasarg* in that state. But it is there only till the end of 12th *Gunasthan*. And it is not possible to have *Upasarg* thereafter i.e. once they have achieved *Arahant* status.

They do not have any illness. They have *Param Audarik Body* (परम औदारिक शरीर). They are free from 18 *Dosh* (दोष). These are as follows - Hunger, thirst, body getting old, disease, birth, death, fear, ego, attachment, aversion, hatred, delusion, anxiety, affinity, sleep, wonder, gloom, sweat and sorrow (agitation).

You know that in *Arahant Bhagwan* four *Ghatikarma* (घातिकर्म) have totally withered away. Their *Dnyanavaran* (ज्ञानावरण), *Darshanavaran* (दर्शनावरण), *Mohaniya* (मोहनीय) and *Antaraya* (अंतराय) *Karma* have withered away and their *Anant Dnyan* or *Keval Dnyan* i.e. Omniscience, *Anant Darshan* or *Keval Darshan* (Ommivision), *Anant Sukh* (अनंतसुख) i.e. infinite Bliss and *Anant Virya* i.e. Omnipotence have blossomed. This means *Arahant Bhagwan* posses *Anant Chatushtaya* (अनंत चतुष्टय). These are their inner qualities or characteristics. It is necessary to know their inner nature or characteristics along with their external or explicit appearance. The awareness of their nature is their true worship. If you really do not know their external nature as well as their inner qualities, then just bowing at their feet or just by praising them will not be their true worship. Not only you will not honour them but it will be just the opposite.

The so called religious rituals like worshipping other Gods or praising and honoring them, do pooja of the Goddess of wealth i.e. *Laxmi* (लक्ष्मी) or worshipping things like river, sea, trees, or animals like cow, cobra etc., worshipping *Jeev* in *Tiryanch* phase, or heavenly Gods or Goddess of lower categories like *Yaksha* (यक्ष), *Vyantar* (व्यंतर) and *Bhavanvasi* (भवनवासी), to perform pooja of *Navagraha* (नवग्रह) for the well being of the

newly constructed building, promising to do worship or offer something to God after fulfillment of some specific desire. (नवस / मन्नत) (*Navas* or *Mannat*) are all *Gruhit Mithyatva* (गृहीत मिथ्यात्व). People who say that they bow before all the Gods of all the religions and that is why they are liberal people believing in sanctity of all faiths and religions do in fact have *Vinay Mithyatva* (विनय मिथ्यात्व).

To accept and worship *Kudev* (कुदेव) is definitely *Mithyatva*. But even worshipping *Arahant Bhagwan* without really knowing with conviction the true nature of them, worshipping them just as a ritual performed in your family is also called *Gruhit Mithyatva*. I know these statements are put forward in really harsh words. But even while worshipping *Veetaragi Bhagwan* if we do *Navas* or *Mannat* as explained above, to say before them that if one's wishes like having a child, getting favourable decision in a court matter, getting success in exam. etc. are fulfilled then one will come to this place of pilgrimage and offer some things to the God etc. is also *Mithyatva*.

People say that as they have to stay in this society where different people follow different religions and have to constantly interact with them, they have to bow before the Gods of other religion as well, as done often by political leaders so as to get votes. But they claim that they do it just for the sake of pleasing the others. They do not really believe in these Gods and even while bowing before them they are reciting *Namokar Mantra* (णमोकार मंत्र). To do that and to bow or honour *Kudev*, *Kuguru* and *Kudharma* even out of social nicety or out of feeling of shame of being rejected by the society or any other ulterior motive is *Gruhit Mithyatva*.

Reena, Mona, many people suggested that after *Karananuyoga Parichay*, I should write *Charananuyoga Parichay*. I have read many scriptures written on *Charananuyoga*. In all of them it is clearly stated that the first and fundamental object is to have *Samyak Darshan*. To attain *Samyak Darshan* is the prime duty of *Jeev*. And that is why in these letters I am going to discuss those fundamental established principles which are most important to know and understand if one has to follow the path of attaining *Samyak Darshan*.

If we have to attain *Samyak Darshan* then firstly we have to know its proper nature. Then we will have to learn and understand the way to attain it. If we have to do a particular job or work, we have to know, the ground or causes behind it. Because no work in this universe takes place without proper cause or ground. Similarly, we will have to learn the causes which are necessary for attaining *Samyak Darshan*. Let me give you an example from your cookery book. If you are making a sweet dish, then you must not only know the ingredients but also the proportion in which they are to be

taken and the process of mixing them, cooking/baking them etc. If you miss any of these then the job of preparing that dish will not be successful.

Our aim is to be in a Blissful state. And state of total Bliss is total *Veetaragata* or when you have attained *Moksha*. *Samyak Darshan* is the beginning of attainment of Bliss. To evolve this work of *Samyak Darshan* we have to learn the theory of *Karan Karya Vyavastha* (कारण कार्य व्यवस्था) as explained in *Jinagam* (जिनागम). We will have to know the basic principles and intricacies underlying this theory. We have to leave aside improper or worthless causes or grounds and acquire causes proper and worthy of attaining *Samyak Darshan*. Only after reading and knowing the *Karan Karya Vyavastha* and its underlying basic principles you will realise that this talk of gaining or leaving aside some causes is only a way of speech.

Now we will look into the nature of *Samyak Darshan*. Real Right Belief about true *Dev*, *Guru* and *Shastra*, and getting rid of the three *Moodhata* as explained earlier is *Samyak Darshan*. *Jeev* having *Samyak Darshan* does not have six *Anayatan* (अनायतन) and eight types of *Mada* (मद) i.e. ego. It has eight positive aspects like total lack of doubts about Jain principles. This is also defined as "तत्त्वार्थ श्रद्धानं सम्यक् दर्शनम्" or belief in true nature of the substances as they exist is Real Right Belief. In fact both the definitions or both ways of explaining *Yathartha Shraddhan* (यथार्थ श्रद्धानं) mean same thing. We have discussed this in my earlier book *Jain Tattva Parichay*.

The most important thing is to first ascertain whether we have really clear perception of the main characteristics of the true God that is his *Sarvadyata* and *Veetaragata*. There is no sense in just knowing and learning by heart the definition.

You are aware that since last four years we are conducting collective *Swadhyay* of *Karananuyoga*, in the morning for about one and half hours. We have already studied *Jeevkand* (जीवकांड), *Karmakand* (कर्मकांड), *Labdhisar* (लब्धिसार) and *Kshapanasar* (क्षपणासार). Now we are dealing with *Artha Sandrishti Adhikar* (अर्थसंदृष्टि अधिकार). While reading and teaching these scriptures, we really become more and more aware of the greatness of the knowledge of *Sarvadya*. At the same time we realise the vastness and depth of the knowledge and intellectual capacity of *Shri Nemichandra Acharya* and *Pandit Todarmaji* who have written these scriptures. We are really indebted to these learned scholars.

While doing *Swadhyay* about *Kshapanasar* (क्षपणासार) one day a gentleman of about 80-85 years came to attend it. He himself is well versed and knowledgeable about *Dravyanuyoga* (द्रव्यानुयोग). We were

discussing nature of 9th *Gunasthan* (गुणस्थान) of *Kshapak Shreni* (क्षपक श्रेणी). After *Swadhyay* he told your father that he will not be attending from next day. Because he did not understand anything that was being discussed. But despite that he said he has really gained one great experience. He has realized the glory and grandeur of *Sarvadnyata*. He asked your father to tell me that he was really grateful to me or he was indebted to me because after listening to *Swadhyay* his inflated ego about himself has withered away. He said till that day he considered himself as a scholar and a learned man. But in true sense, today he realised the boundless greatness of *Jinagam*.

By understanding and confirming the true nature of *Sarvadnya* we realise that *Sarvadnyata* is also our true nature or *Swabhav* (स्वभाव). And for this very reason it is imperative to know the nature of *Sarvadnyata* and *Sarvadnya Bhagwan*. True Gods are always *Sarvadnya Veetaragi*. In case of few *Arahant* their divine sound flows and through that they tell us the true nature of this cosmos and preach and show us the right path of salvation i.e. *Moksha Marga* (मोक्षमार्ग). Those *Arahant* from whom this *Divyadhvani* (दिव्यध्वनि) flows and a huge auditorium (*Samavasharan*) (समवशरण) is created by heavenly Gods for other *Jeev* to listen to them, and from whom *Tirth* (तीर्थ) or preaching about the true *Dharma* (धर्म) flows are called *Tirthankar* (तीर्थंकर).

After the stage of *Arahant* i.e. after their span of life is over, their four *Aghatikarma* which were still there, wither away, and *Jeev* attains salvation. In other words they attain bodyless state of *Siddha*.

Through all these discussions we have seen that *Bhagwan* or *Ishwar* (ईश्वर) or True God are *Jeev* who know the cosmos in its true nature. But they do not do any work for anyone else or are not doer or *Karta* of any other thing.

So, to consider *Ishwar* as the creator of this world or he is the one who doles out the fruits of our deeds, to consider him to be protector and destroyer of this universe, to think and believe that all the things in this world happen as per his wish or desire, to believe that he has his own wishes i.e. having attachment and affection i.e. to believe him to be *Saragi* (सरागी), and to think that he will dish out happiness to us and save us from death or cycle of life and death is all *Dev Moodhata*.

True *Guru* are *Muni* who are without any external possessions and internal possessions such as *Mithyatva* or *Kashaya* and are skyclad *Jeev* who have attained *Atmanubhuti*. They constantly practice and follow 28 *Mulguna* (मूलगुण). They are always immersed in *Dnyan/Dhyan* (ज्ञान / ध्यान). They have *Kashaya* of very low intensity and these too last for a very short time like a line drawn over water with a stick. They do not have any

sinful quality or passion.

But instead of understanding this true nature of *Guru*, to accept people clad in different garbs, to accept people with strong passions or *Kashaya* like anger, lust or egoistic nature and addicted to various vices and things like tobacco, alcohol etc. or practice in deceit, as one's *Guru* is *Guru Moodhata*. Similarly if you accept somebody as your *Guru* and he accepts you as his disciple then to believe that he can free you from this worldly problems and this cycle of birth and death is also *Guru Moodhata*. Again accepting people who preach about the worldly life, make you practice and perform *Yadnya* (यज्ञ) and offerings to God through holy fire, give away various medicines and *Mantra* (मंत्र) or ask you to perform various so called spiritual activities (मंत्र / तंत्र) in order to get rid of your problems and gain happiness, as your *Guru* and honoring all these people as true *Guru* is also *Guru Moodhata*.

Practising many rituals prevalent in the society such as taking holy dip into so called pious rivers, doing pooja of the holy trees like Banyan, Pipal, performing *Yadnya*, abstaining from doing any good activity at the time of eclips as it is considered bad time or taking holy dip after it is over and giving alms to beggars during that period or worshipping animals, like cow, snake, considering them as holy creatures, performing pooja of one's own wealth, instruments or tools of one's own profession, giving offerings to one's own ancestors is all *Lok Moodhata*. Even to believe that by reciting certain *Mantras* (मंत्र) like *Mrityunjay Jap* (मृत्युंजय जाप) one can avoid or postpone death or to perform pooja to appease unfavourable stars and planets in your horoscope is all *Lok Moodhata*.

In fact, these days many such new *Moodhata* are creeping up in the society by following some others or other cultures. Believing blindly in *Vastu Shastra* (वास्तु शास्त्र) or science of construction of building according to the favourable places and directions, and making changes in your existing homes or plans for your homes is most popular example of it. To believe that by doing that one will be able to avoid or get rid of the problems in your life is nothing but *Moodhata*.

Without even thinking about the truth or fallacy, goodness or otherwise about anything or practising anything just by following others is nothing but *Lok Moodhata*.

If we understand and accept with conviction the nature of true God, *Guru*, scriptures and *Dharma* with the help of *Jinagam* then all these fallacious beliefs or *Moodhata* will go away.

In our next letter we will learn about the true nature of *Sarvadnyata* and try to find out whether there are *Sarvadnya* in this cosmos.

Jai Jinendra.

Your
Mom.

Existence of Sarvadnya

Letter 2

26th Feb. 2001

Dear Reena & Mona,

Blessings & Best Wishes.

Today we will discuss about the nature of *Sarvadnya*.

This is not only an exercise to know that *Sarvadnyata* is the characteristic of True God, but by knowing and confirming the nature of *Sarvadnya* we realise that the true nature of our own self is also *Sarvadnya*.

Atma by nature is *Sarvadnya*. *Chetana* (चेतना) or *Dnyan* and *Darshan* are specific attributes of *Atma*. And this *Chetana* is not present in any of the other five *Dravya* namely *Pudgal* (पुद्गल), *Dharma* (धर्म), *Adharma* (अधर्म), *Akash* (आकाश) and *Kaal* (काल).

The basic activity of the attribute of *Dnyan* is to know. Which are the things does this attribute of *Dnyan* know? It knows each and every thing; *Swa* (स्व), as well as *Para* (पर). *Swa* means only me or *Jeev*, 'Pure Soul'. And *Para* means all the other things in this cosmos i.e. all the other substances, their attributes and all the modifications of these attributes. In scripture *Tattvartha Sutra*, while explaining the nature of *Keval Dnyan* it is said, "सर्वद्रव्यपर्यायेषु केवलस्य" i.e. *Keval Dnyan* knows all substances; all their attributes and all their modifications. Now let us see which are these substances and how many of them are known by *Sarvadnya*.

Jeev Dravya are infinite, *Pudgal Dravya* are infinite times infinite. *Samay* or the smallest unit of time or *Kaal* are infinite times that of the number of *Pudgal Dravya*. And again the *Pradesh* or the units of *Akash* are in turn infinite times that of *Samay* of past, present and future *Kaal*. Attributes of each substance are infinite times of all the *Akash Pradesh*. Again infinite times of these are the attributes of all the substances, and all the modifications, past, present and future of all the attributes are also infinite times of all the attributes. And the *Avibhag Praticched* (अविभाग प्रतिच्छेद) or the power units of these modifications are in turn infinite times the modifications. And that *Paryay* or modification of the attribute of *Dnyan* which knows all the things mentioned above in infinite numbers clearly and directly i.e. without any help of sensory organs and at once in one *Samay* is known as *Keval Dnyan*. And the *Jeev* whose *Keval Dnyan* has been explicitly evolved in his modifications is called *Sarvadnya*. Once *Keval Dnyan* is evolved *Sarvadnya Bhagwan* in each *Samay* continues to know all the things through *Keval Dnyan*. Till infinite time this modification of their attribute of *Dnyan* is evolving in each *Samay*.

While explaining the numbers of things or substances, their attributes etc. it is just said that 'a' exists infinite time and 'b' is infinite times the earlier one etc. But in fact the number of *Pudgal* substances is derived when infinite number of *Jeev* is multiplied by the same number and again the result of that is multiplied by this new number (or in short every time a number is squared) and when this is done infinite times and so on. There are infinite types of this term of figure 'infinite'. And in all these infinite times infinite, infinite *Avibhag Pratichhed* of *Keval Dnyan* are highest infinite. There is no such explicit or certain number in this universe in whose multiple the nature of *Keval Dnyan* can be explained. *Keval Dnyan* knows the total *Lokalok* along with knowing one's own self. And it has the capacity to know such infinite *Lokalok*.

Let us try to understand this with the help of the example of *Avadhi Dnyan*. *Deshavadhi* (देशावधि), *Paramavadhi* (परमावधि) and *Sarvavadhi* (सर्वावधि) are the types of *Avadhi Dnyan*. Among them *Sarvavadhi* is the best *Avadhi Dnyan*. The sphere or area from which the *Pudgal* or *Roopi* substance is known by *Avadhi Dnyan* is known as the sphere of that *Avadhi Dnyan*. And the sphere of *Sarvavadhi Dnyan* is innumerable *Lok*. Here one may wonder as to how can the sphere of *Avadhi Dnyan* be innumerable *Lok*? Because *Pudgal Dravya* exist only in *Lokakash* and nowhere outside it. The fact is that the capacity of *Sarvavadhi Dnyan* is to that extent of knowing *Pudgal* of innumerable *Lok* had they been existing there. Only because *Pudgal* are limited to *Lokakash* does not limit the capacity of *Sarvavadhi Dnyan* to that sphere only.

We see that a weightlifter lifts huge weight and creates a record in Olympic games. But it does not mean that he carries that much weight every now and then. In daily life he is carrying weight of few kilos in the form of his grocery or luggage does not mean his capacity is limited to that extent.

Now you would realise that in *Keval Dnyan* there is evolved capacity to know *Anantanant Lokalok* (अनंतानंत लोकालोक). *Keval Dnyani* does not know these things by looking at them. He does not have to see everything to know. But by immercing totally in to his own self, the attribute of *Dnyan* has this modification of knowing himself and everything else (स्व - पर) by its own intrinsic capacity or worthiness. It is the strength or capacity of this *Dnyan* modification to know himself as well as all other things. This is known as *Swa Para Prakashak* (स्वपरप्रकाशक) capacity or *Shakti* (शक्ति). In other words it enlightens in itself the nature of *Swa* and *Para*.

Once you firmly know and decide the exact nature of *Sarvadnya Swabhav* and totally concentrate and immerse in that *Swa Swabhav* then one attains *Samyak Darshan*. By getting more and more steady in that

immersion one attains *Charitra*. And once *Jeev* is totally steady in it, then *Keval Dnyan* or *Sarvadnyata* evolves.

Sarvadnyata is *Swabhav* of *Jeev*. *Swabhav* of each substance is self established in itself. It is its intrinsic nature. It does not evolve due to some other thing. *Swabhav* is the part and parcel of the thing or substance. It does not come into existence at any particular time and does not wither away any time. Just as the substance exists forever, without a beginning or an end, *Swabhav* being its intrinsic nature also is without beginning or end. That is why it is called *Anadi* (without beginning) and *Anant* (without end). *Swabhav* exists in its full capacity and does not grow or diminish at anytime. *Swabhav* is self existing. It is limitless अमर्यादित - असीम. As it does not need any help or support from outside to retain its existence that is why it is called *Asahay* (असहाय). To manifest itself constantly in different modification or *Parinaman* (परिणमन) is also *Swabhav* of substance. Just as to exist forever substance does not need any assistance, it is capable by itself for *Parinaman* also. It does not need any help. To do this activity or *Karya* (कार्य) it does not need assistance from any other substances. *Jeev* substance evolves its modification – *Sarvadnyata* of *Dnyan* attribute by immersing in its own *Swabhav*.

Now just think as to which is more important ? Which has more glory? What evolves awe in our mind ? Number of infinite substances in this cosmos or the one substance which knows or has capacity of *Dnyan* about all these substances ? What do you concentrate on or think about when we say *Atma* is *Sarvadnya Swabhavi* or Omniscient one? The greatness of the *Sarvadnya Swabhav/Omniscience* or the vastness of existence of *Para Dravya* or other substances to which Omniscient knows ? Do you feel glory of the modification of *Keval Dnyan* in itself or the Omniscient nature i.e. *Sarvadnya Swabhav* in which these modifications are evolving till infinity ?

Our true nature of being *Sarvadnya* is there since time immemorable and will be there till infinity - *Anadi Anant*. One gets the confirmation and decision about its nature and existence in the *Mati Shrut Dnyan* itself. This present modification of *Dnyan* which is very elementary or limited, starts understanding and realising the existence of *Sarvadnya Swabhav*. And from that *Samay* itself the evolution of power of *Sarvadnyata* which is nothing but *Atmadnyan* starts.

Sarvadnyata i.e. *Keval Dnyan* or state of omniscience evolves in 13th *Gunasthan*. *Arahant* and *Siddha* are *Sarvadnya*. Rest of *Jeev* i.e. *Jeev* from 1st *Gunasthan* till 12th *Gunasthan* are having very limited knowledge or are said to be *Chhadmastha* (छद्मस्थ). *Chhadma* means covering or cloak. *Jeev* whose knowledge has this cloak or is covered and

not fully blossomed and who are in the bonds of *Dnyanavaran Karma* are called *Chhadmastha Jeev*.

Once we have known the nature of *Sarvadnya* the next step is to logically prove the existence of such a *Jeev* who has attained that status. Some people may challenge us by saying that it is not enough to state and explain the characteristics and nature of this *Sarvadnya* or *Sarvadnyata*. It has to be proved that in fact such *Sarvadnya* souls do exist. They may claim that there is no such *Sarvadnya* existing. It may be an ideal goal set for human beings which may not be possible to be achieved.

To this argument we can counter question as to whether they maintain that *Sarvadnya* do not exist in this sphere of cosmos or they do not exist anywhere. The obvious answer from the person will be that they do not exist anywhere. The second counter query is whether they are not present anywhere as on today or in this present times or they did not exist in past, they are not present now and will not exist anytime in future. The answer will be they can not exist in all the three *Kaal* or Eras - past, present and future. These answers themselves may put the person answering them in a bind. We can tell him that if he knows all these facts about the whole cosmos and all the times then he himself can be considered to be a *Sarvadnya*. Because he himself has *Dnyan* or first hand knowledge about everything and in all the times. He has knowledge of *Trikal* (त्रिकाल) and *Trilok* (त्रिलोक).

People of each religion and each sect from these religions claim that their God is *Sarvadnya*. But each such religion and/or sect describes the nature of their God differently. Each has some special characteristics different from Gods of other religions. In such case if any one of them is to be accepted as true or really existing then the others are to be considered false or non existing. Because basically nature of *Sarvadnya* has to be same and exactly same at all the times and at all the places irrespective of the time and place of their existence. It can not vary even slightly, at any time or at any place. The preachings or principles evolving from the *Sarvadnya* have to be same everywhere. There should be no contradiction or even slight variation in the preaching of one *Sarvadnya* and others. Whereas in the preaching of many other Gods of various religions, there is great difference or variation. And many a times Gods of the same religion also preach different things at different times and in different situations. Sometimes the principle of *Ahinsa* or non-violence is told to be supreme and some time practising violence is justified or even at times glorified. In some places *Brahmacharya* i.e. a total abstinence from sexual activity or relations is preached and at other place and time it is said that you will not be able to enter heaven if you don't bear a son of your own.

That is why only that *Jeev* which is really flawless i.e. *Nirdosh* (निर्दोष) and one who is free from all kinds of bondage or cloak over his knowledge i.e. *Niravarān* (निरावरण) is to be considered to be *Apta* (आप्त) or True God - *Arahant*. *Nirdosh* means who is free from all *Dosh* or faults, who is totally *Veetaragi* and *Niravarān* means whose *Dnyanavarān* or cloak or covering of his knowledge and *Darshanavarān* means cloak over his perception has withered away. These are *Keval Dnyani Jeev*.

Now in order to prove and establish the existence of *Sarvadnya* it has to be established whether *Jeev* can become or attain this stage of *Nirdosh* and *Niravarān*.

We know that certain *Jeev* are *Asanyami* (असंयमी) (*Jeev* from 1st to 4th *Gunasthan*), certain others are *Sanyamasanyami* (संयमासंयमी) (*Jeev* in 5th *Gunasthan*) and some others are *Sanyami* (संयमी) (from 6th to 12th *Gunasthan*).

That means *Kashaya* slowly start withering away and at one stage they totally go away and *Jeev* becomes *Nirdosh* i.e. totally *Veetaragi*.

In case of unisensory *Jeev* their *Dnyanavarān* is maximum; i.e. they have very great or so called thick cloak over their *Dnyan* attribute. In them this attribute is evolved at a very low intensity. This *Shrut Dnyan* of lowest intensity is known as *Paryay Dnyan* (पर्यायज्ञान). It is equal to the infinitely smallest part of *Akshar Dnyan* (अक्षरज्ञान). *Akshar Dnyan* is a type of *Shrut Dnyan* and is not to be confused with *Akshar* or letters like A.B.C.D. etc. in our language.

From *Jeev* in unisensory state to five sensory state we see that there is progressive evolvement of their *Dnyan* attribute.

In people around us also we see the different level of intellect in each individual. Some are dull and some are very sharp intellectually. That proves that *Dnyan* can evolve and blossom at different states of intellect. So it can also blossom fully and at one stage its ignorance can totally wither away. This is said to be the withering of *Dnyanavarān Karma* (ज्ञानावरण कर्म) and evolution of *Kshayik Dnyan* (क्षयिक ज्ञान) or *Keval Dnyan*.

In 12th *Gunasthan* *Jeev* becomes totally devoid of *Dosh* or in other words becomes totally *Veetaragi*. He does not have any kind of longing, *Kashaya* like *Shubh-Ashubh Bhav* (pious or sinful passion), lust, anger, laughter, sorrow, mercy etc. He is devoid of any internal or external possession - *Antarbahya Parigrah* (अंतर्बाह्य परिग्रह), *Moha*, *Raag* or passion, *Dvesh* or aversion are *Antarang* or internal *Parigrah* and clothes, utensils, wealth, food grains etc. are *Bahirang* or external *Parigrah*.

In the first *Samay* of 13th *Gunasthan* which is achieved after one *Antarmuhurta* of 12th *Gunasthan* (*Antarmuhurta* is that span of time which is less than a *Muhurta* which is 48 minutes and more than one *Aavli*. *Aavli* is a miniscule part of a second) one becomes *Sarvadnya* i.e. totally *Niravaran*. One who has become *Nirdosh* (निर्दोष) only he can become *Niravaran* or *Sarvadnya*. This proves that ideas and concepts about God as stated and believed by others who follow other philosophy are totally wrong. The concepts like God protects and helps good people in their betterment and punishes and destroys cruel or wrongdoers are all imaginary.

In this way by proving the existence of *Nirdosh* i.e. *Veetaragi* and *Niravaran* i.e. *Keval Dnyani* we can establish the existence of *Sarvadnya*.

Statements and discussion establishing the existence of *Sarvadnya* are at many places in *Jinagam*. In fact they can be seen all over. To prove or establish the existence of *Sarvadnya* is one of the main subjects of different scriptures dealing with logic i.e. *Nyayshastra* (न्यायशास्त्र). Samant bhadra Acharya in his book *Apta Mimansa* (आप्तमीमांसा), Akalankdev Acharya in his book *Ashtashati* (अष्टशती) and Vidyanandi Acharya in *Ashtasahasri* (अष्टसहस्री) have discussed in detail the existence of *Sarvadnya*.

The existence of *Sarvadnya* is established through all the four *Anuyoga*. We know many such examples from *Prathamanyoga* (प्रथमानुयोग). First *Tirthankar* Adinath *Bhagwan* had said that Marichi son of Bharat *Chakravarti*, who was present in *Samavsharan* (समवशरण) as a *Muni* will become 24th *Tirthankar* after going through many more phases of life. And at that time Trishala and Siddhartha will be his mother and father respectively.

Bhagwan Neminath had stated that after 12 years Dwaraka city will be destroyed in a big fire and the reasons behind that fire were also described by him at that time.

The names of past, present and future *Tirthankar* and the description of their earlier phases of life through which they have passed is all stated in *Prathamanyoga* which itself has been told by *Sarvadnya* through his *Divyadhvani*.

Especially while reading *Karananuyoga* (करणानुयोग) we get reconfirmation of the greatness of *Keval Dnyan* and our faith in *Sarvadnya*. Different kinds of *Sankhyaman* (संख्यामान) which means numbers or countable figures and *Upamaman* (उपमामान) which means units of counting in terms of similies like *Palya* (पल्य), *Sagar* (सागर) etc.; *Jeevrashi* (जीवराशि), *Pudgalrashi* (पुद्गलराशि), (Total number of *Jeev* and that of

Pudgal), the number of the *Karma Paramanu* which are bonded in each *Samay*, arrangement of *Karma* according to their *Gunashreni* (गुणश्रेणी), changes occurring in *Karma* in each *Samay*, fourteen different sequences of calculations and many different equations of it all these are mentioned and described in it. And while reading them we realise that all these things are explicitly known by *Kevaldnyani* and are not created by anybody through his imagination. While reading the detailed description of the three *Lok* we are convinced that one who knows all these has to be *Sarvadnya*.

After hearing or reading all this, somebody may say that he is accepting that these things are known and told by *Sarvadnya*. But they have all existed in past times. In present times there are no *Sarvadnya* existing anywhere. But the truth is that in present times, though there are no *Sarvadnya* present in this *Bharat Kshetra* (भारतक्षेत्र), *Sarvadnya* i.e. *Arahant* do exist at all the times in *Videh Kshetra* (विदेहक्षेत्र). In *Bharat Kshetra* they exist only in Fourth Era.

In the scriptures *Nirantar Margana* (निरंतर मार्गणा) are described. *Nirantar Margana* means that in some particular *Gunasthan* there is always some *Jeev* existing. It never happens that even for one *Samay* that any one of these *Gunasthan* is devoid of any *Jeev* in it. First, fourth, fifth, sixth, seventh and thirteenth *Gunasthan* are all *Nirantar Ganasthan*. From this it is proved that there is never such a moment when *Tirthankar* or their preaching or path of salvation, and *Mithyatvi Jeev* in the cycle of birth and death are absent or non existent.

Now we will establish the existence of *Sarvadnya* by some other methods or means. When there are infinite substances which are subject of knowledge or are instrumental causes (निमित्त रूप) of knowledge; then there has to be *Sarvadnya*, who knows all these substances at once and at all the times. Each substance has a common attribute of *Prameyatva* (प्रमेयत्व) i.e. it is always a subject matter of some form of knowledge and of course is definitely the subject matter of *Keval Dnyan*.

In all the substances, their infinite attributes and their modifications taking place at all the times as well as their *Avibhag Pratichhed* have this capacity to be known by *Dnyan* (ज्ञान). Therefore it is evident that there has to exist *Dnyan* which knows all those things. The activity of being subject of some knowledge which is the manifestation of *Prameyatva* attribute is continuously going on. This logic also proves the existence of *Sarvadnya*. So *Sarvadnya* who knows all the above things must be existing at all the times.

Dear Reena and Mona we are proving the existence of *Sarvadnya*. On the basis of all the established principles i.e. *Siddhant* (सिद्धांत) and logics which we have learned earlier.

It is a fact that *Swabhav* of each substance is limitless or without any bounds. For example *Avagahan Hetutva* (अवगाहनहेतुत्व) is the specific attribute of *Akash Dravya*. It is its *Swabhav* to accommodate all the other substances. It accommodates infinite substances. And yet all the substances are accommodated in *Lokakash* only. But *Alokakash* which is infinite times infinitely larger remains empty. There is no other substance except *Akash* substance in it.

Similarly there is so much power in one modification of *Dnyan* that it can know all the infinite substances in this cosmos, their attributes, their all the modifications in all the three times (past, present and future) and their *Avibhag Pratichhed*; their instrumental causes and their relations with each other. And it knows all these things very clearly in one *Samay* as if they are taking place at present. Despite doing that it has infinite times more capacity which remains unutilised in that one *Paryay*. It is said that had there been *Anantanant Lokalok* existing even then all of them would have been known in a small fraction of *Keval Dnyan*.

The learned scholar Shri Kanaji Swami in his preachings on *Sarvadnyatva Shakti* says, 'Power of modification of *Keval Dnyan* in one *Samay* is so great that a *Kevaldnyani* knows all the substances and all their attributes and their all modifications in it. It also means that in that *Samay* *Kevaldnyani* knows all the modifications of the attribute of *Dnyan* of all the other *Kevaldnyani*, as well as their all the earlier *Bhav* etc.' Once we realise this fact and think over it then we are awed by the immense power and glory of *Keval Dnyan*.

This sentence keeps on lingering in my mind. Despite the study of principles of Jainism and continuous introspection of nature of *Dnyayak* (ज्ञायक) this one statement really enlightened me about the greatness of *Sarvadnyata*. While being immersed in the glory of it, I did not realise as to how all these thoughts withered away. And at that point I experienced my own *Atma* i.e. *Atmanubhuti*. I got my treasure and glory i.e. my own self. I got the most precious thing which is *Samyak Darshan*.

The preachings delivered by Shri Kanaji Swami at different times on the 47 types of capacity i.e. *Shakti* (शक्ति) of *Atma* are published in the form of books named, *Atma Prasiddhi* (आत्मप्रसिद्धि), *Atma Vaibhav* (आत्मवैभव) and *Pravachan Ratnakar* (प्रवचन रत्नाकर).

In the year 1992 we had read the description about each of these *Shakti* from these three books. While I was engrossed in my own internal intellectual analysis of them after reading *Sarvadnyatva Shakti* I experienced this *Atmanubhuti* i.e. I achieved *Samyak Darshan*.

One can not know and confirm about these things stated in the scriptures by just reading them or hearing about them through preachings by scholars. For that it is necessary to directly know and experience one's own *Dnyayak Swabhav* (ज्ञायक स्वभाव) by concentrating within one's own self and withdrawing our attention from all the external things. When we establish, through our analytical intellectual capacity the existence of *Sarvadnya* and then also confirm the *Swabhav* of our own *Atma* to be *Sarvadnya*, experience its existence, keep immersing in it then we attain *Atmanubhuti*. In such a way by self experiencing the *Sarvadnya Swabhav* we can prove or establish existence of *Sarvadnya*.

Sarvadnya can be established through *Avadhi Dnyan* (अवधिज्ञान) as well. We have read in *Prathamanyoga* scripture that as soon as *Tirthankar* achieves *Keval Dnyan*, the thrones or seats of *Indra* start trembling and *Indra* through their *Avadhi Dnyan* know and realise that *Tirthankar* has achieved *Keval Dnyan*. *Indra* bow *Tirthankar* and celebrate *Keval Dnyan Kalyanak*. It proves that *Indra* knows it through his *Avadhi Dnyan*.

Other *Avadhidnyani Jeev* who know *Karma* directly, know only four *Aghatikarma* of *Arahant*, because four *Ghatikarma* of *Arahant* have already withered away. These *Avadhidnyani* who have limited *Dnyan* or *Alpadnya* (अल्पज्ञ) also can know and establish the evolvement of *Sarvadadnya* or *Niravaran Dnyan*.

We can establish or prove *Sarvadnya* through *Jinagam* or scriptures and philosophy as told by *Jinendra Bhagwan*. *Sarvadnya* can be proved by many ways such as absence of conflict or internal contradiction in the sayings of *Sarvadnya*, his truthfulness, his capacity to tell or explain the nature of the whole cosmos etc., by giving proofs from *Jinagam*; by establishing different principles or laws laid down in *Nyayshastra* (न्यायशास्त्र); fundamental principles of *Dravyanuyoga*; and also through *Prathamanyoga*, *Charananuyoga*, *Karananuyoga* etc.

Kundkundacharya Muni (कुंदकुंदार्च्यमुनी) had gone to *Videhakshetra*, where *Simandhar Bhagwan* was having *Samavasharan*. He stayed there for eight days and directly saw *Tirthankar* and listened to *Divyadhvani* from him.

These narrations by the *Munis* who were practising *Satya Mahavrata* (सत्यमहाव्रत) are to be seen even today in the form of carvings/engravings on stones as well as in various scriptures.

In *Jatismaran Dnyan* (जातिस्मरण ज्ञान) one can remember his life in the past phases. *Shrimad Rajchandra* and *Bahenshri Champaben*, through

their *Jatismaran Dnyan* had known the fact that they had directly seen *Tirthankar* in their earlier lives.

So before finding out and trying to know the system or structure of *Karan-Karya Vyavastha* and how it works, we have established *Sarvadnyata*.

Sarvadnya are the base of the philosophy of Jainism and the preachings about the path of salvation. Unless one understands and knows the nature of *Sarvadnya* one is not able to grasp the truthfulness about their preaching and does not realise its importance. Without knowing the exact and true nature of *Sarvadnya*, *Samyak Darshan* can not be attained. Unless you establish the nature of *Moksha* and the path leading to it, how will you start progressing on that path ?

For that we will discuss about the myths and false conceptions about *Sarvadnyata* and their negation or proving as to how they are wrong in our next letter.

Jai Jinendra.

Your
Mom.

Misconceptions about Sarvadnya

Letter 3

8th March, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

My dear, each *Jeev* has to introspect as to "what did I achieve while being in this human phase of life? Today I have got this phase, which is very very rare to be in. And above that I am also very lucky to get this most valuable true treasure of preachings by *Jinendra*, which is very rarely received by anybody. But even then am I being cruel to myself and inflicting injuries to my own self by going after the so called achievements of daily life?"

Not to know or realise one's own true nature, not to accept it after knowing it or forgetting it, is nothing but inflicting injury to oneself. We feel compassion when we see somebody else's grief, but have we ever felt self pity or compassion to our own self? It is said that compassion is the basic foundation of *Dharma*. In reality it has to start from compassion towards one's own self.

You may say and complain that with this today's hectic life – busy life we do not have time even to die! You are complaining as if people in this world die only when they have lot of time on hand and nothing else to do. And what is the meaning of that life or living where you do not even know the real nature of your own self? It is said that not realising one's own self and going after other worldly things and neglecting one's *Atma* is nothing else but death, though in physical form you are living. This is known as *Bhav Maran* (भावमरण).

If you can spare 10-15 minutes from your so called hectic day for your bath, then why can you not spare even five minutes to think about your own self? Why don't you get these thoughts, before sleeping or even while working or while traveling? Because usually we do keep on thinking about those things which we consider or realise to be great, most valuable and precious. Though we can not create any modification of any other substance, can not even alter or destroy it, still we keep on thinking about them, become unnecessarily miserable by feeling sorry because of them. And yet we do not believe in the path of permanent eternal bliss despite it being so easily available to us.

This path of eternal Bliss is told to us by *Sarvadnya Veetaragi Arahant - Tirthankar*. Only those who know the true nature of *Sarvadnya* by confirming their existence have faith in their preachings. While trying to confirm the nature of *Sarvadnya* we become aware of and get to know our

own *Sarvadnya Swabhav*. We realise our own true nature and *Mithyatva* starts diminishing and in the end withers away.

We have already seen earlier that *Sarvadnya* are existing and they are even existing at all the times. But there are lot of misconceptions prevalent in the society about *Sarvadnya*. One has to introspect and find out whether one has any of these in one's own mind.

Now we know that *Sarvadnya Bhagwan* know all the past, present and future modifications of all the substances at once i.e. *Yugapat* (युगपत्) as if they are taking place at present. They know all this because the modifications are bound to happen, in the specific sequence, at a pre destined time and their instrumental causes are also certainly predecided. This is known as *Krama Niyamit Parinam* (क्रम नियमित परिणाम) or *Krama Baddha Paryay* (क्रमबद्धपर्याय). Those who oppose this established principle i.e. *Siddhant* (सिद्धांत), and those who are ignorant about it believe in the fallacious ideas about the nature of *Sarvadnya*. They in turn preach others about the same fallacious ideas as being true nature of *Sarvadnya*.

Some of these fallacious ideas are as follows :—

(1) 'Those modifications which have occurred in the past and those which are occurring at the present time are in fact according to the fixed preset sequence (क्रमबद्ध) and as they were to occur because it was predestined that only these modifications were to occur and there will not be any other variation about them. *Sarvadnya* know all of them in one *Samay*. But how can, the modifications which are to take place in future be bound by this theory of *Krama Baddha Paryay*? In fact, they can not occur strictly according to this preset sequence, and that is why it is wrong to say that *Sarvadnya* know these modifications occurring in future.'

According to this belief *Sarvadnya* know past and present events but can not know future events which are yet to take place. Those people who have false ego about their own capacity to act and believe that they are the doers (*Karta*) of things about them and around them and still wrongly believe that they can let the modifications of themselves as well as of any other substances happen as per their wish, do create doubts about the nature of *Sarvadnya*. They preach the doctrines which are totally opposite of *Vastu Vyavastha* as it exists.

Vastu i.e. all the six substances exist at all the times. Each substance exists in each *Samay* in one or other form i.e. its modification. This each modification exists for one *Samay* only. Thereafter a new one is evolved. In this way it is the intrinsic capacity of each substance to evolve its modifications in a preset sequence one after another. This continuous flow of modifications is *Swakaal* of each substance and the place and time of

each particular modification is *Swakaal* of that modification. And this is of one *Samay* only and it is definitely predetermined .

You know that each substance has its own *Swachatushtaya* (स्वचतुष्टय). *Swadravya* (स्वद्रव्य), *Swakshetra* (स्वक्षेत्र), *Swakaal* (स्वकाल) and *Swabhav* (स्वभाव) of each substance is different and remains the same at all the times. With reference to each individual substance, its *Swadravya* remains the same and its *Swakshetra* also remains same that is its *Pradesh* (प्रदेश) i.e. space points of each substance are the same ones and their number also is same. Its *Swabhav* i.e. its infinite attributes also remain same. Similarly its *Swakaal* i.e. the sequence of infinite, unending modifications also remain the same, without even slightest change. No one can alter their position in the continuous flow. Each modification of every *Samay* is the same and its definite sequence is also unchanged.

Sarvadnya have already known this state of facts through their divine *Keval Dnyan* and they have told us this through their *Divyadhvani*. But they have not made or created this state of affairs or *Vastu Vyavastha*. To know the modifications of all the substances which will be occurring in future is the greatness and glory of *Keval Dnyan*. *Keval Dnyan* is not dependent on the actual happening of any modification to know it.

Some of us can predict the events in future, though they have limited knowledge i.e. *Alpadnyani* (अल्पज्ञानी). Calculations of days, months, dates (तिथि) etc. as per the movements of Sun and Moon, eclipses of Sun and Moon etc. is known by us in advance. Even the meteorology can predict in advance the changes in season and weather on day to day basis. If we can know these things which are going to take place in future, how can we say *Keval Dnyani* can not know the future?

Those people because of their over inflated ego about their limited knowledge and fallacious conceptions put forward distorted and wrong nature of *Sarvadnya* are described in scriptures as blind people. It is explained in a fable. There were two friends. One of them was blind and other with sight. The latter one tells the blind man that there are four birds flying in the sky above them. On that the blind man starts arguing that there is only one bird and not four.

Similarly these people do not have faith, trust on the things which *Sarvadnya Bhagwan* have told by directly knowing them; they start questioning them. It is called *Avanavaad* (अवर्णवाद) of *Sarvadnya*. What else can they do? They have till date accepted the existence of *Sarvadnya*. So they can not deny that now. Instead they state and preach their nature in distorted way. Those people in the society who are too simple and innocent to realise and understand deceit and who have not studied basic principles of Jainism fall pray to the people mentioned

above. In this fashion they are harming themselves as well as others in the society.

(2) Some people say, 'though *Sarvadnya* know the future, it is conditional. Such as one who does or practices *Punya* i.e. pious deeds, will be happy or one who studied hard and properly will pass in the exams etc.' But this kind of conditional knowledge even an average person like us has. So what is the greatness of knowledge of *Sarvadnya*? The knowledge of *Sarvadnya* does not have any such condition or doubt and ambiguity. They definitely know that a person will study hard and will pass with a specific number and percentage of marks or he may not be able to appear for the exam as he will fall sick or a person will not study but will be able to get himself declared as passed through wrongful and deceitful measures.

Sarvadnya know past, present and future. They know all those things as facts which are bound to happen. So if the things taking place in future were not certain to happen how would they have known?

(3) Some others say, 'they are called *Sarvadnya* only to glorify their status and to honour them. It is a form of exaggeration. But in fact they are not *Sarvadnya* in true sense of the term.'

Those people who do not accept *Sarvadnya* in their true and correct nature, how can they believe in the preachings of them? A person who recites *Namokar Mantra* (णमोकार मंत्र) throughout his life and says and does prayers to *Jinendra Bhagwan* and still has such ignorance and false notion about the nature of *Sarvadnya*, then he is insulting *Sarvadnya* rather than doing any good thing. It is like a person who bows before his parents every morning and then treats them badly, insults them or disobeys them.

(4) There is another opinion about *Sarvadnya* in society. Some people say, '*Sarvadnya* are like people who are *Nimittadnyani* (निमित्तज्ञानी) i.e. like astrologers or palmists etc. who can have some knowledge about future with the help of some other substances and their conditions and positions, such as planets, stars, or your hands, face, your dreams etc. *Sarvadnya* know future in this way. Only because their knowledge is so vast they are called *Sarvadnya*'.

According to the belief of people who propagate this theory *Sarvadnya* are those *Jeev* who have some extra knowledge than other ordinary people. They are the best among all the *Jeev* having *Kshayopasham Dnyan* (क्षयोपशम ज्ञान). But they do not know that *Sarvadnya* have *Kshayik Dnyan* (क्षायिक ज्ञान) i.e. *Keval Dnyan*. They know all the substances in all the three *Kaal* at one *Samay* directly and clearly and not in sequence or one after another.

An ignorant person thinks that if the future is certain then everybody is bound by it. And there is no necessity or room for doing *Purushartha*. He thinks that there is no scope for *Purushartha* or doing things on his own and achieving something in life on one's own merits and efforts. By thinking in this fashion he loses the benefit of *Purushartha*. He believes that without doing *Purushartha* things will happen as they are bound to happen. Even *Kshayopasham Dnyani* also correctly predict about the events of future e.g. they can tell you the direction and movements of planets, predict eclipses, comets etc. *Avadhi Dnyani* (अवधिज्ञानी) and *Manahparyay Dnyani* (मनःपर्ययज्ञानी) also can tell about things which take place in future. If this is so, then to say that *Sarvadnya Bhagwan* do not know future is an indication of one's own gross ignorance.

(5) Some others try to claim on basis of *Niyamsar Gatha* 159 and say, "*Kevali Bhagwan* know *Para* (पर) or all the other substances figuratively i.e. by *Vyavahar*. It is stated in *Samaysar* that *Vyavahar* is not the ultimate truth. It is a figure of speech and not a statement of fact. If this is so then *Kevaldnyani* really do not know *Para*, but only *Swa*. And that is why they are not in fact *Sarvadnya* but are said to be so by way of speech or figuratively".

Let me explain to you this in detail. You have neither read *Niyamsar* nor *Samaysar*. That is why it is necessary to know these statements from these books in respect of *Naya*. *Naya* means a particular point of view through which a subject is explained or known. Let us first take *Niyamsar Gatha* and know its meaning.

In *Niyamsar Gatha* 159 it is stated as follows

“जाणदि पस्सदि सव्वं ववहार णयेण केवली भगवं ।
केवलणाणी जाणदि पस्सदि णियमेण अप्पाणं ॥”

It means *Kevali Bhagwan* know all the things by *Vyavahar Naya* and they know and perceive their own *Atma* by *Nischay Naya*.

Nischay Naya (निश्चय नय) and *Vyavahar Naya* (व्यवहार नय) are two different divisions of *Shrut Dnyan*. But in *Keval Dnyan* these two different types as *Nischay* and *Vyavahar* do not exist. The difference occurs in description of *Keval Dnyan*. By both these types or styles of description the same subject is explained in two different ways. There are not two separate things as *Nischay Vastu* and *Vyavahar Vastu*. But it is explanation and description of the same substance in these two different ways from different angles and perspectives.

Just as there are no two different paths of salvation i.e. *Moksha Marga* (मोक्षमार्ग) but it is explained in two different ways. Similarly, knowing

of *Swa* and that of *Para* are not two different things. Because *Dnyan* knows all the things. In true sense *Dnyan* knows its own modification of own *Dnyan* attribute which is *Swa Para Prakashak* (स्वपरप्रकाशक). It has this ability. *Prakashan* (प्रकाशन) means to know. *Dnyan* knows other things/substances while it itself remains *Dnyan*. The modification of *Dnyan* occurs due to its own intrinsic capacity.

Kevali Bhagwan know all *Dravya*, *Kshetra*, *Kaal* and *Bhav*. It means they know all the things, in all the places, at all the times and eternally. If one looks at the process through which *Dnyan* knows these things, then one realises that because of the intrinsic, own capacity and ability of *Dnyan* *Paryay* things are known in it. In other words *Dnyan* becomes *Dnyanakar* (ज्ञानाकार). Here the word *Akar* (आकार) is not to be misunderstood as shape. To know a particular subject, to get enlightened about its specific nature with all its qualities and capacities is known as *Akar*. That is why *Dnyan* is said to be *Sakar* (साकार). Each modification of *Dnyan* of each *Samay* knows its own *Dnyanakar*.

For example just look at me. Right now I am knowing my own *Dnyanakar*. You may ask me as about which object this *Dnyanakar* am I knowing? At this point I will have to mention the name of *Dnyeya* (ज्ञेय) i.e. the subject of my knowledge. I may say that I am knowing *Dnyanakar* of the paper which is in front of me. When one has to mention the thing about which *Dnyanakar* is occurring for the sake of explaining this *Dnyanakar*, then they are also called as *Dnyeyakar* (ज्ञेयाकार). Now just tell me, the *Akar* which I am knowing right now, is it a form of *Dnyan*; is it totally completely a modification of *Dnyan* attribute or is it that of paper? It is definitely *Dnyan*.

That is why it is said that *Dnyan* knows *Para* while being *Dnyanmay* (ज्ञानमय). While knowing *Para* it does not become *Para* or does not take on the identity of *Para*. While describing this with reference to *Naya* it is said that *Dnyan* knows *Dnyan* is *Nischay* and *Dnyan* knows *Para* is *Vyavahar*.

Similarly, to say that *Kevali Bhagwan* know themselves or their own *Swa* is *Nischay Kathan* (निश्चय कथन) or statement of *Nischay*, and to say that they know other things is *Vyavahar Kathan* (व्यवहार कथन) or statement of *Vyavahar*. But to say that *Kevali Bhagwan* do not know *Para* at all, to consider their knowledge of *Para* as a myth or falsehood is nothing but ignorance. One can say that such a person does not have knowledge about *Naya*. *Pujya Shri Kanaji Swami* has discussed this subject in detail in his preachings on the book *Samaysar*. And the discussion occurs while he is dealing with chapter of *Parishishta*. He says —

"It is the *Swabhav* of *Dnyan* to know *Dneya* or subject of knowledge. Its *Swabhav* is such that it knows *Swadravya* (स्वद्रव्य) as well as

Paradravya (परद्रव्य). It knows *Swakshetra* and *Parakshetra* as well, It knows *Swakaal* as well as *Parakaal*. And it also knows *Swabhav* as well as *Parabhav*. *Prakashan* (प्रकाशन) of *Swa* and *Para*, i.e. knowledge of *Swa* and *Para* is my own *Swabhav*. It is my *Swa Para Prakashak Shakti* (स्वपरप्रकाशक शक्ति). While being immersed in my own self through my own *Dnyan*, I know all the things. This fact is clearly known by *Dnyan*. But when ignorant souls, as well read or listen the statement that to know *Para* is *Vyavahar* they deny the fact that one can know *Para*. Because one knows so many other things or *Dnyeya* he thinks himself divided in compartments. In other words he does not think of *Dnyan*, which knows all the things, as one complete entity, but a group of many different divided pieces. He denies the fact that *Dnyan* can know *Paradravya*, *Parakshetra*, *Parakaal* and *Parabhav*. And by doing so he is denying the existence of his own *Dnyan* which is his *Atma*. And such denial of the *Swabhav* of *Atma* which is *Dnyan* will logically lead to condition that his own *Atma* is destroyed".

I know this subject is very minute or subtle. But even the minutest *Mithyatva* also should be known, identified and should be got rid of. Otherwise the *Karya* of *Samyak Darshan* will never evolve. Just as you get to know every now and then new fashions and styles of dresses, hairstyles etc. and try to immitate them, similarly some people propagate new misconceptions and try to popularise them. In order to protect you from such misconceptions and see that you do not fall pray to them I am trying to explain you in detail this subtle and minute subject. I will try to explain it with the help of some more examples.

Take a case of a motor car driver. While driving he is looking straight ahead. At the same time he can see the cars and other traffic coming from behind through the mirror fitted on the front wind screen. He does not have to turn back to see that. When the owner of the car tells him to stop at a particular place on the right side of the road and warns him to check as to nobody is coming from behind, he keeps on looking at the front and still tells the owner that the traffic is clear and nobody is coming from behind. Now you tell me whether the driver has seen at the back side or not? If Reena says that yes, he had seen the road at the back and had said that, and Mona says how can that be? Because he had not even turned his head but kept on looking ahead.

Actually, there is no point in fighting over it as to who is right in this case. Because it is true that he did not turn back; and at the same time it is also true that he had seen the road traffic coming from behind. In fact he was knowing and determining the fact that there is no traffic by looking at the mirror. So in this case the statement that he had seen the traffic in the mirror in front of him is *Nishchay Kathan* and he has seen the traffic

coming from behind is *Vyavahar Kathan*. Now if you really believe that the driver does not see anything at the back and keeps on driving without knowing and deciding about the traffic coming from behind, then such driving in reality, will end in disaster.

Similarly the modification of *Dnyan* knows itself. It evolves knowing *Swa* as well as *Para*. *Dnyan* remains in itself; or in other words it remains *Dnyan* all the time and while being so, being immersed in itself, it knows everything. For that *Dnyan* does not have to go to or so to say, enter into other substances. It does not have to become one with *Para Padartha* or *Tanmay* (तन्मय) with *Para Padartha*. It does not have to keep looking at it. Each substance constantly remains in its own *Swachatushtaya* (स्वचतुष्टय). It can not enter any *Parachatushtaya* (परचतुष्टय). It can not even touch *Para Padartha*. That is why *Dnyan* also can not touch other substances, it can not enter into it or become *Tanmay* with it.

Dnyan while remaining in itself, has capacity to know itself as well as total *Lokalok*. To state, in fact, in the terminology of scriptures *Dnyan* knows itself with *Nischay* and knows *para* with *Vyavahar*. But if one tries to maintain that it can not and does not know *Para*, then it will be negating the very existence or nature of *Dnyan*.

Again let me explain it with another example. We see our face in the mirror. In fact, in true sense if we have to state it in the terminology of *Nischay Naya*, we see the state of mirror, which looks like our face. It is a reflection of our face. But still we say that "I have seen my face in the mirror". This is *Vyavahar Kathan*. We definitely know that though it is a way of saying, my face is not in the mirror. Because by looking in the mirror we can know that there is some stain or black spot on our face. But we do not wipe the mirror to get those stains off our own face. We have to wipe and clean our face itself. That is, we definitely know that my own face is *Nischay* face and that seen in the mirror is *Vyavahar* face. To call our own face as our face is *Nischay Kathan* and to say that the reflection in the mirror is our face is *Vyavahar Kathan*.

Now you will notice that in the matter of daily life, we are very smart. Though we talk about something but at the same time we realise and properly understand the exact meaning of those words, though they definitely mean different. There hardly anybody ever argues about it. But while listening to the statements in the scriptures, instead of trying to understand the proper and real meaning of them we start arguing about them. We were to realise, understand and establish our own *Dnyan* and our own *Atma* by listening to and understanding scriptures. But instead, we get entangled in unnecessary arguments, waste precious time available to us in this very rarely available *Manushya Bhav* (मनुष्यभव) i.e. human phase of life. And more than that we make the most valuable and rarely available scriptures and their teachings a subject of fallacious arguments. Thereby having more and more false pride about oneself we waste these precious treasures.

The whole purpose of this present discussion is that we should examine our own beliefs and faiths and if there is any flaw in us try to pin point it and get rid of it. If there is some wrong and fallacious belief about the nature of *Sarvadnya*, then you can never acquire knowledge of philosophy of Jainism. Six substances, seven fundamental principles, *Karma* and their different stages, the sorrows in this daily life, the path to get rid of them and attainment of *Moksha*, and actual achieving it, these are things which we can really know only through and with the help of the preachings of *Sarvadnya*. And we can neither know nor can we have faith in them without *Sarvadnya*.

Sarvadnya Bhagwan know directly and clearly all the infinite substances, their attributes and all their modifications. As if all the substances along with their all the modifications in all the times, past present and future are engraved in that Supreme knower or *Dnyayak* (ज्ञायक). Acharya Amrutchandra has written a book named *Laghutattva sphoat* (लघुतत्त्वस्फोट) which is full of praise of *Sarvadnya* and 24 *Tirthankar*. It is really wonderful and unique. He says, "in a substance only present modification is existing. The past and future modifications are there only in the form of their eligibility. But O Lord, in your knowledge all these modifications of all the three times are presently existing all together, and not one after another. *Sarvadnya* know all the things at once and not one after another i.e. *Akrama* - (अक्रम) and yet they know their exact sequence in one *Samay* only."

Whenever we try to learn and understand the nature of *Sarvadnya*, there is always a discussion about *Kramabaddhata* (क्रमबद्धता) of modifications. We do realise its nature. While establishing the existence of *Sarvadnya* the principle of *Krama Baddha Paryay* is automatically established. And while trying to understand the principle of *Krama Baddha Paryay* nature of *Sarvadnya* is properly known or understood. The very name *Krama Baddha Paryay* has a magic which evolves a special attraction in our mind. Just by the name so many questions arise in our mind and an intense desire to know its nature arises in us. We will be discussing it in future. But in order to know it properly, it is necessary to understand and know some basic fundamental established principles i.e. *Siddhant* of *Jinagam*. It is also necessary to know *Karan Karya Vyavastha* (कारण-कार्य व्यवस्था).

So through next few letters, in order to know *Karan Karya Vyavastha* we will be discussing subjects like Four *Abhav* (अभाव), *Nimitta* (निमित्त), *Upadan* (उपादान), *Nimitta - Naimittik Sambandha* (निमित्त नैमित्तिक संबंध), five *Samavay* (पांच समवाय).

Jai Jinendra.

Your
Mom.

Four Abhav – Part I

Letter 4

8th April, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

Till now we have discussed about nature of *Sarvadnya*. It is very very important to know about it, in order to understand with conviction our own *Sarvadnya* nature. From today we will try to learn some other basic principles i.e. *Siddhant* which will be useful in understanding the theory of *Karan Karya*.

A few days back we met Mr. and Mrs. Subhash Gandhi from Faltan. Mrs. Gandhi was telling me that they read these letters written to you with great interest. And they asked Sushilmati Mataji that they are surprised to see that whatever she has been teaching them about Jain principles and whatever I have written in these letters is exactly same.

My dear, who so ever teaches or writes about *Jinagam* or Jain philosophy is bound to be according to the scriptures. One may have learned about it from anybody and that scripture might have been published from anywhere. Only one thing, in this, is most important. And that is the book published has to be exactly as per the original scriptures and the teachings also must be the same. For example while learning the science of Arithmetic, the total of $5 + 5$ has to be 10. Then one might have learnt it in a school in Mumbai or someone else from any school in any other place.

In the year 2000 I was teaching Laghu Jain Siddhant Praveshika during *Paryushan* period at Vardha. People attending *Swadhyay* were very well educated. They told me, 'Till today, we had seen the beautiful blossoms and fruits of the tree of Jain philosophy. Today you showed us the roots of that tree. And we are very happy after seeing and understanding these strong roots of it'. One elderly person asked me a question in the *Swadhyay* meeting. He said, why certain literatures regarding Jainism are banned in certain temples? Why they are not accepted and are condemned? Once I explained all the people the true situation about these things and told that the ban was unjust and improper they were satisfied.

What can we do about some wrong ideas and actions of others? It is not written anywhere in such temples that people should not read indecent or obscene literature, or they are not allowed to see the serials on T.V. about *Kudevas*; they are not allowed to discuss about any worthless topics except *Jinagam* in temples. If somebody is bent upon negating the

Jinagam as told by *Sarvadnya*; and thereby accumulate strong *Karmabandha* (कर्मबंध) like *Dnyanavarana* etc. no one else can do anything about it. I will tell you one thing here. By looking at such sentiments and *Bhav* (भाव) of these people do not spoil your own thoughts and sentiments.

We will leave aside the *Bhav* and their effects or fruits and discuss today *Abhav* (अभाव). This topic is known as four *Abhav* (चार अभाव). *Abhav* means non existence, non entity or nihility.

Why do you look so surprised? You may be wondering as to how can we learn about those things which are non existent or are non entity? How can we discuss about it? But while asking the question itself we have stated and established its existence. We said that they 'are' non entity. That means 'non-entity' exists. Not that 'non entity' itself does not exist. And today we are going to learn about the same thing. What we have to learn is whose 'non entity' or non existence in what other thing.

Abhav (अभाव) really means negation or non presence, absence. Absence of one thing into some other thing is *Abhav*. There are four kinds of *Abhav* discussed in scriptures. They are as follows :

- (1) *Pragbhav* (प्रागभाव) - *Prak* + *Abhav* (प्राक् + अभाव)
(antecedent negation).
- (2) *Pradhvansabhav* (प्रध्वंसाभाव) - *Pradhvans* + *Abhav* (प्रध्वंस + अभाव)
(reduction into nihility).
- (3) *Anyonyabhav* (अन्योन्याभाव) - *Anyonya* + *Abhav* (अन्योन्य + अभाव)
(reciprocal negation).
- (4) *Atyantabhav* (अत्यंताभाव) - *Atyanta* + *Abhav* (अत्यंत + अभाव)
(Total negation).

Once you know these names as combination of two words, you realise that they are all names of *Abhav* and not *Bhav*. You read them repeatedly so you know them by heart.

You may question as to why am I discussing these *Abhav* while discussing *Karan Karya Rahasya*? You will realise the answer to the question once you know the nature of *Abhav*. *Karya* in true sense means *Paryay*. In each substance at each *Samay*, *Karya* is taking place. Now, the questions or doubts such as these stated below will be answered and explained while we are discussing the nature of *Abhav*. In other words the doubts such as, 'where is this *Karya* taking place?', 'Where does it exist (अस्ति)?', 'Where is its non existence (नास्ति)?', 'Since when this *Karya* is taking place?', 'Till what time this *Karya* of one *Samay* will continue to happen or take place?', 'Will the *Karya* of one *Samay* continue to take

place and exist till infinite time? Will it cease to exist or will be non-entity (अभाव) after that *Samay*?' All these questions will be cleared and their answers will be found through the discussion of the four *Abhav*.

***Pragbhav* —**

Prak means earlier or prior. The absence of the present *Paryay* of any substance in immediate prior *Paryay* i.e. *Paryay* that has already taken place just before this present *Paryay* of the same substance is *Pragbhav*. Such as, if today is Tuesday, and a day earlier that is yesterday it was Monday. So absence of Tuesday in Monday, its non existence in Monday is *Pragbhav*. This is a very general and crude example. Let us see some more examples.

Today or these days you are in your youth. In the past you were in your childhood. Your youth is non existent in your own childhood. This is *Pragbhav*. Listen to these statements very carefully once again. Your present *Paryay* of youth is absent in your own former *Paryay* of childhood. This is my statement. There was existence of you in your former childhood and is in today's youth, as well. And your presence will be there in your future *Paryay* as well.

Here we are not discussing *Abhav* of substance but the absence of its present *Paryay* in its own past and future *Paryay*.

Curd is the present *Paryay*. Its past *Paryay* was milk. That is why the present *Paryay* which is curd is non existent or has *Abhav* in milk which is a past *Paryay*. This is *Pragbhav*.

In present time a *Jeev* is in *Siddha* state. Before that he was in embodied form. So his present *Siddha* status has *Abhav* in his former status of an embodied form. It is *Pragbhav*. A particular *Jeev* is at present in human phase of life. Before that he was in *Tiryanch* (तिर्यंच) phase. So his present modification of human phase has *Abhav* in his own former *Tiryanch Paryay*. This again is *Pragbhav*.

Just for the sake of explaining and making it easy to understand we have taken some gross examples of *Paryay*. You are aware that a *Paryay* is of one *Samay* only. It exists for one *Samay* only. The present *Paryay* is also for one *Samay* and its absence in *Paryay* of the past is called *Pragbhav*.

Till the last *Samay* of *Karan Labdhi* (करणलब्धि) *Jeev* had *Mithyatva*, and then in *Anantar Samay*, i.e. immediate next *Samay Paryay* of *Samyaktva* evolved. This absence of present *Samyaktva Paryay* in the past *Mithyatva Paryay* is *Pragbhav*.

In the first *Samay* of 13th *Gunasthan* *Keval Dnyan* is evolved. In the last *Samay* of 12th *Gnnasthan* *Jeev* is *Chhadmastha* (छद्मस्थ). *Chhadma* (छद्म) means covering or curtain which covers something. And *Chhadmastha* means one who is under cover. In this case it means a *Jeev* who has a covering of *Dnyanavaran Karma* on his *Dnyan* manifestation. It is not fully bloomed as in case of *Sarvadnya*. This partially covered status of *Dnyan* is known as *Kshayopasham Dnyan*. *Keval Dnyan* is also known as *Kshayik Dnyan* since it is totally free of any covering as all its *Dnyanavaran Karma* have withered away. *Chhadmastha* has only limited knowledge, he is *Alpa Dnyani* (अल्पज्ञानी). He is *Kshayopasham Dnyani* (क्षयोपशम ज्ञानी). The absence of present *Keval Dnyan Paryay* in its earlier *Alpa Dnyan Paryay* is *Pragbhav*.

Now let us discuss the definition and nature of *Pradhvansabhav* (प्रध्वंसाभाव).

***Pradhvansabhav* —**

Each *Paryay* is for one *Samay* only. It exists only in the present *Samay*. It does not exist in the next *Samay* or that following the present *Samay*. This fact is stated as *Vyay* (व्यय) or withering away of that *Paryay*. In that next *Samay* some other *Paryay* is existing.

Present *Paryay* of any substance has *Abhav* in any future *Paryay* of the same substance. This is known as *Pradhvansabhav*.

Curd is present *Paryay*; once we make buttermilk of that curd, it will cease to be curd. Absence of present *Paryay* which is curd into its future *Paryay* of butter milk is *Pradhvansabhav*.

At present you are young and youthful. In future, this state of youthfulness will not be there; you will get old. Your present youthful state is absent in your own old age state. This is *Pradhvansabhav*. Just listen carefully. I am not saying that 'it will be absent' but 'it is absent'.

At present we are leading this worldly life. In future we will have *Siddha Avastha* (सिद्ध अवस्था). Our present state of worldly life is absent in our *Siddha* state. This is *Pradhvansabhav*.

A particular *Jeev* at present is in human phase of life. In future he is going to be in the *Dev* phase. This human phase of that *Jeev* is absent in the *Dev* phase of that same *Jeev*. It is non existent in *Dev Paryay*. This is called *Pradhvansabhav*.

Some *Jeev* is at present having *Mithyatva* state. In future he is going to attain *Samyaktva*. His present *Paryay* of *Mithyatva* is absent in his own future *Samyaktva* state.

A Jeev presently is in *Chhadmastha* or *Alpadnya* state. And in future will be attaining *Sarvadnya* state. This present *Alpadnya* state has *Abhav* in his future *Sarvadnya* state. This is *Pradhvansabhav*.

Just see that in *Pragbhav* it is said that the present *Paryay* is absent in its earlier *Paryay*. And in *Pradhvansabhav* it is said that this present *Paryay* is absent in future *Paryay*. It is said here that there 'is' *Abhav* of present *Paryay* in past or future *Paryay*; and not that it was absent or will be absent. By stating the non being or non existence of this present *Paryay* the existence of *Abhav* is established.

One important thing comes out of this discussion is that *Sadbhav* (सद्भाव) or existence of present *Paryay* is there only in the present *Samay* and apart from this present *Samay*, in all the past and all the future *Paryay* there is absence or non existence of it.

You may wonder and ask me, "you were saying that the absence of present *Paryay* in the *Paryay* which was there just one *Samay* before is called *Pragbhav* and its absence in the *Paryay* of the next *Samay* is called *Pradhvansabhav*. And now you are saying that there is *Abhav* of the present *Paryay* in all the past and all the future *Paryay*. Can you explain this in detail?"

Now listen carefully, present *Paryay* has its *Abhav* in immediate prior *Paryay*. So naturally the same *Paryay* will have its *Abhav* in all the prior *Paryay* before that. Similarly present *Paryay* has its *Abhav* in immediate next *Paryay*. Therefore it is obvious that it has *Abhav* in all the future *Paryay* coming thereafter.

Paryay exists in its own form, in its own *Samay*. It is a positive statement of its existence i.e. *Asti* (अस्ति). It is non existent in form of any other *Paryay* in any other *Samay*. That is a statement of negation or its non existence i.e. *Nasti* (नास्ति).

Suppose at the moment 101st *Paryay* of a substance is the present *Paryay*. So in all the 100 earlier *Paryay* there is its *Abhav*. This is known as *Pragbhav*. And the same present 101st *Paryay* has its *Abhav* in all the future *Paryay* from 102nd one onwards. This is known as *Pradhvansabhav*. Here just for the sake of example or convenience it is said as past 100 *Paryay*. But as you very well know that the substances exist since time immemorable and will exist forever. Therefore once it is said as *Pragbhav*, we have to understand that there is *Abhav* in all the previous *Paryay* from time immemorable till the immediate past last *Paryay* of the last *Samay*. Similarly, *Pradhvansabhav* means *Abhav* in all the future *Paryay* from the immediate next *Paryay* in the next *Samay* till all the *Paryay* to come for ever.

Both these *Abhav* are applicable not only to *Pudgal* and *Jeev* substances, but all the six substances.

Present *Paryay* of each substance is *Sat* (सत्) i.e. it has its own definite existence i.e. *Sadbhav* (सद्भाव). Apart from this present *Samay*, in all the *Paryay* of the past since time immemorable and all the *Paryay* of the future till eternity there is its *Abhav* or *Nasti* (नास्ति).

There can be a similar *Paryay* to this present one, but there can not exist or occur same *Paryay* at any other time. Because how can a *Paryay* which is evolved at this present *Samay* be there in any time in the past? Similarly how can this present *Paryay* be present at any future time, since it is withering away after this present *Samay*? It will cease to exist after this one *Samay*.

Here we are establishing or providing both *Sadbhav* - *Asti* i.e. the existence as well as *Abhav* - *Nasti* i.e. non existence or negation of the same *Paryay* which is there at the present *Samay*. *Paryay* of present *Samay* has *Sadbhav* in the same present *Paryay* and has *Abhav* in all the past and future *Paryay*.

Listen and understand this very carefully. In this present *Samay*, there is *Sadbhav* of the present *Paryay*, and at the same *Samay* there is *Abhav* of the same *Paryay* in all the past and all the future *Paryay*. We are establishing *Asti* i.e. existence and *Nasti* i.e. negation, both on the same *Paryay* of the same present *Samay*. Both the *Asti* as well as *Nasti* i.e. both these characteristics are present at the same time, at once.

In order to know this very correctly and properly you will have to learn and understand the definition of *Pragbhav* and *Pradhvansabhav*. Here while refering the absence of the present *Paryay* the word (conjunction) 'of' is used; and while referring to the past and future *Paryay* in whom this absence is established the word 'in' is used. Therefore they are to be learnt by heart by using the same words.

You may argue that even the *Paryay* of past have their *Abhav* in present *Paryay* and similarly the *Paryay* of future time also have *Abhav* in present *Paryay*. So even if we use the word 'of' and 'in' alternatively in any case what difference would it make?

You see, we are not denying the fact that these past and future *Paryay* have their *Abhav* in present *Paryay*. But our main object is to establish *Bhav* and *Abhav* i.e. existence and absence of the present *Paryay* i.e. *Asti* and *Nasti* (अस्ति, नास्ति).

The activity or *Karya* is taking place in the present *Samay* only. That is why we have to concentrate at the present *Samay* itself. There are some

thoughts or other going on in our mind at all the time. We are always either thinking about the things that have taken place in the past or keep on planning about things that we hope will be occurring in future or we will be doing in future. We are happy by remembering the good or favourable things happened in the past or keep on feeling sorry about the things which were bad or unfavourable to us. And again we are engaged in planning about the things which we feel we can make them happen as per our wish. We enjoy building castles in the air, as it is said.

And in this fashion we waste the present *Paryay* in these things.

Because we can not change today the things that have already taken place in the past. The future is yet to come or take place, so how can we do anything in it presently? So only by taking away our mind and attention from these past and future *Paryay* and concentrating the present *Paryay* on our own *Dhruva Swabhav* (ध्रुव स्वभाव) i.e. our steadfast unchanging *Dnyayak Atmā*, which exists so, in all the times; by keep on knowing it and getting immersed in it or be one with it, *Atmanubhuti* will evolve. We will experience the eternal extrasensory Bliss i.e. *Ateendriya Anand* (अतीन्द्रिय आनंद).

Till now we have discussed only two *Abhav*. By understanding them we realise the independence of *Paryay*. Each *Paryay* of each substance is independent in itself. Each *Paryay* of the same substance has its *Abhav* in all the other *Paryay* of the said substance. Once you understand this, the independence of each substance i.e. *Vastu Swatantrya* (वस्तु स्वातंत्र्य) is established. Since the present *Paryay* is absent in any other *Paryay* i.e. has its *Abhav*, how can it make any changes in them? Or how can it destroy or bring along in existence earlier or later? If we leave aside the worry of past and future and keep on doing our work of the present time, then our anxiety will be much less.

A person has committed many sins in the past and now he wants to follow the path of *Dharma*. If he keeps on considering himself as a sinful person and just sits around regrating about his past life, in that case when will he be able to do the *Karya* of evolving *Dharma*? Such a man should not worry. By understanding the nature of *Pragbhav* he can evolve *Dharma* in his *Paryay* in present *Samay* and attain *Samyak Darshan*.

One should not also worry if one has *Mithyatva* in present time. Because this present *Mithyatva Paryay* has its *Abhav* in future *Paryay*, or has *Pradhvansabhav*. This *Mithyatva* is of one *Samay*. Though this has been there since time immemorable in each *Samay*, it is not necessary that it will continue forever in future.

Through *Karan Karya Vyavastha* (कारण कार्य व्यवस्था) we understand and know as to when *Karya* will happen. Of course *Karya* always happens in present *Samay* only, so any *Karya* has to be done just now in this *Samay*. Don't ever keep on promising yourself of doing *Karya* in future. One who says that he will do it in future his 'future' always remains in future some other time and it never converts itself in present time. One who says that he will do a job tomorrow, his tomorrow never rises.

Most of us say, "right now we have to look after my young children till they grow; I have to do and expand my business; enjoy life; one has to do this *Karya* of evolving *Dharma* in one's old age, right now I want to do some social service, teach *Jinwani* (जिनवाणी) to others". We want to do so many such jobs now. But nobody says, "I want to attain this eternal bliss, I will evolve *Dharma* i.e. *Moksha Marga* or *Samyak Darshan* right now in this present *Samay*".

Some people say, "right now we are studying *Jinagam* so even if we do not attain *Samyak Darshan* now, at least these *Sanskars* or pious consecration will remain there forever, and they will be useful and beneficial to us at some other time in future". I wonder why people are content in having only *Sanskars*? Why are they not having intense wish or longing to evolve *Karya* or *Dharma* instead? *Pradhvansabhav* shows the *Abhav*, absence of present *Paryay* in future *Paryay*. There will not be this present *Paryay* in future, but still the *Sanskars* will remain in future. What kind of foolishness is this?

Just to keep on saying that I want to attain *Moksha* and just keep on evolving this thought itself in your present *Paryay* then the actual *Karya* will never take place. To maintain and believe that "at present I am wishing to attain *Moksha* and will attain it only at a future time or I just want to long for *Samyak Darshan* now and will attain it in future" is totally fallacious.

Some *Jeev* at present time keep on wishing about attainment of *Moksha*. But mere wish is a *Vibhav Paryay* of the attribute of *Charitra*. And by doing or evolving this *Vibhav Paryay* he expects or believes that in future *Shuddha Swabhav Paryay* of *Samyak Darshan* will evolve. Here he does not realise the fallacy of trying to evolve *Swabhav Paryay* by doing *Vibhav Paryay*.

All of us keep on talking about *Samyak Darshan* and *Moksha*, but hardly even bother to see what *Karya* are we doing in this present *Samay*! By doing *Karya* of evolving pious or sinful passions one expects to evolve *Shuddha Bhav* or *Veetarag Bhav*. *Paryay* can not come out of some other *Paryay*. *Paryay* is a specific or special entity i.e. *Vishesh* (विशेष). It comes from / evolves from common entity i.e. *Samanya* (सामान्य). There is

Avinabhavi Sambandha (अविनाभावी संबंध) of *Samanya* and *Vishesh* i.e. where ever there is one existent the other is always there.

Vishesh keep on changing where as *Samanya* stays as it is at all the times. It is eternal, one, indivisible, unique *Dravya Swabhav*, which is always pure or *Shuddha*. When *Paryay* concentrates on this *Dravya Swabhav*, becomes one with it and experiences its individual, unique singular nature then it also becomes *Shuddha* like *Dravya Swabhav*. It experiences the extrasensory Bliss. In other words one experiences one's own *Atma* in its totality, as one supreme existence which has all these infinite attributes. While learning its nature we looked at some of its main attributes individually, but in this state *Atma* as a unique whole entity is experienced.

You may ask that if you do not believe and accept *Pragbhav* and *Pradhvansabhav* what harm will take place? What fallacy will it be ?

(1) If we don't believe in *Pragbhav* then it will mean that same *Karya* is taking place since time immemorable. But in fact we have seen that at each *Samay* a new *Paryay* i.e. new *Karya* evolves, and at the same time earlier *Paryay* withers away. *Karya* taking place in the present *Samay* does not exist in the past *Samay*. It has its *Abhav* in *Paryay* of the past *Samay*. If you don't accept this *Pragbhav* of this present *Paryay* and accept its *Sadbhav* even in one *Paryay* of immediate past *Samay*, then we will have to accept it in the *Paryay* prior to that. And then this cycle will go on till all the *Samay* before them till infinity. Therefore we will in fact be accepting that *Karya* takes place since time immemorable. This is the fallacy that will occur in this situation.

Here listen carefully. We are saying *Karya* or *Paryay* to be of one *Samay* or momentary and not the substance or *Dravya*, to be so. If we consider *Dravya* to be existing for one *Samay* then we will be accepting or propagating fallacious *Kshanik Vaad* (क्षणिक वाद). That is the theory of everything, even substances existing for one *Samay* only.

(2) If we do not accept *Pradhvansabhav*, then it will mean that *Karya* or *Paryay* will exist till infinite time, forever, in future. If we do not accept the *Abhav* of present *Paryay* in *Paryay* of future, then this present *Paryay* will continue to exist in future as well. That is present *Karya* will continue to take place forever in future.

If somebody is sick in this present *Samay* then his present condition of being sick will continue be so forever in future. One who is *Mithyatva* now his *Mithyatva Paryay* will continue in future as well. One who is unhappy will be continuously unhappy forever. Children will never grow to be adults, old people will never die, poor will remain poor and will never become rich.

Once you hear about people being poor or rich then you start wondering as *Pradhvansabhav* to be true, is it not ? Because whether one

is poor or rich each one of us always wishes to earn more and more riches.

Here again you may start questioning the benefit of earning knowledge. You may wonder that what is the use of learning all this ? If this present *Paryay* of *Dnyan* is not going to exist in future, if this *Dnyan* is going to wither away, then it is better not to study and know things.

Oh! Very good !! Why do you apply this formula or principle of *Pradhvansabhav* only to the knowledge of *Shastra* or only to the process of learning scriptures, why do you not apply it in all the other fields as well?

If you have really fully become aware of the existence of each *Paryay* to be of only one *Samay* then concentrate this present *Paryay* on the steadfast everlasting nature of your own self or *Atma*. Then when this *Paryay* will wither away and the next one evolves concentrate that one as well on it. And then you will realise that you will be really enjoying the eternal extrasensory Bliss.

It may be argued that "Whatever we have learnt is still there in our memory, we know it by heart. Though the *Paryay* of that past time are non existing still *Dnyan* has remained or is still existing.

You see, in this case, each *Dnyan Paryay* of each *Samay* is doing the new activity of knowing all those things learnt in the past. Even in case of *Sarvadnya* at each *Samay* new *Keval Dnyan* is evolving. It is not the case, that it was known at one particular moment as was remembered forever. *Keval Dnyan* of each *Samay* also is withering and new *Keval Dnyan* is evolving at each *Samay*. But it never diminishes or becomes *Alpa Dnyan*. It keeps on evolving just as it is as a *Keval Dnyan*. That is why it is also called *Dhruva* (ध्रुव) or steadfast. Even *Siddha* status is also called *Dhruva*. One has to understand the exact point of view in each case, with which it is said so.

Acharya have very intense and great sympathy for all *Jeev*. To those who are worried and are afraid, they say, "Don't be worried, right now you better learn all these things; then these impressions (संस्कार) will remain permanent in future as well". To those *Jeev* who are content and happy with these *Sanskar* of *Dnyan Paryay*, they say "Your fallacious *Sanskar* of *Mithyatva* are also there since time immemorable. And to get rid of them and to evolve *Karya* of *Samyak Darshan*, you will have to do unique unprecedented unparallal marathon efforts i.e. *Apurva Purushartha* (अपूर्व पुरुषार्थ)".

We have discussed two *Abhav* out of the four *Abhav* namely *Pragbhav* and *Pradhvansabhav*. In next letter we will discuss *Anyonyabhav* (अन्योन्याभाव) and *Atyantabhav* (अत्यन्ताभाव).

Jai Jinendra.

Your
Mom.

Four Abhav – Part II

Letter 5

20th April, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

Dear, both of you have said that "Since there is 'Abhav' of our childhood we feel really sorry; and since there is 'Abhav' of both your's and dad's at our this house of inlaws we on and off shed tears". And further you have asked us, "Do you feel bad about our Abhav in our house at Sion? Don't you miss us in that house?"

But let me tell you, if you keep on thinking about the *Abhav* of these worldly things then you are indulging in *Kashaya* and in the end you become miserable and unhappy. On the other hand once you understand and realise the exact nature of all the four *Abhav* as per the scriptures, then *Veetaragata* is evolved and starts getting strengthened and this anxiety withers away. You experience peace and are content. This is the speciality of *Jain Siddhant*. Once you gain real *Dnyan* of them, then you become introspective, all your faculties turn towards your own soul, and moreover, at the same time you gain more and more peace, contentment in your worldly life.

In this worldly life we are disturbed by *Abhav* and we are all the time restless. *Abhav* of money or riches, *Abhav* of respect, honour which we expect from others or society, *Abhav* of beauty, that of healthy body, *Abhav* of offspring or children, *Abhav* of one's husband or wife as the case may be, *Abhav* of job or business, good house, car etc. and so many others like these. We constantly keep on thinking about these and lose our peace of mind and happiness.

But all these things are *Para*, they are only co-existence i.e. *Sanyog* (संयोग). Till today we believed these co-existence as our own wealth. This co-existence which is momentary, which will last for a short time, can not be our true wealth. Each substance is in itself full of riches of its own infinite attributes. This wealth exists permanently, from time immemorial till eternity. Even if we have the so called external wealth, which exists for some time, what good is it for us? In fact there is *Abhav* of these other substances (*Para Dravya*) in 'me' or *Jeev*. So how can we be considered great or wealthy because of these things?

Let us discuss today what kind of *Abhav* all these things have in each other.

Anyonyabhav —

Abhav of the present *Paryay* of one *Pudgal* substance into the present *Paryay* of some other *Pudgal* substance is *Anyonyabhav* (अन्योन्याभाव). *Anyonya Abhav* means *Abhav* in each other. Here also only the present *Paryay* is being discussed. But this *Abhav* is applicable in case of present *Paryay* of *Pudgal* substances only. It is not applicable in *Paryay* of any other substance.

While discussing *Karan Karya Vyavastha* we have seen that *Karya* or *Paryay* is a state of *Dravya* or a substance. It exists by itself. It is its own existence i.e. *Asti*. And the same *Paryay* is non-existent in the form of any other *Paryay*. It is its *Nasti* or non-existence. During the discussion about *Pragbhav* and *Pradhvansabhav* we had discussed about *Abhav* i.e. *Nasti* of the present *Paryay* of any substance in past and future *Paryay* of the same substance.

Here we are discussing about *Abhav* of present *Paryay* of two different *Pudgal* substances in each other, which is *Anyonyabhav*.

Each substance is *Karta* of its own *Paryay* and *Paryay* is its *Karya* or *Karma*. Substance or *Dravya* has *Karta-Karma Sambandha* (कर्ता-कर्म संबंध) with its own *Paryay*.

Dravya always exists in its own *Swachatushtaya*, and its *Paryay* also stays in the same *Dravya*, in the same *Kshetra*, for one *Samay* only. Each *Paryay* has its entity i.e. *Asti* (अस्ति) in itself and has its non-entity i.e. *Nasti* (नास्ति) or *Abhav* in any other *Paryay*.

Out of all the six substances, *Jeev*, *Dharma*, *Adharma*, *Akash* and *Kaal* are *Aroopi* substances. Only *Pudgal* substance is *Roopi* substance which can be perceived through senses. But the senses also can not know the *Paramanu*. It can know only *Skandha* which are combination of infinite *Paramanu*. And these *Skandha* are also called *Pudgal* by us in ordinary language. In fact *Skandha* is a *Paryay* of *Pudgal* substance. It is known as *Saman Jatiya Dravya Paryay* (समान जातीय द्रव्यपर्याय). It is a bondage of many similar *Dravya* namely *Pudgal*.

These *Skandha* keep on uniting and separating or scattering. They do so with their own ability and eligibility. The *Paryay* in each *Paramanu* of these *Skandha* takes place by itself and because of its own eligibility. But despite this being the real state of affairs as it exists, those *Jeev* who are ignorant about *Karan Karya Vyavastha*, and have no knowledge about *Nimitta Naimittik Sambandha* feel and believe that a *Paryay* of one *Pudgal* takes place because of some other *Pudgal Skandha*, which in itself is a *Paryay*. In scriptures also there are many instances or examples describing *Nimitta Naimittik Sambandha* in order to let you know or explain

the nature of *Nimitta*. For example, The structure of body is formed because of *Naam Karma* (नाम कर्म). Because of *Sata-Asata Vedaniya* (साता-असाता वेदनीय) *Karma Jeev* experiences happiness or unhappiness from the circumstances taking place around it.

In order to understand the correct and proper meaning of these statements, today we will discuss about *Anyonyabhav*. And after a few days I will tell you in detail about subjects like, 'What is *Nimitta*?' 'What is *Nimitta-Naimittik Sambandha*?' 'And how it takes place?' etc.

From *Anyonyabhav* we realise that one *Pudgal Skandha* has its *Abhav* in any other *Pudgal Skandha*. Let us take an example to explain it.

Hand is a *Pudgal Skandha*, pen is another *Pudgal Skandha*, ink is a third one, whereas paper is a totally different *Skandha*. All these *Skandha* have *Anyonyabhav* in each other. There is non existence, *Nasti* of them in each other. They have their own *Asti* or existence in themselves. And if they do not exist at any other place or thing how can they do *Karya* of that other thing? Scriptures say that one *Dravya* can not even touch other *Dravya*. If I tell you that while walking feet do not touch the earth, you may say, "do you think that we are fools? You may tell us any such thing but we will not believe only because you tell us so, unless it is correctly and properly proved."

My dear ones, we are not talking here in our daily worldly language or way of sayings. We are talking about and in the language of *Jinagam* or *Adhyatma* (अध्यात्म). We have seen so many times before that each substance has its own *Swachatushtaya*. It has its own *Swadravya*, *Swakshetra*, *Swakaal* and *Swabhav*. No substance can leave its own *Swachatushtaya* and enter into *Parachatushtaya* i.e. *Swachatushtaya* of any other substance. This fact, in the language of the scripture is stated by saying that one substance can not even touch any other substance.

In our daily wordly life, we see that the roof of our house is held in its place with the support of the walls, the table in the room is standing with the support of the floor, the papers are resting on it with the help of the table top, Chapati is being rolled with the help of the rolling platform and rolling pin. But *Acharya* negate all these statements. They state that it is not happening that way. They say that all these things are different *Skandha*, they are all *Paryay* of *Pudgal* substances. They have their *Abhav* in each other i.e. they have *Anyonyabhav* in each other.

The *Karya* of Chapati being rolled is taking place in that Chapati itself. And at that time the platform below it is doing its *Karya* of being steady and firm below that Chapati, by being in itself. The movement in the rolling pin is taking place in itself. And the *Karya* of movement of hands

holding the rolling pin is taking place in hands themselves. And there is *Abhav* of all these *Karya* in each of these substances in each other. That is, all these present *Paryay* of all these *Pudgal* substances have *Anyonyabhav* in each other.

We always feel that by moving our lips, tongue, vocal chords we can make sound, talk, sing etc. But think for yourself; body is *Ahar Vargana* and words are *Bhasha Vargana*. Both these have *Anyonyabhav* in each other. Then how can it be possible that *Karya* of one of these will be done by another or with the help of other one? They have *Abhav* in each other. They don't do any *Karya* of each other. And when we see this fact that one *Pudgal Dravya* can not do *Karya* of another *Pudgal Dravya*, then it is obvious that it is never possible at any time at any cost for *Jeev Dravya* to do any *Karya* of these *Pudgal Dravya*.

We think that because of the medicine we take our sickness is cured. Sickness is a state of body. Body is a *Pudgal Skandha*. And medicine is another *Pudgal Skandha*. They have *Anyonyabhav* in each other. I am reminded of an incident, because of the mention of medicine. You are aware that both me and your daddy had taken *Swadhyay* camps at Pune number of times. There even the small children have become fluent in the language of philosophy. Even in daily life also they think and talk in terms of philosophy. In the beginning their mothers started complaining, "they are refusing to take medicines, by saying that medicines are just *Nimitta* and nothing actually happens by that *Nimitta*. They keep on preaching even the visitors that one substance can not do anything of any other substance. By teaching philosophy to them you have created new problems for us. And it is becoming more difficult for us. Now it is your responsibility to solve these difficulties and problems".

At that time children were explained these things very clearly. In fact it was necessary to let their mothers know things in proper perspective. Tell me; now you are mother of two children each. When they started walking, in initial days they used to fall every now and then as they could not keep their balance; but they would keep on trying again and again. Did you stop them from trying or dissuade them from walking? No, is it not? Because you knew that this child who is trying hard now will, in next few days, start walking properly. Similarly, those who have started studying philosophy will have some confusion in the beginning; they, out of sheer over enthusiasm, start telling some things to others; but only for that sake we can not keep them away from this process of learning philosophy.

Though there is *Anyonyabhav* in present *Paryay* of different *Pudgal* substances, we find *Nimitta Naimittik* relation between them. Whenever there is some *Karya* taking place, every time there you will find presence of

some *Nimitta*. But even *Nimitta* per say does not do anything in *Karya*. We do not want to negate existence of *Nimitta* itself, but we have to strike away the belief that the *Karya* takes place because of *Nimitta*. There are always proper *Nimitta* present when *Karya* is taking place. If we do not accept the presence of *Nimitta* then our *Dnyan* itself will be proved as false or fallacious and if we believe that *Karya* takes place because of *Nimitta* then our *Shraddha* proves to be fallacious. I will be discussing this subject later.

When we read in scriptures that as a fruit of your *Punya Karma* or pious *Karma*, you get wealth, good and favourable situations and relations in life, that time it is also necessary to know that according to scriptures this is a statement of *Nimitta*. *Punya Karma* is *Karman Vargana*, and other external favourable objects is *Ahar Vargana*. There is *Anyonyabhav* of both of them in each other.

Here we have seen some examples of *Skandha* which were very gross or coarse. In fact within one *Skandha* present *Paryay* of each *Paramanu* has *Anyonyabhav* with all the present *Paryay* of all the other *Paramanu* of the same *Skandha*. We had discussed about the *Bandha* (bondage) of *Paramanu* earlier. This bondage or *Bandha* takes place due to difference of degrees of dryness or greasiness which are *Paryay* of *Sparsha* attribute of *Pudgal Paramanu*.

A dry *Paramanu* gets bonded with another dry *Paramanu* having difference of dryness of two degrees which is known as *Guna* or with an greasy *Paramanu* having difference of two degrees of greasiness. Similarly a *Snigdha* or greasy *Paramanu* also gets bonded with either greasy or dry *Paramanu*, if there is difference of two degrees. And they form a *Bandha*. As soon as such a *Bandha* is created *Paramanu* with less degree of dryness or greasiness, as the case may be acquire same degree of dryness or greasiness as held by the other *Paramanu* which has more degree of dryness or greasiness.

Now somebody may say that the *Paramanu* having less dryness became *Paramanu* of more dryness only because they were bonded with the *Paramanu* having more of dryness degree.

But once you know the true nature of *Anyonyabhav*, then you realise that since each *Paryay* of each *Paramanu* has its *Abhav* in all the *Paryay* of all other *Paramanu*, then the dryness or greasiness of the attribute of *Sparsh* (touch) can not increase because of other *Paramanu*.

***Atyantabhav* —**

There is absence i.e. *Abhav* of any substance in all the other substances, at all the time, past, present and future. This *Abhav* is known as *Atyantabhav*. This *Abhav* is applicable to all the six *Dravya*.

Each *Dravya* has its independent existence. It exists in its own *Swachatushtaya*. Each *Dravya* has its *Asti* in itself and has *Nasti* (*Abhav*) in all the other *Dravya*.

Here we are discussing the *Abhav* in *Dravya* itself and not *Abhav* in *Paryay*. A *Jeev* has its *Abhav* in all the other *Jeev Dravya* as well as all the other five kinds of *Dravya*. Each *Pudgal Paramanu* has *Abhav* in all the other *Pudgal Paramanu* and all the other five *Dravya* as well. That is it has *Atyantabhav* in them. Each *Kaal Dravya* has *Abhav* in all the other *Kaal Dravya* and also in all the other five *Dravya*. *Dharma Dravya* has *Abhav* in all other five *Dravya*, *Adharma Dravya* has *Abhav* in all other five *Dravya*. And *Akash Dravya* also has *Abhav* in all the other five *Dravya*.

You may question me by saying that all the other five *Dravya* exist in *Akash Dravya*. They are existing in *Lokakash*. *Akash Dravya* has given *Avagahan* for all of them. They are conglomerated in *Akash Dravya* which is all pervading by nature and still you say, "*Akash Dravya* has *Abhav* in all other substances?"

Yes. That is exactly what I am stating. When two or more *Dravya* exist in one *Kshetra* or space points they are known as having *Ekkshetravgah* (एकक्षेत्रावगाह) *Sambandha* (संबन्ध). And despite this *Swachatushtaya* of each substance remains different from each other. Still their own existence remains separate from the other one. Light passes through and through glass. Yet the existence of glass is separate and that of light is also separate. Even if a piece of cloth is immersed in water and is wet, the existence of water is separate and existence of cloth is also separate.

Akash Dravya is *Anant Pradeshi*. *Lokakash* is its infinitely smallest part. All the other five substances exist in it by their *Ekkshetravgah Sambandha*. And still *Akash Dravya* has *Atyantabhav* in all the other five *Dravya*.

Each *Dravya* has *Abhav* in all other *Dravya*. In that case how can any *Dravya* make change, help, affect or do *Karya* of any other *Dravya*?

Suppose a person is being tried on the charge of murdering another person. And during the proceedings of the case if he proves that he was not present at the place where murder took place, but was busy in a meeting in some other city; and brings forward many witnesses to prove it, then he is freed from the charge of murder. He is not punished because there was his *Abhav* at that place, at that time.

Similarly since any *Dravya* has *Atyantabhav* in all the other *Dravya*, it can never, at any time, do *Karya* or *Paryay* of any other substance. It is just impossible.

At all the time we do wish to do some *Karya* or other. In fact, since time immemorable we have been longing to do some *Karya* of *Para* or other substances. We have the belief that we can do and undo things in some other substance other than one's own self. We think that we are *Karta* of many things happening around us. But no one can do *Karya* of other substance even for a moment or one *Samay*. Even then this *Jeev* because of fallacious belief i.e. *Mithyatva* believes that he can do so. Each *Karya* of each *Samay* in each substance takes place in that substance itself and takes place because of the intrinsic capacity and eligibility of that substance. But the ignorant *Jeev* thinks that he is the *Karta* of that *Karya*.

By now you must have realised and understood the nature of four *Abhav*. Let us once again repeat and reconfirm it. *Atyantabhav* is in all the six *Dravya* between themselves or between each other. It tells you *Abhav* of one *Dravya* in all the other *Dravya*.

Pragbhav and *Pradhvansabhav* also tell us about *Abhav* of present *Paryay* of all the six *Dravya* into their past and future *Paryay* respectively.

Anyonyabhav tells us about the *Abhav* of present *Paryay* of a *Pudgal Dravya* into the present *Paryay* of other *Pudgal Dravya*.

Can you tell me now, on which *Dravya* all the four *Abhav* are applicable? Why are you taking so much time thinking? All these *Abhav* are applicable to *Pudgal Dravya* only.

Now let us see what problems or fallacies will arise if we do not believe and accept these four *Abhav*.

(1) If we do not accept *Pragbhav* it will mean any *Karya* is going on since time immemorable.

(2) If we do not accept *Pradhvansabhav* then it will mean that a *Karya* will go on eternally in future.

(3) If we do not accept *Anyonyabhav* then it will mean that a *Paryay* or *Karya* of one *Pudgal* substance can happen or exist in any *Paryay* in some other *Pudgal* substance; and thereby total *Vastu Vyavastha* will collapse.

(4) And finally, If we do not accept *Atyantabhav*, the separate individual existence of each *Dravya* will cease to be there. When one or more substances start amalgamating with another substance, at the end the very separate existence of six substances will no more be there and it will lead to the end of this cosmos.

You may say that "you have already said and explained what will happen or what would be the loss by negating the existence of these *Abhav*. But is there any specific gain or advantage by accepting these

Abhav?"

Let us see what is the advantage in terms of *Dharma* by knowing and accepting these *Abhav*. Because our main aim is to evolve *Dharma*; i.e. evolving *Samyaktva*, *Veetaragata* and start on the path of *Moksha*.

(1) By knowing and understanding *Pragbhav*, we know that though *Jeev* has since time immemorable been evolving new passions, ignorance, and *Mithyatva* through new *Paryay* at each *Samay* and has never evolved *Dharma* or *Veetaragata*, even then in this present *Paryay* he can evolve *Dharma* by his own new efforts. i.e. *Purushartha*, because there is *Abhav* of his present *Paryay* in his past *Paryay*.

(2) Once you understand *Pradhvansabhav* you realise that though in present *Paryay* one is not able to evolve *Dharma*, even then in his future *Paryay* he can eliminate *Adharma*, and with his new effort can evolve *Dharma*. Because there is *Abhav* of his present *Paryay* in his future *Paryay*.

(3) By understanding *Anyonyabhav* we know that a present *Paryay* of one *Pudgal Dravya* can not affect, help or meddle in to any other present *Paryay*, of any other *Pudgal Dravya*. And that *Paryay* of any *Pudgal Dravya* which can not do anything to *Paryay* of any other *Pudgal Dravya* though they are both of same nature i.e. *Pudgal*, how can it do something to the *Paryay* of *Jeev* substance? How is it possible that it can make any *Jeev* happy or unhappy?

(4) Once you know *Atyantabhav* you understand *Vastu Vyavastha* of the whole cosmos. Out of infinite *Dravya* of this cosmos each *Dravya* has its existence as itself and has its negation or non existence as any other *Dravya*. To evolve its own *Karya* or *Paryay* it does not need any help, motivation or assistance from any other *Dravya*.

The description which we read in the scriptures, about the ability or nonability of doing anything by one substance to another is a statement of *Nimitta*. And when we understand nature of *Atyantabhav*, then our attention gets diverted from all the other *Para Padartha* and gets concentrated on our own eternal *Swapadartha* or *Swa Dravya*. And in our *Paryay* evolution of *Dharma* i.e. *Veetaragata* starts, we achieve *Samyak Darshan*.

After this detailed discussion of all four *Abhav* to judge how far you have understood and digested this, I am giving below some questions and their answers. Don't just read them as stated by me. I want you to do some mental exercise. First read a question only, then try to find out its answer by yourself and then compare the answer you have evolved by yourself with the answer given by me. And see whether they match. In this way you

will have a healthy habit and practice to think on your own and find out right answers to any query or problem.

I Question : If you have three different vessels. One contains milk, the other contains curd and the third contains butter milk. Now tell me what kind of *Abhav* do each one has? And in all how many *Abhav* are there existing in them?

Answer : Since all of them are *Paryay* of *Pudgal* substance and they are existing at this present moment, they have *Anyonyabhav* in each other.

Each *Paramanu* of these *Pudgal* substances have *Atyantabhav* in all the other *Paramanu*; and all these present *Paryay* have *Pragbhav* in all the past *Paryay* and *Pradhvansabhav* in all the future *Paryay* of the same substance.

II Question : *Bhagwan* Mahavir has *Keval Dnyan* as his present *Paryay*. State *Pragbhav* and *Pradhvansabhav* of this present *Paryay*.

Answer : *Bhagwan* Mahavir attained *Arahant* status in the first *Samay* of 13th *Gunasthan*, and his *Keval Dnyan* was evolved. Before that till the end of 12th *Gunasthan* he had *Mati Dnyan*, *Shruta Dnyan*, *Avadhi Dnyan* and *Manah Paryay Dnyan* (from 6th *Gunasthan* till 12th *Gunasthan*). Now *Keval Dnyan* is evolving from the first *Samay* of the 13th *Gunasthan* and since then is continuously evolving in all the *Samay* till this present *Samay*. Therefore the present *Paryay* of *Keval Dnyan* has *Pragbhav* in all the earlier *Paryay* of *Keval Dnyan* which evolved from the moment he achieved *Arahant* status till *Paryay* of the immediate past *Samay*, as well as the past *Paryay* of his *Dnyan* attribute before attainment of *Arahant* status.

And the *Abhav* of the present *Paryay* of *Keval Dnyan* which exists in all the future infinite *Paryay* of *Keval Dnyan* is *Pradhvansabhav*.

III Question : The roof has the support of the walls and the walls in turn have the support of floor. Is it a correct or true statement of facts as they exist?

Answer : No, it is not correct statement. Because the roof, the walls and the floor have *Anyonyabhav* in each other. Since they have their own separate existence and their own *Swachatushtaya*. Therefore each substance has support of its own *Kshetra*. Here you have to bear in mind that the concept of 'support' which we have in ordinary language, (now in this case, support of walls to the roof) is not the correct expression of facts as they exist. The existence of the roof above the walls or that of walls on the ground is not due to its physical support to the other but each of them exist due to intrinsic 'support' of its own *Kshetra*.

IV Question : What kind of *Abhav* *Tejas* body and *Karman* body have in each other?

Answer : *Tejas* body and *Karman* body have *Anyonyabhav* in each other because they are present *Paryay* of *Pudgal* substances.

V Question : What kind of *Abhav* the following things have and why? (1) Wish or desire and speech. (2) Spectacles, eyes and knowledge (3) Body and clothes. (4) Body and *Jeev*.

Answer : (1) There is *Atyantabhav* in desire and speech. Because desire is *Vibhav* *Paryay* of the *Charitra* attribute of *Jeev* and words or speech is the *Paryay* of *Pudgal*. So both are *Paryay* of two different substances.

(2) There is *Anyonyabhav* of spectacles and eyes in each other.

Because both are present *Paryay* of *Pudgal* substances. And these both and *Dnyan* (knowledge) have *Atyantabhav* in each other since *Dnyan* is a *Paryay* of *Dnyan* attribute of *Jeev* substance. And yet ignorant people believe that I gain knowledge because of or through eyes and spectacles.

(3) There is *Anyonyabhav* of body and clothes in each other. Because body is one *Pudgal Skandha* and clothes are another *Pudgal Skandha*.

(4) There is *Atyantabhav* in body and *Jeev*. Because they are two different substances. In fact each *Paramanu* in body is a separate substance. And there is *Atyantabhav* of each of them among themselves as well as them and *Jeev* substance.

And ignorant *Jeev*, because of his ignorance about these things considers this body itself as himself and identifies himself with it. And then because of the clothes wear or the precious ornaments and riches he has, considers himself as rich and great and has oneness and affection with them. As he considers that he is the *Karta* of the activities of the body and other things and he is the enjoyer of the things and facilities he possesses because of them, and thereby has the belief that he is the *Karta* and enjoyer of other *Pudgal* substances. By having these fallacious beliefs and strengthening them throughout the life, he is constantly having wrong belief, knowledge and conduct. He remains ignorant throughout his life.

VI Question : If one firmly believes that the potter created the earthen pot with the help of the wheel, stick etc., then which *Abhav* is he denying?

Answer : There is *Anyonyabhav* between the body of the potter, the pot, wheel, stick etc. And there is *Atyantabhav* between *Jeev* of the potter

and all the above things. The statement that potter made the pot with the help of his tools is a statement of *Nimitta* i.e. *Upchar*. If one considers that to be a statement of fact then one is denying the existence of *Anyonyabhav* and *Atyantabhav*.

VII Question : What would be the problem or difficulty if we believe that *Keval Dnyan* evolves because of the withering away of four *Ghatikarma*?

Answer : *Karma* is *Paryay* of *Pudgal* and *Keval Dnyan* is *Paryay* of *Jeev*. And each *Paryay* takes place in its own *Dravya*. Therefore there is *Atyantabhav* of *Pudgal* and *Jeev* in each other. *Jeev* by experiencing his own *Swabhav* remains absorbed in *Shuddhopayog* and then *Keval Dnyan* evolves. And at that time *Ghatikarma* totally wither away by themselves.

Just in order to make us realise and understand the status and stages of *Karma (Nimitta)* it is stated in the scriptures that *Arahant Bhagwan* by destroying four *Ghatikarma* evolved and acquired *Anant Chatushtaya* such as *Keval Dnyan*. It is our duty and responsibility to know the exact meaning and crux i.e. exact hidden meaning of the statement in the scriptures. Otherwise if we get the wrong knowledge and understanding of the scriptures, then instead of enlightening us it will act as an instrument of our doom.

VIII Question : Why *Jeev* can not talk language? At least the words come through our mouth, is it not?

Answer : *Jeev* and words (which is *Pudgal*) have *Atyantabhav* in each other. And *Jeev* can not do any *Karya* of *Pudgal*. Mouth and words have *Anyonyabhav*. Because they are two different *Skandha* and are present *Paryay* of *Pudgal* substance.

IX Question : *Keval Dnyan* can not be evolved in *Pancham Kaal*. Because in this *Kaal* *Jeev* do not have *Vajra Vrushabh Narach Sanhanan*. Which *Abhav* is denied by the above statement?

Answer : In fact this is a rule (theory) of *Karananuyoga*. But if we do not understand it in its proper perspectives; if we do not understand that it is a *Nimitta Kathan* or a statement of *Nimitta* and take it to be a *Nischay Kathan* i.e. statement of fact, then it may be said that we have not understood and accepted *Atyantabhav* properly.

Pancham Kaal is a *Vyavaharkaal*; that is, it is a *Paryay* of *Kaal Dravya*; which exists in *Kaal Dravya* and *Keval Dnyan* is a *Paryay* of *Dnyan* attribute in *Jeev*.

Similarly *Vajra Vrushabh Narach Sanhanan* is a specific kind of body which is the strongest. That is, its bones, the coverings over the bones and their joints are of the strongest possible kind. So you see that these are all

Paryay of *Pudgal* substance. There is *Atyantabhav* between all the three above *Dravya* namely *Kaal*, *Jeev* and *Pudgal*.

Here again you may counter question me that, "We had heard in *Karananuyoga* that this body called *Vajra Vrushabh Nārach Sanhanan* is obtained because of the *Vajra Vrushabh Narach Sanhanan Naam Karma*. Now tell us is it not so or true?"

Yes, whatever you have heard is correct. But here again it is the statement of *Nimitta* and not *Nischay Kathan*. Because there is *Anyonyabhav* in *Naam Karma* and body, which are present *Paryay* of two different *Pudgal* substances.

X Question : The flag flies due to wind, is it not true?

Answer : There is *Anyonyabhav* between wind and the flag. Flag flies due to its own *Kriyavati Shakti*.

XI Question : *Ghatikarma* and *Aghatikarma* exist together at the same time with one another. So there is no *Abhav* in them? And they entangle *Jeev* in this worldly affairs. Is it not so?

Answer : *Ghatikarma* and *Aghatikarma* are both present *Paryay* of *Pudgal*. They have *Anyonyabhav* in each other. The sub-divisions of both of them are as follows - *Dnyanavaran*, *Darshanavaran*, *Mohaniya* and *Antaraya* are *Ghatikarma*. And *Vedaniya*, *Ayu*, *Naam* and *Gotra* are *Aghatikarma*. Even between themselves they have *Anyonyabhav* in each other. If we split them further there are innumerable types. And all of them have *Anyonyabhav* in each other.

There is *Atyantabhav* between *Jeev* and all these *Karma*. Now think for yourself. If they have this *Abhav* how is it possible or true to say that *Karma* entangle *Jeev* in these worldly affairs?

XII Question : Though soul or *Atma* does not hold bread or Chapati by itself, at least the hand holds it; is it not a fact?

Answer : There is *Anyonyabhav* between hand and Chapati. If we accept that Chapati is held by hand then it means that we are not accepting *Anyonyabhav*.

XIII Question : In the statement, "I ate Chapati", which *Abhav* is denied?

Answer : I am *Jeev Dravya* and Chapati is *Pudgal Skandha*. They have *Atyantabhav* in each other. So the statement or belief that *Jeev* eats Chapati is fallacious.

XIV Question : If not by me then at least my body ate Chapati, is it not true?

Answer : If we believe that this body is mine or part of me then we are denying *Atyantabhav* between *Jeev* substance and body which is

Pudgal substance. And further there is *Anyonyabhav* between Chapati and body as well. And we will be denying that as well.

XV Question : If we say that I did not eat Chapati or food, and further not even the body ate or consumed food/Chapati, then where did Chapati go? What happened to our belief that I consumed all the food in life till today?

Answer : Neither *Jeev* nor body eats Chapati or food. The *Paramanu* of food by their own *Kriyavati Shakti* shift from one place to another place. *Jeev* only knows these things. At that time the activities of the body like chewing, swallowing etc. are taking place in the body by itself. And the activity of being pieces of Chapati, getting into small powder or paste into the mouth all these occur due to capability or eligibility of Chapati i.e. *Pudgal* itself.

Once you know and accept all the *Abhav* in their true and proper perspective, what will happen to your earlier beliefs? Those fallacious beliefs will no more exist. There will be proper and correct understanding and knowledge of principles which will lead to *Samyaktva*.

Now here you are confronted with three different things. Firstly your question was what happened about the Chapatis you ate? This is the time where one has to decide what is the most important thing about which you should think of or worry about :

One, are you worried about the Chapatis? Secondly, about your belief that you ate all those Chapatis, because you accepted that belief to be true or lastly and to my mind which is most important, are you worried about your own self? Here you have to really decide by yourself about this.

XVI Question : We rever and honour *Siddhakshetra* (सिद्धक्षेत्र) because *Jeev* achieved *Moksha* from *Siddhakshetra*, is it not true?

Answer : *Siddhakshetra* denotes a sphere or space of *Akash Dravya*. And *Moksha* is a *Paryay* of *Jeev* which is in *Jeev Dravya* itself. There is no such place which is called *Moksha* where *Jeev* goes. There is *Atyantabhav* between *Jeev Dravya* and *Akash Dravya*. In fact *Paryay* of *Moksha* evolves in *Swakshetra* of *Jeev* himself. But from the point of view of *Sanyog* or co-existence the area or space of *Akash Dravya* where in *Jeev* evolves *Moksha Paryay*, that place is called as *Siddhakshetra*. But this again is a *Upchar* or *Vyavahar Kathan*.

But while revering or honouring *Siddhakshetra* if we do understand the real process through which *Jeev* evolves *Moksha*, then only our revering is really fruitful.

XVII Question : Will it not always be fruitfull and beneficial to pray, honour God through our mind, speech and body?

Answer : Mind is an activity or *Karya* of *Mano Vargana*. Speech is a

Karya of *Bhasha Vargana* and actions of body are the *Karya* of *Ahar Vargana*. All of them have *Anyonyabhav* in each other. And *Jeev* and they have *Atyantabhav* in each other. To believe that by doing or happening the *Karya* of these *Para Dravya*, we pray or honour God is wrong. To know and understand the true nature of God through his own *Swabhav* i.e. his *Dravya*, *Guna* and *Paryay* and then to immerse in one's own true nature, which is identical with the nature of *Bhagwan* is true praying and honouring of God.

XVIII Question : In the statement, "I take medicines to maintain my youth". Which *Abhav* are denied?

Answer : I am a *Jeev Dravya*. Youth is a *Paryay* of the body and medicines are *Paryay* of *Pudgal*. *Jeev*, youth and medicines have *Atyantabhav* in each other. And youth and medicines have *Anyonyabhav* in each other.

So we are denying these *Abhav* in the above statement.

XIX Question : If we believe that water gets heated because of fire and the car runs because of petrol which *Abhav* we are denying?

Answer : We are denying *Anyonyabhav*. Because between water and fire and between car and petrol there is *Anyonyabhav*. It is O.K. to state these things as a *Nimitta Kathan*. But to believe it to be a *Nischay* or state of fact is wrong.

XX Question : Is it true that we earn money or riches through our efforts and these riches give us pleasure and happiness?

Answer : There is no attribute of pleasure or *Sukh* in money. It is an attribute of *Jeev*. Money and *Jeev* have *Atyantabhav* in each other. *Muni* who do not have any worldly possession are enjoying abundant pleasure i.e. *Prachur Sukh* (प्रचुर सुख) and *Arahant* and *Siddha* are *Anant Sukhi* (अनंतसुखी) or are enjoying infinite Bliss. Therefore to believe that one can get pleasure from any other *Para Dravya* is wrong and fallacious. Even from the point of view of *Nimitta* it is a wrong statement. Efforts is a *Karya* of body. Money and efforts have *Anyonyabhav* in each other. *Jeev* and body and *Jeev* and money have *Atyantabhav* in each other.

XXI Question : Is it not true that we are acquiring riches and are having favourable and beneficial circumstances because our *Sata Vedaniya Karma* are evolving or bearing their fruits?

Answer : *Karma* is not your activity or *Karya*. There is *Atyantabhav* between *Karma* and you. *Karma*, riches, and circumstances have *Anyonyabhav* in each other. Now one who considers favourable circumstances as good or beneficial, in turn believes that *Punya Karma* to be good, because these circumstances are there as a fruition of *Punya Karma*. But even *Punya Karma* is a *Bandha* or bondage as all *Karma*,

whether *Punya* or *Papa*, are bondage. So if you believe that *Karma* i.e. bondage and its fruits are good and are interested in doing good *Karma* then you are believing and are interested in the concept of *Sanyog* or circumstances. If one believes that evolving of *Karma* or fruition of *Karma* is good and thereby believes that *Karma Bandha* of some pious *Karma* (*Punya Karma*) is good. One who is interested in *Bandha* and its fruits can never have real interest in true *Dharma*, *Moksha Marga* and *Moksha*. He is not interested in his own true self. This is his fallacious belief about *Bandha Tattva* as well as all seven *Tattva* i.e. fundamental Principles.

Look at this letter, while I was engrossed in asking you questions one after another, I did not realise that the letter is getting so lengthy. Even then I can not refrain myself from asking you this final question -

XXII Question : Tell me, which *Abhav* exists between *Chaitanya* (चैतन्य) and *Jeev* ?

Answer : There is no *Abhav* between these two. *Chaitanya* i.e., *Dnyan* and *Darshan*, is *Bhav* or attribute of *Jeev*. It is his *Swabhav*. There is *Nitya Tadatmya Sambandha* between *Jeev* and *Chaitanya*. There can not be any possibility of having any *Abhav* between them.

See, this whole subject of *Abhav* is very interesting. This knowledge of *Abhav* is really useful in getting rid of many misconceptions and fallacious beliefs a *Jeev* has. Usually we communicate or teach through the medium of language. But the language or words themselves are *Upchar* or a medium of expression which can not truly express the exact state of facts as they exist. That is why while explaining some things and especially about the exact nature of *Vastu Vyavastha*, it is mainly explained with reference to *Nimitta*. But despite that we have to realise, understand and believe through our attribute of knowledge the state of facts as it exists.

We have been discussing the benefits of knowing the exact nature of *Abhav*. By knowing them we understand *Vastu Vyavastha*. We know exactly as to where *Karya* takes place and where it does not.

Once we understand and know *Abhav* then our faith and *Dnyan Upayog* turn towards our *Swabhav* which is in existence for ever, we establish our oneness with it, we start experiencing ourselves as *Chaitanya* itself and become *Dnyata – Drishta* in real true sense.

Further discussion in my next letter.

Jai Jinendra.

Your
Mom.

Nimitta

Letter 6

1st May, 2001.

Dear Reena & Mona,

Blessings & Best Wishes.

I know that you are quite eager to know the mystery of *Karan Karya Vyavastha*.

Karya means *Paryay*. We have already learned that specific *Karya* i.e. *Parinaman* of any attribute is called *Paryay*. All the six substances like *Jeev*, *Pudgal* have infinite attributes in each of them. In each of those attributes its own *Karya* is taking place at each *Samay*. And that *Karya* takes place within that attribute by its own intrinsic capacity or ability and as per the eligibility of the specific *Paryay* of each particular *Samay*. While learning about the attributes of the substances, we have seen that each substance has an intrinsic capacity to do its own *Karya* or manifestation which is known as *Vastutva* attribute.

Substance does its own *Karya*. That is its own ability and capacity. Because this capacity of manifestation is existing in the substance itself. This is known as *Upadan Karan*.

But that *Dravya* which itself does not manifest this particular *Karya* but which is considered to be the favourable cause of this *Karya* is called *Nimitta Karan*.

This definition of *Nimitta* should be learned by heart. By and large people have this misconception that *Karya* takes place because of *Nimitta*. Because they do not properly know the exact nature of *Nimitta* as explained in the scriptures.

Whenever we see a *Karya* taking place, or one which has already taken place, we usually discuss the causes of that *Karya*, for example, take a *Karya* of an earthen pot - taking shape out of the earth.

Now we start wondering or asking who made the pot ? Who is the cause of making it ? And the obvious answer to it is that it is made by the potter. In the primary class you had learned that one who makes pots is potter, one who stitches clothes is tailor, one who makes footwear is cobbler etc.

Acharya say that in fact they are all *Nimitta*. Did the potter himself manifest or transform into pot ? No. Then he can not be *Upadan Karan* or true cause of the pot. While the pot was taking shape the potter was considered to be helpful or favourable in the *Karya* of pot making. That is why potter is *Nimitta Karan* of pot. And not only the potter, but the wheel on

which the pot was taking shape, the stick with which he was revolving the wheel; are all *Nimitta Karan*.

Who or what transformed itself in this form of pot ? It was the earth. That is why earth is the *Upadan Karan* of the pot. Earth is the *Karta*. And the pot is its *Karya* or *Karma*. To express it in the proper terminology of the scriptures, earth and pot have *Karta-Karma* relation between them. But there is no *Karta Karma* relation between the potter and the pot. There is *Nimitta Naimittik* relation between potter and pot.

Whenever a *Karya* is taking place, there are so many causes coming together. *Karya* can not take place without *Karan* or cause. If we categorise the causes or *Karan*, then one is *Upadan Karan* and other is *Nimitta Karan*. Though *Karya* is one and the same the *Karan* are two. That is why from the point of view of these different *Karan*, *Karya* is also called or referred with different names. From the point of view or with reference from *Upadan Karan*, *Karya* is called as *Upadeya*. But this is not same as *Upadeya Shraddhan* which we learnt about, while studying seven fundamental principles like *Heya* (हेय), *Dnyeya* (ज्ञेय), *Upadeya* (उपादेय) *Shraddhan*. That time this word *Upadeya* meant "that which is worthy of evolving or manifesting "or" worth taking resort into." Here we are calling *Karya* as *Upadeya*.

Shrimad Rajchandraji has said "ज्यां ज्यां जे-जे योग्य छे, तहां समझवुं तेह" i.e. whenever a particular meaning of a word is applicable, there that particular meaning is to be considered correct or proper.

So, as I was saying, from the point of view of *Upadan*, *Karya* is called *Upadeya*. And from the point of view of *Nimitta* same *Karya* is referred as *Naimittik*. If we apply this on the example of the making of a pot, then creation of the pot is *Karya*. Earth is its *Upadan* and pot is its *Upadeya*. Similarly potter is its *Nimitta* and pot is his *Naimittik*. Once we start talking in this terminology of the scriptures, you may start feeling that now we have become a special or important student well versed in scriptures. Is it not ? Earth and pot have *Upadan Upadeya* relation and potter and pot have *Nimitta Naimittik* relation between them.

Upadeya in this case is pot and *Naimittik* also is the same pot. These are two different names of the same *Karya*. And *Upadan* and *Nimitta* are two different causes of the same *Karya*.

Upadan is the intrinsic ability or power and *Nimitta* is *Para*. *Karya* takes place because of one's own intrinsic power. At that time *Nimitta* is just present there. But *Nimitta* does not and can not do any change, help or interfere in *Karya*.

Dravya does the *Karya* by itself in the presence of *Nimitta*. *Upadan* is the sole or one hundred percent *Karta* of *Karya*. But whenever those favourable things which naturally are present while *Karya* is taking place, all those other things are called *Nimitta*.

Now you may question that if each *Karya* takes place because of *Upadan* itself then why mention *Nimitta* at all ? Why should *Nimitta* even be stated and explained ?

My dear there is no specific substance which can be said or pointed out to be *Nimitta*. All the infinite substances in this cosmos are, at each *Samay*, manifesting their *Karya* in the form of *Paryay* because of their own intrinsic *Upadan Shakti*. That means each substance in this cosmos is *Upadan Karan* of its own *Paryay*. And *Paryay* of those other substances which appear or seem to be favourable for such manifestation of these *Paryay* are called *Nimitta*. They are just present there at that time. No substance can purposely and actively be *Nimitta* to any other substance.

In fact the substance itself is not a *Nimitta* but specific *Paryay* of that substance is *Nimitta*. But while mentioning it in our common language we call substance as *Nimitta*.

We have already learnt in the past the names of six substances and their special attributes. *Jeev Dravya*, *Pudgal Dravya*, *Dharma Dravya*, *Adharma Dravya*, *Akash Dravya* and *Kaal Dravya*. During the discussion about them, in their definition itself it is said that four *Dravyas* namely *Dharma*, *Adharma*, *Akash* and *Kaal* are *Nimitta* for *Jeev* and *Pudgal Dravya*. Let us see that in detail again.

Gatihetutva which is a special attribute of *Dharma Dravya* and *Sthitihetutva* of *Adharma Dravya*, show that these two substances are *Nimitta* for *Jeev* and *Pudgal* in maintaining their movement and steadyness respectively. Just try to recollect the definitions of these two *Dravya*. That which is *Nimitta* for movement of *Jeev* and *Pudgal*, which they are doing through their own intrinsic ability is *Dharma Dravya*. And that which is *Nimitta* for becoming standstill for a *Jeev* or *Pudgal*, which is in motion, due to its own intrinsic capacity, is called *Adharma Dravya*. We have learnt by heart these definitions by repeatedly memorising them. At that time we were not knowing the importance of each word there. But now you will realise that *Jeev* and *Pudgal* are in motion or steady due to their own *Upadan Shakti*; and at that time *Dharma* or *Adharma Dravya* are present there as a *Nimitta*.

Nimitta is called *Upkari*. To be present as a *Nimitta* is *Upkar*. It is said in *Tattvarthasutra* that “गतिस्थिति उपग्रहौ धर्माधर्मयोः उपकारः” “आकाशस्य अवग्राहः ।” That is *Akash Dravya* is *Nimitta* in giving accommodation to all *Dravya*. This is said to be *Upkar* of *Akash Dravya*.

Body, speech, mind, breathing, sensory pleasure or pain, birth, life, death are all *Upkar* done by *Pudgal* on *Jeev*. That is *Pudgal* itself is only *Nimitta* in all these things. Here you don't take the exact same meaning of the word *Upkar* i.e. favour which is usually meant in our daily common language, such as helping or favouring somebody.

Each *Karya* is taking place at its own *Samay* due to *Upadan*; and at that time, the presence of *Nimitta* is there, just on its own. It can not be brought into existence there at that time by any specific effort nor can it be prevented or removed from being there by any other effort.

There is a well known statement which goes as follows. “परस्परपद्महो जीवानाम्”. It means one *Jeev* is *Upkari* in happiness, misery or sorrow, giving preaching, giving birth, or death of some other *Jeev*. It is *Nimitta* in all these things. You may say, “how can one be *Upkari* in somebody else's death ? It can be said to be *Apkar* or disfavour.” It is not me who call this is *Upkar*, but *Acharya* have said that. And we have seen a few minutes before that the word *Upkar* means *Nimitta* here, and not favour. It is not meant here that *Jeev* should help each other or do something good to each other. But just as all the other *Dravya* are *Nimitta* in any *Karya* of a *Jeev*, one *Jeev* can be a *Nimitta* to any other *Jeev*.

But this never means that one *Dravya* can do activity or *Karya* of other *Dravya*, or even help in other's *Karya*. *Upkar* or *Nimitta* only denotes the natural presence or presence without any effort or help of that substance. That is the factual situation and does not mean anything else.

Kaal Dravya is *Nimitta* in the manifestation or modification of all *Dravya*. This really means that each substance manifests by its own capacity which is *Upadan Shakti*; and *Kaal Dravya* is a *Nimitta* in that manifestation. *Kaal Dravya* by itself is not the cause of that manifestation. It does not in any way make it happen.

All these *Siddhant* i.e. established principles are to be applied to and established on our own *Atma*. Because the main purpose of all this study or *Swadhyay* is to know the nature of *Atma*. *Karya* or manifestation in the form of *Paryay* of infinite attributes like *Dnyan*, *Darshan*, *Charitra* etc. is continuously going on. Who is the cause of this ? Who will be helpful to us in this *Karya* ? Or who will create problems and hindrances in this ? We have to think about these questions and doubts.

The activity of knowing, which is the *Karya* of our *Dnyan* attribute is continuously going on. Each one of us realises this continuous activity of knowing. But till today this ignorant *Jeev* has believed that because there is a particular thing present and existing before it, he is having *Dnyan* of it; or he knows it. One has this erroneous belief that *Dnyan* or knowledge takes place because of *Dnyeya*.

Each *Paryay* of *Dnyan* is the activity of *Dnyan* attribute. It's *Karta* is *Dnyan* attribute. It is *Upadan Karan*. Nothing else except *Dnyan* attribute is *Upadan Karan* of this *Dnyan Paryay*. But one has to cross check, whether we really believe it to be so.

"Because I have a book in front of me I got knowledge". "*Dnyan* took place because of *Guru*". "It was possible because there was light in the room. Otherwise how was it possible in darkness ?" "I came to know that *Gulab Jamun* is sweet because I put it in my mouth." "Since I started wearing spectacles I could read and then I got knowledge". These are the usual beliefs of most of the people.

You may argue that, "we do see all these things happening in our daily life, so we will definitely believe them. Then why are you denying them ? Why are you not accepting them to be so ? Did you realise the sweetness of *Gulab Jamun* without tasting them ? You always say and maintain that *Poojya Shri Kanaji Swami* has really obliged you. You got this path of salvation because of his preachings".

Dear ones, bear in mind again this fact that we are not denying the way of saying or *Upchar Kathan*. We are denying or negating wrong belief. Usually, these statements are made with reference to or from the point of view of *Nimitta*, but in reality *Karya* is taking place because of *Upadan*. And if we make a statement of *Nimitta* with bearing in mind the above fact, then the statement and the belief both are correct and proper. But to believe *Nimitta* and not *Upadan* to be *Karta* of any *Karya* is *Mithyatva*.

I was fortunate that I had got such *Guru* that is teacher in this field of knowledge that he repeatedly told us, "all this knowledge you are acquiring is only because of your own *Upadan*. These preachings or sermons are *Karya* of *Bhasha Vargana*. I am not its *Karta*". This *Guru* constantly preached for forty five years that, "O my disciples, *Dnyan* never takes place because of *Guru*. Get rid of your view point which always looks at *Nimitta*. Decide by yourself with conviction that you are *Swayam Siddha Paramatma* i.e. by your own nature as an existence you are *Paramatma*. You are *Paramatma* by your ownself."

One who feels that *Guru* has done great obligation or favour to him is a real and true disciple.

Even you keep on telling to me, "mother we are really obliged by you. You brought us up since our childhood, took such a good care that we were never subjected to any unhappiness or misery in our life, and now by giving us this preaching of true religion or Jain philosophy, are making us worthy and capable of art of true and properly living this life and get on the path of true salvation." My dear, to remember and verbally express the obligations done to us by others is expressing your gratitude towards that

person. By that it does not mean that your real belief is wrong or fallacious. Though many a times we feel that the statements made by *Dnyani* or *Samyak Drishtri* person and *Adnyani* or a *Mithya Drishti* are similar but there is vast difference in their true meaning or point of view behind the statement and their real belief about the true nature of facts. *Dnyani* believes *Nimitta* as only an instrumental cause where as *Adnyani* considers *Nimitta* as *Karta*.

For example, somebody may say or maintain that he has grown a mango tree by giving it water, fertilizer etc. But think, did he grow that tree without sowing a seed ? Did the tree grow out of a seed of mango or just out of any other seed ? Of course he had to have a seed of mango to have or grow mango tree. Each seed has its intrinsic capacity to grow into that particular type of tree. Take another example. If we believe that student acquired knowledge because of teacher, then all the students in his class should have same level of knowledge. But in fact it does not happen so. Some students pass in 1st class, some barely pass or some even fail.

Any particular thing is called *Nimitta* only when there is *Karya* taking place. When there is no *Karya* happening, then why should there be any *Nimitta* ? and about what ? If there is no tree coming out from a seed then water, sunrays, fertilizer etc. can not be *Nimitta*. Because there is no *Karya* taking place about which they can be *Nimitta*. If a student acquires some knowledge then only it can be said that the teacher is responsible for that knowledge. This responsibility or he being a cause of that knowledge is only *Upchar*. To say that one substance does some *Karya* of some other substance is only *Upchar Kathan*. In fact, it is not a statement of fact. And if one happens to read such a statement then one should be able to realise and understand the true meaning of it; and not just go by the words used there.

The whole of *Karma Siddhant* is explained in terms of *Nimitta*. "*Jeev* has acquired or bonded *Karma*." "*Arahant* acquired *Anant Chatushtaya* by annihilating four *Ghati Karma*." "And by annihilating eight *Karma Jeev* acquires *Siddha* status." We read these and many such other statements in *Jinagam*. But if one does not understand the real hidden meaning behind them and takes them at their face value, then one's fallacious belief that *Karya* takes place because of *Nimitta* is strengthened.

The true and exact meaning of the above statement is as follows : - When *Jeev* himself manifests in his *Paryay* in the form of *Kashaya* like affection or attachment, hatred, lust etc. then *Karman Vargana* on their own manifest themselves in the form of *Karma* and attach or add to the priorly existing *Karma*. A *Bandha* is created. And when *Jeev* by immersing himself into his own pure soul acquires *Anant Dnyan*, *Anant Darshan*, *Anant Sukh* and *Anant Virya* and becomes *Arahant Paramatma* then at

that time four *Ghati Karma* wither away by their own capacity and eligibility. And when *Jeev* acquires *Moksha* in the form of total pure state of the soul then all the *Karma* totally wither away.

If you remember forever and at all the times the basic *Siddhant* of *Jinagam*, namely, "One *Dravya* or substance can not do *Karya* of any othe. substance, can not either improve it or spoil it" then you will understand and properly realise the meaning and mystery of *Jinagam*.

Most of the statements of *Jinagam* are in this fashion, the statements of *Upchar*. Because there you are given knowledge about *Nimitta*. The existence of *Nimitta* is being established there. And if one does not understand the real meaning behind the mystery of the statement there, despite reading the scriptures one's fallacious belief and attitude about *Nimitta* is strengthened instead of getting rid of it. Let us see how it takes place, with the help of some examples.

Bhagwan Mahavir acquired *Keval Dnyan*. Then *Samavasharan* was created. And the *Bhavya Jeev* started gathering there daily to listen to the preachings (Upadesh). But till first 66 days there was no divine sound (*Divyadhvani* दिव्यध्वनि) emerging. *Indra* through his *Avadhi Dnyan* knew that *Indrabhuti*, who himself was *Vaidik Sadhu*, was capable of understanding *Divyadhvani* fully. Then *Indra* asked him some questions from Jain philosophy. And since *Indrabhuti* did not know the answers to them came in *Samavasharan* to discuss about them with *Indra's Guru Bhagwan Mahavir*. *Indrabhuti*, *Vayubhuti*, *Agnibhuti* came to *Samavasharan* along with their five hundred disciples each. Just by seeing the *Manasthambh* their ego withered away. And they took vow of *Muni*, i.e. became Monks in front of *Bhagwan Mahavir*. Then the *Divyadhvani* emerged.

Now people who believe that *Karya* takes place because of *Nimitta*, take this example and say that because there was no *Nimitta*, *Divyadhvani* did not emerge. The moment *Nimitta* arrived or was presented, because of it *Divyadhvani* emerged.

Bhasha Vargana is in nature lifeless or without any *Chetana* in it. It does not have knowledge or power to know that once the *Ganadhara* are present only then it should express itself in the form of words. That is why think for yourself, how far is it proper to say that "*Divyadhvani* emerged because of *Ganadhar's* presence?"

Here manifestation of *Bhasha Vargana* in the form of words is the *Karya* which took place. Its *Upadan Karan* is *Bhasha Vargana*.

In fact, there are more than one *Nimitta* to *Karya*. It is said 'भविभाग्न वचजोगे वशाय, तुम धुनि दै सुनि विभ्रम नशाय'. It means O *Bhagwan*, as and

when the *Bhavya Jeev* have emergence of their great fortune or when their fruition of *Punya* takes place and at the same time because of your *Vachanyoga* as a *Nimitta Divyadhvani* emerges. And by listening to it the fallacious beliefs wither away.

This shows that the presence of *Ganadhar* was not the only *Nimitta*. In that *Vachanyoga* of *Tirthankar* was also *Nimitta* in emergence of *Divyadhvani*. This *Vachanyoga* is because of the fruition of *Naam Karma*. With the mentioning of *Karma*, I am reminded of another example.

A person gets angry. Why does he get angry ? Because children were doing mischief and lot of noise. Now, this is *Nimitta*. In fact *Upadan Karan* of anger is the person's *Charitra* attribute. It is *Vibhav Paryay* of *Charitra* attribute. Here since you have studied *Karananuyoga* you may say that, is it not a fact that anger was due to the fruition of *Krodh Karma*? But fruition of *Karma* is also a *Nimitta* and not *Karta*. *Karma* and *Jeev* are two different substances. They have *Atyantabhav* in each other. So how can one substance do *Karya* of other substance ? When *Jeev* becomes angry at that time *Krodh Karma* emerges or has its fruition.

Now should we be angry with the children or *Karma* ? Dear ones, till today this *Jeev* has been doing the same mistake. By believing that *Karya* takes place because of *Nimitta*; or in other words, one gets angry because of somebody or something else, this belief leads to a chain of reactions in the form of anger, hatred etc. The noise by the children, problems with the neighbour and such other irritants, these are all external reasons. They may be different each time. They are known as external *Nimitta* or *Bahirang Nimitta* (बहिरंग निमित्त). But at each such time there is always fruition of *Krodh Karma*. That is a *Nimitta* which, as a rule, is present every time when there is anger. So it is called as internal or *Antarang Nimitta* (अंतरंग निमित्त).

Now let us apply and establish this principle of *Upadan* and *Nimitta* on the *Karya* of *Samyak Darshan*. Since you are eager to acquire *Samyak Darshan*, I am purposely taking the same example. *Karya* here is *Samyak Darshan*. And *Upadan Karan* of this *Karya* is *Shraddha* attribute of *Jeev*. Because *Shraddha* attribute manifests itself in its *Paryay* in the form of *Samyak Darshan*. At that time, withering away of *Darshan Mohaniya Karma*, i.e. *Kshaya* (क्षय), or its getting inactive or suppressed i.e. *Upasham* (उपशम); or partial withering and partial suppressing i.e. *Kshayopashama* (क्षयोपशम) takes place. Alongwith that *Upasham* or *Anuday* i.e. non fruition of *Anantanubandhi Kashaya* also takes place. Since these *Nimitta* as a rule are present while acquiring *Samyak Darshan*, they are called *Antarang Nimitta* (अंतरंग निमित्त).

Each *Jeev* acquires *Deshana* from *Dev*, *Guru* or *Shastra* (scriptures). *Deshana* means the preachings of knowledge about the true nature of our *Atma* and the process through which it can be acquired. And this preaching has to be acquired from *Atmadnyani Jeev*. Here again you have to bear in mind that *Dev*, *Guru* or *Shastra* through whom one gets this *Deshana* are only *Nimitta*. That is why it is *Bahirang Nimitta*.

Samyak Darshan can be evolved only after one gets *Deshana* and then grasps its exact true sense and establishes it within himself. It is called *Deshana Labdhi*.

When a *Jeev* who has *Deshana Labdhi* turns his total attention inwards, starts introspecting and gets immersed in himself because of certain other *Karan* like sight of idol of *Jinendra*, severe pain experienced in *Narak*, or death of a person, then these *Nimitta* are also called *Bahirang Nimitta*.

Now you may start wondering that scriptures say that *Kshayik Samyak Darshan* can be acquired or evolved only in the vicinity of *Tirthankar* or *Kevali*. That means *Tirthankar* is the cause or *Karan* of the *Karya* of *Kshayik Samyak Darshan*. Here let me explain you the nature of *Kshayik Samyak Darshan*, in case you have forgotten it or has slipped out of your mind.

Samyak Darshan which evolves after total withering away of *Mithyatva* i.e. *Darshan Mohaniya Karma* is called *Kshayik Samyak Darshan*. Now, coming back to our original argument, after remembering the rule about presence of *Tirthankar* as *Karan* of it, and another statement saying because in this present *Pancham Kaal Kevali Bhagwan* are not present *Kshayik Samyak Darshan* does not evolve in any *Jeev*, you may still argue that *Karya* is taking place because of *Nimitta*.

Let me explain you this. *Karya* of *Kshayik Samyak Darshan* takes place in *Shraddha* attribute of *Jeev*. At one stage when intensity of *Vishuddha Parinam* is at the maximum or at peak. i.e. it has *Karan Parinam*; and through this *Karan Parinam* and total steadfastness in one's own true nature, *Jeev* evolves *Kshayik Samyak Darshan*. *Shraddha* attribute is its *Upadan Karan*. In that, withering away of seven *Karma*, (Three *Darshan Mohaniya* and four *Anantanubhandhi* namely *Krodh*, *Maan*, *Maya* and *Lobh*) is *Antarang Nimitta* and being in vicinity of *Tirthankar* is *Bahirang Nimitta*. If *Tirthankar* were to be the cause or were to give away *Kshayik Samyak Darshan* to one *Jeev*, then all the *Jeev* should have received or evolved that. It can never happen that *Veetaragi Bhagwan* will favour one disciple or worshiper and leave aside others.

Kshayik Samyak Darshan is not evolved just while worshipping *Tirthankar* and listening to their preachings but it takes place when one's

attention is completely diverted from outwardly things and is steadfast in one's own *Shuddha Atma*.

Though *Nimitta* is divided or categorised as *Antarang* and *Bahirang*, ultimately it is only a *Nimitta*. It really does not mean that one *Nimitta* is stronger or more important and the other one is less. *Nimitta* are divided from another point of view as well. (1) *Prerak Nimitta* (प्रेरक निमित्त) and (2) *Udasin Nimitta* (उदासीन निमित्त).

Those substances which are '*Ichhawan*' (with wish) and '*Kriyawan*' (active) are called *Prerak Nimitta*. And those *Dravya* which are without *Ichha Shakti* i.e. desire and those who are inactive (*Nishkriya* / निष्क्रिय) are called *Udasin Nimitta*. Movement of its own *Pradesh* and changing from one *Kshetra* or area to another *Kshetra* is called *Kriya*. This *Kriya* or activity takes place only in *Jeev* and *Pudgal* substances. Because they have *Kriyavati Shakti*. And since *Dharma*, *Adharma*, *Akash* and *Kaal* do not have *Kriyavati Shakti* are steady since time immemorable and will be so forever or they are *Nishkriya*, these *Dravya* are called *Udasin Nimitta*.

As *Jeev* is *Ichhawan* (with desire) and *Kriyawan* it is *Prerak Nimitta*. Similarly *Pudgal* is *Kriyawan*. That is why it is also called *Prerak Nimitta*. For example teachers teaching students are *Ichhawan*, that is why they are *Prerak Nimitta* and while the flag is fluttering the wind is active, so it is called *Prerak Nimitta*. Whether the *Nimitta* is *Prerak* or *Udasin* it does not in any way help in *Karya* of any other substance (*Para Dravya*.) Both of them have same position so far as *Karya* is concerned. Though they are named as *Prerak* and *Udasin* in order to distinguish one from the other, both of them are *Udasin* or inactive so far as *Karya* of other substance is concerned. In scriptures it is stated that, 'every *Dravya* is *Udasin Nimitta* like *Dharma Dravya*.'

'You may say that since we are denying *Nimitta* so vehemently, why talk about it at all? Why do we have to learn about its nature? Why should we discuss which *Nimitta* is present in which *Karya*? It will be just enough to say that *Karya* takes place because of *Upadan*.'

Now listen again very carefully. Nowhere we are denying the existence of *Nimitta*. We are denying the belief that it is active in *Karya*. We are negating the faith that *Karya* in another substance takes place because of *Nimitta*. The existence of *Nimitta* is certain. But it does not in any way help, affect, have its impact, or change, even slightly, in *Karya* of any other substance. Whenever there is *Karya* taking place there are always two causes present. One is *Upadan Karan* and another is *Nimitta Karan*. And since *Nimitta* is also present, it is always mentioned.

We are always aware of *Karya* taking place because it is explicit and can be perceived. But *Upadan Shakti* is subtle or inexplicit, and is not easily perceived. And the presence of *Nimitta* is always seen or perceived. That is why it is falsely presumed that *Karya* is done by *Nimitta*. If we do not accept the very existence of *Nimitta* then *Dnyan* will be false or wrong. And at the same time if we believe that *Karya* takes place because of *Nimitta* then our *Shraddha* will become fallacious.

Till as such time one keeps on believing that *Karya* takes place because of *Nimitta*, his attention will always be at *Nimitta*, and he will always keep on looking at others, or at *Karma* with the hope of help in his own *Karya*. He will never give away importance of other substances or *Para Padartha*. And in turn never direct his own attention and his *Dnyan* towards his own self.

I am *Karta* of other substances or I am doing things for my children or my family, doing my business, is the general belief. And till one has this fallacious belief one will never get rid of the wrong impression of being 'Doer' of other things. (*Kartutva Buddhi* कर्तृत्वबुद्धि). While one has egoistic feeling of being *Karta* of other things and has anxiety of doing these things, *Jeev* can never have tensionless blissful experience of one's own *Shuddha Atma*. Only that person who understands and accepts the infinite independence of each substance and *Karya*, will be able to immerse in his own *Swayam Siddha* nature. His *Karya* of *Samyak Darshan* will evolve effortlessly. He will not, have even the anxiety of evolving this *Karya* as it will evolve on its own.

Again you may have further query. "If *Upadan* exists since time immemorable; and if our *Jeev* substance and *Shraddha* attribute have its own capacity, then why *Karya* of *Samyak Darshan* has not taken place till today ? Is it not so because there was no *Nimitta* present? Now that we have got instigation because of your preachings we will definitely be successful. Is it not so?"

Here, still you are believing or thinking *Nimitta* as the deciding factor or cause of time when the *Karya* will take place. And that is why this confusion is there. You still do not know the different types of *Upadan*. Once you learn that you will realise that though *Shraddha* attribute is existing since time immemorable, the *Niyamak Upadan* which decides when *Karya* is going to take place is present in *Dravya* itself.

We will be discussing all these types of *Upadan* *Karan* later.

Jai Jinendra.

Your
Mom.

Nimitta - Naimittik Relation

Letter 7

11th May, 2001.

Dear Reena & Mona,

Blessings & Best Wishes.

Dear, while discussing *Karan* in *Karan Karya Vyavastha*, we are learning about *Nimitta Karan* and *Upadan Karan*. Wrong or fallacious *Dnyan* about *Karan* is one of the characters or symptoms of *Mithya Dnyan*. It is called *Karan Viparitata* (कारण विपरीतता). Since time immemorable this ignorant *Jeev* has believed that one substance is the *Karta* of a *Karya* of some another substance. Despite the fact that *Vastu Vyavastha* or the existence of various substances in this cosmos is totally independent, because of fallacious belief and *Dnyan Jeev* has been considering *Para Dravya* or one substance being *Karta* of *Karya* of another substance. And because of such *Viparitata* or fallacies in belief and knowledge *Jeev* always evolves *Kashaya* like *Raag*, *Dvesh* etc., and keeps on continuously entangled in this cycle of birth and death.

Even after studying *Jinagam*, because he has not got the right and proper perspective of the things as they exist, *Jeev* has always looked at *Nimitta* as the cause or *Karta* of all the *Karya* taking place. He tries to put forward his belief by saying that, in any *Karya* other substances are *Karta* even in the form of a *Nimitta*, and gives different arguments in support of it. It is nothing but exposition of his *Mithya Buddhi* in various different garbs or forms. It takes great courage to accept that all the beliefs one had been holding and was advocating to others through one's sermons and preachings were wrong or fallacious. Very few people can do that !

That without the presence of which a *Karya* does not take place, but which does not do any *Karya* is *Nimitta*.

And because of this situation i.e. its presence in each *Karya* ordinary people feel that *Nimitta* is the *Karta* of a *Karya*. With the help of preachings from a *Dnyani Jeev* one realises the existence and importance of *Upadan Shakti*, and gets rid of his fallacious belief that *Nimitta* is the cause of each *Karya*. Now listen carefully, here even in this situation preachings by *Dnyani* is also just a *Nimitta*. The real cause of it is the eligibility of that *Jeev* to evolve the proper *Paryay*. We will discuss in detail this concept of eligibility or *Yogyata* later.

Pandit Banarasidas says,

“उपादान निज गुण जहाँ, तहाँ निमित्त पर होय !”

which means “*Upadan* is *Swa* and *Nimitta* is *Para*.”

Here the word *Para* is used and not '*Paradravya*'. If one observes minutely, then this *Para* is of two types —

(1) *Paryay* of *Para Dravya* or

(2) *Paryay* of some other attribute of the same *Dravya*.

We have already seen the examples of *Paryay* of other substances. You also know the *Paryay* of other attributes in a substance. But we will try to understand once again with reference to the discussion about *Nimitta*.

Just try to remember the definitions of various common attributes. Each of these definitions starts with the words, "जिस शक्ति के कारण से (निमित्त से)". Which means - "that *Shakti* by virtue of which," - for example the definition of *Vastutva Guna* as studied by us in our earlier book, Jain Tattva Parichay is as follows. The energy that causes the *Arthakriya karitva* (अर्थक्रियाकारित्व) within the substance is called *Vastutva Guna*. Now let us see at this definition in the light of our present discussion. The word 'causes' in this would translate as *Karan* which is synonym to *Nimitta*.

Each substance has infinite attributes, and each attribute does its own *Karya*. And in this *Karya*, the *Vastutva* attribute of that substance is always there as *Nimitta*. In fact to be very specific, manifestation of *Vastutva* attribute is the *Nimitta*. *Karya* of each *Guna* or attribute is continuously going on. And in this continuous process of *Karya* of each *Guna*, *Dravyatva* attribute is *Nimitta*. Each substance and all its attributes exist forever. And for this existence *Astitva* attribute of each of those substances is *Nimitta*.

One substance is never a *Karta* of other substance. This is a very gross statement. In fact one attribute in a substance also can not do *Karya* of any other attribute of the same substance; further than that even each *Paryay* evolves in its own *Samay* due to its own eligibility (*Yogyata-योग्यता*).

Then you may start wondering and ask, "if such is the case, should we start looking for *Nimitta* in each *Karya* or not? Should we take notice of them and assert them or just leave them?"

Let me tell you here, that you can not find *Nimitta*, by looking out for them. Because there is no specific substance called *Nimitta*. It is a *Paryay* of a substance. Even if you are able to decide about and find *Para Dravya* in a *Karya*, you can not evolve a specific *Paryay* in that substance. And look here, *Karya* is of only one *Samay*. In all the infinite attributes of each *Dravya*, there is some specific *Karya* taking place at each *Samay* in each attribute continuously. In that case which *Nimitta* of which *Karya* of which attribute are you going to find out? We are not able to understand and realise the *Karya* of one *Samay* through our *Kshayopasham Dnyan*. When

we refer to any activity as *Karya* in our common language it is always a very gross statement.

In our daily life, I say, 'I moved my finger'. In this case, there are infinite *Pudgal Paramanu* in a finger. In each of these *Paramanu* the *Karya* of movement or changing its *Kshetra* i.e. *Kshetra Kshetrantar* (क्षेत्रक्षेत्रांतर) took place due to *Upadan Shakti* of that each *Paramanu*, which is independent in itself. In this *Karya*, *Dharma Dravya* is its *Antarang* or *Niyamroop Nimitta*. '*Niyamroop Nimitta*' means that which is definitely present whenever that particular *Karya* is taking place. On this you may say, "the movement of finger took place only when I wished it to be moved. I can move my finger as and when I want to." Now tell me, if a person is suffering from paralysis why can he not move his finger, inspite he wishes to do so ? On that your answer would be that his body and nerves or nervous system does not have capacity or eligibility to do so. Yes, you are right. And *Jinagam* also tells you exactly the same thing. The finger moves only when it has its own eligibility to move and if does not have that eligibility, it does not move. So the movement takes place due to its own eligibility and not because of wishes of *Jeev*.

Dravya which manifests itself does not require or even expect any help from any other *Dravya*.

Fingers or limbs of a person suffering from parkinsonism keep on moving against his wishes. In fact he gets fed up of those movements. This proves that any action or *Karya* of body does not take place and nor does it stop from taking place by the wish of *Jeev*.

Many of the actions of body as well as of *Jeev* have *Nimitta Naimittik Sambandha*. Such as walking, talking, laughing, consumption of food, fasting etc. And *Jeev* till today has considered all these actions as his own.

The word *Sambandha* denotes or shows two different things. And *Nimitta*, in fact means that which is not the *Karta* of *Naimittik Karya* taking place. *Nimitta Naimittik Sambandha*, *Dnyeya-Dnyayak Sambandha*, *Ek-Kshetravagah Sambandha*, *Sanyog Sambandha*, all these denote and make us realise the existence of two different things or substances. But instead of realising this, *Jeev* keeps on saying that at least there is this *Sambandha* between the two. *Jeev* is always looking out for and giving importance to this *Sambandha* to prove oneness or dependence of two different things, rather than indicating them as two separate entities as they exist and thereby keeps on strengthening his *Ekatva Buddhi* (oneness) and *Mamatva Buddhi* (mineness) with these *Para Padartha*. Since time immemorable this *Jeev* has interest in getting some kind of *Sambandha* or connection with *Para Dravya*.

Just as in case of manifestations of one attribute of a substance other attributes of the same substance are *Nimitta* without any special or specific efforts, similarly, in any *Karya* of one substance, other substances can effortlessly become *Nimitta* to that *Karya*. Just by one's wishing that a particular thing or person to be a *Nimitta* in any *Karya*, it can not become one. But whenever a *Karya* takes place, we see or realise that in that *Karya* a specific substance happens to be a *Nimitta*. Let us take an example.

Marichi was son of Bharat *Chakravarti*, who in turn was son of Vrishabhdev. Now this Marichi, whose grandfather was himself *Tirthankar*, and whose father was *Chakravarti* and *Kshayik Samyak Drishti*, took *Digambar Muni Diksha*, without *Samyaktva*. Now here there were all most ideal and important *Nimitta* present, but despite that he did not attain *Samyak Darshan*. That *Karya* of attaining *Samyak Darshan* did not take place despite the presence of all those *Nimitta*.

Not only that but in fact he established 363 false and maliciously wrong sects. Here it is not proper even to say that *Nimitta* were present, because that *Karya* of *Samyak Darshan* did not take place. That same *Jeev* after many lives took birth of a lion. And when he met two *Muni* possessing *Charan Riddhi*, they imparted the preaching and after listening to them while he was immersed in his own pure soul, he attained *Samyak Darshan*.

When that *Jeev* had his eligibility to attain *Samyak Darshan*, *Nimitta* presented itself on its own. The feeling *Munis* had at that moment to impart their knowledge to this soul was due to their intrinsic eligibility or *Upadan Shakti*, and at the same time it happened to be *Nimitta* to the lion. *Nimitta Naimittik Sambandha* is always so natural or without any specific effort or intention. We realise this when we read many stories in *Prathamanyoga*.

The other question or doubt was whether any bad or unfavourable incident could be avoided or prevented from happening by removing *Nimitta*. To clarify this we will see the famous story from *Harivansha Puran*. *Tirthankar* Neminath had said that *Dwaraka* city will burn down in a big fire after twelve years. And *Nimitta* to that incident would be as follows. *Yadav* princes will harass *Dwipayana Muni* while they are in intoxicated conditions due to consumption of alcohol. And *Muni* will get agitated because of that. In his anger due to inauspicious *Tejas* body emerging from his body will burn the city as well as burn him.

Those who had total faith in *Sarvadnya* and believed in *Krama Baddha Paryay* lost interest in this worldly life and they undertook *Mahavrata* or *Anuvrata* renouncing this worldly life. Some others attained *Samyaktva*. Those others who did not have total faith in *Sarvadnya* tried to

avert the incident by clamping total prohibition of alcohol. They threw away all the things which were used in manufacturing it. And Dwipayana Muni himself went away from Dwaraka city presuming that once he, who would be the main cause of burning the city is not present there, the incident will automatically be averted.

As the time passed, it was almost 12 years when he came back to Dwaraka. He miscalculated the time passed, as he forgot to calculate, 'Adhik Mass' or the extra month which occurs in our Indian calendar. So he actually came back before 12 years had completed. While the princes of the city had gone on a picnic in the forest drank water from a lake. But since all the material of alcohol making was thrown in that lake the whole lake got fermented and the water turned into alcohol itself. Due to that all the princes got intoxicated. While returning to the city they came across Dwipayana Muni, and in that condition they pelted stones at him calling him to be a person who was supposed to have burnt their city. With this treatment Muni got very angry and the inauspicious Tejas body came out from his body, burnt the whole city, came back to him and he was also killed by it. This is known as *Tejas Samudghat*.

Here all those efforts and actions which were to prevent the unfortunate incident of burning of Dwaraka city actually proved to be *Nimitta*, after the passage of time. It is said. "तादृशी जायते बुद्धि यादृशी भवितव्यता". But beware! After reading this don't put all the blame on *Karma* and fate and be passive. By reading all the detail description of *Karma* in the scriptures, and about its *Nimitta-Naimittik Sambandha* with *Jeev*, he usually leaves all the things at the hands of *Karma*. He considers *Karma* to be *Karta* of many things such as, '*Karma* makes one angry or passionate, it gives one pleasure or pain, puts us in different situations creating opportunities or hindrances'. And by accepting these things to be true *Jeev* considers himself as helpless or weak.

Pt. Todarmaji has said, -"If *Karma* on its own by its own efforts could harm *Swabhav* of any *Jeev* and / or would be providing external belongings for it, then *Karma* has to have both sentience or consciousness and strength to do these things. But we don't find that in *Karma*. Only natural and effortless *Nimitta-Naimittik Sambandha* is seen between *Karma* and *Jeev*. When the time of fruition of those *Karma* is ripe, that time *Jeev* on his own manifests not according to his *Swabhav* but his *Vibhav*. And at the same time other substances present themselves in the surrounding and they are seen by this *Jeev* as belonging to him."

"Just as the legendary pair of indian bird Chakwa and Chakwi get separated at the sunset and get united at the sunrise. They are not separated by force by anyone else at the sunset and not brought together

by someone out of pity. They by themselves separate and the sunset becomes *Nimitta* and similarly they get united in the morning where sunrise becomes another *Nimitta*. So here the separation and coming together have only *Nimitta-Naimittik Sambandha* with sunset and sunrise respectively. Similarly *Karma* and *Jeev* have *Nimitta Naimittik Sambandha* with each other."

Acharya Amrutchandra, in his commentary book *Tattva Pradeepika* on *Pravachansar* says, "Substance is fully competent and self sufficient with its internal infinite *Shakti*. That is why it is capable of doing its own *Karya*, by converting itself in *Six Karak*. Nothing else or no outside thing can help it. That is why a person who wishes to attain *Keval Dnyan*, should not become dependent on any other thing apart from himself by expecting its help in attaining his goal."

The outside other things means *Dev*, *Shashtra*, *Guru*, *Karma* and other favourable things or time etc. In the earlier para the words 'six *Karak*' have appeared. We will discuss them in detail later. It is necessary to discuss them while learning *Karan*.

Amrutchandra Acharya at the end of his commentary - '*Atmakhyati*-' says - "Oh people, you who are engrossed in this worldly life, don't rejoice by false pride that this commentary is written by Amrutchandra *Soori*. This is a formation of words which took place because of the words themselves".

You may think that all this is written for the sake of saying. One who still has the belief that he is the true *Karta* of others things i.e. who has *Kartutva Buddhi* in himself, can not really accept a statement by someone else, who has written it with his sincerity. I want to tell you here, that once a person has knowledge of *Vastu Swaroop* and *Tattvas*, and has attained *Samyak Darshan* constantly perceives *Karya* of all other substances taking place on their own and he is constantly experiencing the separate individual existence of himself independent of all the other substances.

Jeev who accepts and grasps preachings of *Dnyani* with open and clear conscience, who has total faith with clear definite understanding that the preachings of *Jinendra Bhagwan* are true and really beneficial to him and then with that belief and faith does his own *Tattva Nirnay*, attains *Samyak Darshan* in no time and progresses on the path of *Moksha*. It is very evident that for him attainment of *Moksha* is not very far.

Now you may question and argue that if *Nimitta* does not do anything in any *Karya*, then why is it preached that one should always get rid of *Kudev*, *Kuguru* and *Kushashtra* ?

Whenever you come across or listen to these statements like, 'do this' or 'it should be done this way', consider those to be statements of *Upadesh* or preaching. Even in *Charananuyoga* you will find statement in such fashion. But it does not mean that in *Charananuyoga Nimitta* is considered to be *Karta*. When we are taught *Siddhant* i.e. established principles, it is always stated as the things as they exist or *Yathartha Vastusthiti* (यथार्थ वस्तुस्थिति). And *Tattva Nirnay* is obtained only with the help of or on the basis of these *Siddhant*. But the language of preaching which stimulates you to attain that is always in this fashion (i.e. do this, or this should be done this way etc).

Jeev who has attained *Samyak Darshan* definitely has knowledge and realisation with faith of true nature of *Dev*, *Shastra* and *Guru*. He has the knowledge and firm faith about *Heya*, *Dneya* and *Upadeya* nature of seven *Prayojanbhoot Tattva* i.e. he knows which of them are to be renounced or left away, which are worthy of knowing and which others are worth manifesting or taking resort into. In order to attain *Samyak Darshan* a *Jeev* has to have reached a capacity to realise the nature of *Kudev*, *Kuguru* and *Kushashtra* and shed the feeling of respect and honour towards them. This is a fact or established principle. Here is a statement which shows that for *Karya* of attainment of *Samyak Darshan*, having faith in true *Dev*, true *Guru* and true *Shastra* is the particular *Nimitta*. But since ordinary worldly *Jeev* in primary stage understand and follow the language of *Upadesh*, they are asked to leave aside or reject *Kudeva*, *Kuguru* etc.

We doctors instruct the patients about, the type of medicine and the way of taking it, such as one medicine is to be consumed, other to be applied externally on the body etc. In fact many a times it is written on the package 'To be used externally'. The patient must have at least that much knowledge or awareness that the medicine which is said to be applied externally should not be taken orally. Otherwise it will be disastrous. Similarly in case of the language used in *Dravyanuyoga* and *Charananuyoga* we will have to be careful and use our judgement and discriminate the true meaning of these statements from the one appears to be on the face.

In the books on *Charananuyoga* there are preachings (*Upadesh*) or instructions about behaviour of *Muni* and *Shravak*. It is not the idea behind these statements to create or enhance their oneness with the body or identify themselves as a physical body. In fact these preachings are imparted to those *Jeev* who have already attained *Samyak Darshan*, those who have already lost their oneness with the body i.e. *Ekatva Buddhi*. Path of salvation is attained only by concentration and steadyness in one's own soul. And progress on the path is also attained as that steadyness

increases. But at the same time these *Jeev* naturally and without any conscious efforts have *Shubha Bhav* and they follow the life style which is proper or worthy of a *Muni*. The increasing steadfastness of a *Jeev* in his own soul and he having more and more intense *Shubha Bhav* have a *Nimitta Naimittik Sambandha*. And this is effortless and natural.

Nimitta is only coexisting with any *Karya*. It is an indicator or only denotes and tells you about a *Karya* taking place. That *Jeev* which has attained a stage of a *Shravak* and has attained partial *Veetaragata* and by eliminating two quadruplets of passions or *Kashaya*, does automatically follow or takes up *Anuvrata*. And that *Jeev* who has attained *Muni* stage and has eliminated three quadruplets of *Kashaya* has automatically started practising *Mahavrata* i.e. 28 *Mulguna*, and his behaviour is in accordance with them.

By observing the explicit physical behaviour and appearance of a *Shravak*, *Muni* or *Bhagwan* we can imagine their status. Those who claim that they are *Muni* / *Acharya*, and at the same time they have external possessions like clothes, utensils and other belongings they can never be considered as true *Muni*. And at the same time only because someone is not having any clothes and is skyclad does not necessarily mean that he has really *Veetaragata* worthy of a *Muni*. One who is really a *Muni* does have that stage of *Veetaragata* internally and externally must be following 28 *Mulguna*. In such a case along with attainment of *Veetaragata*, there is always existence of proper *Shubha Bhav* by way of *Nimitta* and externally suitable behaviour which is also *Nimitta* is always present. This is the natural effortless *Nimitta-Naimittik Sambandha*.

When we have a wound we do apply medicine and bandage over it. *Karya* of healing of that wound is taking place in the body itself. The dressing or bandage over it does not heal it. But it is there to protect it from external infection and further injury from outside. Similarly a *Jeev* has suitable and proper external behaviour particular to a stage or status he has attained. Here your usual query would be, 'then why are you imparting this *Upadesh*? Why this *Swadhyay* through these letters?' I always remember an answer given by Shri Kanaji Swami to this query. He used to say, 'who is doing this *Upadesh*?' (कोण करे?)

Formation of words is taking place because of *Upadan Shakti* of those *Paramanu*. And in this *Karya* there are many different *Nimitta*. You and others for whom this is being written are *Nimitta* to this *Karya*. At the same time the feeling comes from within automatically without efforts. That is also a *Nimitta*. I am aware that this is *Shubha Bhav* rising in me; instead I should be more and more steadfastly immersed in my own true self. And I am also aware that I am not having any thoughts or wish to discuss with

you about your worldly family life like children, your other belongings or possessions like clothes, ornaments etc. In fact this *Shubha Bhav* of imparting this knowledge to others is also called *Shubha Aparadh* i.e. pious fault.

Somebody erects temples, some others publish scriptures, somebody gives donations for such things or somebody helps in spreading Jain philosophy. In such cases we do praise them for doing these things. At that time the person doing it and also one who is praising him should always be aware that all these things are taking place because of the eligibility of the respective *Paramanu* in each of the *Karya*. And he is not *Karta* of these things.

After listening to this discussion about *Nimitta* you will start questioning by asking, 'Should we give donations to such causes or not? Should we not at least enjoy the pleasure of preparing and eating sweets?' See, here again you are still stuck up in that same old misconception. One has to accept any *Nimitta* in the form *Nimitta* only. Don't ever accept or even consider it to be *Karta*. *Nimitta* always naturally, effortlessly exists as and when a particular *Karya* is taking place. There is no need or it is not possible, to remove or do away with anything; nor can anything to be brought about by specific efforts in any *Karya*.

Since time immemorable *Jeev* has this misconception that, 'I am *Karta* of other substances or *Karya* of any other substances'. And he does not stop there. He also further thinks that he is the enjoyer of those things. I will tell you a simple way to find out whether we are *Karta* of any particular *Karya*. The manifestation of the existing *Shakti* i.e. capacity in any particular attribute is called *Paryay*. This *Paryay* is called *Karya* by us. This means that any *Karya* is in accordance with that particular attribute or *Guna*. Now when we consider ourselves *Karta* of a particular *Karya*, just try to find out whether our own attributes are manifested in that *Karya*. You are proud that you are making very good *Chapatis*. Do these *Chapatis* manifest any of your attributes like, *Dnyan*, *Darshan*, *Shraddha*, *Charitra* etc.? It never happens. Then be sure that it is not your *Karya*.

Jeev not only considered himself to be *Karta* of any *Karya*, but also believed that he is *Bhokta* or enjoyer of other substances and their *Karya*. He considers *Pudgal* to be the object of his enjoyment. Since he considers himself to be *Bhokta* of *Pudgal* substances, he thinks or questions that, though he is not *Karta* of any sweetmeat prepared at least is he not *Bhokta* of that, once it is made? He thinks that he is enjoying the taste of that and is pleased or happy by doing so. Now just think clearly and deeply, which of the attributes of that sweet did enter in *Jeev*? Did any of the attributes of touch, taste, smell, colour enter into *Jeev*? Does that sweet have the attribute of pleasure or happiness which is manifested itself in *Jeev*?

Jeev understood the taste of the sweet through his attribute of knowledge. Did that *Dnyan* attribute manifest or modify itself into the form of taste? Did it modify into any other attribute like smell, colour, touch etc.? Had it happened that way *Dnyan* would have converted itself into *Achetan* or without *Chetana* i.e. consciousness. While knowing or understanding the nature of the sweet, *Dnyan* remained in its own *Swachatushtaya* in the form of *Dnayn* itself. That sweet was *Dnyeya* of *Dnyan* attribute of Jeev and as *Dnyeya* remained in its own *Swachatushtaya* as sweet itself. If any attribute can not do *Karya* or modification of entering from one substance to another substance, then one substance can not be *Karta* or *Bhokta* of any other substance.

The reflection of a fire in the mirror is the status or *Paryay* of that mirror. Actually the fire does not enter the mirror. The attributes of fire remained in fire and the attributes of mirror were in the mirror all the time. In the same way *Dnyan* also while knowing any *Dnyeya* always remains as *Dnyan* itself. It knows all the attributes and their manifestations in *Dnyeya* through its own *Shakti* or capability. It never turns into or takes form of *Dnyeya*. This ignorant Jeev considers *Dnyeya* as a part of himself i.e. *Ekatva Buddhi*. He considers *Dnyeya* as his own possession i.e. *Mamatva Buddhi*. He considers himself to be *Karta* of *Dnyeya* i.e. *Kartutva Buddhi*. And also considers that he is the enjoyer of *Dnyeya* i.e. *Bhoktrutva Buddhi*. And by doing all these things his own *Mithyatva* or fallacious belief continues.

Jeev considered himself to be *Karta* of *Karma* and *Nokarma* i.e. body, mind, speech etc. because he does not realise the *Nimitta-Naimittik* relation between himself and these other things. And thereby believed this relation of *Karta* and *Karma* with them. *Karman Vargana* on their own manifest themselves in the form of *Karma*. And the passions like lust, affection, aversion, anger of a Jeev are there in the form of *Nimitta*. This manifestation of *Karman Vargana* takes place due to their own *Upadan Shakti* and eligibility at that particular *Samay*. Jeev is not even in slightest way their *Karta*. Only because passions of Jeev are present there at that time as a *Nimitta*, ignorant people falsely believe that Jeev bonded that *Karma*. And same in the case with *Nokarma*.

Always remember one basic rule. *Karta* is always of one's own *Bhav* or *Paryay*. Nothing can be a *Karta* or *Bhokta* of any *Paryay* of any other substance; though it can be a *Nimitta* to that *Paryay*. Since passions and affections are *Vibhav* of Jeev *Dravya*, from that point of view Jeev can be said to be *Karta* of *Raag Bhav*. But it can never be the *Karta* of *Karma*. Similarly Jeev can be said to be *Bhokta* of pleasure and pain or happiness and sorrow, but it can never be *Bhokta* of *Karma* or any other substance.

Karma and *Nokarma* like body, mind, speech come into same

Kshetra or space with *Jeev*. But *Jeev* considers himself *Karta*, *Bhokta* of things like wife, son, relatives, or inanimate things like house, wealth, etc. which are totally separate from him. Ignorant *Jeev* has fallacious belief that these things give him pleasure. But many a times these things are seen to be *Nimitta* for unhappiness of *Jeev* as well.

It is not our aim or motive to establish relation or *Sambandha* with *Para* by learning this *Nimitta Naimittik Sambandha*. In fact the only and most important aim in this is to learn *Bhed Vidnyan* i.e. the separate and independent existence of *Swa* and *Para*. *Atma* or Soul is *Dnyan* or *Chaitanya*, and its manifestation or *Karya* never leaves its own nature of being *Chaitanya* i.e. *Chaitanya Swabhav*. *Atma* is *Karta* and *Bhokta* of his own *Paryay*. It is never *Karta* or *Bhokta* of any other substance or their *Paryay*.

This is the way that each *Karya* takes place through or because of *Upadan Shakti* which is existing in each substance where in that *Karya* is taking place. And along with that *Nimitta* is always present there naturally or without any specific efforts. And by understanding and realising this state of facts as it exists i.e. *Vastu Vyavastha*, and thereby establishing and confirming with clear understanding the principles of this *Vyavastha* *Jeev* becomes at peace with himself.

After understanding the discussion about the different types of *Upadan Karan*, I hope, your other doubts and queries about *Karan-Karya* will also be clarified and answered.

Rest in my next letter.

Jai Jinendra.

Your
Mom.

Upadan Karan

Letter 8

22nd May, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

We are learning about *Karan Karya Vyavastha* with the help of *Jinagam*. We are discussing the concept of *Karan*. In scriptures it is said that 'कारणानुविधायिनि कार्याणि'. It means any *Karya* takes place in accordance with and following the *Karan* for that *Karya*. The nature of *Karya* taking place is determined by the *Karan* of that *Karya*. Whenever a *Karya* is taking place many different *Karan* come together. And we have to decide that which is the main true *Karan* of that *Karya* i.e. which is the *Karta* and which others are *Nimitta*, i.e. which are the favourable situations to the *Karya*.

Acharya Amrutchandra in his commentary 'Atmakhyati' says, "that which manifests is said to be *Karta*, manifestation itself is said to be *Karma* or *Karya* and that actual process of modification i.e. *Kriya* (क्रिया) all these three things in fact / in reality are one and same thing. As an entity i.e. *Vastu* they are only one. But to classify them in these three different forms or by names is only *Upchar* i.e. way of saying. And from this to know that one substance does *Karya* of some other substance is *Mithya Dnyan*. To consider that *Jeev* does *Karya* of *Pudgal* such as body or *Karma* is *Mithya Dnyan*. To believe in this fashion is *Mithya Darshan*. There can not even be an *Upchar* of being *Karta-Karma* relationship between two different substances."

Some one may say that two different *Dravya* may come together and jointly do a *Karya*. Is it not so that a *Karya* takes place by *Upadan* and *Nimitta* coming together? On that Acharya says, "Two different *Dravya* can never manifest jointly; they can not evolve one *Paryay* or *Karya* together. There is never one *Karya* taking place by two *Dravya* coming together."

One may raise a doubt and ask that is it not possible that *Jeev Dravya* can do two *Karya* together, viz one *Karya* of evolving passions, like attachments, aversions, and at the same time *Karya* of *Karma Bandha*. Is it not true? But this is also impossible. Manifestations of *Jeev Dravya* are *Chaitanyaroop* i.e. in the form of sentience, and that of *Pudgal* is *Jadroop* (जडरूप) or physical, without any *Chetana*. *Jeev* has its manifestations in the form of *Jeev Bhav*. It may be *Swabhavroop* i.e. in its pure *Chetanaswaroop* or *Vibhavroop* i.e. impure like *Raag*, *Dvesh*, *Moha* etc.. At that time *Pudgal Dravya* manifests itself in the form of material *Karma* (*Jad Karma*) like *Dnyanavarana*.

Acharya further says, "Since time immemorable, *Jeev* with fallacious

belief has always considered *Jeev* to be *Karta* of any *Karma*. He considers that his phase of being in human form or *Tiryanch* or *Dev* form to be himself. In other words he identifies himself with these different forms, which are in reality fruition of *Karma*. And though this ignorance is there since time immemorable, there is no reason to despair. Once *Jeev* becomes aware of his *Swabhav*, which is pure *Dnyan* itself, then this *Jeev* can attain *Samyaktva* in one *Antarmuhurta* only."

Till as such time *Jeev* keeps on believing that *Karya* takes place because of *Nimitta* and he can not evolve a *Karya* because *Nimitta* is not present, his belief and *Dnyan* or knowledge will be concentrating on the other substances or *Para*. It will never turn away from them and concentrate on himself or his true nature.

Each *Dravya* of all the existing infinite *Dravya* in this cosmos has its own *Upadan Shakti* present in itself. And *Karya* of each of them is being evolved due to that *Shakti* within it. It has been taking place since time immemorable and will continue to take place till infinity. Manifestation of each of all the infinite attributes in each *Dravya* is taking place within that attribute and due to its own *Upadan Shakti*.

Whether it is the minutest substance like *Kaalanu* and *Paramanu*, which are *Ek Pradeshi* or it is *Akash Dravya* which is *Anant Pradeshi*, each *Dravya* is self sufficient and complete in all respects. It does not need help of any other substance for its eternal existence and its manifestation or *Karya* taking place at each and every *Samay*. Each is full of its own *Shakti* or capacity. In each of them there is this infinite capacity, eligibility or richness. Each substance in itself is '*Ishwar*' i.e. God. This is the supremacy or sovereignty of all the things or substances in this cosmos. But to believe that there is only one *Ishwar* or God or Supreme Sovereign Power which is spread in the whole cosmos is wrong. It shows, indicates one's ignorance.

This ignorant world considered *Ishwar* to be *Karta* of all the other things/substances. *Ishwar* is believed to be Creator (*Karta*), Protector (*Dharta*) and Destroyer (*Harta*) of this world. There is no such *Ishwar* in existence. There is not any *Dravya* existing which can do *Karya* of any one else; or which can do good or harm, do help or destroy anything or anyone else.

Karya, i.e. manifestation in the form of *Paryay* of each substance takes place due to its intrinsic capacity. This is known as *Upadan Karan*. We do see *Karya* taking place, at the same time we are aware of *Nimitta Karan* of that *Karya*, but we were never aware of *Upadan Shakti*. Since it is not visible or explicitly perceived; it is wrong to believe that it does not exist.

In your student life many a times when you were in laboratory you have observed things under microscope. We see only a spot of blood

spread on a piece of glass by our naked eyes. But when you see it under microscope you can see different parts such as red blood cells, white blood cells etc. and their minute structures. Similarly we are not able to fully understand, grasp the exact nature of the things as they exist in our general knowledge. For that one has to study the scriptures or *Agam*, told to us by *Keval Dnyani* as they have known through their *Keval Dnyan*. Then with that vision of *Agam* we are able to see these things very clearly.

In *Pravanchansar* it is said that all the living creatures in this world around us are having sensory organs to perceive or know i.e. they have *Indriya Chakshu* (इंद्रिय चक्षु). *Dev* are having *Avadhi Chakshu* (अवधि चक्षु) i.e. they acquire knowledge through *Avadhi Dnyan*. *Sadhu* have *Agam Chakshu* (आगम चक्षु). It means they acquire knowledge through *Agam* or scriptures. And *Kevali Bhagwan* have *Sarvatha Chakshu* (सर्वथा चक्षु). They perceive and know through all the *Atma Pradesh* i.e. they have *Keval Dnyan*. They are *Sarvadnya*. While learning science in a laboratory we never maintain that we will believe only those things which I am able to perceive through my naked eyes. In fact we are always enthusiastic in knowing more things in detail and thereby broadening our range of knowledge by observing things under microscope.

Similarly by gaining knowledge through reading and studying scriptures about this universe, six substances, *Prayojanbhoot* seven fundamental principles, *Karan Karya Vyavastha* and many more things regarding these, we become aware and then know of the true state of facts as they exist i.e. *Vastu Vyavastha*. We see very clearly the true nature of our own self. And only when we do not have any doubts about our true nature and also about the path leading to its experience and have become clearly aware of it, then only we can really concentrate and get totally engrossed into our own true nature (*Swa Swaroop*); and thereby experience the *Shuddhatmanubhuti* or *Samyak Darshan*.

The real meaning of *Agam* or scriptures is to be understood in accordance with the statement from *Agam* itself. The meaning should be coherent with all the other statements and should not contradict with each other. You can not say, "I think so" and try to apply one's own opinions and conjunctions to it. In school when we solve a problem from our maths book we tally our answers with those given at the end of the book. And if it does not, we do try to solve the problem again and again. We do take help from our friends and teachers.

Similarly *Siddhant* from *Agam* are to be understood as they are stated. If we are not able to grasp their real true meaning and if they are not in accordance with the decisions made by us with our own intellect, then we have to ask about it to other knowledgeable teacher or other *Swadhyayi* like us. And will have to reconsider, rethink, till we get exact

meaning and come to the decision as stated in the scriptures.

We always try to find out the reasons or *Karan* of any incident that takes place in our life. And most of the time what we are looking at are *Nimitta*, and that too only *Bahirang Nimitta*. Because we do not know and are not even aware of *Upadan Karan*. We do not understand and realise *Antarang Nimitta* such as evolution and fruition of *Karma* etc. When one hears about the death of a person usually he asks the questions such as what happened or what was the reason of his death ? And thereafter a continuous series of questions and answers, starts. Usually, it goes on as this- 'What was the sickness?', 'Who was the doctor treating him?' 'In which hospital he was admitted?', 'What were the medicines prescribed?' etc. If the person has died in an accident, 'How did the accident take place?' 'Who was driving the car?' 'Did it dash against some other car?' etc. This is how the life in general and the behaviour of people in it goes on. But you can see how much anxiety and stress or unhappiness is behind it.

On the top of that one gets advice and opinions such as, 'you should not have consulted that doctor' or 'this particular medicine should have been given', or 'the treatment was not started in time' etc. And because of this our unhappiness and anxiety increases. But once you know the real true reason then the anxiety diminishes and grief lowers down. Even in this unhappy situation one's balance of mind is not disturbed.

Jeev takes and stays in a particular phase or his *Paryay* due to his own eligibility, and the change in that *Paryay* also takes place because of his own eligibility as well. This is *Upadan-Yogyata* of that *Jeev*. Such as a *Jeev* goes from *Manushya Paryay* or human phase and enters *Dev Paryay* or *Dev* phase. This is due to *Upadan - Yogyata* of that *Jeev*. At that moment human *Ayu Karma* withers and comes to an end. And in the very next moment *Ayu Karma* of new phase starts evolving. This *Ayu Karma* is bonded in one's earlier phase of life. And one can not do any change in this present *Ayu*.

To say this with respect of *Nimitta*, till as such time *Ayu Karma* is having its fruition, death can not occur. And once the present *Ayu Karma* has ceased then *Jeev* can not be in this phase even for one more *Samay*.

In *Samaysar* it is said, "O *Jeev*, you can not give *Ayu* to other *Jeev* nor can you take away *Ayu* from others. Then how far is the belief and egoistic notion that 'I can save someone else or kill somebody' is proper?"

While discussing or listening to the discussion about *Upadan* many a people have this doubt in their mind, '*Upadan* is ever present in any substance; but *Karya* took place only when *Nimitta* presented itself there. Is it not so? The beans were there stored in a jar and nothing happened to them. But only when they were kept submerged in water for few hours, then only they were sprouted. *Jeev* has attribute of *Shraddha* since time immemorable. But it turned to this path of salvation and achieved *Samyak*

Darshan only after he got *Upadesh* of this path or had *Deshana Labdhi*. Is it not so ?'

This misunderstanding takes place only because we do not have proper knowledge of *Upadan* and its types. For that we will try to know and understand names and nature of different types of *Upadan*.

There are two types of *Upadan*. (1) *Trikali Upadan* (त्रिकाली उपादान) and (2) *Kshanik Upadan* (क्षणिक उपादान).

The substance or an attribute which manifests itself into its *Paryay* i.e. *Karya*, that substance or the attribute is called as '*Trikali Upadan*' of that *Karya*. That substance has at all the times, this *Shakti* i.e. capacity to manifest itself into that particular *Paryay*. And at the same time along with this capacity there is '*Kshanik Upadan*', which determines which *Karya* will take place at what particular time. This is also known as *Niyamak* (नियामक) of the *Karya* i.e. deciding factor of a *Karya*. The word *Kshanik* means just for a moment or for one *Samay*. There are two different types of this as well.

(1) *Anantarpurva Kshanavarti Paryay* (अनंतरपूर्व क्षणवर्ती पर्याय) It means the *Paryay* which was existing immediately prior to the present *Samay*.

(2) Eligibility of that *Paryay* at that particular *Samay*.

Whenever a *Karya* takes place, the earlier *Paryay* withers away and *Karya* or that particular *Paryay* at that particular moment, which we are considering as present *Karya*, takes place.

Suppose in a particular substance *Paryay* nos. 101, 102, 103 109, 110 are taking place in that sequence. When the particular *Karya* of say 110th *Paryay* takes place, in that *Karya* the attribute of the substance is *Trikali Upadan* ; and *Kshanik Upadan* is of two types.

(1) Withering away of 109th *Paryay* is *Karan* and evolving of 110th *Paryay* is *Karya*. This is called as *Kshanik Upadan Karan* in the form of withering away of *Anantarpurva Kshanavarti Paryay*.

But no *Paryay* can evolve from any other *Paryay*. Because a *Paryay* which itself is withering away, how can another *Paryay* be evolved from its *Abhav*? *Paryay* always evolves in *Dravya*.

In *Kartikeyanupreksha* scripture it is said that substance in the form of *Anantarpurva Parinam* is *Karan* and the same substance in the form of *Anantaruttar Parinam* is *Karya* itself. *Anantarpurva* means earlier *Paryay*. *Paryay* that has taken place without having any gap between that and present *Paryay* is *Anantarpurva Paryay*.

An (अन) - *Antar* (अंतर) means no-distance or gap.

(2) *Karya* took place because of the eligibility and capacity of that particular *Paryay*. It is known as *Kshanik Upadan Karan* in the form of eligibility of that *Paryay* of that particular *Samay*.

Paryay no. 110 follows *Paryay* 109. i.e. It took place following *Paryay* 109. Again *Paryay* 109 took place following *Paryay* 108 and so on.

A particular *Paryay* evolves at a particular moment due to its own eligibility. But it also takes place by withering away of the particular earlier *Paryay*. It means that earlier *Paryay* is also predecided. And the one before that as well and so on. In other words there is a sequence of one *Paryay* withering away and the evolvement of the next one and withering away of that and evolution of the next one. And this sequence of many such *Paryay* constitutes a particular *Karya* at a particular moment. It is also called *Vidhi* (विधि). The evolution of *Karya* takes place through this specific system and process. This is called '*Purushartha*'.

110th *Paryay* evolved at a particular time; and not only that, but it evolved in a particular fashion or through a particular process. And the sequence of continuous *Paryay* before that is *Karan* in it. *Samyak Darshan* is attained or evolved at a specific time. But before that there is a specific predestined predetermined sequence of *Paryay*. The steadily increasing pure *Parinam* evolving before that is known as *Karan Labdhi* (करणलब्धि). *Samyaktva* is always preceeded by *Karan Labdhi*. In this there are three *Karan*. *Addhakaran* (अधःकरण), *Apurvakaran* (अपूर्वकरण) and *Anivruttikaran* (अनिवृत्तिकरण). They have also fixed sequence in this order as they are mentioned.

Jeev attaining *Karan Labdhi* attains four other *Labdhi* before that. Their sequence is as follows :- (1) *Kshayopasham Labdhi* (क्षयोपशमलब्धि) (2) *Vishuddhi Labdhi* (विशुद्धिलब्धि) (3) *Deshana Labdhi* (देशनालब्धि) and (4) *Prayogya Labdhi* (प्रायोग्यलब्धि) . *Karan Labdhi* is attained only after these four *Labdhi*. But people who believe that *Niyati* or particular moment is the only deciding factor in evolvement of any *Karya*, always believe and say that *Karya* of *Samyak Darshan* will take place at the particular time or *Samay* destined for that. And they do not consider that before this takes place the other *Labdhi* which we have seen here have also to evolve.

In *Kshanik Upadan Karan* both the things are included; namely withering away of *Anantarpurva Kshanavarti Paryay*, and the eligibility of the particular *Paryay* to evolve at that particular *Samay* which is *Karan* and actual evolution of that *Paryay* which is *Karya*. Understand this very carefully. Here the eligibility of evolving at the particular *Samay* is called *Karan* and the *Paryay* itself is called *Karya*.

Each *Paryay* has in itself eligibility to evolve at a specific *Samay*. That eligibility is not created by some body else, and it does not change due to external circumstances. Each *Paryay* in the continuous flow or sequence of *Paryay* which are evolving in each substance without any beginning or an end evolves at its own specific *Samay* due to its intrinsic eligibility. In *Pravanchansar* it is called as *Janmakshan* (जन्मक्षण) or specific

moment of birth of that *Paryay*. That is why this *Upadan Karan* is called '*Samartha Upadan Karan*' (समर्थ उपादानकारण) i.e. 'capable *Upadan Karan*'. *Trikali Upadan* is existing at all the time. If we consider that to be *Samartha Karan*, then a specific *Karya* has to evolve at all the time. But it does not happen that way.

We can define *Samartha Upadan Karan* as follows. 'That without which *Karya* can not take place and because of whose presence *Karya* does take place is called *Samartha Upadan Karan*.'

Samartha Upadan is definitely the entity which makes *Paryay* to evolve (जनक). Because of it same *Karya* takes place of which that *Samartha Upadan Karan* is *Karan*. And any other *Nimitta* which is present there at that *Samay*, does not have capacity or potentiality to evolve that *Karya*. But as it is an indicator of the *Karya* which is taking place due to its *Upadan* it is called *Nimitta*.

In other words this means that *Trikali Upadan* is not *Niyamak Karan* of a *Karya*, but *Kshanik Upadan* is the only *Niyamak Karan* of a *Karya*. And due to this *Niyamak Karan* itself a specific *Karya* takes place with certainty. Then the question arises, "If this is the state of facts, where is the necessity of mentioning and learning about *Trikali Upadan*?"

Upadan is intrinsic capacity i.e. *Nija Shakti* (निजशक्ति). This capacity is of two types, *Dravya Shakti* and *Paryay Shakti*. *Dravya Shakti* denotes or indicates which specific *Karya* will take place in which specific *Dravya*. The manifestations or *Paryay* of attributes of *Shraddha*, *Dnyan*, *Sukh* can take place or evolve in *Jeev Dravya* and not in any other *Dravya*.

That is why the *Upadan Karan* of those *Paryay* or *Karya* is *Jeev Dravya*. This is called *Dravya Shakti*.

And that which denotes or decides which *Karya* will take place at which specific *Samay* is *Paryay Shakti*. This is *Niyamak* of time. *Paryay Shakti* is the withering away of *Anantarpurva Kshanavarti Paryay* and eligibility of the *Paryay* to evolve at that *Samay*. And both these together are called *Kshanik Upadan*. This is the *Niyamak* of *Karya*.

If we have to mention both *Trikali Upadan* and *Kshanik Upadan* in one phrase we can call it, "*Dravya Shakti* possessing *Paryay Shakti*". If we have to mention *Nimitta* also along with it, we can say, "*Dravyashakti* possessing particular *Paryay Shakti* along with *Nimitta*". *Nimitta* is also called '*Sahakari Karan*' because it coexists with the particular *Karya*.

In scriptures like '*Tattvartha Rajyartik*' this is discussed in details. Here we can again consider the example of an earthen pot evolving out of the clay. In this, clay is *Trikali Upadan Karan*. *Kshanik Upadan* is that of clay which is about to manifest itself in the form of the pot. The stick or the wheel, the efforts of the potter are all *Nimitta*. Only a specific type of clay can be transformed into a pot. We can not make a pot out of clay in the

form of sand. That is why clay is *Upadan* and the stick, wheel etc. are all *Nimitta*.

This is the discussion about *Trikali Upadan*. Now let us see which are *Kshanik Upadan*. Clay mixed with water, its lump all these manifestations of clay are not *Kshanik Upadan* of the pot. But only that clay which is about to transform itself in the form of the pot in the very next *Samay* is the *Kshanik Upadan*. And the wheel, the stick with which the wheel is moved and the potter himself are considered to be its *Nimitta*, only while this *Karya* namely manifestation of pot is taking place. In other words though these things are existing at all other times they are *Nimitta* while the *Karya* is taking place; and not at any other time. If somebody says *Karya* takes place because of *Upadan* only and at that time presence of *Nimitta* is not at all necessary then that is also wrong.

Whenever a specific *Karya* is taking place there is *Dravya Shakti* possessing particular *Paryay Shakti*, and at the same time *Nimitta* favourable to that *Karya* is always found to be present there as a rule. It is never possible that *Nischay Upadan* is there and no *Nimitta* is found at that time.

During this discussion we learnt or saw that *Trikali Upadan* is deciding factor of *Swabhav* or basic ability of a substance and its attribute. It determines which *Karya* can take place in which substance and more so in which particular attribute of that substance. *Anantarpurva Kshanavarti Paryay*, which is a type of *Kshanik Upadan* *Karan* is the deciding factor of the process of *Karya* taking place. It is known as *Vidhi* (विधि) or *Purushartha* (पुरुषार्थ). And another type of *Kshanik Upadan* namely eligibility of *Paryay* manifesting at that *Samay* is the deciding factor of the time and *Karya*.

Whenever *Karya* takes place it happens due to *Upadan* and at that time presence of *Nimitta* is very natural or without any effort. One does not have to keep on looking out for *Nimitta*. We need not get anxious and worried as to how the *Nimitta* will be available at that time. *Karya* does not take place because of or in accordance with *Nimitta*. But when a *Karya* takes place other things are called *Nimitta* according to that *Karya*. *Karya* is always of one *Samay* and at that time some *Paryay* of some other substance is there as a *Nimitta*. And that *Paryay* is also of one *Samay*. From this it is evident that *Nimitta* - *Naimittik* relation is always between two specific *Paryay* of two substances, and that too is for one *Samay* only.

One specific incident can be a *Nimitta* to various different *Karya* taking place in different *Jeev*. A body of a woman lying at a place can evolve different emotions in different *Jeev*. Some one will feel pity towards it, some other will have passion of lust, looking at that same body. If that *Nimitta* was the cause of the *Karya* of each *Jeev* then every one should

have same feelings. But it never happens in that way.

Pt. Todarmaji says that, *Para Dravya* does not disturb or spoil our feeling and create passions. Whenever we have passions *Para Dravya* is only external *Nimitta*. To blame *Para Dravya* in this fashion is *Mithya Bhav* or *Mithyatva*.

Nimitta does not forcefully do anything in *Upadan* and similarly *Upadan* also does not forcefully gather or avoid *Nimitta*. The relation between the two is very natural and comes about without any effort from anything.

Not only *Para Dravya* does not do or does not have any part in *Swabhav Paryay* of *Jeev*, but even in *Vibhav Paryay* of *Jeev* its participation is negated. True *Dev*, *Guru* or *Shashtra* do not give us *Samyaktva*. But even then the Real Right Belief about them is called *Samyak Darshan*. Because unless one knows the true nature of them, unless one definitely concludes about the true nature of *Vastu Swaroop*, one does not know the path of salvation and start progressing on it.

Jeev which has intense urge to know one's own *Atma* easily finds knowledgeable *Guru* or *Satpurush*. And through the preachings of that *Satpurush Jeev* realises that he is real *Dnyani*. And then he is sure within himself that through the preachings of this *Satpurush* he will get the knowledge of Right path. But one should not get anxious or worried, thinking that he is not finding such a *Dnyani* person. Once his own ability increases then he can identify a *Dnyani* person as a *Dnyani*. He may be knowing that person even before that as a ordinary person in any other capacity or relation. But he knows or realises him as *Dnyani* only after his own capacity increases to that level.

In the book 'Nimitta Upadan' Dr. Hukamchandji Bharill says, "When a *Jeev* comes to a stage where he is about to achieve *Moksha* or salvation in near future, then automatically he has interest in knowing his *Atma*, and this interest in turn inspires him to search for *Bhagwan Atma* and enlightened persons who have evolved *Dnyan* of the true nature of *Atma*. And while being in the company or constant touch with such a person his interest in *Atma* gets extraordinary power or intensity. And all his attention in the form of study or learning, his thoughts and his mind get diverted from the other things. i.e. *Para* to his own self. The intensity of the interest and strength of this *Purushartha* not only diverts his attention towards his own *Swabhav*, but it also diverts his *Paryay* of *Dnyan* attribute and concentration towards his own *Atma*. This natural and effortless coming together of *Nimitta* and *Upadan* creates a strong and firm foundation to achieve *Samyak Darshan*, while going from *Deshana Labdhi* to *Karan Labdhi*."

Despite such effortless togetherness of *Nimitta* and *Upadan*, two

different substances manifest or modify in themselves due to their own ability. Though passions like attachments, hatred, lust etc. are *Nimitta* to the bonding of *Karma* which is *Pudgal*, here the *Shatkarak* (षट्कारक) of *Paryay* of *Jeev* are different and independent and *Shatkarak* of *Paryay* of *Pudgal* in the form of *Karma* are independent.

Don't be confused or worried by reading these new names and terminologies. I am aware that in this discussion of different types and sub types of *Upadan* you may get confused by listening to new terminologies. We will discuss *Shaktarak* in our next letter.

But before that the discussion we had about *Nimitta Upadan* and applied that to the example of clay and pot made out of it, now you try to apply the same to various other examples such as in making Chapati, making of gold necklace and evolving of *Divyadhvani* etc.. Let me tell you we were taught this subject by Pt. Kailashchandji from Bulandshahar in 1976. And he used to give us homework. We would do it at night till almost 2.00 a.m. Because he used to conduct classes throughout the day in three sessions. And this was going on, not for 4-5 days or few weeks, but it went on continuously for three months. This is how we learnt at that time. That time household duties, medical practice, both of you were too young and were to be looked after, there were always 20-25 people at home to be cared for, and kitchen to be run for all these people. But by doing all these things everybody in the house including your grand parents, your uncles and aunts used to attend these lectures with great enthusiasm. Similarly if you show your enthusiasm in learning these things, my enthusiasm will be more and more in teaching you.

I used to teach in our class, with the help of the book, "Nimittopadan" for one and half hour daily recently. I am sending a set of 12 audio cassettes of 90 minutes each of these lectures to both of you. Listen to them very carefully. Since the subject is explained there in more details and repeatedly with the help of different examples, you will be able to grasp it perfectly. This topic is very important for the correct and proper understanding and coming to correct conclusion about the *Tattva* i.e. *Tattva Nirnay*.

I am confident that once you understand the correct nature of *Nimitta* and *Upadan*, the discussion about five *Samavay*, *Shatkarak* etc. in next letters will be easily followed by you.

With Best Wishes.

Jai Jinendra.

Your
Mom.

Shatkarak

Letter 9

2nd June, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

While discussing *Karan Karya Vyavastha*, we have learnt in details the *Nimitta* and *Upadan Karan*. Usually we see a *Karya* taking place but since we do not have correct knowledge about the real cause, or who is the *Karak* of that *Karya* some people consider *Ishwar*, or some others consider fate and others consider *Nimitta* to be *Karan* of any *Karya*. Thereby with the feeling and imagining that they are all governed by these, consider themselves to be mere puppets in their hands. And while trying to gain certain things or avoid some others which they think to be *Nimitta*, they are continuously indulging in the constant chain of passions like attachments and aversions. All these things lead to the perpetual cycle of birth and death.

Till today we found four *Karan* of any *Karya* namely - (1) *Nimitta Karan* (2) *Trikali Upadan Karan* (3) *Anantarpurva Kshanavarti Paryayroop Kshanik Upadan Karan* and (4) *Yogyataroop Kshanik Upadan Karan* of that *Paryay* at that particular *Samay*. These *Karan* are also called *Karak*.

In *Jinavani* all the descriptions or preachings are done in two different types or styles. (1) *Aupacharik Kathan* (औपचारिक कथन) and (2) *Yathartha Kathan* of *Vastusthiti*. In other words (1) statements describing things in daily practical language and (2) statements about things as they are or as they exist.

Aupacharik Kathan is a statement for the sake of it or just to indicate a situation. In reality it may not be as it is stated. This is also known as *Vyavahar Kathan*. The other type of statement is *Yathartha Kathan* or *Nischay Kathan*. At times the point or subject which is most important or prominent in the present discussion is called *Nischay* and the other secondary subject is called *Vyavahar*.

Don't get confused by reading the discussion about *Nischay* and *Vyavahar* in this present topic of *Karak*. We are just mentioning and discussing it to the point which is necessary for the present subject. And then we will go on with our main topic.

In *Moksha Marga Prakashak* it is said, "That which is important or main topic is *Nischay* and that which is secondary or less important is *Vyavahar*."

When we read a statement that *Karya* takes place by *Nimitta*, we should be aware that this is *Upchar* or *Vyavahar Kathan*. As against that,

Karan No.(2) we have seen earlier namely *Trikali Upadan* *Karan* is the *Karta* of a *Karya* is a statement of *Nischay*.

Now when we will compare between *Karan* No.2. and No.3 then the statement that *Trikali Upadan* is *Karta* becomes *Vyavahar Kathan* and to state that *Anantarpurva Kshanavarti Paryayroop Kshanik Upadan* is *Karta* will be a *Nischay Kathan*. And now you must have already realised the next step. That is, when we are comparing *Karan* No. 3 with *Karan* No. 4, to call *Anantarpurva Kshanavarti Paryayroop Kshanik Upadan* to be a *Karta* is *Vyavahar Kathan* and to call *Kshanik Upadan* in the form of eligibility of the *Paryay* of that particular *Samay* to be the *Karta* is *Nischay Kathan*.

You will realise one thing from the above discussion, that while learning and understanding the nature of *Nimitta* we address it as *Karan*. But when we wanted to divert our attention from *Nimitta* in order to free ourselves from entanglement with *Nimitta* and establish its different existence as *Para Dravya* from the *Karya*, we are told that *Karya* takes place because of *Trikali Upadan*. But to make one aware as to which *Karya* takes place when and the process of it taking place a person is told about the *Vidhi* or the process i.e. *Purushartha* and eligibility of *Paryay* of that *Samay* as *Karan* of that *Karya*. And thereby our ignorance about the *Karan* is cleared.

Withering away of the earlier *Paryay* and the eligibility of the *Paryay* of the same present *Samay*, these both *Kshanik Upadan* are existing in this present one *Samay*. Because of this fact our attention is diverted from those *Paryay* in the past as well as those future *Paryay* which are yet to come and we realise that the eligibility of this present *Paryay* in this very *Samay* is the true *Karta* of the *Karya* taking place at this present *Samay*.

In fact the four *Karan* which we discussed now are called *Karta Karak*. I can visualise the next question coming from you. You may ask, "If these are *Karta Karak*, are there any other types of *Karak*? If so what are they? And at the same time better let us know their definitions as well."

We have already seen that *Karya* means *Paryay*, status, or stage, manifestation, *Kriya*. That which is creator of *Kriya* or the actual manifestation, or that which evolves or produces *Karya* is called *Karak*. Only that which is in some form or other *Prayojak* or helpful cause in any *Karya* is called *Karak*. And nothing else can be said to be so.

With reference to any *Karya* six basic questions may arise. And in the answers to these six questions, we find six *Karak*. They are - (1) Who did the *Karya* ? - *Karta* (कर्ता) (2) What *Karya* was done ? - *Karma* (कर्म). (3) *Karya* was done with which instruments or facilities ? - *Karan* (करण)

(4) For whom the *Karya* was done ? - *Sampradan* (सम्प्रदान). (5) *Karya* was done or evolved out of what ? - *Apadan* (अपादान) and (6) With whose support this *Karya* was done ? - *Adhikaran* (अधिकरण).

From this one realises that there are six types of *Karak* namely : -
 (1) *Karta* (2) *Karma* (3) *Karan* (4) *Sampradan* (5) *Apadan* and
 (6) *Adhikaran*.

These can be described in the form of six questions. (1) Who ? (subject) (2) What ? (Object) (3) With what ? (tools or instruments) (4) For whom ? (5) Out of what ? (basic substance) and (6) With whose support?

Now let us see the definitions of these six *Karak* -

- (1) *Karta Karak* - That which manifests itself independently on its own is *Karta*.
- (2) The manifestation evolved by the *Karta* is called *Karma* or actual *Karya*.
- (3) The best tools for the *Karya* or manifestation is called *Karan*.
- (4) That to whom *Karya* is presented / given is called *Sampradan*.
- (5) That everlasting permanent substance through which *Karya* is evolved is called *Apadan*.
- (6) That with whose support *Karya* is done is called *Adhikaran*.

In commentary of Panchastikaay *Gatha* 62 it is stated that in each *Paryay* of each substance all these six *Karak* exist together. *Jeev* and *Pudgal* substances manifest themselves in the form of either *Swabhav* or *Vibhav Paryay*. In these manifestations, *Paryay* has its own six *Karak* present in itself. Those *Paryay* don't need help from any *Nimitta* or any other *Karak* from outside.

To let us understand as to what or which things are *Nimitta*. Scriptures call substances other than the substance in which *Karya* is taking place or different *Nimitta* as *Karak* as well. Here we have to definitely bear in mind that these are *Vyavahar Karak*.

Let us take the example of pot and potter we have seen earlier. There potter is *Karta*, the pot is *Karma* or object, the wheel, the stick etc. is *Karan* or instrument, the pot was made for the person storing water, so that person is *Sampradan*. Next the soil was taken from the basket in which it was stored, so the basket becomes *Apadan* and the floor on which all these things were resting i.e. the floor was the support for making pot, therefore it is *Adhikaran*.

Let us take one more example. I was preparing Ladoo (a sweet). So

I am *Karta*. Your son Rohit asked me, "Grandma, what are you doing?"

I told him, "Ladoo", which is *Karma*. Next question was "with what?" The answer was "with the spoon and other utensils". So they are *Karan*. "For whom are you making them?" For you, Rohan, Riya and Soham. All these grand children are *Sampradan*. "Out of what are you doing them?" "I am taking out floor from the tin in which it is kept". So the tin becomes *Apadan*. And last question was "What is this in which you are preparing them?" "I am preparing them in a *Thali*". So that *Thali* is *Adhikaran*.

In these examples each *Karak* is a separate thing. That is why they can be called *Bhinna Karak* (भिन्न कारक). *Bhinna* means 'separate' or 'other than'. Here *Karta* is one thing, *Karma* is another, *Karan* is third thing, *Sampradan* is one more separate thing and lastly *Apadan* and *Adhikaran* are also two separate things other than the earlier four things. And despite that they are not real *Karak* of the *Karya* of making pot or Ladoo. That is why they are *Vyavahar Karak*.

In the explanation on *Gatha 16* of *Pravachansar* it is said, "In reality or as the state of facts exist, one substance can never be a *Karta* of any other substance. That is why these six *Vyavahar Karak* are in fact false or not true. To mention them as *Karak* is only *Aupacharik Kathan* i.e. for the sake of saying it. In reality, as a *Nischay*, no one substance can have relation of being a *Karak* with any other substance."

Here it is obvious to have the next question in one's mind. 'If *Vyavahar Karak* are not true *Karak* then which are the real true *Karak*? or which are *Nischay Karak*?' Let us apply this query to our famous example of making of pot.

The clay in itself independently manifests in the form of a pot. So clay is *Karta*. Pot is a *Karma*; in other words pot is clay in another form. So clay itself is *Karma*, clay transformed itself in the form of pot through its own *Parinaman Swabhav* or its natural power / capacity to manifest. That is why it is its own *Karan*. Clay did transform in the form of pot for its own sake, so it is its *Sampradan* as well. Further clay on its own, from within got rid of its stage of a lump of clay and transformed into a pot, and at the same time its true nature of being clay remained intact, that is why clay is itself *Apadan*. And lastly the whole process of clay transforming or manifesting itself in pot took place with the support of its own. So it is its own *Adhikaran*.

In this way all the six *Karak*, in reality are existing in the substance. And they belong to the substance itself. These are *Abhinna Karak* (अभिन्न कारक). A - *Bhinna* i.e. not separate. In reality one substance can not help any other substance. Substance itself does *Karya*. The *Karya* also is in the form of its own manifestation, it is done by itself without any other external

instrument, for its own sake, from within itself, and by the support also from itself. And that is why these *Nischay Karak* are the ultimate true *Karak*. Each substance is complete and independent in itself and has infinite capacity or *Shakti* in itself. And because of this *Shakti* substance itself becomes its own six *Karak* and is capable of doing its own *Karya*. In doing that no other external thing can be of even slightest help.

These six *Karak* are existing in each *Samay*. What are these *Karak*? Are they substances, attributes or *Paryay*? These six *Karak* are common attributes present in all the substances. They are present in *Jeev*, *Pudgal*, *Dharma*, *Adharma*, *Akash*, and *Kaal*. *Samaysar* scripture describes 47 *Shakti* of *Atma*. There also these six *Shakti* namely *Kartru Shakti*, *Karma Shakti*, *Karan Shakti*, *Sampradan Shakti*, *Apadan Shakti* and *Adhikaran Shakti* are mentioned.

Six *Karak* are attributes, and their manifestations are also continuously going on as in case of any other attribute. While a substance is evolving its *Paryay*, each attribute of the substance manifests at each *Samay* in the form of its own *Paryay*. And these *Paryay* vary each time. Similarly the *Paryay* of *Karak* attribute also vary in each different *Paryay* of the substance. Therefore it is said that six *Karak* of each *Paryay* are separate and independent and they vary. Many a people have this doubt or question namely, 'If a substance is pure or *Shuddha* at all the times, forever, then how can its *Paryay* become impure?' This can be understood now. Since each *Paryay* has its own independent six *Karak* it manifests as per the eligibility / *Yogyata* of that particular *Paryay* of that particular *Samay*. So whether a particular *Paryay* is *Shuddha* i.e. *Swabhav Paryay* or *Ashuddha* i.e. *Vibhav Paryay* is determined by the six *Karak* of that particular *Paryay* itself.

But *Jeev* evolves attachment or aversion about some other substance because he believes that substance is responsible for so called good or bad things happening in his life. In fact these passions of attachments or aversion arise because of their own six *Karak* and not due to any other *Para Padartha* i.e. substance. Also it does not happen because of the fruition of *Charitra Mohaniya Karma*. Because *Karma* is a *Paryay* of *Pudgal* and passion is *Paryay* of *Jeev*. Though there is *Nimitta Naimittik* relation between the two, there is no *Karta Karma* relation.

In *Samaysar Kalash* 49 it is said that unless there is *Vyapya - Vyapak* relation there can not be *Karta Karma* relation. Don't get worried by these new names. Let us understand their meaning.

That which is spread or which pervades throughout in all its manifestations is *Vyapak*. And a specific manifestation is its *Vyapya*. That means substance is *Vyapak* and its *Paryay* is its *Vyapya*. Clay is *Vyapak*

and the pot and all other manifestations are *Vyapya*. Since *Paryay* is a state of the substance and either can not be considered as a separate entity from the other one, substance spreads or pervades in *Paryay* and in turn *Paryay* is pervaded by the substance. In this way *Vyapya* - *Vyapak* relation exists in one inseparable existence of substance and its *Paryay*; And this relation never exists in two different substances.

Karta Karma relation can exist only where this *Vyapya Vyapak* status or relation exists. Without *Vyapya Vyapak* relation, *Karta Karma relation* can not be there.

Pudgal substance is *Vyapak* in its own *Paryay* and *Jeev* is *Vyapak* in its own *Paryay*. But a stage where *Jeev* is *Vyapak* and body is its *Vyapya* can never happen. No substance can ever leave its own *Chatushtaya* and enter *Chatushtaya* of any other substance. It can not spread or pervade in *Para Dravya*, *Para Kshetra*, *Para Kaal* and *Para Bhav*. That is why, 'I' or *Jeev* substance is not *Karta* of any thing else. 'I' am not anybody else's *Karya* as well. There is *Akarya Karanatva Shakti* (अकार्यकारणत्व शक्ति) in each substance. Each substance is *Akarya* and *Akaran* of any other substance.

No one is *Karya* of any other substance and similarly, it is not *Karan* as well. It just can not be one.

'I can do something good or bad to some other substance, and some other substance does the same to me. Because of *Karma* I continue to entangle in the cycle of birth and death. I have passions like attachment and aversion due to *Karma*.' All such beliefs are *Mithyatva*. It is ignorance. Statements like, "*Karya* can not take place without *Nimitta*" or "*Karya* takes place because of proper *Nimitta*", are statements of *Vyavahar Naya* or *Aupacharic Kathan* i.e. a way of saying. To believe that to be a *Nischay Kathan* or a statement of truth is also *Mithyatva* or ignorance.

Just as a pot can be made out of clay and no cloth or garment can be made out of it, similarly each substance can be *Karta* of its own *Bhav* or *Paryay* but it is impossible for it to become *Karta* of *Paryay* of *Para Dravya* or *Karya* of *Para Dravya*. Despite this being the state of fact a person who believes that *Atma* does *Karya* of its own and that of *Pudgal* as well is *Mithya Drishti*.

No substance can be *Karta* of any other substance. All substances manifest according to their own *Swabhav*. This foolish, stupid *Jeev* unnecessarily has passions like attachment and aversion and becomes anxious and unhappy.

Many a times other substances manifest themselves the way which we wish them to do so. But even then they do not manifest in that fashion

because of our wishes. They do so because of their own *Swabhav* of manifestation. But ignorant *Jeev* falsly believes that he has done that *Karya* and thereby strengthens his fallacious belief of being *Karta* of *Para Dravya*.

A child while holding on to an already moving cart thinks that he is driving the cart.

Each one of us have to think and introspect as to whether we are also having same fallacious belief.

You may say, "We are doing all sorts of work in the house from morning till late at night and now you are saying that not even one job or *Karya* is done by us ? Sweeping, cleaning, cooking, washing of linen and utensils, looking after children's needs and on the top of that our busy profession; if we are not doing all these things then who else is doing all that ? O.K. if you say so, I will not do any of these jobs from tommorrow and then let me see how do they take place ?"

O.K., have you finished your argument ? Now be little calm and understand it clearly. How can you stop doing or get rid of doing jobs, which in the first place you were not actually doing, in fact which you were unable to do ? By saying that you will not do them now you are showing your fallacious belief that you were able to do them. My dears, don't get angry or annoyed. Since in this human phase *Jeev* has his *Ekatvabuddhi* or oneness in this *Paryay* of two different kinds of substances i.e. *Asaman Jatiya Dravya Paryay* (असमानजातीय द्रव्य पर्याय), he thinks that actually he does the activities of this body. And this belief is there since time immemorable.

Acharya out of pity or compassion towards us are showing us the right path of our benefit or well being by explaining us the *Karan Karya Vyavastha* of all the substances in this world and the mystery lying behind it. "I am miserable and unhappy due to my fallacious belief and passions arising in me due to that belief. And *Upadesh* or preaching of *Jinagam* is the only thing which will show me the right path of ultimate Bliss. No other way can lead me to that". Have total and steady faith in this statement. If you really accept this preaching with clear and open mind and correctly understand the crux or vital points of that, then you will also achieve this very simple, easy and independently achievable path.

Once you understand the mistery of *Jinagam*, then you will also experience your own *Dnyata Drishta Swabhav*. All the jobs which you have described above as being done by you will keep on happening. But then you will feel that they are happening and are not being done by you. The feeling or belief of being *Karta* of *Para* i.e. any substance other than

your ownself will go away. You will establish oneness in your *Dnyata Drishta Swabhav*. And thereby you will achieve natural and effortless *Sukh* or Bliss. Don't look at these preachings as your mother's nagging at you. And don't just cram the terminology and definitions of the concepts told in the scriptures, but look at these preachings as invaluable *Upadesh* from *Acharya* given as per *Divyadhvani* of *Sarvadnya*.

The *Upadesh* from *Acharya* is sometimes given to the beginners and at that stage it is in the form of *Upchar* or *Vyavahar Kathan*, which they are able to understand as they are familiar with this type of language. At some other time it is given to make us understand and realise the nature of *Nimitta*. And at times it is in the form of *Nischay Kathan* to discuss the true nature of things as they exist. We have to realise this distinction and understand the proper meaning underlying these *Upadesh*.

Let's come back to our original discussion and see the nature of six *Karak* in detail.

Karta Karak : In *Karta Karak* four types of *Karak* namely *Nimitta*, *Trikali Upadan*, *Anantarpurva Kshanavarti Paryay* and eligibility of *Paryay* of that *Samay* are told and discussed. If somebody considers only the eligibility of *Paryay* of that *Samay* to be *Karta Karak* of any *Karya* and negates all other *Karak* then it will be wrong. Because it is the state of facts as it exists that whenever a *Karya* takes place, all the four *Karta Karak* are always present. And here one has to realise that true *Karak* i.e. *Niyamak Karta* of *Karya* is the eligibility of *Paryay* of that *Samay*.

In the definition of *Karta*, the words "that which does its *Karya* independently" appear. And in that the word 'independently' is the most important word. If that word is not there then it may mean that some other substance also is *Karta* of a *Karya*. For example - 'The Chapati was done out of or because of the flour as well as the person preparing it', or 'the pot was made by the clay as well as the potter', 'words are produced by *Bhasha Vargana* as well as *Jeev*' or 'this formation of written letters is done by the ink as well as me.' These situations may arise.

Here you may query - "*Jeev* evolves *Kashaya* like passions of attachments and aversions on his own without any external help from anything else ? And it is not his *Swabhav* but *Vibhav Paryay*". This is answered in *Panchastikay* as follows, "*Jeev* evolves *Vibhav Paryay* through his *Ashuddha* or impure *Upadan* i.e. due to the eligibility of that specific *Paryay* which is evolving at that particular *Samay*." And this is done through six different *Karak* of that specific *Paryay*. But to emphasize the fact that this is not the *Swabhav* of *Jeev*, the *Nimitta* in the form of fruition of *Dravya Karma* is mentioned. Similarly *Pudgal* substance also evolves in the form of *Karma* independently on its own and there *Kashaya*

of *Jeev* in the form of passions like attachment and aversion are *Nimitta*.

When *Jeev* evolves *Vibhav Paryay* like lust, attachments, aversion etc. due to his own eligibility, fruition of *Karma* which was acquired earlier is *Nimitta*. Fruition of *Karma* does not make *Jeev* dependent on it or the evolvement of his passions is not subject to that fruition. As we have seen earlier there is only presence of *Nimitta* at that time.

Similarly when *Karman Vargana* evolves independently, by its own eligibility, in the form of a *Karma*, at that time *Mithyatva* and passions of *Jeev* are *Nimitta* to it. Both *Jeev* and *Karma* evolve their own *Karya* within themselves. When we read in scriptures that *Jeev* bonded *Karma* or he got rid of *Karma*, it is to be understood that it is a *Nimitta Kathan*. We have to understand that in reality it is a statement indicating the presence of *Nimitta*.

Just as due to the light coming from the sun or the moon in the evening, the clouds in the sky acquire different shapes and colours, the emergence of rainbow, the rings around moon etc. in all these formations *Pudgal Skandha* i.e. combinations of *Pudgal Paramanu* evolve in the form of these different formations due to its own *Shakti* or capacity. No one else can be its *Karta*. In the same fashion, in the presence of passions of *Jeev* like attachments and aversions as a *Nimitta*, *Pudgal* substance due to its own capability evolve in the form of various eight *Karma* like *Dnyanavaran* etc..

Ignorant *Jeev* believes that the passions evolve due to *Para Padartha* i.e. other substance and *Karma*. But the true cause of it is his ignorance itself. In *Samaysar Natak* it is said, "the disciple asks the teacher, 'Oh Lord ! who is the main root cause of evolution of passions ? Is it *Pudgal Karma* ? Or is it the activity of mind and body ? Is it due to the pleasure and pain enjoyed through our sensory organs or organs of body ? Is it the wealth we acquire or the house ?'

Guru explains, 'All the six substances manifest at all the times within themselves and independent of anything else, and that is why no substance can be a cause or instigator of manifestation of any other substance. Therefore the true root cause of passions is intoxicating effect of *Mithyatva*.'

And we are studying this *Agam* as told by *Jinendra* to get rid of this *Mithyatva* which is there since time immemorable. It is necessary to study and understand properly the subjects like *Nimitta - Upadan, Nischay Vyavahar*, five *Samavay*, four *Abhav, Kramabaddha Paryay, Sarvadyata* etc. and then with their help understand and accept the fundamental state of facts as they exist. This study is very essential to get rid of *Mithyatva*.

Some one can say that an ignorant *Jeev* to be *Karta* of passions. But *Samyak Drishti Dnyani Jeev* is not in true sense *Karta* of passions. Since he has oneness in his *Dnyata Swabhav* and thereby experiences his separate existence other than the passions arising in him i.e. *Asrava*. He is called *Akarta* of passions.

Now just see that here *Adnyani* is said to be *Karta* of his *Vibhav*. But nobody can be *Karta* of *Para Dravya*. Scriptures have discussed *Karta Karma* relation in detail at various places and stages. But there is hardly any discussion about *Bhokta Bhogya* relation as compared to that. The reason is very obvious. Where ever there is this belief of being *Karta* automatically the belief of being *Bhokta* will always be there. Similarly because of the principle that *Jeev* is not *Karta* of any *Para Dravya* it is also established that he is not *Bhokta* of *Para Dravya*, and it is not his *Bhogya*.

Karma Karak : After this discussion about *Karta Karak* let us talk about *Karma Karak*. In a way the word *Karma* is really tricky. It is used in many ways, with many different meanings. Usually ordinary people use this word quite often without really knowing its true meaning. It is usually said that we should perform our *Karma* and never keep any expectation about the fruits of that *Karma*. One's family life and the duties of that life, honesty in your job, business or profession, helping others, all these things are considered to be *Karma*. 'I am *Karta* of *Kriya* of *Para Padartha*, *Kriya* or activities of my body, mind, etc. are my *Karma*,' this belief is the biggest *Mithyatva* people have. But people keep on preaching such philosophy to each other and others who listen to it also consider such *Upadesh* to be very good and true.

The word *Karma* is used by scriptures with many different meanings (1) *Dravya Karma* - Eight *Karma* like *Dnyanavaran* which are *Paryay* of *Pudgal* namely *Karman Vargana* (2) *Bhav Karma* - *Mithyatva* and passions like attachment, aversion, longing which are evolved by *Jeev*. (3) *Nokarma* - Body, mind, speech etc. (4) *Karma* - means *Karya* i.e. *Paryay*. *Paryay* of each substance or its attribute is its *Karma*. In this discussion about *Karma Karak* this meaning mentioned at no. 4 is taken or presumed.

We say that substance is *Karta* (i.e. *Trikali Upadan*) and *Paryay* is its *Karma*. And now when you have learnt and understood about the types of *Upadan*, and who is the real *Karta*, then you will realise that the eligibility of the *Paryay* of that particular *Samay*, this *Kshanik Upadan Karan* is *Karta*, and that particular *Paryay* is *Karma*. Similarly in this fashion all the six *Karak* apply to that particular *Paryay*. Earlier we had applied these six *Karak* to *Dravya*; now we are applying them on *Paryay*. *Paryay* itself is *Karta*, *Paryay* itself is *Karma*, *Paryay* itself is *Karan*, *Paryay* itself is

Sampradan, *Paryay* is itself *Apadan* and finally *Paryay* is itself *Adhikaran*. Now we will apply this on *Atma*. If you consider or take substance and *Paryay* as one and inseparable then six *Karak* of *Dravya* are as follows :

Atma himself is *Karta* of his own pure *Shuddha Paryay*. *Shuddha Paryay* is his *Karma*. *Atma* himself is his instrument i.e. *Karan*. He in a way gifts or offers himself the *Shuddha Paryay* so he is *Sampradan* as well. He evolves the *Paryay* from within himself, so he is *Apadan* and the evolvment takes place with the support of himself, that is why he is also *Adhikaran*.

Six *Karak* of *Shuddha Paryay* of *Atma* are as follows :

Shuddha Paryay itself is *Karta*, it is itself its *Karma* and *Shuddhata* itself being its instrument *Shuddha Paryay* is *Karan*, since it offers itself *Shuddhata*, *Shuddha Paryay* is *Sampradan*. As *Shuddhata* evolves from within, *Shuddha Paryay* also is *Apadan* and finally since it is *Shuddha* because of its own support it is its own *Adhikaran* as well.

Once one knows all this, his attention is diverted from all other substances and *Paryay* and is concentrated on its own nature. By continuously knowing his own *Swabhav* which is *Dnyan*, he evolves *Veetaraagata* in his *Paryay*, and experiences Bliss.

Karan Karak : There is equally large confusion about *Karan Karak* i.e. the instrument of a *Karya*. Some time back an old man aged 87 yrs. came to our house. He told me, "by reading your books 'Jain Tattva Parichay' and 'Karananuyoga Parichay' I am convinced that I will get the scientific proper guidance about the path of *Atmanubhav* from you. I am sure that you have attained *Atmanubhav*. I am studying and practicing this, I am trying to attain *Samyak Darshan* under guidance of some one else since last four years. But it is all in vain !".

I asked him, "at least let me know in detail what efforts did you do ?" He told me that he daily gets up early in the morning and sitting in a steady position, concentrating his attention at the centre of his eyes as taught to him, chants 'Om' (ॐ) and name of *Siddha* for 45 minutes".

I further asked him, "Uncle, you must be surely knowing the nature of *Siddha*, is it not?" On that he said, "What is the necessity to know that ? I don't know their nature you see. I just want to get rid of my *Mithyatva* and attain *Samyaktva*. We don't have *Anantanubandhi* because we are doing all these pious things or *Punya*, so our *Kashaya* are already at a very low intensity, they are no more powerful".

I realised the state in which he was, and what was his condition. In our society there are lots of people who are very simple and gullible to others, and also there are others who misguide and take them on wrong

path. There after both me and your dad talked to him for almost two hours and showed him the right way of studying and *Swadhyay*. And also told him that though one has very high quality of *Shubha Bhav* till the time one does not attain *Samyaktva*, they are still *Anantanubandhi Kashaya*.

These days there are lots of fads of different types of meditation like *Preksha Dhyana*, *Vipashyana* etc. Someone experiences that he is floating in the sky. Some one else sees bright divine white light or some claim that they experience *Atma* or *Atmanubhuti* with the help of classical music. Here people not only are ignorant about the nature of the goal to be achieved through *Dhyana* or meditation, but are also ignorant about the methods and instruments i.e. *Karan Karak* with the help of which that goal can be achieved.

Atmanubhuti is a *Paryay* of *Dnyan* attribute. So its instrument or *Karan* also is *Dnyan Paryay* itself. So it is said in the scripture that with the help of our *Dnyan Paryay* as a tool we truly understand the seperate existence of *Swa* and *Para* and then understand and experience the nature of *Swa* that is one's own self.

Sampradan Karak : Now let us discuss other *Karak* as well. *Sampradan* means the *Karya* of *Dnyan* attribute which took place is given or offered by *Jeev* to himself. We usually say that *Guru* or teacher gives knowledge to the disciple. But that is *Nimitta Kathan*. There we are telling about *Nimitta*. In fact the teacher can not impart *Dnyan* or *Samyaktva* to the disciple. He can not evolve that *Paryay* of *Dnyan* in disciple. Disciple achieves it by his own eligibility and *Purushartha*. Yet it is certain that the presence of the teacher is there at that time.

People say that now that we have accepted some one as *Guru* and he has accepted us as his disciple, we leave all the responsibility of our well being in the hands of our *Guru*. We are no more worried about ourselves. We see people giving the burden of their luggage in the hands of a coolie at the railway station. Is it not funny and wrong to do the same thing with *Guru* by shifting your own burden in his hands ?

The *Upadesh* about path of Salvation, i.e. *Deshana Labdhi* is acquired by us through true *Dev*, *Guru*, *Shashtra* and some *Dnyani* soul who is having *Atmanubhuti*. It is true that one can not get it through any one else. But all that is only *Nimitta*. We ourselves i.e. *Jeev Dravya* is its *Trikali Upadan*. Path of Salvation i.e. *Samyak Darshan/ Atmanubhuti* is evolved only by *Purushartha* and the eligibility of that *Paryay* at that particular *Samay*.

Apadan Karak : Instead of believing that *Dnyan Paryay* evolves out of *Dnyan* itself, *Jeev* believes that *Dnyan* comes through scriptures or *Divyadhvani*. It is believing that *Dnyan* comes from *Dnyeya*. And *Jeev* who believes this, is ignorant about the state of facts as it exists. In fact all the

three types of *Upadan* are *Apadan Karak*. But *Nimitta* or *Para Dravya* are not *Apadan Karak*. I remember an incident which took place about 19/20 years back. My mother took me to a person who was respected as one who really knows Jain *Dharma* and follows and preaches it. My mother was after me that I should ask him some questions. Some how I was sure that I will not get the correct answer. But for my mother's sake I asked him, "Please tell me how can I achieve *Samyak Darshan* ?"

On that he said, "O child, it is very difficult just as some one person in thousand can pass medical exam. and become a doctor." I told him, "I have already passed that exam. and become a doctor. Tell me about *Samyak Darshan*." He said, "There is no fixed rule for that. Some one can acquire that in a hut and some one else can get it in a palace as well." Next moment he addressed someone else saying, "What happened to our advertisement in Times of India ?" I understood and realised the situation.

You must have also by now realised that *Samyak Darshan* arises from within your *Atma* or soul by totally concentrating on *Atma* as a goal of your concentration.

This incident is not to criticize somebody or to brag about my own greatness. But you also should become very critical in accepting anyone's statements and check about the validity and correctness of his preachings.

Adhikaran Karak : Each substance exists with its own support. It is its own *Adhikaran*. And instead of believing this to be the state of fact *Jeev* considers the existence of the body to be the main support of his existence. 'If there is no body where and how a *Jeev* can exist ? Body is necessary to achieve *Moksha Marga*, is it not so? Take care of your body properly so it can take care of your progress on the path of *Dharma*'. These are some of the advises given to us by people. Some people take the statement from the scripture namely, "unless one has '*Vajra Vrushabh Narach Sanhanan* (i.e. a body having a specific type of bones, joints and their coverings which has great strength) one can not attain *Moksha*" and then believe and propogate that *Moksha* can be attained only with the help of such strong body. But do you know that *Jeev* which goes to the place called seventh *Narak* also has such body of *Vajra Vrushabh Narach Sanhanan* ? All these statements in scripture make you aware of the *Nimitta* only. They indicate the favourable situation. And in fact they are not real *Karak* or originator of *Kriya*.

This discussion has really prolonged quite a bit. I will stop here today. While discussing *Karan* the subject of five *Samavay* comes forward very naturally. We will discuss them in our next letter.

Jai Jinendra.

Your
Mom.

Five Samavay

Letter 10

16th Jan. 2001

Dear Reena & Mona,

Blessings & Best Wishes.

Both of you had been with us in the last month for about 8 to 10 days; as your children had vacation. We all enjoyed the stay. You talked to us about your life and the pleasures and problems relating to that. You were also seeking our opinions and advise about these things in your daily family life. And we did give you the appropriate advise. But along with these problems of material life and our so called opinions and solutions to them, I also imparted to you both some preaching about our Jain philosophy and the nature of *Vastu Swaroop* i.e. the true nature of the things as they exist.

My dear, we consider circumstances and worldly material things as favourable or unfavourable to us, and take pleasure in their being with us or their acquisition and experience pain or unhappiness in loosing the same so called favourable and dear things and having unfavourable circumstances as the case may be. And we think these to be the ultimate or the most important thing in our life.

But most of the people are not even aware of the fact that there is one most important and different thing other than these things mentioned above which knows them all and that is 'me' or 'I' or *Atma*. It is most unique extraordinary existence which can be experienced and that experience of its existence in its pure nature gives us extrasensory and true eternal Bliss.

And instead of acquiring this ultimate pleasure which can be achieved very easily within one self, *Jeev*, since time immemorable is wasting his life in trying to change the manifestations of the substances other than himself. Just think for yourself. Is it not a fact that because this *Jeev* does not understand and realize that no substance can do any *Karya* of any other substance, becomes miserable and unhappy since he has this belief of being *Karta* of *Para Padartha*? At the same time he takes pleasure in that fallacious belief that he can do and undo things.

Whenever a *Karya* takes place many factors, which are considered to be causes of it come together. And this group of causes is called '*Samavay*'. In the evolution of any *Karya* there is group of five *Karan* i.e. *Samavay* existing. They are called five *Samavay*. Here are their names:-

(1) *Swabhav* (2) *Nimitta* (3) *Niyati* (*Kaal Labdhi*) (4) *Purushartha* and (5) *Bhavitavya* (*Honhar*).

To believe and accept that *Karya* takes place because of coming together of all these causes i.e. *Samavay* is *Anekant* (अनेकांत) or *Samyaktva*. But to believe that *Karya* takes place or evolves due to some one cause only is '*Ekant*' (ऐकांत) or *Mithyatva*.

First let us understand the meaning of these five terminologies.

(1) Swabhav : You are very well aware of the meaning of this word. The very own *Bhav* or essence of each substance is its *Swabhav*. And every *Karya* in that substance takes place according to its *Swabhav*. No *Karya* takes place which is against or beyond the *Swabhav* of that substance. Whatever may be the *Paryay* of a substance, the substance has the eligibility and capacity to manifest itself into that *Paryay*. This is its *Swabhav* or *Dharma* which exists in that substance. This is also known as *Dravya Shakti*. In the terminology of '*Upadan*' which we have learnt in last letter, it is called '*Trikali Upadan*'.

To manifest itself in the form of a pot is the *Swabhav* of the clay. *Jeev* substance has in its *Swabhav* to manifest itself in the form of *Keval Dnyan*. Not only that but *Jeev* has in it *Aniyat* (अनियत) *Swabhav* to manifest in to *Vibhav Paryay* like attachments, aversions etc. Such as, coolness is the *Swabhav* of water but it has also eligibility to have warmth in its *Paryay* while it is in the contact of fire. But the body, the sensory organs or the brain do not have the *Swabhav* to manifest themselves in *Paryay* of *Dnyan*. Similarly *Jeev* does not have *Swabhav* to manifest in the *Paryay* of touch, taste, smell or colour or even in the form of a body. So also it does not have *Swabhav* to manifest in the form of *Karma*.

We have seen earlier that each substance has its own *Swabhav*. This is self established and intrinsic to it. It is not created by anyone else nor can it be changed by anyone. *Swabhav* is without any beginning or without an end; and it is same at all the times. It does not need any help or support from anything else. It is totally self supporting i.e. '*Swasahay*' i.e. without any support from outside i.e. '*Asahay*'. *Swabhav* can not be destroyed or separated from the substance at any time.

To exist for ever and remain in existence as a substance is *Swabhav* of any substance. At the same time it is also its *Swabhav* that while existing, to continuously manifest itself in a new *Paryay* at each *Samay* and exist in that particular state of manifestation at that *Samay*. This is called *Nitya* and *Anitya Swabhav* respectively. To manifest itself or to do that *Karya* of manifestation as per the eligibility of *Paryay* of a particular *Samay* this *Swabhav* or *Kshanik Upadan* exists in each substance in the form of eligibility. This is known as *Paryay Shakti*.

(2) *Nimitta* : We have already discussed in detail *Nimitta Karan*. Whenever a *Karya* is taking place that which is thought to be a helping and favourable substance or circumstance, but in fact which does not manifest itself in any form of that *Karya* is called *Nimitta*. *Nimitta* does not do any change, nor does in any way help or disturb in the *Karya*. But at the same time its presence there at the time of *Karya* taking place is imperative.

One who does not accept the existence and concept of *Nimitta*, negates one of the five *Samavay* namely *Nimitta Karan Samavay*, his this belief is false or wrong.

When the clay manifests itself due to its own *Upadan* in the form of a pot, *Nimitta* like potter, his wheel, stick etc. are always present there. Whenever the *Karya* of *Samyak Darshan* takes place i.e. when *Jeev* or his *Shraddha* attribute, due to its own eligibility manifests itself in the form of *Samyak Darshan Paryay*, that time the subducing or nullifying of *Darshan Mohaniya Karma* is present there as *Antarang Nimitta*. *Antarang* does not mean internal. That *Nimitta* which is always present as a rule is called *Antarang Nimitta*. It is always there in any *Jeev* which is evolving *Samyak Darshan*.

Bahirang Nimitta can be different for different *Jeev* manifesting the *Karya* of *Samyak Darshan*. In this, having *Deshana* through true *Dev*, *Guru* or *Shashtra* is *Bahirang Nimitta*. This *Deshana* can be acquired either in this phase of life itself or it might have been acquired in earlier life phase. And due to various *Nimitta* like *Darshan* of *Jinbimba*, *Jatismaran*, or very intense and severe pain experienced in *Narak* phase, also immense pleasure and riches in *Swarga*, *Jeev* can turn his attention inwards and start thinking and realize the true nature of his *Shuddhatma Swaroop* i.e. his existence as a pure soul. Then once he is totally concentrating and immersed in it he experiences that pure existence or in other words he attains *Samyak Darshan*.

When we are considering this fact from the point of view of *Nimitta*, we give most importance to the *Nimitta* of *Deshana* in the *Karya* of *Atmanubhuti*. That is why we always remember with reverence, *Atmadhnyani Jeev* or *Guru*, and *Arihant Bhagwan* who is the main central source of all *Deshana* and always are grateful for favour bestowed on us by them.

Whenever a situation is explained by giving importance to any one *Samavay* out of the five *Samavay* or any situation is described from the point of view of one *Samavay*, all others are accepted to be there, though they are not explicitly mentioned or not given prominence. But instead of accepting their presence, just to believe that *Karya* takes place because of only one particular *Samavay* is *Mithya Ekant* (मिथ्या एकांत). This is known as *Ekant Vaad* (एकांत वाद) .

Some people accept *Nimitta* as a *Karta* and think that they are not having their work done because *Nimitta* was not available or present at time. Here they become dependent on some other things, i.e. *Paradhin Drishti* (पराधीन दृष्टि) and some other put all the responsibility on the fate and thereby strengthen their belief in *Ekant Niyativaad* (एकांत नियतिवाद).

(3) Kaal Labdhi (काल लब्धि) : *Kaal Labdhi* means the eligibility in each substance to manifest a specific *Karya* at a specific predetermined *Samay*. It is also called as *Niyati*. While discussing about *Upadan*, we have said that *Kshanik Upadan* is determining *Karan* of any *Karya* i.e. determining the time at which that *Karya* is to take place.

Each substance exists for ever. It does not have a beginning nor does it end to exist at any time. And at each *Samay* it manifests its one *Paryay*. Now just imagine if there is one *Paryay* in each *Samay*, then how many *Paryay* each substance will have? Just think about it and then you will definitely get an answer. Of all the three segments of *Kaal* namely, past present and future there are infinite *Samay* and exactly that many *Paryay* of each substance are evolving. This continuous flow of *Paryay* of substance is going on since time immemorable and will go on endlessly. And in this, *Samay* of each *Paryay* is definite and predetermined or it may be said that it is predetermined as to which *Paryay* will evolve in each substance at any particular *Samay*. This is not decided by anybody. Each substance has this *Kshanik Upadan* in the form of eligibility within itself.

The eligibility of manifestation of *Karya* is in fact called *Kaal. Swakaal* of each substance exists for ever without beginning and without end; whereas *Swakaal* of each *Paryay* is one *Samay*. Not only that but this *Samay* is also fixed and definite. In the infinite continuous flow of these *Paryay*, each *Paryay* is certain and fixed. It is bound by its own *Samay*.

On the basis of *Kaal Labdhi* itself we can establish the definite existence of other *Karan*, at any particular *Samay*. We have already seen that *Nimitta* is a *Paryay* of *Para Dravya*. And right now we have decided that each *Paryay* of each substance manifests at its own *Samay*. This means that a *Nimitta* of a specific *Karya* in a specific *Samay* is also fixed. No one can change that, or even alter its course.

(4) Purushartha (पुरुषार्थ) : *Purushartha* in our daily life or common terminology means, the efforts of any *Jeev* for specific *Karya* or activities in his life. These activities are broadly classified as *Dharma* (धर्म), *Artha* (अर्थ), *Kaam* (काम) and *Moksha* (मोक्ष). While learning specific attributes of *Jeev* (*Vishesh Guna*) and their *Paryay*, we had discussed *Virya* attribute. We had seen that *Purushartha* is a *Paryay* of *Virya* attribute of *Jeev*. To manifest its *Swabhav* in *Paryay* is the *Karya* of this attribute. In all the six substances *Karya* in the form of manifestation of *Paryay* takes place as per their own

Swabhav. That is why in all the six substances *Virya* attribute and its *Paryay* of *Purushartha* is evolving in each *Samay*. This *Purushartha* is always existing in each *Paryay* of all the six substances as a *Karan* or in the form of *Karan*.

While discussing *Kshanik Upadan Karan* in the form of withering away of *Anantarpurva Kshanavarti Paryay*, we had considered this withering away of earlier *Paryay* as a *Karan*. At each *Samay* withering of each earlier *Paryay* and evolvement of each next *Paryay* as per its eligibility, this cycle is continuously going on without any break. In this fashion that earlier *Paryay* which withers away while a new *Paryay* is evolving, that withering *Paryay* is also certain and definite.

And while discussing *Karan Karya* theory we can think of *Purushartha* in the form of these earlier *Paryay*. We can establish the existence of *Purushartha* through many stages or evolvement of earlier *Paryay* occurring before *Karya* of *Samyak Darshan*. *Karan Labdhi*, before that *Prayogya Labdhi*, before that *Deshana Labdhi* preceded by *Vishuddhi Labdhi* and *Kshayopashama Labdhi* etc. are the earlier *Paryay* before *Samyak Darshan* is attained. All the efforts done for attaining *Samyak Darshan* are called *Purushartha*. And for attainment of *Moksha Marga*, it is advised that *Jeev* should do all the efforts mentioned earlier i.e. *Purushartha*.

In each *Paryay* of each *Samay* *Purushartha Karan* is always existing. We have seen that there is *Samavay* of all the five *Karan*. The fifth *Karan* is *Bhavitavya* (भवितव्य).

(5) Bhavitavya : The literal meaning of this term is that which is worthy or eligible to take place or happen. In each substance at any particular *Samay* only that *Karya* can take place, which is worthy of happening at that time and no other *Karya*. This is known as *Bhavitavya* or *Honahar* (होनहार). We have just seen while discussing *Kaal Labdhi* that *Kaal* i.e. *Samay* of each *Paryay* is definite or certain. There it is established that each *Paryay* has its certainty of its evolving. And in each *Samay* only that *Paryay* evolves which is worthy or eligible to take place at that *Samay* and no other *Paryay*. This inherent characteristic of eligibility of each *Paryay* is existing in that substance itself.

By measuring the length, breadth and height of any thing we see its volume or area. *Kevali Bhagwan* through their divine *Keval Dnyan* not only know that which substance is occupying how many *Pradesh* but also know the exact order of continuous flow of occurring *Paryay*, from time immemorable to eternity. From the point of view of *Kaal*, substances are spread or existing without any beginning or an end. *Kevali Bhagwan* know that flow as well. The area in which the substance is spread from the point

of view of space is known as '*Tiryak Prachay*' (तिर्यक् प्रचय) i.e. horizontal expanse and the continuous flow from the point of view of *Kaal* is known as '*Urdhva Prachay*' (ऊर्ध्व प्रचय) i.e. vertical expanse.

Just remember that from the point of view of space, each individual *Jeev*, *Dharma*, *Adharma* are *Asankhyat Pradeshi*, and *Akash* substance is *Anant Pradeshi*. *Kaal* substance is *Ek Pradeshi* whereas *Pudgal* substance is either *Ek* or *Bahu Pradeshi* (from the point of view of *Skandha*.) And despite this difference in *Pradesh*, their expansion from the point of view of *Kaal* is same. It is *Anadi Anant* i.e. without the beginning or an end. Length, breadth, and height are three dimensions and *Kaal* is the fourth one. Usually we determine the expanse of a thing in relation to first three dimensions. In the same fashion if we try to determine the expanse from *Kaal* point of view it is *Anadi Anant*. These days even the scientists have accepted *Kaal* as a fourth dimension.

In this above discussion we have seen the nature of five *Karan* or *Samavay* namely *Swabhav*, *Nimitta*, *Purushartha*, *Kaal Labdhi* and *Bhavitavya*.

Whenever a *Karya* is taking place all these five *Karan* are always present. No *Karya* can take place without *Karan*. The type of *Karya* taking place is always in accordance with the type of *Karan*. Nature of a *Karya* is in accordance with *Swabhav*, *Purushartha*, *Kaal Labdhi*, *Bhavitavya* and *Nimitta*.

You may have many doubts and queries once you have understood the names and nature of five *Samavay*. First thing you may ask 'If we want to do a specific *Karya* where do we look for this group of five *Samavay* or *Karan*, which will be of the type of *Karya* we want to do? Or if at that time our *Kaal Labdhi* is not appropriate or available? Further, we may not know what is our *Bhavitavya*? If our *Bhavitavya* is predetermined in this fashion where is the necessity of doing *Purushartha* or again, even if we do *Purushartha* if there is no *Nimitta* present or available at the time, what is the use of that *Purushartha*?'

Such questions arise in one's mind because he has not really understood and taken cognizance of the secret of *Karan Karya Vyavastha*. And *Jeev* becomes anxious about acquiring right type of *Karan*.

Dear, remember one thing very clearly and keep it in mind all the time that study of *Tattva Dnyan* or basic principles of Jainism removes all anxiety. Once you know the exact true nature of five *Samavay* infinite anxiety withers away. In each *Paryay*, its own five *Samavay* come together on their own. No one else can gather them and bring them together.

There are infinite attributes in each substance. And at each *Samay*, each attribute is manifesting its new *Paryay* continuously and permanently. These *Paryay* do not manifest as per our wish, but are evolving according to definite, predetermined *Vastu Vyavastha*. "Had I done a thing in this way at this time, then this thing had or had not happened". This possibility of if and then is never possible in definite *Vastu Vyavastha* which is predetermined. Here everything is certain and predetermined. *Karan* is certain or definite and so is *Karya* definite to take place. Then the question arises as to what is there to be done. Since everything is already predecided nothing else is to be done.

While discussing in this letter about *Kaal Labdhi* and *Bhavitavya Karan*, we saw that each *Paryay* has a definite *Samay* of its manifestation which is also known as its Birth moment. It cannot be earlier or later than that *Samay*. Along with that it is also certain as to which *Paryay* will take place. In this eternal flow of *Paryay* it is decided that each *Paryay* will occur due to its own eligibility. This *Paryay Shakti* or its own nature to manifest according to its eligibility is ever existing in each substance as its own. It is not created new every now and then.

Not only the present one *Paryay* is predetermined but *Paryay* prior to this present one with whose withering away the new present *Paryay* evolves is also definite. All the *Paryay* previous to this are also certain. This is known as *Vidhi* (विधि) or *Prakriya* (प्रक्रिया) i.e. specific process or *Purushartha*. From this it is established that *Purushartha* is also certain.

Swabhav of each substance is same or without any change, at all the times. And that is also certain and definite. Now one may ask, "*Swabhav*, *Purushartha*, *Kaal Labdhi* and *Bhavitavya* are all certain and definite. But at least *Nimitta* are found only when we look for them and we can get those *Nimitta* which are needed by us. Is it not so?". This may be a query or counter question from someone. The explanation to this is that *Nimitta* is a *Paryay* of *Para Dravya* i.e., some other substance; i.e. it is a *Karya* of some other substance. And that will also occur according to the *Swabhav*, *Purushartha*, *Kaal Labdhi* and *Bhavitavya* of that substance. This again is also definite or predetermined. Now how can someone else create *Paryay* of that substance? So it is proved that a *Nimitta* of a particular *Karya* is also definite.

This is all a self governed automatic system. By knowing the essence of *Karan Karya Vyavastha*, we acquire the knowledge of independent existence of each substance. Our wrong beliefs are cleared; the anxiety withers away. And as we get rid of the notion of being *Karta* of *Para Padartha*, i.e. *Kartutva Buddhi*, naturally and without any specific efforts our attention is diverted from *Paryay* and our

belief of being *Karta* of that *Paryay*. It gets concentrated in our own *Swabhav*. In other words *Samyak Purushartha* starts, *Karya* of *Samyak Darshan* is evolved. When all the *Paryay* and their sequence is certain then five *Samavay* must also be certain. Is it not? Once you have proper correct knowledge of all these things, then we also understand *Krama Baddha Paryay* as well. We know its exact true nature and many doubts about it are cleared.

When these five *Samavay* are found in all the *Ajeev* substances, how can it be that *Jeev* be so dependent on something else that he has to search for these five *Samavay* to evolve any *Karya*?

Whenever a specific *Karya* is to take place all the five *Samavay* are readily and easily gathered together there. And when that *Karya* is not going to take place they are not found there. *Adnyani* or ignorant *Jeev* who has this false pride of *Kartutva Buddhi* has this fallacious belief that only if he does a *Karya* it takes place, otherwise it does not take place. This is *Viparit* or *Mithya Buddhi*.

In our daily life we constantly experience this but are not ready to accept it. We are all the time struggling to achieve some specific favourable things or circumstances. We think that some things are not available to us because there is not enough money with us. But when it happens that despite having enough money we do not get that thing, we are sorry and miserable. At such time if we remember the established principles of *Jinagam*, then our anxiety starts diminishing.

Acharya Kartikeya in his book 'Kartikeyanupreksha' says, "*Jinendra Bhagwan* knows as a certainty that a specific *Jeev* is to take birth or die at a particular place, at a particular time and in a particular fashion. And the same *Jeev* does take birth or die at that very specific place, at that particular time and in that very fashion as known by *Bhagwan*. There even *Indra* or *Jinendra* is also not able to avoid that from taking place. And one who understands all the substances and their all the *Paryay* in this specific way is a *Samyak Drishti Jeev*, and one who doubts it is a *Mithya Drishti*."

In Jainendra Siddhant Kosha, the author says, "A *Karya* or a *Paryay*, which is going to take place at a particular time, in a particular fashion, in whichever *Kshetra*, in whichever substance and due to whichever *Nimitta*, always takes place through that particular *Nimitta*, in that particular substance, in that very *Kshetra* and at that certain time, in that specific fashion itself."

Just see that in this statement *Dravya*, *Kshetra*, *Kaal*, *Bhav* and *Nimitta* all these are established as predetermined. We can establish *Swachatushtaya* of any substance in these five *Samavay*. Let us see how

it can be done.

In *Swabhav Samavay*, *Dravya* and its *Kshetra* are included. In *Kaal Labdhi*, *Kaal* is included. In *Bhavitavya*, the *Karya* which is eligible or destined to occur or evolve, and in *Purushartha* withering away of immediate prior *Paryay* is included. Both these are also known as *Bhav* or *Parinam*. And in *Nimitta*, *Paryay* of another substance or *Para Dravya* is included. In this way the *Swa* as well as *Para* is established. In *Swa* the four *Samavay* of *Swabhav*, *Purushartha*, *Kaal Labdhi* and *Bhavitavya* and in *Para*, *Nimitta Samavay* is present.

If you want to apply these *Samavay* from point of view of *Upadan* and *Nimitta*, it can be done as this – *Swabhav* is *Trikali Upadan*, *Purushartha* is *Kshanik Upadan* in the form of withering away of *Anantarpurva Kshanavarti Paryay*. And *Kaal Labdhi* and *Bhavitavya* is *Kshanik Upadan* in the form of the eligibility of that specific *Paryay*. Lastly *Nimitta* is already established as *Nimitta* in any *Karya*.

Now can you distinguish these *Samavay* as to *Dravya* and *Paryay*? *Swabhav* is *Dravya* and *Purushartha*, *Kaal Labdhi*, *Bhavitavya* and *Nimitta* are all *Paryay*.

Is it not wonderful? Through the *Siddhant* or *Tattva* which we have learnt we can find out so much about many more things, once we start thinking and analysing. We can understand things as they exist or as they are in their real and proper perspective i.e. *Yathartha*.

Have you heard about Five *Bhav*? *Parinamik Bhav* (परिणामिक भाव), *Aupashamik Bhav* (औपशमिक भाव), *Kshayopashamik Bhav* (क्षायोपशमिक भाव), *Kshayik Bhav* (क्षायिक भाव) and *Audayik Bhav* (औदयिक भाव). These are exclusive and special *Bhav* of *Jeev* substance. These are not found in any other substance. Out of these, *Parinamik Bhav* is *Swabhav* and other four *Bhav* are in the form of *Paryay* or *Karya*.

Swabhav exists for ever. It does not need *Nimitta*. But in any *Karya*, *Nimitta* can be always seen as present there. In these four *Bhav* which are in the form of *Paryay* of *Jeev Dravya*, we can see a specific state of *Karma* in the form of *Nimitta*. And to denote that and make us understand that *Nimitta*, these *Bhav* are named according to the particular state of that *Karma*.

At the time of that *Bhav* of *Jeev* when *Karma* is in *Upasham* state or dormant or nonactive state that *Bhav* is called '*Aupashamik Bhav*' e.g. *Upasham Samyaktva*.

Where *Jeev* has *Mithyatva* and passions like attachments and aversions in his *Bhav*, that time fruition of *Karma* is present as a *Nimitta*.

and that *Bhav* is called '*Audayik Bhav*'. Whenever *Nimitta* in the form of *Kshayopasham* of *Karma* are present, that time *Bhav* of *Jeev* are called '*Kshayopashamik Bhav*.' Here *Kshayopasham* means fruition of *Karma* is not totally dormant or inactive nor it is totally active in its full intensity. But its fruition is in a mild form. e.g. *Kshayopasham Dnyan* or *Kshayopasham Samyaktva*.

Those *Bhav* wherein *Karma* is withering away totally are called '*Kshayik Bhav*'.

But *Parinamik Bhav* of *Jeev* is not any *Karya* or in other words it is not a *Paryay* of any attribute of *Jeev*. So there is no question of any *Nimitta* in this *Bhav*. This *Bhav* is eternal *Swabhav* of *Jeev* which does not have any beginning nor does it have any end.

When *Paryay* of *Dnyan* attribute of *Jeev* becomes one with this eternal steadfast *Parinamik Bhav* of *Jeev* and thereby gets totally immersed in knowing it, then it manifests itself in its *Swabhav* and never in its *Vibhav*. That is *Jeev* attains *Atmanubhuti* or *Samyak Darshan*. He experiences extra sensory Bliss.

Pt. Todarmalji in '*Moksha Marga Prakashak*' has discussed these five *Samavay* very nicely. He says —

"The usual question is that whether the true path of *Moksha* is acquired according to *Bhavitavya* when *Kaal Labdhi Samavay* occurs? Or when *Nimitta* like *Upasham* of *Mohaniya Karma* or else when one does some efforts through his *Purushartha*? Now let us know that if it is due to the first two then why are you preaching all this? And if it happens due to *Purushartha*, then of all the people who have listened to the preachings only few can attain it, not others. Why does it happen this way?

The explanation of this is that whenever a *Karya* takes place, there are so many *Karan* seen there. Whenever *Moksha* is attained or its path is acquired then all the *Karan* are present; and when it is not acquired then all of them are not present".

He further says, "The *Samay* in which *Karya* takes place is *Kaal Labdhi*. The *Karya* taking place is *Bhavitavya*, and *Nimitta* is *Upasham* of *Karma* of which *Jeev* can never be a *Karta* as they are *Paryay* of other substance. *Purushartha* or doing efforts in the form of *Purushartha* is the *Karya* of *Atma*. That is why *Jeev* is always preached to do *Purushartha*.

That *Jeev* which does right and proper efforts, according to *Upadesh* as told by *Jinendra* his *Karya* will always definitely evolve. One who goes on the path of *Moksha*, through *Purushartha* will always get all the other *Karan* on their own. One who does not; will never get them."

Here while accepting the existence and necessity of the other four *Samavay*, *Purushartha* is given prominence and others are considered secondary. This preaching gives the *Jeev* of this world the stimulation to follow the right path of *Moksha* through *Purushartha*. A proper and detailed discussion about *Karan Karya Vyavastha* is done in *Jinagam*. And though it is said in *Jinagam*, in reality it is a state of fact that this *Vyavastha* exists inherently in all the substances. *Sarvadnya Bhagwan* have understood its existence and the nature and told it through *Jinagam*.

At some points in scriptures you get statements which are from the point of view of *Kaal Labdhi* as the main *Samavay*. e.g. *Jeev* achieves *Samyak Darshan* when *Kaal Labdhi* emerges. There also the existence of all the five *Samavay* is presumed and accepted but one of them is given prominence and the whole discussion is carried on from its point of view. If one does not have the skill of understanding the exact meaning and connotation of the statements in the scriptures then even after studying them one still propogates and strengthens one's *Mithyatva*.

I am sure that after the discussion of five *Samavay* you have understood the independent existence of six substances and similar existence of *Paryay* which are also independent of anything else, their effortless evolvement on their own and the predetermined sequence. This is nothing but *Karan Karya Vyavastha* as we have stated earlier.

We will discuss more in my next letter.

Jai Jinendra.

Your,
Mom.

Some attributes (Shakti) regarding Karan Karya

Letter 11

26th June, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

I am pleased to hear from you both that because of the discussion we had in our last letters about five *Samavay*, your anxiety and agony of your mind is gone and you feel confident now.

In fact, problems in our daily life go on; difficulties sometime small and some others seemingly big ones do come. In such times if one is not aware of the basic philosophical state of facts and is not steadfast and certain about the nature of this philosophical principles, then he suffers from agony and trauma. He cannot see any proper and safe way to get out of such difficult situations and thereby evolves anger and unhappiness.

Due to such intense *Kashay* some such *Karma* are bonded that in future, *Jeev* once again is confronted with the adverse circumstances at the time of their fruition. Some other *Jeev* gets delighted as he gets favourable circumstances, and he keeps on having the ignorance that he is the enjoyer of these circumstances (*Bhokta Buddhi*). And through the manifestation of greed, ego, happiness and pleasure, he also gets bonded with *Karma*. The only way to get out of these *Karma Bandh* is to achieve *Samyak Darshan* i.e. *Tattvartha Shraddhan*. While trying to know and understand the *Vastu Swaroop*, through *Agam* as told by *Jinendra*, we are discussing the *Karan of Karya* i.e. manifestation of all the six substances. Each substance is independent and it does manifest its *Paryay* independently on its own. It cannot do any *Karya* of any other substance.

The belief that 'Ishwar' does all the activities of this Universe both living as well as non living is fallacious. Each substance has many *Shakti* (शक्ति) with regard to *Karan Karya*. Each substance is full of infinite *Shakti*. In the book *Jain Tattva Parichay* while discussing common attributes of substances we had discussed in detail *Vastutva* and *Dravyatva* attribute. Each substance has this attribute of *Vastutva*. It is natural *Swabhav* of each substance, that it does its own *Prayojanbhoot Karya* i.e. manifestation of different *Paryay*, through its *Swabhav*. Substance is always evolving and withering away in the form of these *Paryay*. This *Swabhav* is its *Vastutva* attribute.

It is also its *Swabhav* in the form of *Dravyatva* attribute. It means that the substance keeps on continuously manifesting itself by keeping intact its own nature constantly throughout these manifestations.

Each substance has *Utpad Vyay Dhruvatva Shakti*. Because of this *Shakti* substance is evolving, withering away and having steady existence. Because of this *Shakti*, withering away of prior *Paryay*, manifestation or evolution of present *Paryay* and steadfast constant nature of the substance is maintained. It is the nature of each substance to manifest itself independently and on its own without any help from anything else.

It never happens that a particular *Karya* of a substance did not take place, because *Nimitta* was not present. At any moment whichever *Paryay* is to manifest i.e. if its *Honharor Bhavitavya* is there, then that type of *Nimitta* is always present there naturally at that time. It is not that *Karya* took place because *Nimitta* was present, nor does a *Karya* take place without *Nimitta* being present there. The natural and effortless presence of *Nimitta* in any *Karya* is a natural wonderful law of nature. This is the beauty of independent and effortless nature of *Karan Karya Vyavastha*.

There are so many *Shakti* in each substance which are capable of doing a *Karya*.

Due to *Kriya Shakti* a substance manifests according to its own *Shatkarak*. *Karta*, *Karma*, *Karan*, *Sampradan*, *Apadan* and *Adhikaran* are these *Shatkarak*. And there are six *Shakti* by these names. We have already discussed them earlier.

Each substance has one *Parinam Shakti* (परिणाम शक्ति). It is *Swabhav* of substance that due to its own nature it is always steadfast in itself as a substance and at the same time it is also its nature (*Swabhav*) to evolve and wither away in the form of its manifestation.

Combined of all these three things namely *Utpad* i.e. evolution, *Vyay* i.e. withering and *Dhruvata* i.e. steadfastness is its *Astitva* nature or its *Swabhav*. All these three things are not due to *Para* or *Nimitta*, but due to its own *Swabhav*. This is what is established by this *Parinam Shakti*.

There is another *Shakti* in each substance which is called '*Akarya Karanatva Shakti*' (अकार्यकारणत्व शक्ति). A substance is not a *Karya* of any other substance, nor it is a *Karan* of any other substance. In case of attributes of the substance also, an attribute is not a *Karya* nor it is *Karan* for the *Karya* of anything else. Similarly each *Paryay* is also not *Karan* or *Karya* of anything else. This being *Swabhav* of substance, each *Paryay* of its each attribute is its own *Karya* and its own *Karan* as well. In fact to say that *Paryay* is a *Karya* of substance is also a matter of saying or a way of saying. Because each *Paryay* evolves or manifests independently due to its own ability to evolve. It is neither a *Karan* nor a *Karya* of anything else.

Paryay of *Samyak Darshan* is not brought about because of *Upasham* etc. of any *Karma*. Similarly this *Paryay* also does not do anything in that *Karma* as well. 'One substance does *Karya* of any other substance' this can never be a Jain *Siddhant* or principle.

Just see here through *Akarya Karan Shakti* we are negating the possibility of a substance being a *Karya* or *Karan* of *Para Padartha* or other substance, and not that of doing its own *Karya*. Substance and *Paryay* do their *Karya* independently within themselves, by themselves, and not that of *Para Dravya*. With this statement the assertion and negation both are established and proved. This is establishment of *Anekant* status or *Swabhav* of substance, which states seemingly contradictory qualities of assertion and negation in the same substance. Here what one has to bear in mind is that the assertion or the negation is from two different perspectives or points of view.

Now let us see the nature of six *Shakti* like *Bhav Shakti*, *Abhav Shakti* etc. Since all these *Shakti* are common *Shakti* they are found in all the substances.

(1) Bhav Shakti (भाव शक्ति) : Due to this *Bhav Shakti* a substance always has in it the presence of the present status. It is the capacity of this *Shakti* that due to it, substance always has in it the present status or present *Paryay*. It has not to be brought about or done a new by some special effort.

(2) Abhav Shakti (अभाव शक्ति) : Due to *Abhav Shakti* there can not be any other status of existence in a substance at any moment, other than the present one or present *Paryay*. Here not only there is absence of any *Paryay* of other substance, but also there is absence of earlier *Paryay* or any future *Paryay* of the same substance at present *Samay*.

(3) Bhav Abhav Shakti (भाव अभाव शक्ति) : Because of this *Bhav Abhav Shakti*, there is absence of present *Paryay* in next *Samay*. There present *Paryay* withers away. One does not have to worry about getting rid of the present *Paryay*. At the same time to wish and try to hold on the present *Paryay* for longer time than the present *Samay* is also useless. One should not worry that since the ignorance and *Mithyatva* of this *Jeev* is there since time immemorable, it may not go away. *Jeev Dravya* has in himself, the ability to get rid of that within himself.

(4) Abhav Bhav Shakti (अभाव भाव शक्ति) : That *Paryay* of future which is not present in the present *Samay* or whose absence is there at the present *Samay* will evolve or manifest in the next *Samay*. This capacity in each substance is *Abhav Bhav Shakti*.

Due to this *Shakti* withering away of the present *Paryay* in next *Samay* and manifestation or evolution of the next *Paryay* in that *Samay* takes place.

(5) Bhav Bhav Shakti (भाव भाव शक्ति) : *Paryay* which is going to take place, will take place. This is *Bhav Bhav Shakti*. Because of this *Shakti* the *Paryay* which is going to take place at a particular *Samay*, that *Paryay* itself will occur at that *Samay* and none other will evolve.

(6) Abhav Abhav Shakti (अभाव अभाव शक्ति) : The *Paryay* which is not to take place will not occur. This is *Abhav Abhav Shakti*.

Swabhav of substance is so unique and wonderful. To manifest at each *Samay* is its *Swabhav*. *Paryay* is its present status. It exists in the present *Samay* in that form. And it does not need even slightest help from anything else to be in this present status. And even if some one wants to help, it is just not possible.

Once one understands and realises this independent self reliant, effortless and definite existence of each *Paryay* of each substance, in each *Samay*, then his infinite anxiety diminishes and he experiences peace of mind.

By giving up the anxiety or worry about the *Parinaman* of other substances as well our own; by diverting our attention from *Paryay* by accepting our steadfast *Swabhav* which remains so at all the times as our own, and totally concentrating on it, *Paryay* starts manifesting in the form of our own *Swabhav* i.e. we attain *Samyak Darshan*.

Dnyan is eternally in each *Samay* manifesting itself in the form of knowing in its *Paryay*. There is no possibility of manifesting, changing, keeping it going on or destroying any *Paryay* of one's own or that of any other substance. Once one realises that though *Paryay* is of one *Samay* only, and it withers away, 'I' myself am steadfastly existing forever, then *Paryay* of *Dnyan* attribute stops knowing other *Paryay* and keeps on knowing eternally steadfast pure *Atma*. One gets his identity established in this pure *Atma*. This is *Samyak Darshan*, the first step of *Dharma*.

After discussing in all these details about *Karan Karya*, let us discuss about *Karan Paramatma* (कारण परमात्मा) and *Karya Paramatma* (कार्य परमात्मा). In scriptures one finds so many new phrases like this. But if we do not understand its correct meaning many confusions arise.

We come across so many people who start the study of *Jinagam* with great enthusiasm. They start reading scriptures. But shortly as they do not

understand real meaning and the hidden truth behind it, their enthusiasm diminishes and they leave aside the study or *Swadhyay*. And instead of realising one's own true nature by doing regular *Swadhyay*, they find it easy to practise certain rituals like doing *Puja*, giving alms, fasting or visiting holy places etc. Other people around them also start praising them for these actions. Then that *Jeev* is pleased with himself and has false pride and satisfaction that he is a religious person.

But in fact real '*Dharma*' of *Atma* is in *Atma* itself and knowing the real nature of *Atma* is real religion.

Study of *Jinagam* is not a very difficult thing. If you start learning it in a proper method and start learning each principle step by step then it becomes easy to understand. These principles are in fact very logical and interesting. The subtle details, rules or laws, and the principles which stand correctly on the principles of logic are really enjoyable to learn. It creates more and more interest in you to study further. At the same time your knowledge gets sharpened and your intellect gets richer and matured. We start wondering as to why and how we were not able to get this easily available wonderful and complete knowledge about our own true nature.

We were talking about *Karan Paramatma* and *Karya Parmatma*. You will say that, 'we are not aware of these types of *Paramatma*. We know *Sakal Paramatma* i.e. *Paramatma* with *Kal* i.e. body. They are *Arahant Bhagwan*. And *Nikal Paramatma* i.e. those without body. They are *Siddha Bhagwan*.

These are not the types which you are thinking or aware of. Just read this carefully. To manifest, the status of *Paramatma* in *Paryay* i.e. the status of *Arahant* or *Siddha* status are *Karya Paramatma*. This status or *Paryay* or *Karya* is not evolved out of any outside thing or from the withering away of *Karma* or from any *Nimitta*, but it evolves through its eligibility to evolve from *Upadan*. And this *Upadan Karan* of this *Paryay* in the form of *Paramatma* status is *Karan Paramatma*. If it is stated with reference to five *Samavay*, then *Swabhav Samavay* is *Karan Paramatma* and with the reference to *Nimitta-Upadan*, *Upadan* is *Karan Paramatma*.

Eternal *Swabhav* of *Jeev*, which is *Dnyayak Bhav* or in other words his nature of being knower i.e. his '*Param Parinamik Bhav*' is constant and steadfast pure state of soul. That means every *Jeev* by *Swabhav* is *Karan Paramatma*.

But don't get excited just by listening to the statement that 'I' am also *Karan Paramatma* by my own *Swabhav*. Because *Karan* can be mentioned or stated only when there is *Karya* taking place. If there is no *Karya* has taken place how can there be a *Karan* and *Karan* of what? Only

that Jeev who has evolved the *Karya* of evolving the status of *Paramatma*, can be called *Karan Paramatma*. Earlier while discussing *Upadan Karan*, we have seen that eligibility of evolving a particular *Paryay* at a given specific *Samay* is the true *Karan* of a *Karya* and *Trikali Upadan* is called its *Karan* as *Upchar* or *Vyavahar*. And the true *Karan* is the only governing factor of *Karya*.

Each Jeev has within himself, *Karan Paramatma* in the form of *Trikali Upadan* or *Param Parinamik Bhav*. But only few of them have achieved the status of being *Paramatma*. A Jeev who has established himself totally and concentrated into this real steadfast pure nature as *Atma*, in the other words who has evolved this *Karya* through *Purushartha* and has achieved the status of *Paramatma* only his *Kshanik Upadan* or the eligibility of his *Paryay* at that *Samay* of evolving the status can be called *Karan Paramatma* and that *Paryay* itself is called *Karya Paramatma*.

No other *Paramatma*, *Kevali* or *Tirthankar* can be *Karan* of our *Karya Paramatma*. But we ourselves, each one of us, are *Karan Paramatma* of one's own *Karya Paramatma*.

The very purpose of discussing this system of *Karan Karya Vyavastha* is that this Jeev since time immemorable is entangled in this fallacious belief or *Mithyatva* status and is trying to find out *Karan* of his own *Karya* in substances other than himself. After reading the scriptures, instead of understanding clearly and properly true meaning of those statements of *Nimitta*, Jeev strengthened his view and fallacious belief that everything depends on *Nimitta*. Because he has his attention towards *Para Padartha*, and is more interested in them, he has remained ignorant about his own nature as *Dnyayak* or *Knower*.

Along with *Karan Paramatma* and *Karya Paramatma* you find in scriptures, other two terms namely *Karan Samaysar* (कारण समयसार) and *Karya Samaysar* (कार्य समयसार).

The word *Samay* is used in many ways with different meanings as per the context. *Samay* is a basic smallest unit of *Kaal* or time i.e. *Vyavahar Kaal*. Even the scriptures are referred as *Samay*. *Samay* also means the substance. All the six substances are called *Samay*. And the most important or the most basic of all the substances which is Jeev substance or one's own soul is called *Samaysar*. That means 'I' or my own pure soul is *Samaysar*. The *Paryay* or activity of accepting one's own pure nature or *Shuddhatma*, to clearly know its nature and totally concentrating in it, is called *Swa Samay* or *Karya Samaysar*. And the pure soul is called *Karan Samaysar*.

From this discussion we realise one thing that *Karan* of any *Karya* of each *Dravya* is existing in that *Dravya* itself. No one has to look out with anguish to any other substance for one's *Karya* to take place. One should not feel dependent on any thing else for his *Karya*. In the scripture *Niyamsar*, *Karan Niyamsar* and *Karya Niyamsar* are discussed. You must be aware that *Niyamsar* written by Kundkundacharya is most unique and important philosophical treatise. One of the great *Muni* Padmaprabhamaldharidev (पद्मप्रभमलधारीदेव) has written an analytical commentary on that treatise.

That which is worthy of doing or practising regularly as a rule is *Niyam*. That means *Darshan*, *Dnyan* and *Charitra* is *Niyam*. The word *sar* is used to denote correct, proper or *Samyak* state and to negate *Viparit* or unnatural and irregular state, *Ratnatray* (रत्नत्रय) namely *Samyak Darshan*, *Samyak Dnyan* and *Samyak Charitra* is *Niyam*. And *Shubha Bhav* which are usually associated with this *Ratnatray* are also called as *Vyavahar Ratnatray*. But since it is usually found in conjunction with the above *Nischay Ratnatray* they are also referred as *Ratnatray*. But to distinguish the true i.e. *Nischay Ratnatray* from the *Vyavahar Ratnatray*, the word *Sar* is attached to the first one. The word *Sar* indicates its existence as true or proper. It is indication of *Nischay Ratnatray*. And thereby it is indicated that *Vyavahar Ratnatray* is not the real one. One should not believe that they are worthy of practising. A *Jeev* in a *Muni* stage knows and has confirmed belief that these *Shubha Bhav* are not worthy of practising though are just happening in their lives. In other words though these feelings and actions being done by them they do not possess *Kartutva Buddhi* in them.

True, pure, proper *Ratnatray* as a *Niyam* is the path for *Salvation* i.e. *Moksha Marga*. It is in the real sense *Karya*. It is *Karya Niyamsar*. Now *Acharya* states, what is the *Karan* of this *Karya*.

Karan is that thing through which or by taking resort of which a *Karya* takes place. Just as a *Karya* is always taking place in the present *Samay*, *Karan* also exists in that very present *Samay*.

If *Karya* takes place in *Jeev* substance then its *Karan* also exists in *Jeev* substance itself. It does not exist in the body or the activities of the body, such as keeping fasts, undertaking different vows etc.. When *Karya* is its *Swabhav Paryay* then its *Karan* also is in the form of *Swabhav* and not *Vibhav* i.e. *Subha Bhav* of conducting or practising, fasting, rituals or vows etc..

The natural steadfast or *Dhruva Swabhav* of *Jeev* is called *Param Parinamik Bhav*. And *Shuddha Chetana Parinam* or the constant steadily existing capacity of all the infinite attributes of *Jeev Dravya* is *Karan* of the *Karya* discussed above. And this capacity though is steadfast is in a way

constantly underlying flow of *Shuddha Karya*. This is called *Karan Niyamsar*. It is called as *Karan Shuddha Paryay*.

When *Jeev* is constantly aware of *Karan Niyam* and concentrating in it then through it *Karya Niyam*, which is *Moksha Marga* is evolved. It can not be evolved by taking resort to the other substances, even *Bhagwan Arahant* or *Guru* or it can not be evolved through *Raag* or *Vyavahar Ratnatray*.

In the word *Karan Shuddha Paryay*, the word *Paryay* does not mean manifestation or everchanging *Karya*. But it is everlasting constantly flowing same *Shuddha* status, which is existing in each *Samay* and inseperable from the substance and attributes. It is *Parinamik Bhav*.

And *Paryay* in the form of *Karya* is constantly evolving, withering and ever changing *Paryay*.

Since time immemorable *Jeev* has been manifesting *Vibhav Paryay*. This *Vibhav Karya* is not due to other substances or *Karma* but due to his own ignorance. Despite the fact that in each *Paryay* pure *Chetana Karan* is ever existing, *Jeev* has not been concentrating in it or not even being aware of its existence. This is a reason why *Jeev* is manifesting *Vibhav Paryay*.

Substance, attribute and *Karan Shuddha Paryay* are inseperable. This is called as *Karan Paramatma* (कारण परमात्मा). When the present *Paryay* which is manifesting becomes one with this *Karan Paramatma* and it immerses in it then *Shuddha Karya* evolves. One is aware of *Karan*. Till as such time *Jeev* did not know *Shuddha Karan*, *Shuddha Karya* did not evolve.

We call *Moksha Marga* to be *Karan* of *Moksha*. But it is *Vyavahar* or *Upchar Kathan*. The basic *Karan* of all *Shuddha Karya*, right from attaining *Samyaktva* till *Keval Dnyan* is this *Karan Shuddha Paryay* which is ever existing in *Param Parinamik Bhav*. And only by taking resort to that *Shuddha Paryay*, *Karya* evolves.

Karan in the form of *Karan Shuddha Paryay* is existing since time immemorable and will be there eternally. But *Karya* in the form of *Shuddha Paryay* evolves only when *Paryay* manifests in accordance with this *Karan*; when it takes resort into this *Karan*. Otherwise that *Karan* is of no use even if it is existing.

Scriptures say, 'कारणानुविधायिनि कार्याणि' i.e. *Karya* takes place in accordance with and following the *Karan*.

Here you have to remember firmly that only by discussing *Karan Karya Vyavastha* or by reading and learning by heart the principles set out in the scriptures or learning them or teaching them, *Karya* of *Shuddha Paryay* will not evolve. For that one has to concentrate towards one's own soul or *Atma*, and experience *Karan Paramatma* or *Karan Shuddha Paryay* by becoming one with it. Since in the beginning you were not aware of these *Karan*, its discussion in detail was necessary. But don't be satisfied and complecent in this discussion only. Know your own *Karan Paramatma* by turning all your concentration within your own true nature.

Before even starting to discuss with you this *Karan Karya Vyavastha* in letter no 3. I had assured you that I will let you know about the nature of *Krama Baddha Paryay*. I am aware that you are also eager to learn about this.

It will be easy for me now to teach you that with the help of all these principles which we have learnt till now.

So we will discuss it in our next letter.

Jai Jinendra.

Your,
Mom.

Krama Baddha Paryay - Its Nature

Letter 12

5th July, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

From today we are going to discuss/listen to that subject about which both of you are very keen to know - namely '*Krama Baddha Paryay*'. I said to listen because, I am sending a set of 28 audio cassettes, which contain my discourses I had imparted to *Swadhyayis* based on the book on this subject of *Krama Baddha Paryay* written by Dr. Hukamchandji Bharill. Do listen to them carefully.

Firstly let us see what is *Krama Baddha Paryay*. Don't get worried by confusing this to be another new kind of *Paryay* like *Swabhav Paryay*, *Vibhav Paryay* etc.. This is not a *Paryay* in that sense, but it is the system of manifestations of substances. Let's see its definition.

A specific *Paryay* of that specific substance is to take place in that particular *Kshetra*, in that particular *Samay*, in the presence of that specific *Nimitta*, with the specific *Purushartha*, in that particular fashion; the very same specific *Paryay* of that very specific substance does take place in that very specific *Kshetra*, in that particular *Samay*, in the presence of that very specific *Nimitta*, with that very specific *Purushartha* and exactly in that particular fashion; And in none other way. This law of the *Vastu Vyavastha* is called *Krama Baddha Paryay*.

From this definition it is realised that this is not just a law of any *Karya* only, but it deals with all kinds of *Karan* namely *Upadan-Nimitta Karan*; also *Dravya*, *Kshetra*, *Kaal*, *Bhav*, *Nimitta* and five *Samavay* and along with that also the *Karya* or *Paryay*. All the *Karan* which we discussed in all the details in last few letters and the *Karya* and the nature of proper, perfect *Vyavastha* or system dealing with them is stated in this principle or *Siddhant*.

Krama means one coming after another or one thing following another and not at once together with each other, *Baddha* means bound by a system or occurring definitely as a rule in a particular fashion and *Paryay* means manifestation of substance or its attributes. In '*Atmakhyati*' book *Krama Baddha* is said as *Kramaniyamit* (क्रमनियमित).

The very existence of each substance in this universe is without any beginning or an end i.e. it exists forever. This existence is in the form of evolution, withering and at the same time everlasting or steadfast i.e. *Utpad* (उत्पाद), *Vyay* (व्यय) and *Dhruva* (ध्रुव). In each *Samay* a new *Paryay* is evolved, withering away of earlier *Paryay* is taking place and at the same time through all this the substance remains the same in its nature.

The question here is that, is there any specific inherent system or law according to which this manifestation of a substance takes place or whether we can manifest ourselves according to one's own wish?

Answer to this question is that each substance manifests itself according to its own predetermined specific order. Each substance has its own specific order. This order of *Paryay* in each *Paramanu*, of each *Jeev* and of all the other substances is separate. That is why at any time the *Paryay* of each different substance is different from that of another substance.

Just see the case of *Jeev Dravya*. Some *Jeev* are in the *Paryay* of unisensory existence, some are bi-sensory or some are in five sensory existence and some other infinite *Jeev* are in *Siddha Paryay*. Some *Jeev* evolves *Moksha* by attaining *Samyak Darshan* in a very short time, where as some other *Jeev* takes quite a long time to attain *Moksha* status after attaining *Samyak Darshan*.

You know the story of king Shrenik and queen Chelana. Let me tell it in short for those who don't know or have forgotten it. Queen Chelana was *Samyak Drishti*, where as king Shrenik was *Gruhit Mithyatvi Jeev*. He threw a dead serpent around the neck of Yashodhar *Muni* and because of that he bonded *Ayu Karma* of 7th *Narak*. When he saw that the *Muni* did not even try to get rid of the serpent thrown around his neck despite the fact that ants were all over the body trying to eat that dead serpent. And on the top of it *Muni* blessed the king, though he knew that king had tried to bother him by placing the serpent, king realised the true *Upasargajayi* nature of *Muni*. Thereafter the king attained the knowledge of the true nature of existence of all the substances i.e. *Vastu Swaroop* and *Jin Dharma* while attending *Samovsharan* of Mahavir *Bhagwan*, then he became *Samyak Drishti*. He evolved *Kshayik Samyaktva*.

Not only that but he bonded *Tirthankar Karma*. His *Narakayu* or life span of 7th *Narak* diminished and bonded *Ayu* of 1st *Narak*. At present *Jeev* of king Shrenik is in 1st *Narak*. After experiencing life for 84 thousand years there, in the *Utsarpini kaal* (उत्सर्पिणी काल) in this *Bharat Kshetra* he will become 1st *Tirthankar*. Where as Chelana queen who had attained *Samyaktva* before him will continue to be in *Swarga* for many more *Sagar* years and be in 4th *Gunasthan* itself and afterwards will attain *Moksha*.

This goes to show that some *Jeev* becomes *Samyak Drishti* and attains *Moksha* in the same span of life. And some other *Jeev* even after attaining *Samyaktva* once again becomes *Mithyatvi* and thereby keeps on rotating in this cycle of life and death for a period called '*Ardhapudgal Paravartan*' (अर्धपुद्गल परावर्तन) which goes on for infinite time. And there after once again attains *Samyak Darshan*, then becomes *Muni* and thereby after

a time attains *Moksha*.

Even the external behaviours and their *Raag Bhav* are different from each other. Just by looking at somebody's external behaviour we can not decide whether he is *Avirat Samyak Drishti Jeev* or not. Despite being *Kshayik Samyak Drishti* and who was to attain *Moksha* in that very phase of life, Bharat *Chakravarti* instead of attending *Samavasharan* of Adinath *Bhagwan* and listening to his *Divyadhvani* went away to conquer six continents for next sixty thousand years.

His son Marichi had become *Muni* and used to listen to *Divyadhvani* at the *Samavasharan*. But instead of attaining *Samyaktva* he deviated from that path and went on roaming in different phases of life for nearly one *Kodakodi Sagar* years to come, and while in the phase of a lion attained *Samyak Darshan*. In the tenth phase there after he became 24th *Tirthankar* Mahavir and attained *Moksha*. From these stories one thing comes out clearly that, only because some one is practising rituals and has taken vow to do certain things or abstain from doing some others, it is not necessary that he is *Samyak Drishti*. At the same time without practising vows of a *Muni*, if some one considers himself as a *Muni* then that is also not true. We have already learnt the true exact nature about these things, as per the scriptures, in our earlier book '*Karananuyoga Parichay*'.

Any way we were discussing the topic that there is lot of difference between different *Paryay* and the order of evolving them is different in each *Jeev*. This order of *Paryay* is certain and predetermined. It is effortless and natural. It is not set by somebody. All the infinite and beginningless eternal *Paryay* of all the substances in this universe and their order of occurrence i.e. *Krama Baddha Paryay* is known clearly by *Sarvadnya Bhagwan* through his *Keval Dnyan* in only one *Samay* and at the same moment at once and not one after another. But *Keval Dnyani* only know them. They do not set or create those *Paryay* or their order. It is also not necessary that because *Keval Dnyani* know them to be taking place in that order, the *Paryay* have to manifest themselves in that fashion and order. Substances, in fact, manifest on their own independent of anything else.

In *Niyamsar* book it is said "जाणा जीवा जाणा कम्मा". It means *Jeev* are of different types and their *Karma* and *Bhav* are also of different nature. As a substance all *Jeev* are similar. In respect of their attributes as well, they all have infinite attributes. There are no less or more attributes in any *Jeev*. But despite that if you look at a particular *Paryay* at a specific *Samay* of any one of the infinite attributes of all *Jeev*, *Paryay* of one *Jeev* is never similar to the *Paryay* of another *Jeev*. The order of evolving infinite *Paryay* of one *Jeev* is not same as the order of the evolution of *Paryay* of another *Jeev*. The order of evolving of *Prayay* of each substance is definite.

Just as in a string of pearls, each pearl has its definite position in that string and can not change its position, similarly, each *Paryay* of each substance takes place at its own place and time. It is its time of birth, so to say. It does not change its order as per our wish or because we feel it should change or by any other means. This is the state of facts as it exists i.e. *Vastu Vyavastha*.

Krama Baddha Paryay is an established fundamental principle of *Vastu Vyavastha*. Only because one has not understood it properly and since till today he has considered himself as *Karta* of manifestations of other substances, and has fallacious egoistic pride that one can change one's own manifestation as per one's own wish, many people are afraid of accepting this basic established principle.

They argue that, 'if all the things in this universe are fixed and predetermined then what is there for us to do?' 'If things are going to take place just in the same fashion and at the same time which is known by *Bhagwan*, then what is the point in doing any efforts by us?' 'Why do you preach to us?' 'And above all this where is the *Purushartha* to be done by anybody?'

The only reason to have all these and many more such doubts and fallacious ideas is the ignorance about this basic established principle i.e. *Siddhant*. Once you have the correct proper knowledge of the *Krama Baddha Paryay*, then you get rid of the fallacious belief i.e. *Kartutva Buddhi* or egoistic belief of being *Karta* of *Paryay* of your own as well as other substances and the capacity to change them at your own will. At the same time we get rid of all the anxiety and worries arising out of this belief. *Mithyatva* is withering away. To understand and know *Krama Baddha Paryay* is real *Purushartha*. It is imperative to know that, to start the path of salvation i.e. *Moksha Marga*.

Once you know this *Siddhant* you confirm your belief in being *Akarta*. Only after that one becomes engrossed in one's own *Dnyayak Bhav* and thereby evolve *Atmanubhooti*. Swamiji has said, 'Through *Purushartha* of knowing correctly *Krama Baddha Paryay* through one's own *Dnyan Swabhav*, his *Paryay* turns inwards towards one's own self, and at that time in that *Paryay* all the five *Samavay* namely *Swabhav*, *Purushartha*, *Kaal Labdhi*, *Honhar* and *Nimitta* are present.' He further says, 'See this fact, *Purushartha* also does not go away, the order of events also does not break or change. Due to taking resort into one's *Dnyayak Swabhav* true *Purushartha* takes place and *Samyak Darshan*, *Dnyan* and *Charitra* start evolving in the pure *Paryay*.'

Krama Baddha Paryay is not only an indicator of *Kaal* or *Niyati* of *Paryay* or their sequence; but there in exact existence of *Dravya*,

Kshetra, *Kaal*, *Bhav* and *Nimitta* i.e. all the five *Samavay* is also established. This *Siddhant* is presented at many places in *Jinagam*, such as four *Anuyoga* (अनुयोग), *Bhajan* (भजन), *Stuti* (स्तुती) etc..

An ignorant *Jeev* who does not have correct knowledge of *Krama Baddha Paryay* gets his ignorance and *Mithyatva* about *Ekant Niyat Vaad* under the guise of *Krama Baddha Paryay*. The book *Gommatsaar* says, "This is nothing but *Ekant Niyat Vaad* of a person who is living without any restrains and is engrossed in seeking worldly pleasures."

A *Jeev* who does not believe in *Sarvadnya*, who does not establish within himself the correct decision about one's own *Dnyan Swabhav*, one who has not turned his attention inwards and got rid of all the doubts, whose interest in *Viparit Bhav* has not diminished and one who keeps on strengthening his *Mithyatva* by saying that things will take place as they are bound to take place and leads careless life, is a *Gruhit Mithya Drishti Jeev*. This is an established saying in scriptures.

This establishes the fact that *Krama Baddha Paryay* is not *Ekant Niyat Vaad* i.e. a theory which says that things take place as per *Niyati* and *Niyati* alone; but it is a theory which states and proves true *Anekant*. Therefore it is '*Syadvaad*'.

Many people believe that if a particular incident is destined to take place at a particular time, then it will definitely happen, irrespective of any *Nimitta* for that incident. For example if a person is destined to die at a particular time and whose life span is over at a specific time then he will die at that time. The death may be due to heart attack or cancer or an accident. Again the death may take place either in India or in America or anywhere else. This belief is totally fallacious.

Krama Baddha Paryay not only establishes about the time but also establishes definiteness of *Dravya*, *Kshetra*, *Kaal*, *Bhav*, *Purushartha*, *Nimitta* and *Honahar*. A person whose life span is over is bound to die at a specific time, in a specific place, in a specific manner, and due to specific *Nimitta* which is predestined and not in any other way or at any other time and place and not by any other *Nimitta*.

In each substance one *Paryay* is taking place at each *Samay*. And *Kaal* is without beginning and without end. This in fact means that just as there are infinite *Samay* of past, present and future *Kaal*, similarly there are that many infinite *Paryay* of each substance in all these three times. In that each *Paryay* of each *Samay* is definite and predetermined. No one can shift any particular *Paryay* from its own *Samay*. It can not be brought about earlier or later than that *Samay*. Because, the ignorant *Jeev* does not realise this unchangeability of *Paryay*, it keeps on looking at future and becomes impatient.

Because of *Mithyatva* and *Kartutva Buddhi* Jeev does not have faith in the definiteness of *Kaal* and that a *Paryay* will take place at a specific *Samay*. Some want to bring about a particular *Paryay* before its destined time. Just as Marichi got angry by listening to the statement by Adinath *Bhagwan* in his *Divyadhvani* that he will become 24th *Tirthankar*. And by declaring that he will become 2nd *Tirthankar*, out of his fallacious, arrogant pride established 363 false principles. Due to *Mithyatva* he was roaming from one phase of life to another for nearly one *Koda Kodi Sagaryears*, and thereafter became 24th *Tirthankar*.

Some others by listening to the prediction of an astrologer, about some unpleasant incident in their life to occur in future, try to avoid that from happening with all their might. Such as by listening to the prediction of Neminath *Bhagwan* in his *Divyadhvani* that Dwaraka city will be destroyed in fire after 12 years, due to Dwipayana *Muni* becoming its *Nimitta*, and Yadav princes in their intoxicated condition will be the cause of *Muni's* anger etc., many people tried to avoid that from happening, and did many different efforts. But ultimately all these things developed in an orderly fashion and ultimately that incident took place in the same fashion, at the same time. We have discussed about this incident in our letter about *Nimitta Naimittik* relation.

Leave aside about the future, but we keep on worrying and discussing about the incidents which have already happened in the past. This is an usual trend we see in our daily life. If one would have done this thing then that other thing would have not taken place etc.. If one had gone to Dr. 'A' instead of Dr. 'B' then he would have been cured and would have been still alive etc.. We do keep on wasting our precious time in our life by such useless imaginary things. Though each of us is certain in one's own mind that things happened in the past can not be changed, we still keep on wondering about them in above manner.

You know the saying, "Empty mind is a devil's castle". One who regularly practises *Swadhyay* keeps on thinking and analysing principles of philosophy, and is trying to learn by heart these things has all the time thoughts about them only. But an empty mind keeps on building castles in the air out of its imagination. *Jeev* becomes anxious, tense and worried because of them, has passions and ultimately becomes unhappy. These *Jeev* keep on roaming either in the past or in future instead of living in the present time.

Some one keeps total faith in astrologer and in order to avoid so called unfortunate incidents going to take place in future does all sorts of things and efforts as told by the astrologer. By going after *Kudev*, *Kuguru*, and so called *Mahant*, practises sinful acts like offering life of an animal as sacrifice, strengthens his *Mithyatva*. Thereby nurtures the worldly life, and death cycle.

Those who try to change *Paryay* according to their wishes are ignorant about *Vastu Swaroop*. They do not know and understand *Swaroop* of *Sarvadnya*. They don't know *Krama Baddha Paryay*, they have not understood these things by correctly establishing their true nature with the help of their own analysing power. They have this fallacious belief i.e. *Mithya Manyata* that *Karya* takes place because of *Nimitta* and if one changes *Nimitta*, *Karya* also can be changed.

Now you may ask a question, 'then in that case are we supposed to be just watching these things taking place in this universe?'

One needs to have great *Purushartha* to just keep on observing; to be a real observer or *Drishta* or *Dnyata*. If one has all the wishes to do things or change things that are happening, also is angry or unhappy and terrified by them, but at the same time he feels that one should not do anything, otherwise he would have done something and so becomes unhappy with the feeling of being helpless. That is not the true indication of a *Dnyata Drishta*. To experience oneself unhappy because of fruitions of *Karma* is *Karmafal Chetana*. In this situation *Dnyan* instead of being only 'knower' of things happening in one's life starts experiencing that *Jeev* is *Bhokta* of *Karma* and thereby gets entangled in the fruition of *Karma*.

In such circumstances *Jeev* either becomes angry or passionate and tries to find out some solution to the situation at hand. In fact since he is not able to do anything about any other substance, but manifests in the form of passions; considers these passions to be worthy of doing. This is called *Karma Chetana*. *Dnyan* gets entangled in passions like *Raag*, *Dvesh* which are *Vibhav* and experiences himself as *Raagi* or *Dveshi*. He starts experiencing it to be his real normal nature.

In such circumstances even a *Samyak Drishti Jeev*, according to his status experiences attachments and aversions due to evolvment of *Charitra Mohaniya Karma*. But since he has already experienced and understood his own true nature as *Dnyata Drishta* and *Akarta* and being totally different and separate from these feelings, does not have any fallacious belief that he can do anything or any *Karya* of other substances; despite the fact that he gets such *Bhav* as described above. He has *Dnyan Chetana*. He does not have *Raag* or *Dvesh* which usually arise out of ignorance. He gets them in a mild form, but does not consider them to be his own nature. He is always aware of his separate existence from all these things.

You were asking as to whether one should just keep on observing things and do not do anything?

One who has firmly established and understood the *Krama Baddha Paryay* and one's *Sarvadnya Swabhav* through it, by concentrating and

immersing totally in one's own true nature, his confirmation about the nature of the state of facts or *Vastu Vyavastha* is correct. Just by reading about *Krama Baddha Paryay* from the scriptures one can not properly understand its nature. To believe that things have happened as they were bound to happen or worthy of happening and keep on just looking at them is ignorance. Some people believe that things take place as per the wish of *Bhagwan* or God and some others say that *Niyati* or destiny is most powerful force, all the things are under the power of destiny. Others after learning scriptures talk in the terminology of them and say that things will happen in *Krama Baddha* or predetermined order. All these people are similar to each other. They are all *Ekant Mithya Drishti*.

We have already seen earlier that *Krama Baddha Paryay* not only denotes *Niyati* but all the five *Samavay* which are predetermined. If one's view point accepts the existence of all the five *Samavay* and then in order to emphasize one particular *Karan* gives it prominence and states it to be the factor of *Karya* taking place then it is correct or acceptable. But to believe that a *Karya* takes place only because of any one particular *Karan* itself and to consider all other *Samavay* to be uncertain, variable and dependent on some other thing is wrong.

No one, either a *Dnyani* or an *Adnyani Jeev*, can change events taking place or circumstances. Because they are *Para Dravya*. Who can change or remove them? But *Jeev* evolves *Sanyogi Bhav* i.e. *Vibhav Bhav* in the form of *Moha*, *Raag*, *Dvesh* etc.. In an ignorant stage *Jeev* has *Mithyatva* and *Sanyogi Bhav* in the form of *Anantanubandhi* (अनन्तानुबन्धी) *Kashay*. But *Dnyani Jeev* do not have or evolve *Mithyatva* or *Anantanubandhi Bhav*. And other *Kashay* or *Raag*, *Dvesh* also start diminishing alongwith increasing *Veetaragata*.

Have you understood the difference between the two? *Sanyog* are *Para Dravya* who have a temporary contact with *Jeev* for a while. But *Sanyogi Bhav* are *Vibhav Paryay* of *Jeev* which arise in him by looking at *Sanyog*. Here understand and remember one thing very clearly, that no *Sanyog* is able to evolve *Moha*, *Raag*, *Dvesh* etc. in *Jeev* and nor can they make *Jeev* happy or unhappy. But *Jeev* himself imagines and establishes feeling of *Sanyog* being favorable or unfavourable and thereby becomes unhappy due to evolving *Moha*, *Raag*, *Dvesh* etc.

One who has experienced one's own independent, natural blissful nature or *Swaroop* does not have *Mithyatva* or fallacious belief that one has happiness or otherwise because of *Sanyog*. He is not interested in looking at them. Yet even a *Samyak Dnyani Jeev* also keeps on doing different work in different events of this worldly life. But even in these circumstances he continuously has the sense of being only *Dnyata* or *Drishta*.

Just as we do take bitter medicines, injections etc. out of compulsion in our sickness, he goes through these motions in his span of worldly life.

From all this discussion you must have realised how important is understanding of this *Krama Baddha Paryay*.

Once you know the nature of *Krama Baddha Paryay*, the awe and anxiety arising by being confronted with the different *Sanyog* or by seeing different manifestation by each *Jeev*, are less or not as intense as otherwise would be. And they start diminishing. The wish and efforts to change one's own or other's *Parinam* go away and our attention is diverted to our own *Trikali Dnyayak Swabhav*. By understanding this *Krama Baddha Paryay* one's attention is diverted from *Paryay* to *Dravya*. In other words one becomes *Dravya Drishti* by getting rid of *Paryay Buddhi*. Once *Jeev* has understood and realised *Krama Baddha Paryay* and one's own *Sarvadnya Swabhav* then one starts experiencing one's own nature. *Jeev* becomes *Akarta*, and his *Kartutva Buddhi* withers away. By concentrating and immersing in one's own inward nature and totally stabilizing oneself in that state, *Sarvadnyata* is achieved, *Keval Dnyan* is evolved. And all *Paryay* which are *Krama Baddha* of the whole universe directly shine in one's own *Dnyan*.

In this way it is necessary for all *Jeev* who are keen to know one's own self i.e. *Atmarthi* (आत्मार्थी) to understand the exact nature of *Krama Baddha Paryay* and establishing it by diverting one's own attention towards oneself.

In next letter we will discuss more about this subject.

Jai Jinendra.

Your,
Mom.

Krama Baddha Paryay – An Eternal Truth

Letter 13

15th July, 2001.

Dear Reena & Mona,

Blessing & Best Wishes.

It is nice to hear from you that both of you are reading the discussion on *Krama Baddha Paryay* and also have started listening to my cassettes on that subject. Mona, you have asked for the exact text of *Mangalacharan* in that cassette in writing from me. Dear, it is nothing but *Gatha* no 321, 322 and 323 from the scripture *Kartikayanupreksha* (कार्तिकयानुप्रेक्षा). You will learn them by heart even just by listening to them daily. But I am writing them to you so that you will understand the words correctly.

‘जं जस्स जम्मि देसे जेण विहाणेण जम्मि कालम्मि ।
 णादं जिणेण णियदं जम्मं वा अहव मरणं वा ॥ ३२१॥
 तं तस्स तम्मि देसे तेण विहाणेण तम्मि कालम्मि ।
 को सक्कदि वारेदुं इंदो वा तह जिणिंदो वा ॥ ३२२॥
 एवं जो णिच्छयदो जाणदि दव्वाणि सव्वपज्जाए ।
 सो सहिद्वि सुद्धो जो संकदि सो हु कुहिद्वि ॥ ३२३॥

These *Gathas* are in *Prakrut* language i.e. local natural language of common people, at that time. You must have understood the meaning of it. If not, here it is : ‘A birth or death of a person or any living being, which is to take place at a specific time, at a specific place, in a particular fashion, and which is all known by *Jinendra Bhagwan* to the exact certainty of the last detail, it certainly takes place at the same place, at the same time and in the exactly same fashion. Even *Indra* or *Jinendra* is not able to stop it i.e. nobody can avoid it from happening. One who knows all the substances and all their *Paryay* in this fashion i.e. one who knows that this above principle or rule applies to all the *Paryay* of all the substances, is *Samyak Drishti* and one who has doubts about this is *Mithya Drishti*.’

I remember an incident while we are talking about my cassettes. I used to take this subject of *Krama Baddha Paryay* in my *Swadhyay* class in the morning from 8.30 to 10.00 daily from 20th January 2001. We all know that there was an earthquake on 26th January. I was conducting class at that time. The seat on which I was sitting started shaking. We started wondering as to what and why was it happening. At the same time I realised that people sitting in front of me were worried and scared. I kept on stating about *Krama Baddha Paryay* by saying that see this earthquake taking place here at this time is also predetermined; it is *Krama Baddha*. And all of us kept on doing *Swadhyay* without any hesitation or worry in a calm peaceful manner, though the quake was on for almost two minutes

continuously. Once you listen to the cassette for that day you will realise it.

Just see, once you understand the principle of *Krama Baddha Paryay*, the fear of calamity or even that of death goes away. One experiences peace without any anxiety.

To establish the principle of *Krama Baddha Paryay Sarvadnyata* is stated to be most important proof. It is proved with the help of *Sarvadnyata*. We have already disproved many fallacious beliefs about *Sarvadnyata*.

Every body believes and accepts that nobody can change the things that have already taken place. But many people cannot accept and believe that even the things which are going to take place in future are also predetermined, their order or sequence is fixed and nobody can change that course. They feel that by accepting that they will be denying their own ability to do things as per their wish or *Purushartha*. They feel they will become dependent and subjected to forces beyond them, they will loose their independence to act on their own. In fact it does not happen so. *Krama Baddha Paryay* does not make one dependent and helpless, but in fact it establishes infinite independence of each and all the *Paryay* of all the substances.

Paryay in fact does not need help from substance itself. Each *Paryay* manifests at that particular *Samay*, according to its own eligibility, out of its own *Shatkarak* in that particular fashion; and not in any other fashion. This is its independence and predestined way to manifest on its own without any help or hindrance from anything else. Once we understand and accept this definiteness we become free from any anxiety and worry. *Sarvadnya Bhagwan* know all these *Paryay*, in each *Samay* all at once and clearly. This is the magnificence of *Dnyan*. This is the strength of *Dnyan Swabhav*.

One who does not accept this strength of *Dnyan*, who does not realise and accept *Sarvadnyata* i.e. one's own true nature of being *Sarvadnya* (*Sarvadnya Swaroop*), his ignorance, passions, etc. never cease to exist. *Arahant* and *Siddha* are *Sarvadnya*. If you don't really understand their *Sarvadnya Swaroop*, and just keep on reciting their names or *Namokar Mantra* and do *Puja* as a ritual for years together you will not really gain anything.

In *Pravachansar* it is said that one who knows *Arahant* as *Dravya*, its all attributes and all *Paryay*, knows his own *Atma* and his ignorance i.e. *Mithyatva* withers away.

Those who accept and rever and pray *Arahant* but do not know his true nature of being *Sarvadnya*, their reverence and prayers for *Arahant* are useless.

There are many statements regarding incidents which are to take place in future in the scripture *Prathamanyoga*. Twenty four names of *Jeev* who are going to be *Tirthankar*, in *Utsarpini Kaal*, the names of their parents, their birth place and time where and when they will attain *Nirwan* all these things are mentioned there. Not only *Tirthankar* but the names of all sixty three *Shalaka Purush* (शलाका पुरुष) (great persons) are also published there. Do you know who are these *Shalaka* persons ? Before trying to know that let's get some information about *Utsarpini* (उत्सर्पिणी), *Avasarpini* (अवसर्पिणी) and *Kaal Chakra* (कालचक्र).

There is one *Kalpakaal* (कल्पकाल) which consists of 20 *Koda Kodi Sagar* years (कोडाकोडीसागर वर्ष) out of those 10 *Koda Kodi Sagar* years are *Avasarpini Kaal* (i.e. downward) and 10 *Koda Kodi Sagar* years are *Utsarpini Kaal* (upward or rising). We have learnt about the time factor of *Sagar* and *Kadakodi* in *Karananyoga Parichay* book.

There are six parts each in *Utsarpini* and *Avasarpini Kaal* respectively. The first part of *Avasarpini Kaal* is known as *Sushama Sushama* (सुषमा सुषमा). At that time, this *Bharat Kshetra* is *Uttam Bhogbhoomi* (उत्तम भोगभूमि).

There the maximum life span of *Manushya* and *Tiryanch* phase is 3 *Palya* (पल्य) and the height is 3 *Kosa* (कोस). And at the end of that *Kaal* the life is 2 *Palya* and height is 2 *Kosa*. This *Kaal* is of 4 *Kodakodi Sagar*.

The second *Kaal* coming thereafter is called *Sushama* (सुषमा). At that time this *Bharat Kshetra* is *Madhyam Bhogbhoomi* (मध्यम भोगभूमि). Here in the beginning life span is 2 *Palya* and at the end it is 1 *Palya*. And the height in the beginning is 2 *Kosa* and later 1 *Kosa*. This *Kaal* is of 3 *Koda Kodi Sagar* years.

The third part is called *Sushama Dushama* (सुषमा दुषमा). In this period *Bharat Kshetra* is *Jaghanya Bhogbhoomi* (जघन्य भोगभूमि). Life span in the beginning is 1 *Palya*, and at the end it is 1 *Koti Purva*. Height earlier is 1 *Kosa* and later at the end is 500 *Dhanushya* (धनुष्य). One *Purva* means seventy lacks, fifty six thousand crores years, or in other words 84 lacks multiplied by 84 lacs years. And, that multiplied by 1 crore is 1 *Koti Purva*. This third period is of 2 *Koda Kodi Sagar* years.

The fourth part is called *Dushama Sushama*. In this period *Karma-bhoomi* starts. Here in the beginning life is of 1 crore *Purva* years and at the end it is 120 years. Height is 500 *Dhanushya* in the beginning whereas at the end it is 7 *Haat* (हात). In this fourth phase *Jeev* start attaining *Moksha*. Twenty four *Tirthankar* take place in this period.

In *Bhogbhoomi* period *Jeev* cannot rise above 4th *Gunasthan*. After

death all *Jeev* go to *Dev* phase only. *Mithya Drishti* die and become *Bhavanvasi* (भवनवासी), *Jyotishi* (ज्योतिषी) or *Vyantar* (व्यंतर). They are called *Bhavanatrik Dev* (भवनत्रिक देव). After death *Samyak Drishti Jeev* go to 1st or 2nd heaven. These heavens are called *Saudharma* (सौधर्म) and *Eashan* (ईशान).

Jeev from *Karmabhoomi* after death can go to any one of the four phases of life. *Jeev* in *Manushya phase* can attain *Moksha* by doing *Purushartha*. Fourth period is forty two thousand years less than 1 *Kodi Sagar* years.

Fifth *Kaal* is known as *Dushama*. At present in this *Bharat Kshetra Pancham Kaal* is going on. *Jeev* born in this *Kaal* cannot do that *Purushartha* by which he can attain *Moksha*. But a *Jeev* in male human form can attain 7th *Gunasthan* by becoming *Muni*. This period is of 21,000 years. At the beginning life span is 120 years and at the later stage is 20 years. The height is 7 *haat* in the beginning and is 2 *haat* in the later part.

The sixth *Kaal* is called *Dushama Dushama*. This period is also of 21,000 years. In this period *Dharma* totally withers away. At the beginning life is 20 years and later it is 15 years. Height is 2 *haat* earlier and at the end it is 1 *haat*. Sometimes *Sushama*, *Dushama* is also referred as *Sukhama*, *Dukhama* (सुखमा, दुखमा).

In these six parts of *Avasarpini Kaal* we have seen that the life span and the height of the body progressively decreases. But the funniest part is that during these period the food intake of humans increases, that the quantity as well as number of times a meal is taken also increases. In the first era, every fourth day food quantity is only of the size of a small marble or peanut. In the second era, it is taken alternate day but the size is of the size of a small beetle nut. In the third era the food intake is of a size of *Amla* or *lime*, and taken alternate day. And in the fourth era it is taken once daily. In the fifth era we are seeing that food intake is many times in a day. In the sixth era the tendency of *Jeev* is to continuously feed oneself. The food contains fish, meat, etc.

In *Utsarpini Kaal* all these six eras occur in the reverse direction.

This sequence of *Kaal* is not set by somebody. It is a natural process. The size and formation of *Jeev* and their ability and the size of the body take place automatically according to the period going on at any time. There is only *Nimitta Naimittik Sambandha* between these two namely the *Kaal* going on and the phase of *Jeev* and his body.

At present we are in fifth era (*Pancham Kaal*) of *Avasarpini Kaal*. Right now *Hundavasarpini* period is going on. This *Hundavasarpini*

(हुंदावसर्पिणी) *Kaal* comes after innumerable *Avasarpini Kaal* have taken place. In comparison to other *Avasarpini Kaal* this is the worst or lowest period.

In this period certain unusual incidents take place which do not occur in other *Avasarpini Kaal*. e.g. In normal course *Tirthankar Jeev* do not have daughters as their offspring; but King *Vrishabhdev* who was to become first *Tirthankar* had two daughters. Again normally *Chakravarti* is never defeated by anybody. But *Bharat Chakravarti* was defeated by his brother *Bahubali*. All *Tirthankar* are born in *Ayodhya* and attain *Nirvan* at *Sammed Shikhar*. But in this *Kaal* it did not happen so. In each fourth era 63 *Shalaka Purush* are born. But again in this era the number was less.

Ordinarily 63 *Shalaka Purush* are as follows – 24 *Tirthankar*, 12 *Chakravarti*, 9 *Narayan*, 9 *Pratinarayan* and 9 *Balabhadra*. But in this 4th era *Shantinath*, *Kunthunath* and *Aranath* these three were *Tirthankar* as well as *Chakravarti*. So these were 3 less *Shalaka Purush* here. And again *Mahavir Tirthankar* was *Tripushta Narayan* long ago at the time of 11th *Tirthankar*. So in all out of 63 *Purush* 4 were less in this *Kaal*. There were only 59 *Shalaka Purush* in this period.

In *Jinagam* the names of *Tirthankar* and other *Jeev* from *Bharat Kshetra*, *Airavat* (ऐरावत) *Kshetra* and *Videha* (विदेह) *Kshetra* taking place in the past, who are in present time, as well as in future and their names in their earlier phases of life are also mentioned. If all these were not predetermined to happen in that specific order, how can anyone would have known it ? The fact that these *Jeev* will become *Tirthankar* is certain; means that they will have certain types of *Bhav* i.e. *Shodash Karan Bhav* which are responsible for bondage of *Tirthankar Prakruti* are also certain. It is also certain as to with whose vicinity i.e. by being close and being a disciple of which *Kevali* or *Tirthankar* they will start bonding *Tirthankar Prakruti*.

All the infinite *Tirthankar* since time immemorable and also all infinite *Kevali* who took place were in what phase in their earlier life, in which *Bhav* they attained *Samyaktva*, what kind of *Karma* were bonded by them at that time, and what *Parinam* were evolved and when did they had *Keval Dnyan*, all these things are known by *Sarvadnya Bhagwan* very clearly in one *Samay* only as if it is all happening at once, and not in a row, one after another. If all these *Paryay* and their all *Karan* were not certain and predetermined how even *Sarvadnya* could have known ? And if those *Jeev* could not have known about all these infinite *Paryay* of all the substances in their *Dnyan*, how could they have been called *Sarvadnya* ?

We are surprised by seeing things which occur unexpected and suddenly. And thereby we become anxious and disturbed. But all these incidents and the effect of them on different people is all definite. We can

compare this with a reel of cine film. The sequence in which the film is shot on a reel will be seen in that sequence only. It's order cannot be changed. Similarly the order of all the infinite *Paryay* which go on from time immemorable is definite. It does not change.

The manifestation of *Paryay* which seems to be disorderly or without any reasonable connection with each other from the daily ordinary point of view, will also be seen as systematic and orderly if we think deeply and minutely. Just as in a drama being enacted in certain scenes the things put on the stage are orderly, well maintained and proper whereas in certain other scene they are disorderly, in a poor state, not of good quality etc.. Here the proper placing, the good quality and maintainance of the things on the stage in the first type of scene is definitely predetermined and proper; but those things in the other scene which seem to be of bad quality or disorderly displayed are also predetermined, proper and specifically placed in that fashion to create the necessary atmosphere.

Just as the things placed in a scence of a palace are well placed with a preplanning, similarly, the things like old clothes, broken utensils etc. shown in a scence of a poor man's hut are also placed there in a preplanned manner and are not there by chance. Similarly the *Paryay* of substances which seem to be disorderly are also in fact proper and definite.

Just as the scenes in a drama come in a sequence, one after another, in the same way even *Paryay* of each substance also manifest one after another in a sequence, and not all at a time. It is certain as to which scence will follow which scene in a play. Similarly even in *Paryay* it is predecided as to which *Paryay* will follow which another one. In fact the *Paryay* which is destined to take place at a specific time, at a specific place and in conjunction with a specific *Nimitta*, same *Paryay* will definitely take place at the same time, at the same place and in conjunction with the same predetermined *Nimitta*. It cannot happen in any other way. This is known as *Krama Baddha Paryay*.

A spectator who has already seen a play earlier knows as to which scence will follow after a particular scene. So also *Sarvadnya Bhagwan* know the sequence of all the *Paryay* of all the substances.

But there is a big main difference between the two. The play is written by the writer out of his own imagination. He is the creator of it. But *Krama Baddha Paryay* is not created by anybody. It is not created by *Sarvadnya Bhagwan* as well, *Sarvadnya* only knows it. And through preachings they describe *Krama Baddha Paryay* which is in fact the description of system of all the status of all the things in this Universe i.e. *Vastu Vyavastha*. This way through proof of the concept of *Sarvadnyata* we saw the nature of

Krama Baddha Paryay and established it.

Acharya Amrutchandrajī in his commentary on the book *Pravachansar* established *Krama Baddha Paryay*. Let us see what he has said. Each substance always exists in its own *Swabhav*. That is why it is called *Sat* (सत्). सत् द्रव्यलक्षणम् is the *Sutra* from *Tattvartha Sutra*. And another *Sutra* which explains the nature of this *Sat* is उत्पाद व्यय धौव्ययुक्तं सत्. This is also from the same scripture. The nature of the substance is *Utpad* i.e. evolution, *Vyay* i.e. withering away and *Dhrouvya* i.e. being steadfast at all the times, all these three stages or *Parinam* exist together. What is this *Parinam* or *Paryay* is explained by him.

Just as each substance has its own specific *Kshetra* or space occupied by it and the smallest point of that *Kshetra* is called *Pradesh*. Similarly, there is an infinite continuous *Kaal* which is without any beginning or an end. The smallest portion of that continuous flow is called *Paryay* or *Parinam*. Here *Acharya* is explaining the *Siddhant* of *Paryay* with the example of *Pradesh*. He is proving the predetermined order of *Paryay*.

Just as the system and order of *Pradesh* in a substance is definite and certain; each *Pradesh* has separate existence separate from all other *Pradesh*, its own specific place is definite; you can not change or replace one *Pradesh* from its place with another one, because in that case the *Kshetra* of that substance will be disturbed. Similarly in the continuous flow of *Kaal* of a substance the place and order of each *Paryay* is certain. You can not interexchange one *Paryay* with another one. That effort will disturb the substance from the point of view of its *Kaal*. In such case it will cease to be a substance. But it never happens that way.

Though ignorant *Jeev* because of his fallacious belief contrary to the value of *Vastu Vyavastha*, tries any kind of effort to change the *Paryay* or its order, it will be always useless and fruitless. The *Vastu Vyavastha* does not exist according to the belief of an ignorant *Jeev*. It is self established automatically going on system. And its name is *Krama Baddha Paryay*. By understanding this system clearly and properly one's ignorance and worries wither away. This is the way to achieve eternal Bliss or happiness.

Krama Baddha Paryay is the basic nature or *Swabhav* of all the substances. Each *Jeev* substance has as many *Pradesh* as there are in *Lokakash* which are innumerable, similarly there are as many *Paryay* of each substance as there are *Samay* of all the three *Kaal* namely, past, present and future. That is from the point of view of attributes each attribute has same number of *Paryay*. And each of these *Paryay* has its

own particular specific *Samay*.

Just as on each *Pradesh* of this *Lokakash* there is one *Kaalanu* located, similarly on each *Samay* of all the three *Kaal* there is one *Paryay* of each *Dravya* or its attribute. And it is *Swabhav* of the substance that its each *Paryay* manifests itself in its own *Swa Kaal*.

An ignorant *Jeev* who does not have the understanding of this *Swabhav* of substance, has his attention drawn to these *Paryay*. He considers these as his own *Swabhav*, wishes to make change in them, and gets entangled in this futile wishful thinking. He does not have his attention drawn to his own *Swabhav*. He can not attain *Dravya Drishti* or he does not become *Samyak Drishti*.

In order to gain or attain *Dravya Drishti*, the proper knowledge and its experience of *Dravya Swabhav* i.e. *Krama Baddha Paryay* and steadfast faith in it is imperative. Unless one knows that *Paryay* are definite and predetermined *Jeev* does not become free of anxiety. And unless one is free from all anxiety and doubts his attention and *Dnyan* does not turn towards one's own *Swabhav*. He can not concentrate inwards into his own nature.

You may ask here that, 'forget about some one else's work and bringing change in it but one has to do one's own work, is it not so?' Now just tell me, whom do you consider this 'me' to be? Are you considering this combination of *Jeev* and this body to be 'me' i.e. this conjunction of two dissimilar *Dravya* or Human phase as we call it or are you considering this 'me' to be your own '*Atma*'? If you are using it to mean '*Atma*' then which *Atma*? The *Atma* in its impure state having all sorts of passions or pure *Atma* in its own *Swabhav* status?

Secondly I may ask you 'Which of your so called own work you want to do?' You are nothing but *Jeev Dravya* which has infinite attributes like *Dnyan* etc., which is *Asankhyat Pradeshhi*, *Aroopi*, which has power to expand or contract itself and which exists for ever without any beginning or an end. And your *Karya* or *Parinaman* i.e. manifestation is continuously going on in each *Samay*. There is no necessity to have a wish or will to do or not to do it. It is useless to have that will or wish. Because a *Karya* does not take place or is not dependent on somebody's will or wish. *Karya* of the infinite attributes like *Dnyan*, *Darshan*, *Charitra*, *Virya* etc. is going on continuously forever. Even in case of *Veetaragi Jeev* who do not have any wish this *Karya* of all the infinite attributes is going on continuously and forever.

If you intend to do all the *Karya* of your own *Swa* in the form of your human phase then tell me did you do all the *Karya* till today as per your own wish? Was your birth in our family according to your wish or choice?

Your physical and intellectual development since then was done as per your own wish? Or was it taking place on its own? If it was decided by you why was there difference in development between you two sisters? And if everything takes place as per your wish or plan then why do you get sick or ill sometime? Why can't you be all the time happy? Who prevents you from being so?

You may counter by saying that, 'at least we can choose our clothes, can eat whatever we want, and enjoy life the way we want.'

Tell me then, once you have had the food of your own choice, when you prepare *Chapatīs* and sweets as you want them. But once you have consumed them, the further transformation of that food into blood, fat, muscle, bones, stools etc, does it happen as you want it to be? Had it been happening that way then why do you have to go to a doctor and have medicines for lack of hemoglobin in blood or some other ailment?

At last you may say that, 'forget all that at least *Karya* of our *Dnyan* attribute is going on relentlessly. And at least there we can decide as to what we want to know and what we don't. All this time you have been saying that one has to let go our attention from other things and divert it to your own *Swa*. And unless we have concentrated our attention and applied our *Dnyan* towards our own *Shuddha Atma* we will not really establish in ourselves the principle of *Krama Baddha Paryay* and *Sarvadnyata*. At least this *Karya* we can do on our own as per our wish, is it not?'

My dear, the very wish or anxiousness and anguish that 'I have to divert my *Dnyan* towards my own self is also a *Raag Bhav*. It is an anxiety. And how can you achieve *Veetaragata* by evolving *Raag*? *Anubhuti* of *Shuddhatma* totally free from any anxiety can never be achieved by evolving *Raag Bhav*.

Just as infinite manifestations or *Paryay* of each attribute of each substance are predetermined, same way infinite *Paryay* of *Dnyan* attribute are also certain and fixed. The state of 'knowing' in each *Samay* which is a *Paryay* of *Dnyan* attribute does take place independently due to its own *Upadan*. *Paryay* of *Dnyan* evolves due to its own eligibility because of *Swa Para Prakashak Shakti* of *Dnyan* attribute. This *Shakti* can be stated in plain language as ability to know one's own self as well as to know other substances.

The knowledge of any thing or *Dnyeya* i.e. subject of knowledge at that moment, is the eligibility of *Dnyan* attribute at that *Samay*.

This *Paryay* of knowing a thing is not dependent on the fact that the

thing is present there at that time. In other words *Dnyan* is not subject to or dependent on *Dnyeya*. It does not occur according to *Dnyeya*.

Each *Paryay* of *Dnyan* is independent from any thing else. It is self reliant. At any given moment the specific *Dnyeya* which is worthy of knowing, at that very moment, the *Paryay* of knowing that *Dnyeya* evolves by its own *Shakti*. Think yourself; even after deciding to concentrate and think about one's own *Shuddhatma* why do you get some other thoughts in your mind? Why your mind wanders elsewhere while doing *Puja*? While heating milk, despite the fact that you are standing next to the stove and keeping watch, why does your mind wanders somewhere else and suddenly milk spills away? While eating a sweet which is favourite of both you and me, instead of all the time experiencing sweet taste of it while eating why do I remember you, why do you become *Dnyeya* of my *Dnyan*? And when you are sick why all the tasty food also tastes bland or tasteless?

It is a fundamental and eternal truth that *Dnyan* does not occur due to *Dnyeya*, but *Dnyeya* is known according to the *Paryay* of *Dnyan*.

Just as *Dravya* and *Guna* are eternal truth and no change can be done in them in the same way *Paryay* of each *Samay* also is a state of fact of that particular *Samay*. No one can change or shift any *Paryay* from its predestined *Samay* and place.

Whenever a *Jeev* gains knowledge of *Vastu Swaroop*, nature of *Karan Karya Vyavastha* that is *Krama Baddha Paryay* then *Karya* of *Dnyan* automatically, without any efforts turns inwards towards one's own self. The *Paryay* of *Dnyan* effortlessly evolves and knows *Swa*. And in the end becomes inseparable from one's own *Shuddhatma* and *Atmanubhuti* evolves. This is the *Samay* of *Samyak Darshan*.

Understand truly your own nature and then keep on 'knowing' yourself. This is the style of advise of scriptures. Once you realise that the ultimate Bliss can be achieved by knowing one's own true self, you don't have to do some special efforts and exercise such as 'I have to shift my *Dnyan* from *Para* and divert to *Swa*.

Even the unicellular *Jeev* also has the sense or awareness about what things are beneficial or detrimental to its existence and progress. It is difficult to accept isn't it? The plants and similar organisms are unicellular *Jeev*. The plants kept in the balcony or in the house tend to grow and turn in the direction of the sunlight. Insects like ants, despite not having good eyesight or hearing capacity run away from any sign of coming danger, or they can distinguish from the things which is their food and which is not.

And we human beings are *Jeev* with all the five sensory organs and

have mind. Once we get to be with true *Dev*, *Guru* and *Shastra* and have got proper preaching from them, we definitely have enough sense and intellectual capacity to understand and realise as to where does our final benefit lies.

But despite that due to the long standing ignorance and its repeated implantation within us over and over in each phase of life, this *Jeev* tries to do some thing or other, by which he tries to get happiness and peace. And looking at the tendency of *Jeev* to do something, he is told that, instead of doing anything else, try to concentrate and understand your own true self. Turn your *Dnyan Upayog* inwards.

But in reality once you know and understand your *Swa*, one starts realising the greatness of this *Swa* and automatically the attention is diverted and concentrated towards it. *Swa* becomes *Dnyeya* of one's *Dnyan* effortlessly. One does not have to do special efforts for that. For that to happen exact and proper understanding with confirmation of *Krama Baddha Paryay*, *Sarvadnyata* and self reliant *Karan Karya Vyavastha* is imperative.

Look at any part or *Anuyoga* of *Jinagam* or any chapter of it, *Krama Baddha Paryay* is always established through the discussion in that part. Some of the ways of establishing it from them we will discuss in our next letter.

Jai Jinendra.

Your,
Mom.

Krama Baddha Paryay - Proof

Letter 14

25th July, 2001.

Dear Reena & Mona,

Blessing & Best Wishes.

In my last letter we learnt about the nature of cycle of time i.e. *Kaal Chakra*. *Avasarpini* and *Utsarpini* combined together make one *Kalpakaal*, which is of 20 *Koda Kodi Sagar* years. You were wonder struck by reading this large concept of time. But as you know after finding out the remains of huge animals like dinosaur from the past age, scientists today are trying to find out all the details of that age and reasons of hugeness of those creatures. Once you are aware of the period of *Avasarpini Kaal* and of the changes taking place in that era, you are not that surprised about these findings.

You may now start wondering as to how can there be so huge human or *Tiryanch* beings. In today's time we have seen specimens of huge trees like Banyan trees in miniature form with Bonsai science. A tree full of fruits and flowers while it is only a foot high. This huge size of humans in early period, their present size and also small size to come in future is similar in nature of that Bonsai science.

This cycle of infinite *Kalpakaal* is going on since time immemorable and will continue to go on in future till infinity. We are existing today. By 'we' I mean *Jeev* substance. Whatever is existing or has this attribute of *Astitva* will exist from time without any beginning till infinity. This means, that though infinite *Kalpakaal* have taken place from time immemorable and will go on forever, we are going through this cycle of birth and death. And if you do not attain *Samyak Darshan* in this phase of life do you still intend to keep on going through this cycle of birth and death for ever?

There is no need to worry by thinking that if you study Jain philosophy your present status and the surrounding circumstances will go away, i.e. we will have to leave aside the duties, responsibilities of life as well as the present wealth and facilities will have to be left out. This notion is wrong or baseless.

We think that these circumstances, facilities and amenities can be attained by money, that is why we try to earn more and more money by doing great efforts. And then we realise that despite having enough money there may be so many unexpected obstacles in getting some things which we want. Man proposes one thing and in reality some thing else takes place. Because of that worry we really get disturbed and despair. Even ordinary people say that, 'One never gets any thing more than what he is

destined to get and that too he never gets it before its proper predetermined time has arrived'.

And even after attaining or gaining certain things for which we were longing and doing all sorts of efforts, we start realising the problems in having them, we start losing interest in them and they don't give us any pleasure any more. We start longing for some other things and this way *Jeev* still remains unhappy.

Ignorant *Jeev* is unaware of the natural effortless eternal Bliss which lies within himself. If some one else preaches him about it he does not readily believe in it. This *Jeev* has gone through infinite phases of life till today. And in each of this phase he has been after attainment of favourable circumstances, and thereby wasted his life time. And as soon as death occurred he left those circumstances and went away.

Dear ones, even in this phase of life we have continuously kept on having longing for things, are having passions like attachments and dislikes etc. and thereby accumulated this huge mound of *Parigraha*, which will not come along with us or will not be useful to us in our next phases of life. But *Karma* which was bonded because of *Kashay* will be there and in future we will have to suffer due to its fruition.

Jeev does not bother to think as to how long this stupidity is going to continue. In fact this *Jeev* has *Dnyan* or *Vivek* i.e. power to discriminate what is good and bad, proper and improper. But *Jeev* who does not use this power to understand what is beneficial to him and what is detrimental to him, should we call him *Viveki* i.e. *Dnyani* or *Aviveki* i.e. *Adnyani*?

We have already seen that *Sarvadyata* as the most important and strong point which proves the *Siddhant* of *Krama Baddha Paryay*. And again with the example of *Pradesh* certainty of *Paryay* is proved in *Pravachansar*.

There are lots of statements, arguments and examples in *Jinagam* which prove *Krama Baddha Paryay*. *Jinagam* is divided in four *Anuyoga*. Now we will take different examples set out in these four *Anuyoga* and see how *Krama Baddha Paryay* is proved through them.

(1) Establishing *Krama Baddha Paryay* through *Prathamanyoga* —

Prathamanyoga is full of specific declarations about certainty of events in the past and in future by *Sarvadya Bhagwan*, *Avadhi Dnyani* or *Manahparyay Dnyani Muni*. Here are some of these statements - (1) *Bhagwan* *Neminath* had declared about burning of *Dwaraka City* 12 years before it actually happened. At the same time he had also specified

as to due to which *Nimitta*, in what fashion and when it will burn and who will survive in that incident. People who had belief that *Nimitta* being cause of all events tried their level best to avoid that, but the incident took place in same fashion as it was *Krama Baddha* and as it was told by *Sarvadnya* by knowing it.

(2) *Bhagwan* Adinath had told about the future of Marichi one *Koda Kodi Sagar* years before. That he will become 24th *Tirthankar*, who will be his parents at that time etc. all these things did take place exactly as were told by him. He had known about all the phases of his life in between, and about *Parinam* of each *Samay*, *Karma* he will bond then, all these future things. And they were known by him in one *Samay* as if it was taking place all at once i.e. *Yugapat* through his *Keval Dnyan*.

(3) Incidents to happen in future can be known through *Ashtang Nimitta Dnyan* (अष्टांग निमित्त ज्ञान). *Acharya Bhadrabahu* through his *Nimitta Dnyan* had predicted that in future there will be drought for 12 years in northern *Bharat*, and it did take place.

(4) *Acharya Bhadrabahu* had predicted about many things in future by interpreting dreams of the king *Chandragupta Mourya* and today we are seeing all these predictions coming true.

(5) We can read about the past phases as well as present and future of many *Jeev* that were told by *Avadhi Dnyani Muni*.

But none of them had said that this thing is going to take place, and if you do certain remedy then it can be averted. If any incident can be avoided, how can it be *Krama Baddha*? These days many astrologers predict future with the help of their science of astrology and tell us to perform many remedies to avoid them. Such as pacification of certain planets in one's horoscope and many such things are done. Thereby the *Gruhit Mithyatva* of *Jeev* is strengthened. The main and only reason for all this is people do not have knowledge of *Krama Baddha Paryay* and they do not know the true nature of *Sarvadnyata*.

(2) Establishing *Krama Baddha Paryay* through *Karananuyoga*—

Karananuyoga is called *Ahetuvaad Agam*. It describes the things in this universe as they exist. There can not be any special reasoning for their existence. That is why it is called A-hetu-Vaad- or in other words the question 'why is it so' can not arise here. *Sarvadnya* has stated all the principles in *Karananuyoga* as they have 'known' these things directly through their *Keval Dnyan*. In this scripture many laws, mathematical principles, the structure of the universe etc. are stated. Now if someone starts questioning why two plus two is four or why sun rises in east only, then the only answer to it is that 'because it is so' and that being the state

of fact as it exists.

We can prove *Nyayshastra* (न्यायशास्त्र) or doctrine of philosophy i.e. metaphysics as it is known in technical terminology and *Dravyanuyoga* with the help of logical arguments, their conclusions, scriptures etc.. But *Karananuyoga* can be accepted with the help of the preachings of *Sarvadnya* only. That is the only standard or proof of its correctness and validity. It is the doctrine told by *Sarvadnya*.

Let us see some of the *Siddhant* from it —

(1) In each period of six months and eight *Samay* only 608 *Jeev* get out of *Nitya Nigod* (नित्य निगोद) and enter other form of life. And in the same period 608 *Jeev* from this life cycle reach *Moksha*.

(2) The maximum span or period of *Trasa Paryay* (त्रस पर्याय) is *Sadhik* (साधिक) i.e. more than, two thousand *Sagaryears*. A *Jeev* can take birth in multi sensory state or *Paryay* maximum these many years. And out of all that period the limit of number of his human phase is only 48. That is out of all these birth phases in this period he can get human phase only 48 times. This is the maximum possibility. The number of *Jeev* existing in each phase of life, at any given time, is fixed and certain. It can never happen that at a particular time there is no *Jeev* existing in a phase and there are more *Jeev* in some other phase of life.

(3) There are twenty *Prarupana* (प्ररूपणा) like *Jeevsamas* (जीवसमास), *Gunasthan* (गुणस्थान), *Paryapti* (पर्याप्ति), *Pran* (प्राण), *Sandnya* (संज्ञा), *Upayog* (उपयोग) and fourteen *Margana* (मार्गणा) such as *Gati* etc. It is classification of all *Jeev* from the point of different criteria which are stated here. The detailed description of all of them namely, the number of *Jeev* in them, their *Pariman* of different *Bhav*, their ratio among themselves, which *Parinam* bond *Karma*, and due to which *Margana* what kind of *Bandha* or *Bondages* *Jeev* have, all these things are certain and that establishes the principle of *Krama Baddha Paryay*. *Sarvadnya* know all these principles and state them through *Divyadhvani*. But they do not create them.

(4) Each *Mithya Drishti Jeev* has to go through five *Paravartan* or endless cycle of life and death. And once you know their nature then not only it establishes *Krama Baddha Paryay* and *Sarvadnyata* but *Jeev* loses interest in this worldly life, gets worried and concerned about this wandering in the cycle of different phases of life and gets knowledge of one's own pure soul which is *Sarvadnya* by its own *Swabhav*. And thereafter *Jeev* keeps on concentrating in it.

(5) The number and names of past, present and future *Tirthankar* is

certain. Their names in earlier phases of life are also mentioned in *Jinagam*. Those who do not believe in *Krama Baddha Paryay* keep on dreaming and longing to become *Tirthankar* or *Chakravarty*. But one who has wish to be that or who has express desire to become one can never have those *Punya Prakruti*.

By believing that certain bondage are worth doing or acquiring i.e. *Upadeya* and having fallacious belief about them and other *Tattvas*, *Mithyatva* is constantly there, it does not go away. We have seen in our earlier book as to which of the seven fundamental principles are *Dnyeya*, *Heya* and *Upadeya*. And to believe them in any other form i.e. to consider those one which are in fact *Heya* to be or *Dnyeya* to be *Upadeya* is nothing but *Mithyatva*. And while being *Mithyatvi* one can not have *Satishay Punya* or such special *Punya*.

(6) In the scriptures there is description about *Santar Margana* and *Nirantar Margana*. In *Nirantar Margana* there are at any time or at all time at least some *Jeev* in any specific *Gunasthan*. Such as in first *Gunasthan* named *Mithyatva*, Fourth *Gunasthan* by the name *Avirat Samyaktva* (अविरत सम्यक्त्व), Fifth by the name *Deshvirat* (देशविरत), the sixth and seventh *Gunasthan* named *Pramattavirat* (प्रमत्तविरत) and *Apramattavirat* (अप्रमत्तविरत) respectively and thirteenth *Gunasthan* by the name *Sayogkevali* (सयोग केवली). In all these *Gunasthan* there are some or other *Jeev* at all the time.

Jeev in thirteenth *Gunasthan* are *Sarvadnya*. And as per our earlier discussion, at any given time there are some *Jeev* present in this *Gunasthan*. This proves existence of *Sarvadnya*. And though *Tirthankar* or *Sarvadnya* may not be present in one *Kshetra* at a particular time they will definitely be present in any other place of this cosmos. This proves continuous or everlasting presence of *Tirthankar* or some *Arahant* i.e. *Sarvadnya*.

In *Santar Margana* from the point of view of different *Jeev* there is a possibility that in second, third etc. *Gunasthan* minimum for one *Samay* and maximum for a specific period predetermined there may not be any *Jeev* present.

Kaal of *Margana* and *Gunasthan* is also definite. In the book 'Karananuyoga Parichay' I have discussed minimum and maximum period of each *Gunasthan* in detail. The *Antar* or gap between *Gunasthan* is certain. This denotes the time a *Jeev* takes from leaving one *Gunasthan* and coming back to same *Gunasthan*. Suppose one *Jeev* goes from 1st *Gunasthan* to a higher one say 4th, 5th, 7th etc. then time it will take for him to come back to the 1st *Gunasthan* i.e. what would be the shortest or the

longest period it would take, that time is called 'Antar' of *Mithyatva Gunasthan*.

Jeev who gets spoiled and goes from his *Samyaktva* to *Mithyatva* state and then after some time regains *Samyaktva* back, the time distance between his *Samyaktva* earlier and then regaining it again varies from a minimum one *Antarmuhurta* to maximum *Ardha Pudgal Paravartan Kaal* (अर्धपुद्गल परावर्तनकाल), this *Kaal* is in other words is *Anant Kaal*. This *Antar* of *Samyaktva* is in respect of one *Jeev*. As we have seen earlier in a span of six months and eight *Samay*, 608 *Jeev* attain *Moksha*, here the maximum gap of time where in no *Jeev* has attained *Moksha* can be six months at a time. And if it happens so then all the 608 *Jeev* attain *Moksha* in remaining eight *Samay*.

The number of *Jeev* in each *Gunasthan* is certain. It is also certain as to how many *Jeev* can attain *Moksha* in one *Samay* and maximum how many *Kevali Bhagwan* can attain *Kevali Samudghat* (केवली समुद्घात) at one time.

There are so many other similar things like status of *Karma Bandha*, its fruition and the detailed discussion about them. The transformations of *Karma* of *Jeev* who are climbing *Upasham Shreni* (उपशम श्रेणी) and also transformation into their *Bhav* which is known as *Upasham Vidhan* (उपशम विधान) all these are discussed. *Parinam* of *Jeev* who are climbing *Kshapak Shreni* (क्षपक श्रेणी) how the *Karma* gets lower intensity and finally withers away, in which *Gunasthan* which *Prakruti* withers away etc. (which is known as *Kshapana Vidhan* (क्षपणाविधान)) all these things are seen in scriptures like *Labdhisar*, *Kshapanasar* etc. of *Karananuyoga*.

By reading all these minute and detailed discussion we are convinced about *Savadnyata* and *Krama Baddha Paryay*. We are awed by the greatness of *Keval Dnyan*. And by realising that 'I' am also this *Sarvadnya Swabhavi Jeev*, one's own attention is diverted to one's own true nature.

It is rightly said that the essence of all the four *Anuyoga* is *Veetaragata*. In other words *Atmanubhuti* is itself *Jinshasan* (जिनशासन).

(3) Establishing *Krama Baddha Paryay* through *Charananuyoga*—

Sarvadnyata and *Krama Baddha Paryay* established through various *Charananuyoga* scriptures like *Ratnakarand Shrivakachar*, *Kartikeyanupreksha*, *Ashtapahud*, *Bhagawati Aradhana*, *Purushartha Siddhiupay* etc.. By understanding the true nature of *Dev*, *Shastra* and *Guru* and that of *Panch Parameshthi* (पंच परमेश्वरी), one realises the true

nature of *Sarvadnyata*. Similarly by reading about the style of living and behaviour of *Shravak* and *Muni*, and by reading the explanation that these observance of different vows are evolved naturally once *Jeev* attains *Samyak Darshan*, we realise the order in which *Moksha Marga* or path of salvation follows. Observance of the vows without *Samyak Darshan*, i.e. only external physical observance of them is called *Balvrat* (बालव्रत) or *Baltapa* (बालतप). It is called a series of zeros without any number before them.

The external behaviour or observance of certain vows comes in accordance with the intensity or degree of *Veetaraagata*. It comes or flows naturally from within. One does not have to do any special efforts to observe them. We realise this natural and effortless *Nimitta Naimittik* relation.

In *Charananuyoga*, there is advise about the things which could be consumed or which are to be avoided, similarly certain norms of behaviour, the tendency to practise *Ahinsa* or non violence. All this has base and sanction or authority of *Sarvadnyata*. In *Jeevsamas* (जीव समास) 14 different kinds of *Jeev*, their *Paryapta* and *Aparyapta* classification, where one finds these *Jeev*, also where *Sammurchhan Jeev* (सम्मूर्च्छन जीव) are born and how they are born, how infinite *Nigod Jeev* stay in one body, where are they found all this information is told. And who else except *Sarvadnya* can tell all this? Only with the help of *Agam* as told by *Sarvadnya* we can definitely know about these *Jeev* and can try to avoid killing or injuring them. And thereby save us from committing sin of violence.

In this way the statements or description about establishment of *Sarvadnyata* in *Charananuyoga* is also a proof establishing *Krama Baddha Paryay*.

(4) Establishing *Krama Baddha Paryay* through *Dravyanuyoga*—

Samaysar, *Pravachansar*, *Panchastikaay Sangrah*, *Tattvartha Sutra* and the commentaries on that like, *Sarvartha Siddhi*, *Tattvartha Raj Vartik*, *Tattvartha Shlok Varlik* etc., *Ashtashati*, *Ashtasahasri*, *Apta Mimansa*, *Paramatma Prakash*, *Yogasar Prabhrut*, *Moksha Marga Prakashak* are some of the scriptures from *Dravyanuyoga*. And *Krama Baddha Paryay* can be proved or established through them. Some of the examples of that are as follows.

(1) By knowing true nature of *Dravya*, *Guna*, and *Paryay*, the existence of *Sarvadnya* is established. Different kinds of six substances from the point of view of its types, the number of each type of substance,

their *Kshetra*, infinite attributes of each *Dravya* and their definite predetermined *Paryay* of past, present and future and their *Avibhag Praticched* as well, one who tells us about all these things by directly knowing all these things at once, can be none other than *Sarvadnya*.

The definiteness of each *Paryay* of each *Samay* also establishes *Sarvadnyata* and *Krama Baddha Paryay*. Suppose some one wants to shift a specific *Paryay* from its definite position or *Samay*, where else can he station that *Paryay*? And which other *Paryay* can he bring to the place which will be vacant after removing this *Paryay*? Once the continuous sequence of *Paryay* is broken then *Dravya* will cease to exist and if this happens to one *Dravya*, other *Dravya* will also start withering away or will cease to exist, ultimately leading to the collapse of this Universe, *Sarvadnyata* will perish. And the existence of all the *Tirthankar* since time immemorable will be denied or contradicted. But this can never happen.

(2) Each *Paryay* has its specific *Samay* of birth, i.e. it has its own *Swakaal*. In the continuous order of flow of *Paryay* of each substance which is beginningless and endless, each *Paryay* has its own specific predetermined space. It exists at that point only.

(3) Five *Samavay* - For each *Paryay* or *Karya*, there are five *Samavay* namely *Swabhav*, *Purushartha*, *Kaal Labdhi*, *Bhavitavya* and *Nimitta* present in the process of its evolution. These *Samavay* are definite. *Acharya* Ravishen in his book *Padmapuran* has discussed about it. From this *Krama Baddha Paryay* is established.

(4) *Karan Karya Sambandha* and

(5) *Nimitta-Upadan* —

There are many *Karan* in each *Karya*. And they are certain and fixed. Out of these in *Upadan Karan* (1) *Trikali Upadan*, (2) *Kshanik Upadan* in the form of withering of *Anantarpurva Kshanavarti Paryay* and the eligibility of the *Paryay* evolving at that *Samay* are the two *Karan*. And both of them are certain and definite. *Nimitta* is a *Paryay* of another substance in a *Karya*. And that *Paryay* evolves in its own *Swakaal*. From this the certainty of the *Paryay* and their predetermined order of occupance is established.

(6) *Swachatushtay* :- Each substance is governed and bound by its *Swachatushtay* namely its own *Dravya*, *Kshetra*, *Kaal* and *Bhav*. *Swakaal* of a substance i.e. the order of its infinite *Paryay* which are evolving since time immemorable is fixed. *Dravya*, *Kshetra*, *Kaal* and *Bhav* of the substance can not be destroyed or even disturbed. If it was possible that would be the end of the substance itself, and would lead to the end of the universe. So this proves the iternal, definite, predetermined flow of *Paryay*

in definite order.

(7) *Paryay* is *Sat*. — *Paryay* is *Kshanik Sat*. That is though it withers away in one *Samay* its occurrence and its existence is an established fact. And that which is established to be so can not be destroyed. Nobody can shift any *Paryay* from its own *Kaal* i.e. *Swakaal-SwaSamay*.

(8) *Vastu Swatantrya* — Each substance is *Karta* of its own *Krama Baddha Paryay*, on its own, by its own capacity and without any help from any thing else.

(9) *Akarta Vaad* — No substance can be *Karta* of any other substance i.e. any *Paryay* of any other substance. And even in case of its own *Paryay* it can not be *Karta* of any *Paryay* other than the *Paryay* which is coming in the definite sequence or order.

(10) Out of 47 *Shakti, Bhav, Abhav, Bhav Abhav, Abhav Bhav, Bhav Bhav* and *Abhav Abhav* these *Shakti* denote that at any specific *Samay*, a predetermined specific *Paryay* evolves and particular earlier *Paryay* withers away. We have already discussed this earlier.

(11) *Kaal Naya* and *Akaal Naya* — To know or to state about any *Dravya* from a particular point of view is known as *Naya*. In *Pravachansar* there is description of 47 *Naya*. In five *Samavay* which we have seen *Kaal* is one *Karan*; and *Swabhav, Purushartha, Bhavitavya* and *Nimitta* are other four *Karan*. These four *Karan* are known as *Akaal*. In each *Paryay* these five *Karan* are always there. But out of all these if you consider prominently *Kaal Labbhi* as main and other four as secondary or non prominent while talking about a *Karya*, then the statement that '*Karya* takes place due to *Kaal Labdhi*' is a statement of '*Kaal Naya*'. And when *Kaal* is not stated or not considered as the main *Karan* but is considered as secondary and all the other four or any one of them is given prominence while talking about a *Karya* then that statement is '*Akaal Naya*' statement.

Whether the statement is a '*Kaal Naya*' statement or an '*Akaal Naya*' statement, the difference is only in way of saying. There is no change or difference in *Karya*. *Karya* or *Paryay* takes place in its own *Swakaal* only, never in any other *Kaal*. And only that *Paryay* takes place which is definitely destined to take place at that time and none other.

(12) *Samyak Purushartha* — After hearing about *Krama Baddha Paryay* some people wonder as to "where is the place or necessity of one's own *Purushartha*?" Some others think that its a good situation. One does not have to do any *Purushartha*, because in any case his *Karya* will take place at its predestined time. I feel like telling these *Jeev* that for any *Karya* to take place many *Karan* come together and *Purushartha* is one of the

Karan. Without *Purushartha* no *Karya* can take place, and one who does *Purushartha* all the other *Karan* come together on their own.

(13) *Samyak Niyati Vaad* — In five *Samavay Niyati* is one of the *Karan* along with *Purushartha*. It is also known as *Kaal Labdhi*. To give prominence to *Niyati* and accept other *Samavay* along with it while talking about any *Karya* is *Samyak Niyati Vaad*. But a person believing in *Mithya Niyati Vaad* accepts only *Kaal* as the sole *Karan* and thereby rejects *Purushartha*.

(14) *Dnyan Swabhav* and *Dnyeya Swabhav* — When a *Jeev* through his *Dnyan Swabhav* understands and accepts *Krama Baddha Paryay* in its true and proper sense which itself is *Purushartha* and turns his *Paryay* towards one's own true nature, that time all the five *Samavay* are present in that very *Samay*. While *Purushartha* is taking place there the sequence and order of *Paryay* is also maintained.

(15) *Kramavarti* and *Akramavarti* — *Dravya* has attributes and *Paryay*. *Guna* i.e. attributes are called *Akramavarti* and *Paryay* are called *Kramavarti*. Because *Guna* are all present at once, all of them together, whereas *Paryay* take place in a sequence i.e. one after another. Attributes are also called *Sahabhuv* (सहभूवि) or *Sahavarti* (सहवर्ती) and *Paryay* are called *Kramabhuv* (क्रमभूवि) or *Kramavarti*. *Guna* are at once at all times *Akrama Baddha*, *Sahavarti*. This is *Samyak Ekant*. Similarly *Paryay* are always *Krama Baddha*, i.e. occurring one after another in a definite sequence, This is also *Samyak Ekant*. And because *Dravya* is consisting of *Guna* and *Paryay* it is *Samyak Anekant Swaroop*.

(16) *Sarvadnyata* —

We have already discussed about this in detail. In many scriptures maximum discussion is about establishing *Sarvadnyata*. In *Tattvartha Sutra* it is said, “सर्वद्रव्यपर्यायेषु केवलस्य”. It means *Keval Dnyan* knows all *Paryay* of all *Dravya*. Not only it knows all *Paryay* but also knows all their *Karan* and their sequence as well. It knows all *Paryay* in future as well. This proves that all *Prayay* manifest in *Krama Baddha* fashion.

Sarvadnyata is considered to be the main or most important proof of *Krama Baddha Paryay*. And the discussion of *Sarvadnyata* is seen all over *Jinagam*. The main original *Karta* of *Jinagam* is *Sarvadnya Bhāgwan*.

In *Pravachansar* book, chapter named '*Dnyan Tattva Pradnyapan*' (ज्ञानतत्त्वप्रज्ञापन) is dealing with establishing *Sarvadnyata*. And so is the scripture *Yogsar Prabhrut* (योगसार प्राभृत) by *Amitgati Acharya*.

We have already seen in detail proof of *Krama Baddhata* of *Paryay* through the examples of *Pradesh* in *Pravachansar*.

In this way throughout *Jinagam Krama Baddha Paryay* has been established. My dear we can only learn about this subject through books. But to establish it into one's own self one has to turn inward into one's real self i.e. by immersing totally into one's own *Dnyan Swabhav* this proper decision (*Samyak Nirnay*) can be arrived at. Just to read the scriptures or to state the examples from them is sheer exhibiting your own shallowness.

The main creator of *Agam* is *Sarvadnya Bhagwan*. We understand the proper and true nature of *Vastu Swaroop* through their *Divyadhvani*. And by coming to a proper correct decision about one's own self and then by immersing into it one achieves *Samyaktva*. One experiences extra sensory Bliss, and achieves peace without any anxiety within himself.

What exactly one has to do to achieve this will be discussed in my next letter.

Jai Jinendra.

Your,
Mom.

Atmanubhuti

Letter 15

15th Aug, 2001

Dear Reena & Mona,

Blessings & Best Wishes.

"After reading the detailed discussion about *Krama Baddha Paryay*, most of our doubts were cleared and we were impressed by the various examples from all the four *Anuyoga* establishing the *Siddhant*". This is the letter received from you. And I was really happy and satisfied to read the letter. You further go on to state that you are constantly engrossed in the thought about that and now are really keen to evolve *Atmanubhuti*. While talking on the phone both of you asked me the same question namely what exactly one has to do, when you say that one has to become *Swasanmukh* or divert oneself inwards. You requested me to teach you this so called art of attaining *Atmanubhuti*. Today through this letter let us discuss that in detail.

Firstly and most important thing you have to bear in mind is that just by listening to or discussing about *Atmanubhuti* one can never evolve it. In any city we see nameplates of various roads as well as directions about routes to different areas or landmarks. These show you the path to reach a place, but ultimately one has to go on by himself on that path to reach that spot or destination.

Similarly all this discussion will show you the way to attain *Atmanubhuti*. But after knowing and understanding it you will have to evolve your own manifestation accordingly.

All the *Upadesh* about *Moksha Marga* is imparted by giving prominence to *Purushartha*. Usually it goes on to say, "Oh Jeev ! You have got this *Manushya Bhav* or human phase of life, which a *Jeev* gets very very rarely after going through the cycle of birth and death many many times. And in this phase you have good health, all your sensory organs and mind are in fully developed and strong condition. Along with that you have also received *Upadesh* about *Jinagam*, as told by *Sarvadnya*, which again is received because of the fruition of one's great *Punya*. You have got this very rare but most important chance in this very lowly *Pancham Kaal*. So first of all take this opportunity and be benefitted from it and achieve what is most precious to you namely knowing your own real identity and its nature. Achieve *Samyaktva*. Do not get depressed by the unnecessary doubts such as, 'Am I *Abhavya*?' 'What if my *Kaal Labdhi* has not started yet?' or else 'What if my *Bhavitavya* is something else than this?' 'In such cases how can I attain *Samyaktva*?'

It is rightly said that one who is bogged down by doubts and apprehensions and lacks conviction about one's own ability hardly ever achieves anything.

One who does *Purushartha* gets all the other *Karan* automatically, without any efforts. Even *Nimitta* also comes in on its own. This is the usual and natural *Nimitta Naimittik Sambadha*.

It is necessary to have a specific minimum eligibility or worthiness to attain *Samyaktva*. We have discussed this in detail in letter no. 10 in the book '*Karananuyoga Parichay*'. Read that chapter again.

Giving away consumption of food like nonvegetarian food, honey, *Udumber* fruits of five types and consumption of alcohol; getting rid of *Kudev*, *Kuguru*, *Kushastra* as well as injustice to others, sinful behaviour, and consumption of items which are prohibited or not worthy of consumption, practising all these things is basic eligibility. Along with that accepting true *Dev*, *Guru (Muni)*, and *Shashtra* after confirming their nature through proper examination and to have reverence towards them and their qualities is also necessary. Once you realise their true nature the reverence automatically emerges.

Confirming within oneself with all conviction the nature and existence of *Sarvadnyata* and *Krama Baddha Paryay*, and knowledge about *Nimitta*, *Upadan*, *Nimitta Naimittik*, *Nischay Vyavahar*, four *Abhav*, *Dravya Guna Paryay* i.e. *Samanya* as well as *Vishesh* nature of *Dravya*, Seven *Tattva* or Nine *Padartha* as they are called, according to *Agam* is also necessary. After having knowledge of all these things, one has to also confirm their true nature and ability, eligibility through one's own intellect.

We have learnt about all these things from various different aspects and point of view. While learning about Seven Principles in the chapter '*Seven Principles - Atmanubhuti*' in my earlier Book '*Jain Tattva Parichay*' we have discussed about *Atmanubhuti*. We will discuss about it again today from a different perspective.

Whether one calls *Atmanubhuti* or confirmation of *Sarvadnyata* or *Krama Baddha Paryay*, it is all one and same. It does not evolve just by reading and understanding scriptures. But it evolves by *Atmadnyan* i.e. by concentrating on *Atma*. By 'knowing' the true nature of pure steadfast *Atma* as told by *Sarvadnya Bhagwan*. If one keeps on having his attention towards *Paryay* only then he does not get correct understanding of *Krama Baddha Paryay*. In other words he will never have first hand experience of it. But if one concentrates with all his attention towards everlasting unique *Swabhav* i.e. *Dnyayak Bhav / Param Parinamik Bhav* which is nothing but one's own *Shuddhatma* and gets immersed in it then this understanding or experience evolves. It is *Samyaktva*.

You may say that 'since a substance can never be devoid of *Paryay*, how can one concentrate on *Dravya Swabhav* by leaving aside *Paryay*?'

In our *Shruta Dnyan* we have capacity to give importance to any one particular aspect of a thing or situation by not considering other aspects or taking them to be secondary. It is called *Mukhya* (मुख्य) i.e. preferential or important and *Goun* (गौण) i.e. subordinate. We practise this quite often in our daily life. But in case of this philosophy of our true nature i.e. *Adhyatma*, when we are told about the process to evolve *Atmanubhuti*, we lose confidence and say 'how will I be able to do this or achieve it?' We do not do *Purushartha* in true sense i.e. *Samyak Purushartha* but keep on practising *Purushartha* of this worldly life which keeps one going into this cycle of birth and death; just as by doing *Samyak Purushartha* one gets on path of Salvation and in the end attains *Moksha*, similarly by practising this wrong kind of *Purushartha* this entanglement in this worldly life continues.

Let us see some examples of our practice of giving importance to any one particular aspect by giving other aspects secondary position in our daily life. A lady has many golden ornaments of different kinds and types. Such as necklaces, rings, bangles, earrings etc. and enjoys looking at their design. And when she is asked as to how much gold does she have; she tells you that she has say 1000 grams of gold. At that moment she does not consider her different ornaments in their style or type and design but disregards that difference and looks at them as gold. To look at those ornaments as different things in their shape, size or type is *Paryay Drishti* or to look at its *Vishesh*. One is looking at the manifestation of the substance gold in its different form. But to look at all of them as pieces of gold is *Dravya Drishti* or look at its *Samanya* where one is seeing it as gold irrespective of their difference in appearance. Ultimately in both cases the main substance or subject of knowledge is same but the perspective in each case is different.

This ability to know a particular thing by giving importance to one specific aspect of it and making other aspects secondary or subordinate is there in our *Shruta Dnyan*. It is also known as *Naya Dnyan* (नयज्ञान). Only *Samyak Dnyan* has true *Naya*. The main aspects of attention i.e. *Mukhya* is *Nischay* and the subordinate or secondary i.e. *Goun* is *Vyavahar*. In our daily life when we are considering a substance it is *Nischay*, but when we are looking at its *Paryay* and deciding about it, that particular moment *Paryay* can be called *Nischay* and at that time the substance itself becomes *Goun* or *Vyavahar*. As we have seen earlier, when we are considering total gold in our possession it is *Nischay* but when we are deciding about the design of a particular ornament then it is *Nischay* where as gold itself becomes *Goun*.

But in case of *Adhyatma*, *Dravya Drishti* or *Samanya Drishti* is always *Mukhya*. That is why its is called *Nischay Naya*.

While giving importance to gold its manifestations in the form of designs do not cease to exist nor does gold cease to exist when the designs are given importance.

Similarly let us look at our own *Swa Dravya* in this fashion. It has *Samanya Swaroop*, which is indivisible despite having innumerable *Pradesh* that is why called *Abhed*, which has everlasting existence, therefore it is called *Nitya*, which is one despite having infinite number of attributes, that is why called *Ek*. At the same time substance has diversity in the form of *Paryay*, which is its *Vishesh Swaroop*, it has innumerable *Pradesh*, which are divisible for the sake of knowing them that is why it is called *Bhed*, since the existence of each *Paryay* is momentary it is called *Anitya*, and as the number of attributes is infinite it is called *Anek*.

Vishesh aspect of *Dravya* is explicit or can be perceived and *Samanya* is not explicit. But still that *Samanya Swaroop* is really existing and can be known through self experience.

There is no such division in a substance that in one part it is *Samanya* and in another *Vishesh*. The *Kshetra* of *Samanya* and that of *Vishesh* is one and the same. In case of a gold necklace, the *Kshetra* of necklace is same as that of gold. Necklace and gold are not two totally different things. It is one and the same thing. The *Kshetra* is one.

Till today we have been looking at the *Vishesh* only. By concentrating on *Paryay*, we were considering that our existence is same or that much which is limited to *Paryay*. That is why we were continuously experiencing passions and anxiety. By constantly worrying about evolving or manifesting a particular *Paryay* or by trying to hold on to the present *Paryay*, and in case of unfavourable *Paryay* trying to get rid of it, *Jeev* constantly continued to be unhappy.

When *Jeev* understands one's own *Samanya Swaroop*, concentrates towards it, continuously keeps on knowing it by accepting it to be as himself, and immerses, and becomes one with it, then he attains effortless serenity. Because *Samanya* constantly remains same. There is no question of any change in it, so there is no anxiety or worry about bringing change in it. *Samanya* is ever existing, it is always available. So the anxiety of acquiring it goes away. It is everlasting and at all the time good, favourable or auspicious. Therefore there is no question of getting rid of it. And no one can get rid of it. So that worry is also not there.

There are many *Karan* for *Paryay*. For *Swabhav* no *Karan* is needed. *Kaal Labdhi*, *Bhavitavya*, *Purushartha*, *Nimitta* all these are applicable in

case of *Paryay* or *Vishesh*; and not in *Samanya* so even that worry is not there.

On the other hand by turning oneself towards *Samanya*, and constantly being immersed in it, *Shuddhata* is evolved in *Paryay*. In other words *Veetaragata* is evolved and it is beginning of *Moksha Marga*. *Karya* of *Atmanubhuti* is evolved. *Samanya* is called *Shuddha* and *Vishesh* is called *Ashuddha*. *Samanya* and *Vishesh* are *Avinabhavi*. There cannot be *Samanya* which is totally devoid of *Vishesh* and *Vishesh* cannot be there without *Samanya*. Wherever there is *Vishesh*, there is always *Samanya*. The *Kshetra* of *Vishesh* and *Samanya* is one and the same. It is never different.

Just take the example of mirror. The reflection in mirror is its *Vishesh* and mirror itself is *Samanya*. In all the *Kshetra* of the mirror the reflection is present. Reflectivity is the attribute of the mirror. It is existing in the total *Kshetra* of the mirror. And reflection is a condition or a particular status of the mirror. That is also present in the whole *Kshetra* of the mirror. Reflection proves the reflectivity of the mirror. It shows the cleanness of mirror. That is the existence of the mirror can be proved by the reflection.

When we are looking at the mirror itself we consider the reflection as subordinate or secondary, the reflection is not seen in the wooden frame of the mirror. That is why we do not consider that as mirror. Only that part in which reflection is seen is mirror.

This skill of considering one thing as secondary and looking at something else by giving a prominence is practised by us everyday while looking in the mirror. Just think, whenever you stand in front of mirror do you want to see the mirror or your reflection in it? At that time you consider mirror as secondary and give prominence to your reflection. In all the *Kshetra* of the mirror some reflection is seen. Do you see all of those reflections or just concentrate on your own reflection? Despite the fact that there are so many other things reflecting in the mirror you do not look at them. Your total concentration is in your own reflection.

Is this skill of concentration to be taught by somebody? As we are believing that the reflection in the mirror is mine, we concentrate on it very carefully and it happens very naturally without any specific effort. But for concentrating on one's own *Atma* we keep on wondering as to whom we should go and learn the technique of doing it. While looking at one's reflection in the mirror we do not look at it as a reflection or a state of the mirror itself but because we consider it to be our own face or body we look at it very carefully and with affection. Though we are looking at a reflection, we are always deciding about the condition of our face in reality and not that of the reflection.

In scripture we find the statements like, concentrate and meditate on *Siddha*, or *Siddha* are the ideal before us. In fact the mirror is also called ideal or '*Adarsha*'. Just as in mirror one sees reflection of one's body, in *Siddha* we see the reflection of our *Swabhav*.

Once one fully understands and realises the true nature of *Siddha*, then one realises that the manifestation of his *Swabhav* in his *Paryay* is exactly as in fact is his *Swabhav*. It is totally manifested in *Paryay*. In fact *Swabhav* of all *Jeev* is same. Even our own *Swabhav* is like this.

That is why by thinking and understanding *Swaroop* of *Siddha*, we realise our own *Swabhav*.

We start knowing it not as a state of *Siddha* but realise it as a reflection of one's own *Swabhav* or it is nothing but my own *Swabhav*. And to keep on knowing it in this fashion is *Dhyan* (ध्यान).

In Tattvartha Sutra the nature of *Dhyan* is described as – एकाग्रचिंता निरोधो ध्यानम् i.e. to keep on constantly knowing a particular thing by totally concentrating and steadying one's own attention towards it is *Dhyan*. This *Dhyan* can be of inauspicious things as well. Such as *Arta* (आर्त), *Roudra* (रौद्र) *Dhyan*. To become unhappy by thinking about missing out or loosing the favourable circumstances, getting unfavourable conditions or circumstances, pain or suffering and predictions about future are all *Arta Dhyan*. And getting pleasure in hurting or killing other *Jeev*, falsehood, theft and getting entangled in amassing things is *Roudra Dhyan*.

To think all the time about the fundamental principles as laid down in scriptures, the stages of *Karma*, the ways to get rid of them, about the structure of *Trilok* and the orders or directions of *Sarvadnya* is called *Dharma Dhyan*. To think about the pure *Atma* and constantly keep on knowing it or immersing in it and experience total pure existence of it i.e. *Atmanubhuti* is *Nischay Dharma Dhyan*.

Shukla Dhyan can occur when *Jeev* is in eighth *Gunasthan* or above. In that, *Jeev* evolves intensely *Vishuddha Bhav*, *Veetaragata* is much more and *Jeev* does *Dhyan* of his *Shuddhatma* alongwith *Veetaragata*.

The main problem for all of us is not as to how to do *Dhyan*, but as to what is the object of *Dhyan*. The ignorance about the subject of our *Dhyan* is the biggest problem. Our main aim of life is to get on the path of salvation i.e. *Moksha Marga* and in the end attain it. For that we have to know one's own *Shuddha Swaroop* i.e. *Shuddhatma*. You may say, 'since there is no purity in us how can we find it within us and know it? We still have impurity within us in the form of *Moha*, *Raag*, *Dvesh* etc.. Yes, if you are asking us to do *Dhyan* about *Arahant* and *Siddha* then it is O.K. or is possible

because they have manifested their *Shuddha Paryay*.'

At the very beginning of this letter I had stated that *Samanya* is called *Shuddha*. Again just listen very carefully.

There are two ways of saying of *Shuddha* and *Ashuddha* in our sayings or statements. One states the *Shuddhata* or purity and *Ashuddhata* or impurity of *Paryay*. *Samwar*, *Nirjara* and *Moksha* are pure *Paryay*, where as *Asrava* and *Bandha* are impure *Paryay*. Another way is to call *Samanya* as *Shuddha* and *Vishesh* i.e. *Paryay* as *Ashuddha*. In this type whether *Paryay* itself is *Shuddha* or *Ashuddha* both are called *Ashuddha*.

If we apply this to *Dnyan* attribute. '*Dnyan*' attribute itself is '*Samanya*' and *Paryay* of *Dnyan* like *Mati Dnyan*, *Shruta Dnyan* or *Avadhi Dnyan* are '*Vishesh*'. But we should not concentrate on each *Guna* separately. Because the indivisible total entity of all infinite attributes which is *Dravya* is *Samanya*. To state or consider each of its attribute separately is also *Vishesh*. To divide the unique indivisible one *Dravya* from any point of view is considered by scriptures as *Paryay* i.e. *Vishesh*. To know or consider from this point of view is called *Paryay Drishti*.

To accept and know or concentrate on *Dravya* without dissecting or differentiating its attributes, *Pradesh* and space and continuous flow from the point of view of *Kaal* is to accept its *Samanya Swaroop* is called *Dravya Drishti*. This is also called *Shuddha Naya*. And not only to know but to establish one's own nature into it and accept and know it as, 'This is me' is called '*Drishti Vishay*'.

In elementary stages of learning the nature of *Atma*, scriptures tell us about it by dividing it and giving us the details about all its different aspects. The nature of *Guna*, *Paryay* etc. is explained. But in fact as a substance *Atma* is indivisible i.e. *Abhed*, one i.e. *Ek* and it is everlasting at all the time i.e. *Nitya*. This oneness of substance is itself its *Shuddhata* or purity.

Every substance is *Samanya* and *Vishesh*. As a *Samanya* it is always same, one, and steadfast and *Vishesh* keeps on changing. Though *Jeev* seems different in its different situations or states, it is one and the same at that very moment from the point of view of being *Samanya*. In *Samaysar Kalash* it is said, "नवतत्त्वगतत्वेऽपि यद् एकत्वं न मुंचति". That is despite becoming in the form of nine *Tattva* in its *Paryay*, it never leaves or sets aside its unique *Samanya Swaroop*.

Samanya and *Vishesh* can never exist separately from each other. That is why in the beginning one has to confirm within one's knowledge the existence of *Jeev* by knowing and understanding its *Vishesh* or different qualities or parts, and then by setting them aside from your attention or

qualities or parts, and then by setting them aside from your attention or making them secondary and concentrating on *Samanya* which exists in *Vishesh* only and keep on knowing it.

In the book, 'Jain Tattva Parichay' all this was explained with the help of a chart. Substance is *Samanya* and *Vishesh* at the same time. Each substance is having its own *Swachatushtaya* i.e. its own *Dravya*, *Kshetra*, *Kaal* and *Bhav*. And in each of them *Dravya Ansha* (अंश) i.e. *Samanya* and *Paryay Ansha* i.e. *Vishesh* are existing. That is there are many facets of it. From the point of view of *Dravya* it is *Samanya* and *Vishesh*, from the point of view of *Kshetra* it is *Abhed* and *Bhed*, from the point of view of *Kaal* it is *Nitya* and *Anitya* and from *Bhav* point of view it is *Ek* and *Anek*.

Out of these *Samanya*, *Abhed*, *Nitya*, *Ek* is a *Drishti Vishay*. If one concentrates all his attention on it as one, without considering these different parts and once the *Paryay* of *Dnyan* also becomes one with it, then one experiences *Nirvikalpa Atmanubhuti*. At this time there is no *Vikalp* i.e. one does not experience it in different parts but as a whole and also *Vikalp* in the sense one does not have any passions or *Raag*.

That is why it is always said that know your own everlasting *Shuddha Atma*. It is said here that you 'know' it. Just to have *Vikalp* about it, just to say that it is *Shuddha*, *Buddha*, *Dnyata* or *Drishta*, or to keep on reciting the names of *Siddha* is not useful. Here you may say that scriptures tell us that, 'Do keep on doing *Dhyan* of *Siddha*, *Arahant*'. Yes, it is true. But this is *Dhyan* of *Para*. it is *Shubha Dhyan*. One is advised or preached to constantly think of *Arahant*, *Siddha* by setting aside all the other worldly things. But this is not *Dhyan* of one's own self. A *Jeev* who while doing their *Dhyan*, diverts his attention from them and by turning inwards starts knowing or concentrating on one's own *Shuddhatma* then and only then he will evolve *Atmanubhuti*. And only when this happens, *Dhyan* of *Siddha Bhagwan* is useful or fruitful in the real sense.

To stabilize one's concentration, there are many kinds of *Dhyan* described in scripture. But *Atmanubhuti* evolves only by constantly keep on knowing one's *Shuddhatma* after correctly establishing its nature by understanding *Samyak Swaroop* of *Tattvas*.

My dear ones, O *Bhavya Jeev*, you are also that glorious *Jeev*. Do not turn around now as you have almost come to understand the proper nature of yourselves and this world around you, you have been listening with great enthusiasm and interest, this wonderful path of Salvation, which in fact is very easy to attain. You have got the most sacred and rarely achievable steps on this path and now attainment of *Samyaktva* is not difficult. Try to attain it at the earliest by doing *Purushartha* with utmost vigour and capacity lying within you. One who does *Purushartha* definitely

achieves the goal.

In 'Karananuyoga Parichay' we had seen the nature of five *Labdhi* which precede attainment of *Samyaktva*. Out of these you have already achieved (1) *Kshayopasham Labdhi* i.e. having five sensory organs and mind and you have already your attention diverted to *Tattva Dnyan* or philosophy. (2) You also have *Vishuddhi Labdhi* i.e. lowering intensity of passions or *Kashay*. Because unless you have that one's interest is not directed towards Jain philosophy, by getting away from objects of *Kashay*. (3) *Deshana Labdhi*- You are already getting *Deshana* i.e. knowledge about scriptures and philosophy. And *Deshana Labdhi* is constantly to be aware and remember about that, is also with you. (4) *Prayogy Labdhi* – The *Upadesh* given by *Jinendra* which has come to us through various saints and scholars is now known to you. Now to think over it, accept it by analysing and confirming it and keep on constantly thinking about it is in your hands now. (5) *Karan Labdhi*- Once you keep on concentrating all your attention and getting engrossed in your own pure nature (*Swa sanmukh*) by *Samyak Purushartha*, your *Parinam* become so pure or *Vishuddha*, that at that time *Darshan Mohaniya Karma* gets suppressed. And thereby *Jeev* becomes *Tattva Shraddhani*; i.e. he has Real Right Belief of *Prayojanbhoot Tattva*, *Samyak Darshan* and *Atmanubhuti* is evolved.

In the scripture *Labdhisar* the nature of these five *Labdhi* is given in detail. Also changes in stages of *Karma* are explained. Many people are pressing me to write a separate book on this subject. Let's see how and when it happens. Each *Karya* takes place in its own *Swa Samay* and in the same substance where it is to take place; and not by our own doing. Is it not what we have learnt? Our own *Karya* happens through our own *Purushartha* and within our own substance.

By knowing this secret of *Karan Karya Vyavastha* our anxiety diminishes to a great extent. To correctly understand through analysing and coming to proper logical conclusion about the true nature of *Tattva* is true *Purushartha*.

I hope both of you will do *Samyak Purushartha* at the earliest and through it evolve *Karya* of going on the path of Salvation or *Moksha Marga*.

Bless You,

Jai Jinendra.

Your,
Mom.

